

Convention Proceedings

60th Regular Convention

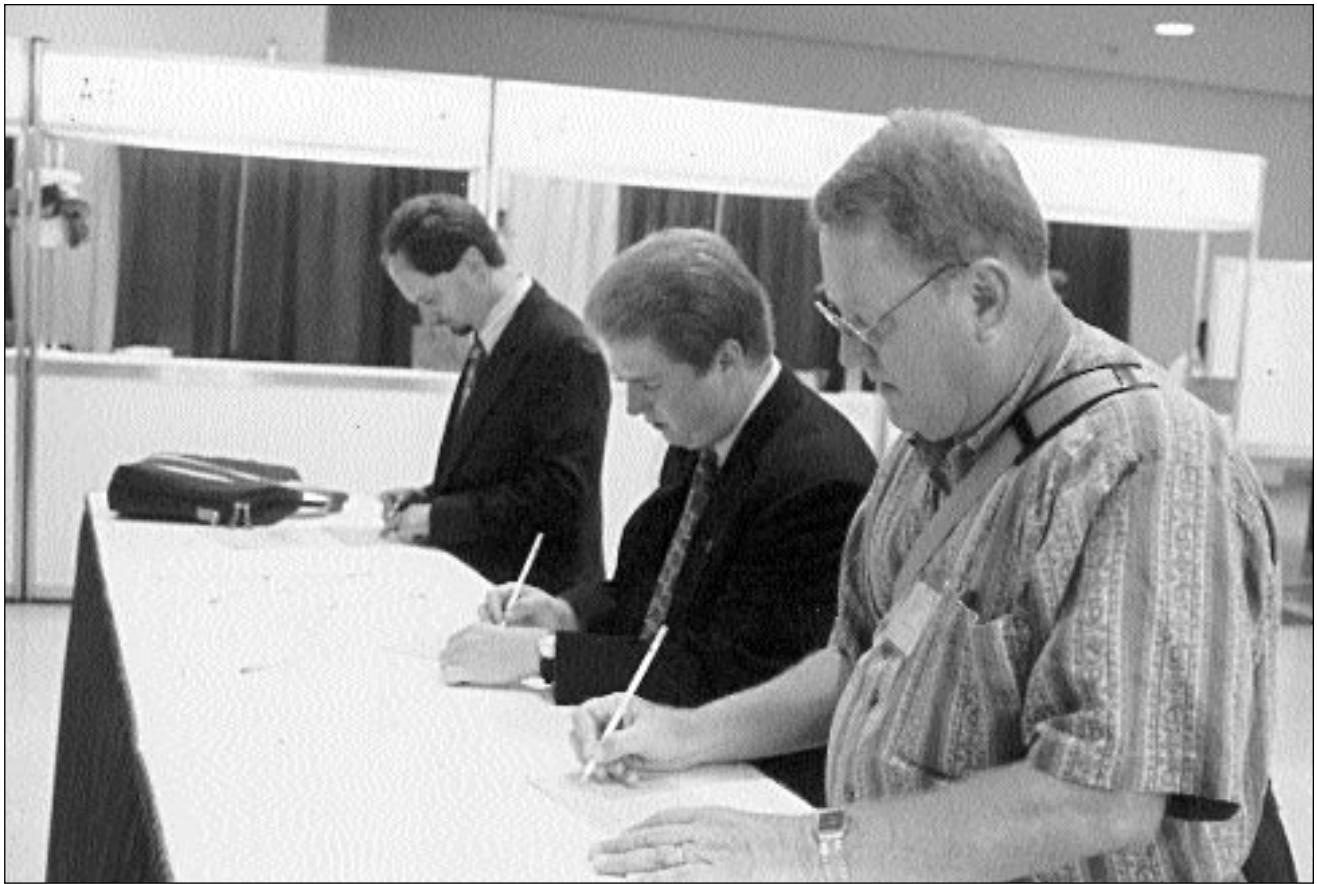
The Lutheran Church—Missouri Synod
St. Louis, MO • July 11–17, 1998



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PREFACE

To the Ends of the Earth

It was most fitting that as the three-year celebration of the 150th anniversary of The Lutheran Church—Missouri Synod came to a close, it should do so under a theme which extends that of the anniversary itself. Based on the commission of the Lord Jesus Christ, the obvious answer to the question of “where” we are “Sent Forth by God’s Blessing” is “To the Ends of the Earth.” The logo which accompanies that theme and identifies the 60th regular convention of the Synod reminds us that “the message” to be taken “To the Ends of the Earth” is that of the crucified, but also risen and victorious Lord, Jesus Christ, who by His death and resurrection has “destroyed death and brought life and immortality to light.” Baptized in the name of the triune God, we have been joined to Him so intimately that His death becomes our death and His life, our life, a life lived and “energized” by His presence and power. So it is that we go “To the Ends of the Earth” with the word of His grace, empowered by His Spirit.

With a view to achieving this goal, the Synod will be embarking on a 3/10 emphasis of intensive 3 year preparation for an unprecedented 10 year effort to share the Gospel. Neither of these is, of course, exclusive of the other. While preparation takes place, witness will also occur, for we cannot but speak of what we hear in the Word and as we witness there will be need to continue to be empowered through Word and Sacrament. It is a most challenging vision and mission, but we have a gracious, yet all-powerful God who is more than equal to the challenge. It is on Him that the church depends.

The *Handbook* of the Synod describes the national convention, among other things, as the “principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals.” The 1998 convention certainly did that as it gave considerable attention to the report of the President’s Blue Ribbon Committee on Structure. Its adoption, after some amendment, will do much toward modifying certain constitutional and Bylaw provisions which required clarification for purposes of identifying structural and functional relationships of the entities of the Synod. Likewise, the major amendment of Bylaws governing higher education will be most helpful in dealing with the role and relationships of the Board for Higher Education and the boards of regents and administration of each institution.

But, as the *Handbook* also points out, “the national convention of the Synod shall afford an opportunity for worship, nurture, inspiration, fellowship, and the communication of vital information.” This convention also achieved those purposes through the Bible study/essays which were presented on all but one of the days on which the delegates took up their tasks. Beginning with the inspiring Communion service with which the convention began and the Sunday worship service which focused on the close of

the 150th anniversary celebration, opportunity was provided daily for joining in praise to the triune God, guided by *Hymnal Supplement ‘98*, which was introduced to the assembly. Delegates were introduced to new hymns and worship forms which may well, at least in part, become part of a future hymnal that will be under preparation in the years ahead.

A convention does not just happen. It requires many hours of work and the cooperation and assistance of numerous individuals and groups without which it could not function. Thanks was expressed by the convention to all who were involved, including the dedicated work of the Southern Illinois District Convention Committee and the faithful service of the pages, the daily producers of *Today’s Business*, and the excellent work of Dr. D. Ray Halm as Assistant Secretary, using some of the latest technology, the efficient service of convention planner Lynne Newman Marvin, and the hard-working floor committees, as well as the many, many others, too numerous to mention. By a rising vote, the convention expressed its appreciation for all of the above in addition to the President, the Secretary, the Chaplain, and the Parliamentarian.

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

Some resolutions have an A or B attached to their identifying number. This means that the resolution originally prepared by the floor committee was later revised by the committee, usually in response to reactions received before the opening of the convention. The number in parentheses below each resolution indicates the session in which final action, if any, was taken. In some instances it might be advisable to consult the minutes of that session for additional information. The comments within parentheses below some resolutions provide still more information from the records of both secretaries and from the minutes.

References to page numbers which appear in the minutes are references to issues of *Today’s Business*, a publication which contains the text of proposed resolutions prepared by the floor committees. The first issue of this publication was sent to all congregations and delegates prior to the convention and contained practically all resolutions. The daily issues distributed at the convention brought the revised versions to the attention of the delegates.

In the resolutions adopted, the Synod has stated its intentions for its members as they seek to live and walk together under the grace of God in Jesus Christ, which daily renews and strengthens them for service. Those resolutions remain to be implemented. May the Holy Spirit guide and direct the efforts of all, at every level, local congregation, Circuit, District, and national so that in the unity of the Spirit the Gospel will be taken “To the Ends of the Earth” so that many will be brought to faith and ultimately to life eternal.

Walter L. Rosin, *Secretary*

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17. Blumenberg, Ralph; 580 Nottingham Dr, Seymour, IN 47274-1940
18. Fuhrmann, Russell D; PO Box 578, Dillsboro, IN 47018-0578
19. Anderson, Timothy P; 8305 Nottingham Pkwy, Louisville, KY 40222
20. Stuckwisch, Jeffrey L; RR 1 Box 149, Evanston, IN 47531-9618
21. Hagan, Robert L IV; 721 S Hebron Ave, Evansville, IN 47714
22. Peters, Curtis H; 1605 Hedden Ct, New Albany, IN 47150-2571

B. Voting Laypersons

1. Mueller, Carl W; 1467 Memorial Dr, Calumet City, IL 60409
2. Young, David; 305 Almond NW, DeMotte, IN 46310
3. Nuechterlein, Dot; 1603 Peachtree Dr, Valparaiso, IN 46383
4. Ness, William; PO Box 215, North Judson, IN 46366-0215
5. Sanders, Walter; 504 Calhoun St, Mishawaka, IN 46545-6028
6. Kyler, Patrick; 2462 W Keiser Rd, Columbia City, IN 46725
8. Doenges, Paul W; 3122 Willow Oaks Dr, Fort Wayne, IN 46809
9. Nahrwold, David; 21515 Ward Rd, Woodburn, IN 46797-9674
10. Krause, Kenneth; 752 W 500 N, Decatur, IN 46733-8906
11. Wolber, Kenneth D; 400 N Indiana St, Remington, IN 47977-9439
12. Lange, Paul; 4250 N Sherry Dr, Marion, IN 46952-8608
13. Trautmann, Richard; 4253 S 50th W, Greenfield, IN 46140
14. Thielker, Robert; 1807 Country Club Rd, Crawfordsville, IN 47933
15. Christensen, Don; 1016 N Drexel, Indianapolis, IN 46201
16. Probst, Edward; 1920 Franklin St, Columbus, IN 47201-5152
17. Wessel, Lowell; 1481 E County Rd 300, Brownstown, IN 47220-9632
18. Severson, Wayne; 1847 Gullion Dr, Madison, IN 47250
19. Pousardien, Stephen F; 1542 Talmage-Mayo Rd, Harrodsburg, KY 40330
20. Schroeder, Gene; 7120 E Powell Ave, Evansville, IN 47715
21. Kohlman, Herman; 2930 Woodside Ct, Evansville, IN 47711
22. Rahe, Melvin; 6864 Old Vincennes R, Floyds Knobs, IN 47119-9400

C. Advisory Pastor

Going, Thomas A; 5047 Countess Dr, Columbus, IN 47203-2817
Krupski, Otto; 9502 Mound Creek Cove, Fort Wayne, IN 46835

Ungrodt, Richard J; 3645 S Wayne Dr, La Porte, IN 46350-9262

D. Advisory Teachers

Germann, Kenneth R; 602 Greenwood Trl, Ossian, IN 46777-9013
Krupski, James F; 2503 Repton Dr, Fort Wayne, IN 46815-8009
Schroeder, Arnold R; 700 E 9th St, Hobart, IN 46342-5222
Amt, Philip M; 3402 Kirkland Ave, Fort Wayne, IN 46805-1557
Jung, Charlene E; 2240 Cimarron Pass, Fort Wayne, IN 46815-7731
Kluender, Selma; 7854 Maureen Ter, Indianapolis, IN 46214-2405

Iowa East District

A. Voting Pastors

1. Rempfer, Steven W; 310 Second St E, Newhall, IA 52315
- 2a. Schroeder, Wayne C; 1365 1st Ave SW, Cedar Rapids, IA 52405-4807
- 2b. Hedtke, Thomas E; 995 S 26th St, Marion, IA 52302-5062
3. Brinkmann, Wayne O; 422 Main Ave, Clinton, IA 52732-1938
4. Ognoskie, Daniel F; 256 E Fourth St, Bennett, IA 52721
5. Eilers, Gregory J; 102 S River Pk Dr, Guttenberg, IA 52052
6. Splett, David L; 1109 Washington St, Eldora, IA 50627-1627
7. Otto, Mitchell E; 724 Woodlawn Ave, Chariton, IA 50049-2149
8. Haerer, Keith; 910 Maple Dr, Mt Pleasant, IA 52641
9. Wood, Frederick J; 1025 11th St NE, Mason City, IA 50401-1455
10. Moog, James E; 741 Central Ave, Evansdale, IA 50707-1613
11. Koch, Ronnie L; PO Box 336, Fredericksburg, IA 50630-0336
12. Gefaller, Mark A; 297 Shaul Ave, Ottumwa, IA 52501-4915

B. Voting Laypersons

1. Krutzfeldt, Garry; 2-1 3rd Ave, Keystone, IA 52249
- 2a. Sackett, Zelda; 3065 56th St Tr, Center Point, IA 52213
- 2b. Howard, Spencer; 42 Holiday Lodge Rd, North Liberty, IA 52317-9516
3. Kruckenberg, Merlon; 2139 155th St, PO Box 396, Lowden, IA 52255
4. Eglund, Vernon; 1020 Brown St, Bettendorf, IA 52722
5. McCorkle, John; 3115 St Anne Dr, Dubuque, IA 52001-3950
6. Pralle, Roy; 859 160th St, Latimer, IA 50452
7. Tollefson, Gary; PO Box 146, State Center, IA 51247
8. Banko, Darren; 1901 Amherst, Muscatine, IA 52761
9. Kruger, Donald; PO Box 243, Riceville, IA 50466
10. Nordbrock, Allan; 1260 St Andrews Ave, Waterloo, IA 50701
11. Diercks, Melvin; PO Box 274, Denver, IA 50622-0274
12. Schewe, Karl; 1025 170th St, Batavia, IA 52533-9802

C. Advisory Pastor

Knoll, Parker A; 119 Norwick Rd SW, Cedar Rapids, IA 52404-1143

D. Advisory Teacher

Berrey, Bonnie; 1717 Jessup Ave, Albion, IA 50005-9609

Iowa West District

A. Voting Pastors

1. Hellwege, Allen D; 401 E 8th St, Atlantic, IA 50022-1716
2. Alsop, Daniel T; 2109 Story St, Boone, IA 50036-1274
3. Ketcham, Bradley W; 815 E Division St, Audubon, IA 50025-1318
4. Riemer, Leroy E; 107 W Washington St, Sutherland, IA 51058-7629
5. Brammeier, Daniel G; 723 N 9th St, Missouri Valley, IA 51555-1134
6. Kaiser, Kurt R; 1989 N Ave, Denison, IA 51442-7451
7. Weishaupt, Theodore F Jr; 1116 8th Ave SE, Altoona, IA 50009-2500
8. Wheeler, Jay R; 106 E View Pl, Osceola, IA 50213-1300
9. Brandt, Edward E; PO Box 235, West Bend, IA 50597-0235
10. Hayen, Neil E; 208 Court Ave, Eagle Grove, IA 50533-1627
11. Krause, Ronald; PO Box 29, Livermore, IA 50558-0029
12. Eggers, Robert L; 511 S Washington St, Remsen, IA 51050
13. Ernst, Eugene W; 3319 Keystone Ave, Ida Grove, IA 51445-8138
14. Turner, Steven D; 605 N Church St, Algona, IA 50511-1708
15. Clausen, George; 910 S Carol, Rock Rapids, IA 51246-1945
16. Suggitt, Richard D; 410 S 11th St, Sac City, IA 50583-2025
17. Kapanka, Gerald C; 1504 Osage Ct, Sioux City, IA 51104-4341
18. Teske, Steven W; 408 W Summit Ave, Shenandoah, IA 51601-2336
19. Andreasen, Phill E; 711 19th St, Spirit Lake, IA 51360-1507

20. Schaeffer, Kendall L; 1725 555 St, Storm Lake, IA 50588

B. Voting Laypersons

1. Walker, Delmer; 501 Cedar St, Adair, IA 50002-1111
2. Consier, Ruth A; 264 1 Avenue, Churdan, IA 50050
3. Puck, Warren C; 1101 Independence Rd, Manning, IA 51455
4. Nielsen, Carl; 1002 Pilot, Cherokee, IA 51012
5. Kruse, Bill; 104 Arnold Ave, Council Bluffs, IA 51503-5141
6. Koch, Elroy; 51 N Orange Box 77, Kiron, IA 51448
7. Christensen, Ronald; 1557 Briggs St, Carlisle, IA 50047-9467
8. Cherry, Brad; RR 2, Elkhart, IA 50073
9. Struecker, Marvin; RR 1 Box 36, West Bend, IA 50597-9707
10. Henrichsen, Ron; 2835 North 7th St, Fort Dodge, IA 50501
11. Seil, Herman; 3340 370th St, Lohrville, IA 51453
12. Toenjes, Wendell; 1335 4th Ave SE #109, Le Mars, IA 51031-2866
13. Friedrichsen, Roger; PO Box 266, Ute, IA 51060
14. Boehnke, Carroll; 2230 260th St, Garner, IA 50438
15. Lorch, David; RR 1, Harris, IA 51345-9801
16. Glasnapp, Roger; 1349 270th St, Lytton, IA 50561
17. Schwier, Bret; 2076 Roundtable Rd, Sergeant Bluff, IA 51054
18. Reents, Marvin; RR 3, Clarinda, IA 51632
19. Klein, Robert; 1797 340th Ave, Estherville, IA 51334
20. Lietz, Howard; 341 600th St, Alta, IA 51002

C. Advisory Pastor

Gifford, Daniel G; 1501 Northwood Dr, Denison, IA 51442-1075

D. Advisory Teacher

Kirchner, Linda M; 2773 17th Ave N, Fort Dodge, IA 50501-7931

Kansas District

A. Voting Pastors

1. Eichler, Mark P; RR 2, Box 22, Troy, KS 66087-9605
2. Mease, Van Edward; 804 N 18th St, Leavenworth, KS 66048-1100
3. Oestmann, Vernon E; 4508 W 91st St, Shawnee Mission, KS 66207-2610
4. Harries, Thomas H; PO Box 88, Vassar, KS 66543-0088
5. Wangerin, Timothy P; 2911 Crawford Ave, Parsons, KS 67357-2443
6. Vogts, Kevin D; 1208 W 27th St, Lawrence, KS 66046-4506
7. Gruoner, David; PO Box 343, 206 Church St, Linn, KS 66953
8. Brakenhoff, Larry D; PO Box 235, Alta Vista, KS 66834-0235
9. Davis, Clark M; PO Box 12, Tampa, KS 67483-0012
10. Harmon, Thomas E; 4217 Country Ln, Wichita, KS 67220
11. Kaufmann, Kenneth M; PO Box 397, Cheney, KS 67025-0397
12. L'heureux, Calvin L; 1111 W Lincoln St, Lyons, KS 67554-3023
13. Landsmann, Lon E; 443 13th Rd, Ellsworth, KS 67439-8638
14. Beyer, Paul J; PO Box 85, Nashville, KS 67112-0085
15. Hoger, Allen C; 806 S 1st St, Atwood, KS 67730-2108
16. Lemmermann, Scott A; PO Box 277, Bazine, KS 67516-0277

B. Voting Laypersons

1. Duitsman, Jim; 713 Mound St, Atchison, KS 66002-1852
2. Giger, Wayne; 1022 S 50th Ter, Kansas City, KS 66106-1736
3. Pitcel, Robert; 136 Lakeshore Dr W, Lake Quivira, KS 66106-9694
4. Brinkman, Donald; 1020 Osborne St, Burlington, KS 66839-1150
5. Kubler, Don; 846 N Sycamore, Iola, KS 66749
6. Grant, Bob; 3765 SE Truman Ave, Topeka, KS 66609
7. Schotte, Richard; 599 5th Rd, Bremen, KS 66412
8. Short, Jeff; RR 1 Box 224, Paxico, KS 66526
9. Meisinger, Marvin; Rt 1 Box 59, Marion, KS 66861
10. Dennett, Deborah; 628 S Chase, Wichita, KS 67213
11. Overgaard, Vern; 400 E 5th Ave, Arkansas City, KS 67005-2610
12. Tonn, Mike; 10105 E Irish Creek, Haven, KS 67543
13. Eickhoff, Robert; 916 4th St, Natoma, KS 67651-9703
14. Jorns, Ben; 100118 NE 100th St, Preston, KS 67569
15. Unger, Ralph; Rt 2, Box 114, Oberlin, KS 67749-9643
16. Holt, Robert; 1207 W Spruce, Dodge City, KS 67801

C. Advisory Pastor

Schmidt, Eugene E; 3617 SW Kings Forest, Topeka, KS 66610-1553

D. Advisory Teachers

Gifford, Charles J; 564 3rd Rd, Bremen, KS 66412-8625
Schotte, Mark L; 1425 E 4th Ave, Winfield, KS 67156-2439

Michigan District

A. Voting Pastors

1. Burhop, Charles B; 73 Wood Lake Rd, Kincheloe, MI 49788-1301
2. Erickson, James D; 2738 S 3rd Ave, Alpena, MI 49707-3315
3. Bening, Virgil T; 2471 N Melita Rd, Sterling, MI 48659-9771
4. Verity, Timothy M; 1590 N Shaw Rd, Gladwin, MI 48624-8751
5. Reed, David H; 307 Ruth St, Auburn, MI 48611-9463
6. Tyvela, Leslie D; 1600 10th St, Bay City, MI 48708-6743
7. Malone, Henry B; 6600 Ruth Rd, Palms, MI 48465-9706
8. Loewe, Timothy J; 7361 Kilmanagh Rd, Pigeon, MI 48755
9. Neuendorf, Donald O; 1220 S Mueller Rd, Saginaw, MI 48601-9457
10. Buckhahn, Charles F; 1109 Elmdale Dr, Saginaw, MI 48602-2961
11. Kostizen, Erwin; PO Box 10, Clio, MI 48420-0010
12. Wilber, James G; 2061 W Maple Ave, Flint, MI 48507-3501
13. Schultz, Randall P; 624 Oda St, Davison, MI 48423-1022
14. Wagner, Robert V; 7255 Meisner Rd, China, MI 48054-3009
15. Kasper, Robert E; 52910 Romeo Plank Rd, Macomb, MI 48042-3509
16. Mackowiak, John E; 45517 Spagnuolo Rd, Macomb, MI 48044-4551
17. Klafehn, Michael A; 9065 Cherokee Rd, Clarkston, MI 48348-3310
18. Lochner, Daniel E; 28510 Lathrup Blvd, Lathrup Village, MI 48076-2806
19. Merrill, John E; 19610 Rock St, Roseville, MI 48066-2629
20. Grimm, Gerald E; 22483 Nevada Ave, Eastpointe, MI 48021-2337
21. Geary, Duane O; 21727 Stratford Ct, Oak Park, MI 48237
22. Wolff, Paul A; 19400 Evergreen Rd, Detroit, MI 48219-2025
23. Gohn, David P; 28305 Sheeks Blvd N, Flat Rock, MI 48134-1266
24. Schultz, Ronald C; 618 N Monroe St, Monroe, MI 48162-2935
25. Gottschalk, Kenton R; 26827 Sheahan, Dearborn Heights, MI 48127
26. Nelson, Terry A; 24085 Griswold Rd, South Lyon, MI 48178
27. Meyer, John W; 26371 Barbara, Redford, MI 48239-2902
28. Gerke, David K; 1275 E Forest Ave, Ypsilanti, MI 48198-3911
29. Grimm, Dale A; 761 Flanders St, Chelsea, MI 48118-1122
30. Gadbaw, David R; 11780 N Lake Side Dr, Jerome, MI 49249-9749
31. Teske, Walter W; 809 W Sheridan St, Petoskey, MI 49770-2859
32. Henke, Daniel L; PO Box 227, Benzonia, MI 49616-0227
33. Lauer, Paul A; 1100 Sunset Ln, Cadillac, MI 49601-1642
34. Zabrocki, Lee H; 15274 Mc Kinley Rd, Big Rapids, MI 49307
35. Appold, Robert B; 4701 Sycamore St, Holt, MI 48842-1574
36. Heimsoth, Jeffrey E; 8964 Church Rd, Saint Johns, MI 48879-9230
37. Fremer, Joseph; 424 N Hudson, Lowell, MI 49331
38. Lassanske, Dennis; 3042 Chapel Ct, Muskegon, MI 49441
39. Hamilton, George O; 16229 Pine Hollow Av, Spring Lake, MI 49456-2254
40. Fleming, David C; 4545 Meadowlawn Dr S, Kentwood, MI 49512-5413
41. Kopper, Glenn; 3765 Thunderbird SW, Grandville, MI 49418
42. Waddell, James A; 100 Luther Blvd, Albion, MI 49224-2056
43. Lowmaster, W J Jr ; 1371 Glendora Rd, Buchanan, MI 49107
44. Kuhlmann, Kurt P; PO Box 72, Burr Oak, MI 49030-0072

B. Voting Laypersons

1. Schaedig, Merlin; 635 Oak St, Rogers City, MI 49779
2. Meddaugh, James; 103 Colorado Rd, Alpena, MI 49707
3. Viele, Michael; 7576 Teal Rd, Oscoda, MI 48750-9451
4. Stuhr, Carol; 2625 Muskegon Rd, Harrison, MI 48625
5. Gust, Dale; 2814 S Coldwater Rd, Mount Pleasant, MI 48858-9681
6. Schmidt, Roy; 6973 Three Mile Rd, Bay City, MI 48706
7. Spencer, Marion; 6390 E Washington Rd, Carsonville, MI 48419
8. Balzer, Melvin; 6751 Center St, Unionville, MI 48767-9482
9. Heinlein, Ronald; 708 Heine St, Frankenmuth, MI 48734
10. Mossner, Eugene D; 5320 Nottingham Dr N, Saginaw, MI 48603
11. Roethlisberger, Carla; 8300 S Gera Rd, Birch Run, MI 48415-9220
12. Klaetke, Irma; 12751 Joseph Dr, Grand Blanc, MI 48439
13. Swenson, Dale; 605 S Vernon, Flint, MI 48503
14. Jaques, James; 28080 Cotton Rd, Chesterfield, MI 48047-4805

15. Robertson, Brian; 37265 Woodland, New Baltimore, MI 48047
16. Besancon, Verna; 1515 Tannahill Lane, Bloomfield Hills, MI 48304-1077
17. Neumeyer, Joel P; 2295 Cole Rd, Lake Orion, MI 48362
18. Turner, Duane; 11722 Yellowstone St, Detroit, MI 48204-1493
19. Stier, Lewis; 15575 Semrau, Eastpointe, MI 48021
20. Smith, Mary E; 5283 Devonshire Rd, Detroit, MI 48224-3232
21. Garber, James; 39604 Dun Rovin, Northville, MI 48167
22. Grams, Daniel; 16822 Wormer, Detroit, MI 48195
23. Evans, Jack; 15091 Drake, Southgate, MI 48195
24. Schafer, Edward; 12534 Harris, Carleton, MI 48117
25. Tino, Dennis; 22548 Morley Ave, Dearborn, MI 48124-2124
26. Barnaby, Craig; 3181 Fenton Rd, Holly, MI 48442-9102
27. Young, Beth; 40200 Stoneleigh, Northville, MI 48167
28. Johnson, Linda; 3582 Green Brier Blvd, Ann Arbor, MI 48105
29. Renken, John; 7231 Hutchins, Ann Arbor, MI 48103
30. Prange, Thomas E; 490 Richlyn Dr, Adrian, MI 49221
31. Bendick, Kenneth R; 11799 Bayer Rd, Roscommon, MI 48653
32. Denham, William; 13008 N Forest Beach, Northport, MI 49670
33. Deising, Joyce; PO Box 56, Onekama, MI 49675-0056
34. Foust, Roger; RR 2 Box 2922, Baldwin, MI 49304-9686
35. Tousley, Dana; 2206 Rockdale, Lansing, MI 48917
36. Shankel, Roy; 230 Eaton Box 246, Breckenridge, MI 48615
37. Hess, Leslie; 20673 Dewey Rd, Howard City, MI 49329-9781
38. Block, Sievert; 4879 Whitney St, Montague, MI 49437
39. Ritter, Eileen; 17263 Buchanan, Grand Haven, MI 49417
40. Seppamaki, Ray; 2596 Valley NE, Grand Rapids, MI 49504-1751
41. Gustke, Hank; 4261 Blue Lagoon E, Shelbyville, MI 49344
42. Nelson, Ed; 5842 E HJ Ave, Kalamazoo, MI 49004-9716
43. Reitz, Steve; 440 S Cass St, Berrien Springs, MI 49103
44. Sutton, R Dale; 216 W Electric Ct, Sturgis, MI 49091

C. Advisory Pastors

McCain, Paul B; 5177 Narcissus Dr, Saginaw, MI 48603-1147
Mehl, Carl E; 28382 Kendallwood Dr, Farmington Hills, MI 48334-2629

D. Advisory Teachers

Strang, William; 23156 Cromwell, Dearborn, MI 48128-1855
Pagels, James D; 26425 Birchcrest Dr, Chesterfield, MI 48051-3015
Altevogt, Lester L; 14815 Boynton Lane, Hemlock, MI 48626-9701
Wroblewski, Richard E; 87 Anton St, Sebewaing, MI 48759-1130
Heublein, Metta F; 602 S Lynch Ave, Flint, MI 48503-2240
Landskroener, James A; 3375 Blasser Dr, Lake Orion, MI 48359-1108
Contreras, Katie J; 67055 Gratiot, Richmond, MI 48062-8969
Pfeiffer, Ann; 161 Larchmont Dr, Westland, MI 48185-3482
Kurtz, Nancy; 25489 Montebello Ct, Woodhaven, MI 48183-4324
Neumann, Karla R; 28615 Hanover Blvd, Westland, MI 48186-6892
Twork, Clara J; 300 Parkwood Dr Apt, Lansing, MI 48917-2548
Barz, Daniel S; 5648 E Mohican Dr, Stevensville, MI 49127-9643
Ernst, Timothy; 1656 Sun Prairie Dr, St Joseph, MI 49085-9431

Mid-South District

A. Voting Pastors

1. Hildebrandt, Barry C; 3204 Hixson Pike, Chattanooga, TN 37415-5424
2. Jones, Todd A; 5 Hope Dr, Bella Vista, AR 72715-1687
3. Wenck, Carl R; 3904 Bristol Ln, Fort Smith, AR 72908-0749
- 4., 6. Pfaff, Robert D; PO Box 766, Wartburg, TN 37887-0766
5. Leigeber, Paul A; PO Box 40, Waldenburg, AR 72475-0040
7. Schepmann, Daniel W; 315 S. Hughes St, Little Rock, AR 72205
8. Seiferth, Larry G; 3802 Olive, Little Rock, AR 72116-8748
9. Tessaro, Paul D; 6496 Trysting Oak Dr, Memphis, TN 38141-0470
10. Wollenburg, David W; 331 Laurel Cir, Crossville, TN 38555
11. Riley, Dwight D; 810 Guthrie Dr, Murray, KY 42071-3047
12. Pick, Wayne T; 104 Alderman Dr, El Dorado, AR 71730-2936

B. Voting Laypersons

1. Millender, Ruth; 2708 Glenwood Parkwa, Chattanooga, TN 37404
2. Scholten, William; 5 Portsmouth Ln, Bella Vista, AR 72714-6107
3. Bangert, Robert; 1107 Oak Grove Ave, Mena, AR 71953-3708
- 4., 6. Stover, Jack; 3267 Shinbone Rd, Sevierville, TN 37876
5. Greenfield, Gary; 99 Covey Rd, Batesville, AR 72501
7. Beyer, Albert; 3 Telon Ln, Hot Springs Village, AR 71909
8. Filter, Mark; 8408 Evergreen Dr, Little Rock, AR 72227-5822
9. Short, Marzee; 790 Carson, Memphis, TN 38111
10. Hall, John; 2366 Cairo Bend Rd, Gallatin, TN 37066-3435
11. Doyle, Everett; 1103 N Park Ave, Brownsville, TN 38012-1630
12. Pohl, Rick; PO Box 488, Gillett, AR 72055

C. Advisory Pastor

Jilg, Paul H; 315 Brookside Dr, Little Rock, AR 72205-2329

D. Advisory Teacher

Myers, Elizabeth D; 1800 W Emma Ave, Springdale, AR 72762-3905

Minnesota North District**A. Voting Pastors**

1. Bell, Dean; RR 1 Box 217, Hendrum, MN 56550-9544
2. La Dasso, Larry D; PO Box E, Bagley, MN 56621-1004
3. Wagner, Donald R; PO Box 1388, Walker, MN 56484-1388
4. Cloose, Anthony C; RR 2 Box 318, Frazee, MN 56544-9527
5. Kutter, Frederick M; RR 3 Box 1X, Verndale, MN 56481-9302
6. Becker, David; 404 4th St NW, Aitkin, MN 56431-1216
7. Brill, Walter L; 910 13th St S, Virginia, MN 55792-3250
8. Magruder, David B; 811 S Lake Ave, Duluth, MN 55802-2403
9. Payne, Matthew A; 4600 West Rd, Moose Lake, MN 55767-9103
10. Ramsbacher, John A; RR 2 Box 97A, Royalton, MN 56373-9525
11. Hugo, William D; 5972 70th Ave, Princeton, MN 55371-6403
12. Leary, K J; PO Box 59, Eden Valley, MN 55329-0059
13. Woodring, Daniel H; 19020 W Miliona Rd N, Parkers Prairie, MN 56361
14. Palach, Craig; 909 Cleveland, Fergus Falls, MN 56537
15. Augustin, Horst W; 306 South St W, Eagle Bend, MN 56446-9579
16. Bohler, Steven W; PO Box 125, Dumont, MN 56236-0125
17. Parker, Edwin L; PO Box 38, Odessa, MN 56276-0038
18. Bielenberg, Steven M; 806 5th St SW, Willmar, MN 56201-3417

B. Voting Laypersons

1. Kading, Marvin; RR 1 Box 41, St Hilaire, MN 56754
2. Shaner, Darwin; Box 506, Cass Lake, MN 56633
3. Handel, Harold; Box 72, Nevis, MN 56467
4. Dorman, Terry; Route 1 Box 9, Ogema, MN 56569-9801
5. Wallner, Steven; RR 1, Hewitt, MN 56453
6. Palmer, Lloyd; 525 Ski Hill Dr, Staples, MN 56479
7. Rickbeil, Blake A; 2303 SE 8th St, Grand Rapids, MN 55744-4068
8. Ullring, Joel; 3706 Stebner Rd, Hermantown, MN 55811
9. Klatt, Donald; PO Box 212, Isle, MN 56342-0212
10. Freese, George H Jr; 1301 5th Ave SE Apt, Little Falls, MN 56345
11. Lindig, Richard; RR 1 Box 15, Pine City, MN 55063-9602
12. Schmidt, Rollie; 551 County Rd SW, Annandale, MN 55302
13. Klein, Arland; PO Box 110, Parkers Prairie, MN 56361-0206
14. Altenbernd, Jerry; RR 1 Box 93, Sabin, MN 56580-9760
15. Moldenhauer, Raymond; RR 3 Box 67, Long Prairie, MN 56347-9404
16. Rosin, Virgil; 118 4th Ave SE, Elbow Lake, MN 56531
17. Jensen, Jeff; Box 135, Odessa, MN 56276
18. Henning, Lyle; 1633 N 4th St, Montevideo, MN 56265

C. Advisory Pastor

Anderson, Darryl A; 1115 4th Ave N, Sauk Rapids, MN 56379

D. Advisory Teacher

Glimpse, Edward A; 1620 14th Ave S, Saint Cloud, MN 56301-5606

Minnesota South District**A. Voting Pastors**

1. Miller, Richard D; 2749 Bunker Lake Blvd, Ham Lake, MN 55304-7133
2. Krueger, Robert H; 11 Battle Creek Ct, Saint Paul, MN 55119-4903
3. Pfotenhauer, Paul J; 7217 Coachwood Rd, Woodbury, MN 55125-1541

4. Moe, John; 14385 Blaine Ave E, Rosemount, MN 55068-5929
5. Wessel, Loel A; 9141 County Road 101, Maple Grove, MN 55311-1302
6. Ahl, Dennis C; 5701 10th Ave S, Minneapolis, MN 55417-2405
7. Schulze, Robert A; 10637 Brunswick Cir, Bloomington, MN 55438-1806
8. Vaughn, John P; 5530 Woodside Rd, Prior Lake, MN 55372
9. Nordlie, Robert L; 1305 Olive Ln N #111, Plymouth, MN 55447
10. Grimm, Keith H; 3030 Navajo Ave, Watertown, MN 55388-8345
11. Becker, Vance G; 310 Wacker Dr, Glencoe, MN 55336-3011
12. Bode, Gerhard H; 22543 Unit Ave, Hutchinson, MN 55350-4111
13. Queck, Thomas J; 350 Chestnut St E, Annandale, MN 55302-9594
14. Nack, Jonathan C; 24686 Old Church Rd, Red Wing, MN 55066-7613
15. Mueller, William E; 202 N Mill St, Rushford, MN 55971-9133
16. Lehman, Matthew; 200 7th St NW, Byron, MN 55920
17. Wallace, Michael S; 10500 215th St W, Morristown, MN 55052-5083
18. Perling, John F; Box 205, Hollandale, MN 56045-0205
19. Meitz, Erwin W; 415 W Lake St, Waterville, MN 56096
20. Buth, Frederick P; Box 455, Winnebago, MN 56098
21. Coop, Gregory S; 935 Charles Ave, Mankato, MN 56001-1711
22. Ruser, Matthew L; RR 1 Box 90, Saint James, MN 56081-9735
23. Winter, David W; RR 1 Box 106, Fairmont, MN 56031-9749
24. Possehl, Iver L; 1406 Victory Cir, Luverne, MN 56156-2116
25. Werner, Kevin L; 401 5th Ave, Round Lake, MN 56167-9757
26. Woebeking, Paul S; 769 16th St, Windom, MN 56101-1150

B. Voting Laypersons

1. Betterman, Layne; 5527 82 Michael St, Mounds View, MN 55112
2. Glaesemann, Marion; 564 E Hoyt Ave, St. Paul, MN 55101
3. Gomez, Eustolio; 1234 E Cook, St Paul, MN 55106
4. Johnson, Alan; 1361 West 14th St, Hastings, MN 55033
5. Schwanz, George; 3025 67th Ave N, Brooklyn Center, MN 55429
6. Bartlett, Marlene; 3537 Bloomington Ave, Minneapolis, MN 55407
7. Prigge, Roger; 2451 Skyline Dr, Bloomington, MN 55420
8. Deutschmann, Charles; 1002 E 156 St, Burnsville, MN 55306-5111
9. Hladky, Barbara; 16801 Scenic Ln N, Minnetonka, MN 55345
10. Hoback, Newell; 114 Trilane Dr, Norwood Yng America, MN 55397
11. Bremer, Paul; Route 2, Box 207, Arlington, MN 55307
12. Selchow, Verndale; 4455 190th St, Lester Prairie, MN 55354
13. Goerke, Arnie; 875 Gowan Ave NW, Maple Lake, MN 55358
14. Diercks, John; RR 1, Lake City, MN 55041-9801
15. Hutton, Duane; 116 Steven St, Rollingstone, MN 55969-9801
16. Bauer, Mark; 1811 3rd Ave NE, Stewartville, MN 55976
17. Marth, W. Don; 11275 Independence Ave, Lonsdale, MN 55046
18. Bridges, Frank; 2107 12th St SW, Austin, MN 55912
19. Marquardt, Leonard; 28732 38th St, Janesville, MN 56048
20. Renkley, Jodi; 41942 130th St, Blue Earth, MN 56013
21. Sohre, Art; RR 1, Lake Crystal, MN 56055
22. Kuhlman, Douglas; Rt 2 Box 213, St James, MN 56081
23. Breitharth, Neal; 2579 Stella Ct, Fairmont, MN 56031
24. Hemme, Alon; RR 1 Box 48, Hardwick, MN 56134-9727
25. Baumann, Karl; 1120 Center St, Tracy, MN 56175-1406
26. Oeltjenbruns, John; 1418 6th Ave, PO Box 584, Mountaint Lake, MN 56159

C. Advisory Pastors

Siess, Kenneth J; 1460 Lincoln Ave, Saint Paul, MN 55105-2235

Dorner, Michael H; 4232 32nd Ave S, Minneapolis, MN 55406-3316

D. Advisory Teachers

- Heuton, Eugene W; 1236 Marshall Ave, Saint Paul, MN 55104-6435
- Krinke, Arlen D; 13484 190th Ave NW, Elk River, MN 55330-1177
- Dunk, William F; 885 227th Ave NW, Bethel, MN 55005-9535
- Olson, Sheryl B; 3431 Yukon Ave N, New Hope, MN 55427-1837

Werner, Delmar H; 6532 16th Ave S Apt, Richfield, MN 55423-1726

Kohls, Craig V; 1031 14th St E, Glencoe, MN 55336-1547

Missouri District**A. Voting Pastors**

1. Weber, Charles W; PO Box 144, Altenburg, MO 63732-0144
2. Sarrault, Joel H; 418 Lutheran Ln, Scott City, MO 63780-2900
3. Hoffstetter, Gary R; 526 Meadowbrook Dr, Moberly, MO 65270-2451
4. Asburry, Randy K; 1001 Immanuel Dr, Boonville, MO 65233-1895
5. Miille, Timothy C; 313 W 3rd, Blackburn, MO 65321
6. Clayton, Gary R; PO Box 60, Concordia, MO 64020-0060
7. Flo, Steven L; 5555 Paw Paw Ln, De Soto, MO 63020-4754
8. Cullen, D Lee Jr; 173 Christopher Ln, Cape Girardeau, MO 63701-9465
9. Grebing, Terry L; 117 Jemphrey, Eldon, MO 65026
10. Koenig, Clifford W; 12011 E 55th Ter, Kansas City, MO 64133-3028
11. Newman, Drew A; 2006 Lynn Rd, Excelsior Springs, MO 64024-9702
12. Sveom, Dale D; 810 Minnie Ave, Belton, MO 64012-4732
13. Van Mehren, Randy C; 115 Marys Dr, Louisiana, MO 63353
14. Kettner, David L; 1106 Bay Ct, Salem, MO 65560-2808
15. Schwab, Dennis L; 125 Fort Sumter Way, Saint Charles, MO 63303-6147
16. Larson, Thomas W; 222 John St, Troy, MO 63379-1342
17. Mayes, Theodore E; 710 Highland Ave, Maryville, MO 64468-2712
18. Beck, Fred W; 6950 Salzburger Ave, Saint Louis, MO 63116
19. Dittmar, David L; 7316 Coronado Ave, Saint Louis, MO 63116-3053
20. Lucero, Dennis F; 3892 Fairview Ave, Saint Louis, MO 63116-4705
21. Woerth, Warren R; 2025 El Lago Dr, Arnold, MO 63010-4113
22. Eatherton, Lawrence L; 1600 Valley Park Rd, Fenton, MO 63026-2147
23. Moore, Richard A; 1516 Surfside Dr, Saint Louis, MO 63138-2341
24. Schmidt, Neil R; 10745 Saint Cosmas L, Saint Ann, MO 63074-2523
25. Albers, Steven H; 2250 Ferncliff Ln, Kirkwood, MO 63122-5117
26. Alter, Anthony A; 403 S Burke St, Versailles, MO 65084-1368
27. Griffin, Gary W; PO Box 462, Lockwood, MO 65682-0462
28. Lavrenz, Mark E; 704 E Lindon St, Bolivar, MO 65613-1234
29. Bielefeld, Earl A; 123 Church Rd, Augusta, MO 63332-1739

B. Voting Laypersons

1. Theiss, David; RR 1, Frohna, MO 63748
2. Knight, Bob; 504 Bell, Scott City, MO 63780-1606
3. Plackemeier, Harold; RR 5 Box 157, Carrollton, MO 64633
4. Huecker, Jennifer; 5383 T Highway, Bunceton, MO 65237
5. Lohmann, Curtis; 1603 Lipper, Higginsville, MO 64037
6. Gieseke, Harlan; 205 N Mulberry, Sweet Springs, MO 65351
7. Thomas, William; 883 Peggy Ct, Pevely, MO 63070-2922
8. Matthi, Ron; RR 2 Box 167, Williamsville, MO 63967
9. Scheiter, Gene; RR 2 Box 656A, Camdenton, MO 65020-9478
10. Dittmer, George; 2307 NW 4th St, Blue Springs, MO 64014
11. Breiningner, Victor; 7703 NW Valley Rd, Parkville, MO 64152
12. Seutter, Ed; 10104 Cambridge Ave, Kansas City, MO 64134-1543
13. Hood, Welton; 310 S Oak St, Monroe City, MO 63456
14. Kotila, Aaron; 436 N Manion St, Sullivan, MO 63080
15. Baer, Bill; 159 Southern Oaks Dr, Saint Charles, MO 63303
16. Daehnke, Ted; 65 Lake Valley Dr, Wright City, MO 63390-5755
17. East, Robert; 3904 N 31st St, St Joseph, MO 64506
18. Booker, Shirley; 2233 Benton, Saint Louis, MO 63106
19. Lehr, Eugene; 6955 Waterman Ave, Saint Louis, MO 63130-4333
20. Gerber, Sandra; 6425 Wanda, Saint Louis, MO 63116
21. Box, Ron; 1225 Queens Trail, Fenton, MO 63026
22. Newberry, Clarence; 13 Summersweet Lane, Ballwin, MO 63011
23. Wetzel, Henry; 8828 Cozens, Jennings, MO 63136
24. Wesselschmidt, Gordon; 3640 Hilleman Ave, Saint Louis, MO 63114-4105
25. Obermann, John; 131 E Adams 1-A, Kirkwood, MO 63122
26. Meyer, Earl; RR 3 Box 3060, Lincoln, MO 65338
27. Fine, Owen; 1706 N 9th St, Monett, MO 65708

28. Bartelt, Gilmer; 2326 S Oak Grove Ave, Springfield, MO 65804
29. Otten, Timothy; 3277 Boeuf Lutheran, New Haven, MO 63068

C. Advisory Pastors

- Burns, Justin J Jr.; 1201 White Oak Ct, Troy, MO 63379
 Huelse, Robert L; 3905 Christopher Cir, Independence, MO 64055-4169
 Meyer, John E; 1541 Breezeridge Dr, Des Peres, MO 63131-4212
 Kurth, Homer; 113 W Lincoln, Alma, MO 64001
 Schnelle, Elmer L; RR 3 Box 294, Kimberling Cy, MO 65686

D. Advisory Teachers

- Gasau, William; 404 Faculty Lane, Concordia, MO 64020
 Schlimpert, Edgar T; 310 Bismark St, Concordia, MO 64020
 Steffens, Christie R; 614 Bruce St, Perryville, MO 63775-1645
 Buchholz, David A; 213 W 3rd St, Alma, MO 64001
 Hanebutt, Richard C; 505 S Faculty Ln, Concordia, MO 64020-9421
 Lipke, Alan K; 630 Strawberry Ln, Jackson, MO 63755-1108
 Hanebutt, Kathleen L; 505 S Faculty Ln, Concordia, MO 64020-9421
 De Cuir, Luther A; 143 Shaw Dr, Eureka, MO 63025-1122
 Nummela, Pamela R; 1 Buckley Meadows Dr, Saint Louis, MO 63125-3536
 Golchert, Kent; RR 1, Box 3, Frohna, MO 63748
 Clements, Wayne E; 4 Eleanor Dr, Washington, MO 63090-3904

Montana District

A. Voting Pastors

1. Grunst, Mark P; 4053 Buffalo Trail R, Molt, MT 59057-2131
2. Warmbier, Michael G; RR 1 Box 104, Salmon, ID 83467-9701
3. Zill, Marcus T; 731 Knapp St, Wolf Point, MT 59201-1820
4. Bren, Donald J; 1104 W Main St, Lewistown, MT 59457-2302
5. Miller, Larry A; 3827 Chokecherry St, East Helena, MT 59635-3404
6. Nicolaus, Mark J; 113 4th Ave SE, Ronan, MT 59864-2824

B. Voting Laypersons

1. Kober, Ted A; 785 Paintbrush Pl, Billings, MT 59106
2. Hill, Donald; 145 Canyon Creek Dr, Hamilton, MT 59840
3. Nile, Ray; Box 3079, Forsyth, MT 59327
4. Buck, Johnny W; 1601 9th St NW Apt 1, Great Falls, MT 59404-1843
5. Livingood, Louise; PO Box 718, Three Forks, MT 59752-0718
6. Kohl, Arlan; 345 White Basin Rd, Kalispell, MT 59901

D. Advisory Teachers

- Gerlach-Pullmann, Karen L; 356 4th Ave WN, Kalispell, MT 59901

Nebraska District

A. Voting Pastors

1. Erickson, Donald; HC 59 Box 39, Atkinson, NE 68713-9407
2. Reiners, Michael E; RR 1 Box 86, Tobias, NE 68453-9759
3. Birtell, Brad E; RR 1 Box 113, Columbus, NE 68601-9749
4. Simonson, Duane R; RR 2 Box 100A, Hebron, NE 68370-9536
5. Schermbeck, Robert H; RR 1 Box 159, Elk Creek, NE 68348-9501
6. Garber, Daniel L; PO Box 67, Snyder, NE 68664-0067
7. Armon, Rodney A; PO Box 185, Doniphan, NE 68832-0185
8. Boeschen, Donald E; 306 Forest Blvd, Hastings, NE 68901-4029
9. Fienen, Daniel H; 1402 East Ave Dr, Holdrege, NE 68949
10. Larson, Kurt R; PO Box 157, Amherst, NE 68812-0157
11. Chaffee, Michael G; 1836 Old Glory Rd, Lincoln, NE 68521-1550
12. Dobbertien, David F; 405 E 6th St, McCook, NE 69001-3815
13. Woelmer, James; RR #1, Box 645, Madison, NE 68748-9773
14. Gierke, Charles A; 15726 Westchester Cir, Omaha, NE 68118-2037
15. Ritter, Daniel R; 13304 S 28th St, Omaha, NE 68123
16. Moss, Marvin J; 1915 S 124th St, Omaha, NE 68144-2754
17. Kuhfal, David J; 109 F St, Neligh, NE 68756-1643
18. Myers, Daniel W; 3743 Marysville Rd, Staplehurst, NE 68439-8843
19. Anderson, Jeff; 901 Logan, Wayne, NE 68787
20. Carretto, James; PO Box 797, Wisner, NE 68791
21. Pierce, Robert J; 470 Rd East G S, Ogallala, NE 69153-5332
22. Jenks, Timothy A; RR 1 Box 84, Gresham, NE 68367-9701

B. Voting Laypersons

1. Gramberg, Gilbert; 1402 N 5th, O'Neil, NE 68763
2. Bottrell, Keith; 1510 Cherrywood Dr, Crete, NE 68333-1821
3. Ferneau, John; 4727 63rd St, Columbus, NE 68601
4. Schliefer, Reuben; 822 Church St, Chester, NE 68327
5. Weyers, Morris; Route 2, Box 112, Sterling, NE 68443
6. Oerman, Merlin; 1316 Missouri Ave, Fremont, NE 68025-2026
7. Lehn, Curtis; 1705 Elm St, St Paul, NE 68873
8. Garwood, Dave; 534 N Walnut St, Red Cloud, NE 68970-2352
9. Haarberg, Lorris; 1103 Nebraska Ave, Arapahoe, NE 68922-9431
10. Ohlmann, William; 307 Apache, Lexington, NE 68850
11. Buethe, Terry; 12201 Finigan Rd, Lincoln, NE 68517-9617
12. Wilson, Bill; HC 64 Box 30B, Benkelman, NE 69021-9148
13. Spaulding, Douglas; RR 4, Norfolk, NE 68701
14. Padron, Victor; 13815 N 42nd St, Omaha, NE 68112
15. Neal, Dennis; 10517 S 25th St, Bellevue, NE 68123-5012
16. Giesselmann, Dean; 15913 Lake St, Omaha, NE 68116
17. Kuhlman, Delbert; RR 2 Box 156, Bloomfield, NE 68718-9577
18. Gard, Ray; RR 1 Box 1115, Beaver Crossing, NE 68313-9610
19. Rieck, Elmer; PO Box 216, Newcastle, NE 68757
20. Clark, Jerry; PO Box 364, Bancroft, NE 68004-0364
21. Niedan, Dean; 2320 Cedarberry Ln, North Platte, NE 69101
22. Troester, Donald; 1813 O St, Aurora, NE 68818

C. Advisory Pastor

- Eckstrom, Cory J; 639 E 10th St Apt C, York, NE 68467

D. Advisory Teachers

- Rosenthal, Dennis; RR 1 Box 140, Arlington, NE 68002-9625
 Weber, Donald C; 608 Opal Ln, Norfolk, NE 68701-5480
 Fiala, Maxine; 411 N Columbia Ave, Seward, NE 68434-1601

New England District

A. Voting Pastors

1. Piller, Robert H; 627 Weston Rd, Manchester, NH 03103-3197
2. Callaway, Scott A; 478 Boston St, Topsfield, MA 01983-1225
3. Rabon, Lawrence C Jr; 28 Barber Ter, South Burlington, VT 05403-6434
4. Neagley, Richard L; 15 Juniper Dr, Ashaway, RI 02804-1904
5. Gruel, Michael R; 125 Glenwood Dr, Westfield, MA 01085-4920
6. Sackschewsky, Ralph A; 786 Storrs Rd, Storrs Mansfield, CT 06268-2627
7. Yeadon, Timothy R; 37 Prospect St, New Hartford, CT 06057-2223
8. Starke, Stephen P; 24 Arbutus St, Middletown, CT 06457-5119
9. Wismar, Gregory J; 81 Mount Pleasant Rd, Newtown, CT 06470-1545

B. Voting Laypersons

1. Huebner, Kent; 16 Parkhurst Dr, Hudson, NH 03051
2. Watters, Chuck; 180 South St, Medfield, MA 02052-2808
3. Stone, Jim; RR 1, Williamstown, VT 05679
4. Ballah, David; 95 Carpenter St, Pawtucket, RI 02860
5. Recoulle, Eunice; 292 Granville Rd, Southwick, MA 01077
6. Fischer, Kenneth; 80 Echo Dr, Vernon, CT 06066
7. Wollenberg, Ronald; PO Box 73, Terryville, CT 06786-0073
8. Melms, John; 32 Toas St, Shelton, CT 06484
9. Walter, Richard; 395 Barrack Hill Rd, Ridgefield, CT 06877

C. Advisory Pastor

- Benken, FR; 13 Stonewall Ln, Madison, CT 06443-2236

D. Advisory Teacher

- Koch, Vernon C; 154 Meadow St, Bristol, CT 06010

New Jersey District

A. Voting Pastors

1. Wangerin, Jack D; 234 Grand St, New Milford, NJ 07646-1635
2. Lutz, Craig E; 13 Sandlor Ter, Oak Ridge, NJ 07438-8922
3. Haener, Evan W; 504 Davis Ave, Harrison, NJ 07029-1214
4. Schmalz, Daniel M; 139 Woodland Ave, Morristown, NJ 07960-6555
5. Gewecke, Stephen A; 1606 Harbourn Rock, Lambertville, NJ 08530-3004
6. Schonberg, Christian L; 803 Catherine St, Point Pleasant, NJ 08742-4029

B. Voting Laypersons

1. Hoffmann, Eleanor; 95 Hobart Ave, Rutherford, NJ 07070-1427
2. Wold, Leonard; 9 Blackburn Terrace, West Orange, NJ 07052

3. Jones, Karen; 78 Mission St, Montclair, NJ 07042
4. Clayton, Raymond; PO Box 145, Stanton, NJ 08885
5. Sorenson, Mary E; 261 Windsor Commons, Cranbury, NJ 08572
6. Weiss, Sophia; 1 Veronica St, Old Bridge, NJ 08857

C. Advisory Pastor

- Herzberg, Terry R; 57 Wellington Ave, Flemington, NJ 08822-1836

North Dakota District

A. Voting Pastors

1. Brandvold, Joel L; 10451 Co Rd 49, Bottineau, ND 58318-7024
3. Shorey, Ralph C III; PO Box 70, Niagara, ND 58266-0070
4. Jahnke, Clark H; 325 Cherry Ct, West Fargo, ND 58078-2923
5. Haag, Steven J; 305 Gibson St, Wimbeldon, ND 58492-4050
6. O'Neill, Dennis B; PO Box 793, Ellendale, ND 58436-0793
7. Jording, Howard J; PO Box 440, Hankinson, ND 58041-0440
8. Puffe, Thomas; PO Box 757, Underwood, ND 58576
9. Heller, Toby H; PO Box 189, Beulah, ND 58523-0189

B. Voting Laypersons

1. Kreklau, Mark; PO Box 99, Munich, ND 58352-0099
3. Euren, Gary; 131 Parkview Cir, Grand Forks, ND 58201
4. Kludt, Tim; 2013 E 4th Ave, West Fargo, ND 58078
5. Rahlf, Wm M; PO Box 55, Sutton, ND 58484-0055
6. O'Brien, Nathan; 109 S 10th St, Oakes, ND 58474
7. Fenske, Melvin; 1111 Evergreen Ct, Wahpeton, ND 58075
8. Giese, Fred; PO Box 608, Kenmare, ND 58746-0608
9. Reiner, Elmer; 1405 S 3rd St, Bismarck, ND 58504-6509

C. Advisory Pastor

- Merrill, Theodore H; RR 6 Box 92, Minot, ND 58703-9210

D. Advisory Teacher

- Sommerfeld, Gene W; 1738 10th St S, Fargo, ND 58103-4912

North Wisconsin District

A. Voting Pastors

1. Kaarre, Martin C; 619 9th Ave W, Ashland, WI 54806-2808
2. Weber, Paul A; 518 Forest Park Dr, Marquette, WI 49855-4404
3. Peterson, Norman F; PO Box 128, Almena, WI 54805-0128
4. Berkesch, Brent; 515 W College, Ladysmith, WI 54848
5. Last, David A; 17 S Baird Ave, Rhinelander, WI 54501-3502
6. Kaarre, David M; W 2608 County Rd P, Merrill, WI 54452
7. Bahn, Daryn A; RR 1 Box 351, Laona, WI 54541-9643
8. Jarvis, Robert W; 105 16th St SE, Menomonie, WI 54751-2065
9. Parrish, Brent L; 1814 Vine St, Eau Claire, WI 54703-4930
10. Freimuth, Jerome A Jr; 266 S 3rd St, Dorchester, WI 54425-9511
11. Lewis, Mark J; E10723 County Road Z, Wausau, WI 54403-8915
12. Krueger, Jeffrey; 304 Flint Ave, Matton, WI 54450
13. Miller, David P; W4496 County Rd E, Bonduel, WI 54107-8740
14. Kampf, Russell J; 8905 Saint Johns Rd, Suring, WI 54174-9706
15. Kangas, Carlton W; 814 Hudson St, Augusta, WI 54722
16. Marshall, Stewart A; W2880 Granton Rd, Granton, WI 54436-8876
17. Albers, David P; 2011 10th St S, Wisconsin Rapids, WI 54494-6302
18. Spilker, Timothy K; 2220 E College Ave, Appleton, WI 54915
19. Kline, Steven G; 323 Johnson St, Pulaski, WI 54162
20. Eden, Roger D; 3722 Southwind Dr, Eau Claire, WI 54701-9236

B. Voting Laypersons

1. Harmon, David; E2065 Lake Rd, Ironwood, MI 49938
2. Bond, Ward; N6820 Bond Rd, Munising, MI 49862-9218
3. Dennis, Donald; 1273 12th St, Barron, WI 54812-9357
4. Fahl, Jeffrey; 455 S Avon, Phillips, WI 54555
5. Krahn, Kurt H; W760 Hiltz Lake Rd, Rhinelander, WI 54501-9009
6. Bauman, Phyllis M; 121 Cottage St, Merrill, WI 54452-2233
7. Golbach, David; 701 Deleglise St, Antigo, WI 54409-1425
8. Schroeder, John; N 12241 Cty Rd Q, Downing, WI 54734-9412
9. Johnson, Leonard; 3253 Fern Ct, Eau Claire, WI 54703-1190
10. Hamann, Richard; W3004 Broek Rd, Curtis, WI 54422
11. Holdorf, Chuck; 3310 N 13th St, Wausau, WI 54403
12. Schultz-Lemmer, Tammy; N3947 Cty Rd DD, Halley, WI 54440-9718

13. Opperman, Frederick H; N6070 Maple Ave, Shawno, WI 54166
14. Erb, Tom L; W2740 Old 22 Rd, Cecil, WI 54111
15. Kuehn, Milton; 464 W Liberty, Fall Creek, WI 54742
16. Landwer, Ken; 3419 Landwer Ln, Junction City, WI 54443
17. Stertz, Ben; 1800 Birchwood Dr, Stevens Point, WI 54481-8526
18. Moeller, John; N2269 Falling Wing L, Hortonville, WI 54944-9330
19. Wilbert, William; N7545 Evergreen Dr, Algoma, WI 54201-9692
20. Schultz, Charles; 35864 Ash St, Independence, WI 54747

D. Advisory Teachers

- Steltenpohl, William M; 713 Munes St, Athens, WI 54411-9544
 Longmire, Kenny L; 2057 S Ridge Rd, Green Bay, WI 54304-4126

Northern Illinois District

A. Voting Pastors

1. Carrier, John S; 3421 S Wenonah, Berwyn, IL 60402
2. Van Kanegan, Victor J Jr ; 1406 Wilder St, Evanston, IL 60202-1181
3. Anderson, Timothy A; 992 E Grant Dr, Des Plaines, IL 60016-6209
4. Payne, Carlton E III; 24530 N Old McHenry Rd, Lake Zurich, IL 60047
5. Klopke, Paul J; 625 E Dundee Rd, Arlington Hts, IL 60004-1541
6. Mueller, Charles S Jr ; 434 Ridge Ct, Roselle, IL 60172-2539
7. Buss, Allan R; 255 Tollview Ter, Gilberts, IL 60136-9749
8. Davis, Edward A; PO Box 276, Burlington, IL 60109-0276
9. Pflugsten, Michael D; 1601 Garfield St, Harvard, IL 60339-1749
10. Gallup, Roger B; 2624 N Oak St, River Grove, IL 60171-1696
11. Otten, Walter D; 9044 Sheridan Ave, Brookfield, IL 60513-1628
12. Prohl, John R; 4101 Main St, Downers Grove, IL 60515-2141
13. Noll, Thomas C; 9 S Edgewood Ave, Lombard, IL 60148-2804
14. McReynolds, Terry A; 2271 Norwich Ct, Naperville, IL 60565-3102
15. Rossin, Delbert R; 1727 Kaneville Rd, Geneva, IL 60134-1828
16. Krause, Kenneth E; 1903 Spring Brook Av, Rockford, IL 61107-1543
17. Martinek, Robert W; 8072 S Green St, Dixon, IL 61021-9429
18. Frazier, Larry; 14832 State St, Dolton, IL 60419
19. Whitfield, Alexander; 2 W 150th St, Harvey, IL 60426
20. Gerlach, Donald R; 5859 S Archer Rd, Summit Argo, IL 60501-1409
21. Heinz, Richard; 10200 S Sawyer Ave, Evergreen Park, IL 60805
22. De Soto, Kenneth J; 228 Queens Ln, Thornton, IL 60476-1012
23. Constien, David P; 10761 W La Porte Rd, Mokena, IL 60448-9284
24. Hein, Mark H; 1512 S Briggs St, Lockport, IL 60441-4546
25. Haeger, Martin; 1055 S Myrtle Ave, Kankakee, IL 60901
26. Knief, Louis C; 415 N Walnut St, Chebanse, IL 60922-9763

B. Voting Laypersons

1. Svebakken, Gene L; 7620 Madison St, River Forest, IL 60305
2. Nelson, Ken; 3933 West Fitch, Lincolnwood, IL 60645
3. Lee, Robert; 2526 Fontana Dr, Glenview, IL 60025-4704
4. Coil, George; 885 Piccadilly Ln, Highland Park, IL 60035
5. Voss, Joyce; 700 S William, Mount Prospect, IL 60056
6. Meyers, Virginia; 21W320 Sunnyside Dr, Itasca, IL 60143-1915
7. Koehlert, Charles; 201 King Ave, E Dundee, IL 60118
8. Moeller, Ken; 10251 Preserve Rd, Waterman, IL 60556
9. Glawe, Richard; 405 N Hill Rd, McHenry, IL 60050
10. Bacon, Margaret; 1224 N Euclid, Oak Park, IL 60302
11. Wassilak, Robert; 1038 Hannah Ave, Forest Park, IL 60130-2312
12. Mueller, George C; 3133 Meyers Rd, Oak Brook, IL 60523-2576
13. Behnke, Arnold; 465 W Dominion Ave #101, Wood Dale, IL 60191
14. Williamson, Bob; 403 Montclair, Glen Ellyn, IL 60137
15. Mack, Keith; 42 Somerset Rd, Montgomery, IL 60538
16. Hecht, Thomas; 5019 Parliament Plac, Rockford, IL 61107
17. Stanton, Keith; 1453 S Float, Freeport, IL 61032
18. Burns, Doris; 9642 S Peoria, Chicago, IL 60643
19. Hoger, David; 437 Saginaw Ave, Calumet City, IL 60409
20. Schmidt, Don; 1710 W 33rd Pl, Chicago, IL 60608
21. Johnson, Janice; 3918 W 69th St, Chicago, IL 60629
22. Tucker, Roland; 847 Luther Ln, Chicago Heights, IL 60411-2044

23. Garrett, George; 22 Monee Rd, Park Forest, IL 60466
24. Laufer, Martin; 808 Alann Drive, Joliet, IL 60435
25. Nofke, George; 1438 N Terrace Ave, Kankakee, IL 60901
26. Bohlmann, Bernell; 655 Vernon St, Herscher, IL 60941

C. Advisory Pastor

- Zadeik, Peter A Jr ; 1708 W Catalpa Ln, Mt Prospect, IL 60056-4559

D. Advisory Teachers

- Piel, Paul; 2331 Stewart St, West Dundee, IL 60118
 Libka, Robert J; 805 N 6th Ave, Maywood, IL 60153-1046
 Gehrke, Dennis E; 936 Thornton Ln, Buffalo Grove, IL 60089-4234
 Hanssen, Melba J; 1729 W Willow Ln, Mt Prospect, IL 60056-4568
 Bierlein, Leon C; 1630 Alison Dr, Elgin, IL 60123-5905
 Morgan, Lauren K; 706 E Prairie St, Apt B, Marengo, IL 60152-3416
 Haak, Charles E; 4446 S Trumbull Ave, Chicago, IL 60632-3534
 Carrier, Lori; 3421 S Wenorah, Berwyn, IL 60402
 Wischmeyer, Donald H; 2077 Navarone Dr, Naperville, IL 60565-2103
 Stroup, Darla; 1622 Mark Ave, Apt 6, Elgin, IL 60123-1964

Northwest District

A. Voting Pastors

1. Norris, Ronald T; PO Box 173, Eagle Point, OR 97524-0173
2. Schoenherr, Philip H; 2365 Chambers St, Eugene, OR 97405-1860
3. Chamberlain, David W; PO Box 754, Waldport, OR 97394
4. Scansen, Jerry P; 4252 Prairie Star Ct, Salem, OR 97305-2390
5. Adams, Ricky L; 39960 Hood St, Sandy, OR 97055-9741
6. Fargalli, Daniel; 4700 SW Lamont Way, Lake Oswego, OR 97035
7. Hoelter, Mark E; 16452 NE Fargo St, Portland, OR 97230-5528
8. Rumsch, Bruce A; 3146 SE Brian St, Hillsboro, OR 97123-7014
9. Wohlfeil, Jerome V; 1145 N 7th E, Mountain Home, ID 83647-2037
10. Twenhafel, Rick J; 340 W 25th St, Burley, ID 83318-2909
11. Shimkus, William E; 801 Buckboard Ln, Idaho Falls, ID 83402-2441
12. Hein, Mark; PO Box 507, Sunnyside, WA 98944-0507
13. Adams, Mark E; RR 4 Box 4008, Hermiston, OR 97838-9401
14. Norris, Thomas G Jr ; 4320 S Conklin St, Spokane, WA 99203-6237
15. Nolting, Dudley E; 1750 NE Lower Dr, Pullman, WA 99163-4600
16. Scharr, Timothy J; 1231 Columbine St, Wenatchee, WA 98801-3149
17. Husman, Richard H; 5493 Waschke Rd, Bellingham, WA 98226-9696
18. Pulse, Jeffrey H; 6765 Chico Way NW, Bremerton, WA 98312-1025
19. Jensen, James B; 2914 116th St SE, Everett, WA 98208-6105
20. Kauth, Roland C; 10420 SE 11th St, Bellevue, WA 98004-6852
21. Zimmerman, David-Paul; 7003 S 132nd St, Seattle, WA 98178-5028
22. Markus, James L; 40 E North Haven Ct, Shelton, WA 98584-8500
23. Riveness, Rodney D; 11415 211th Ave E, Sumner, WA 98390-7723
24. Reinke, Chris J; 9300 Emerald St, Anchorage, AK 99515-1058

B. Voting Laypersons

1. Arkens, David M; 648 Malabar St, Central Point, OR 97502-1993
2. Blair, James; 59647 Navajo Circle, Bend, OR 97702
3. Vorderstrasse, Ken; 30651 Fisher St, Lebanon, OR 97355-9342
4. Clark, Karen; 879 N Birch Ave, Stayton, OR 97383
5. Boyer, Robert; 3236 NE Liberty Ct, Portland, OR 97211-6644
6. Nuhring, Ed; 5010 SW Miles St, Portland, OR 97219-1485
7. Lowe, Thomas; 138 NE 22nd Ave, Carnas, WA 98607
8. Van Scoten, Ed Sr ; 9140 SW Par Three Dr, Cornelius, OR 97113-9624
9. Snyder, Paul; 2097 W Idaho Ave, Ontario, OR 97914
10. Young, Joe; 151 Blair Dr, Twin Falls, ID 83301
11. Marquette, Michael; 5063 Elizabeth, Chubbuck, ID 83202
12. Stocker, Glenn; 913 Goodlander Cir, Selah, WA 98942-9405
13. Nitz Rash, Jody; 211 Third St, LaGrande, OR 97850
14. Mathiason, Matthew; 5126 W Princeton Pl, Spokane, WA 99205-2040

15. Baron, Rick; 680 Santa Fe, Rathdrum, ID 83858
16. Albright, Lester; 3355 Road P SW, Quincy, WA 98848
17. Brooks, Rick; 295 Pollman Cir, Lynden, WA 98264
18. Schultz, Don; 2017 Chico Way NW, Bremerton, WA 98312-1765
19. Nelson, Lloyd; 7619 193rd Pl SW, Edmonds, WA 98026-6232
20. Buchholz, Nancy; 23808 112th Ave SE, Kent, WA 98031
21. Kittler, Christine; 15621 SE 144 St, Renton, WA 98059
22. Merz, John; 6002 87th St E, Puyallup, WA 98371-6444
23. Woerman, Linda; 13221 76 Ave Ct E, Puyallup, WA 98373
24. Hess, Ron; Box 1357, Homer, AK 99603

C. Advisory Pastors

- Weber, Erhardt P; 2 Saint Helens Cir, Lake Oswego, OR 97035-1924
 Sternberg, John R; 13209 SW 61st Ave, Portland, OR 97219-8062

D. Advisory Teachers

- Wrye, Karen A; 6306 NE 26th Ave, Portland, OR 97211-6049
 Gable, Gary G; 1108 Tacoma Ave NE, Renton, WA 98056-3539
 Buchholz, Robert W; 23808 112th Ave SE, Kent, WA 98031-3545
 Sievert, Raymond R; 32616 8th Ave SW, Federal Way, WA 98023-4904

Ohio District

A. Voting Pastors

1. Zechiel, Tim B; 17396 Schumm Rd, Willshire, OH 45898-9837
2. Behnke, Richard W; 1640 State Route 108, Wauseon, OH 43567-9446
3. Andrada, Edward B; 4560 Glendale Ave, Toledo, OH 43614-1907
4. Oester, James A; 4424 S Tod Ave, Warren, OH 44481
5. Bok, Vern L; 3223 Forest Overlook, Seven Hills, OH 44131-3744
6. Sharpe, Thomas M; 8714 Fair Rd, Strongsville, OH 44136-1229
7. Buegler, David D; 34153 Topaz Ct, North Ridgeville, OH 44039-2006
8. Oberhaus, Paul R; 34555 Center Ridge R, North Ridgeville, OH 44039
9. Schuler, Robert; 7996 Buckthorn Dr, Mentor, OH 44060-7445
10. Tompkins, Donald L; 537 Greenside Dr, Painesville, OH 44077-4879
11. Korte, Michael R; 5766 Glow Ct, Cincinnati, OH 45238-2301
12. Hood, John; 5660 Trabue Rd, Columbus, OH 43228-9500
13. Davidson, John C; 420 Sells Rd, Lancaster, OH 43130-8733
14. Rembold, Manfred K; 53 Yellow Spr/Fairfield, Yellow Springs, OH 45387-9718
15. Lampman, David P; 2437 Coveyrun S, Cincinnati, OH 45230-1477

B. Voting Laypersons

1. Lee, Larry; 5775 Harrison Center, Van Wert, OH 45891
2. Bernath, Gene; 8641 County Road, Wauseon, OH 43567-9754
3. Hollie, Michael; 1940 Crosswell Pl, Toledo, OH 43607-1731
4. Wenzel, Ed; 183 Mayflower Dr, Youngstown, OH 44512
5. Ginter, Larry; 4134 Sarasota Dr, Parma, OH 44134-6242
6. Stockman, Hugo; 4711 Roadan Rd, Brooklyn, OH 44144
7. Grewe, Robert; 16401 Valleyview, Cleveland, OH 44135
8. Prieto, Pablo; PO Box 521, Huron, OH 44839
9. Nicholson, Richard; 13101 Meadowood Acre, Chardon, OH 44024-8934
10. Reed, Danny; 224 Turner Dr, Chardon, OH 44024
11. Cope, Thomas; 2661 Leda Ct, Cincinnati, OH 45211
12. Dellinger, John; 1810 Chuckery Lombard, Plain City, OH 43064-9622
13. Fry, Jim; 78 Hidden Valley Rd, Kenova, WV 25530
14. Rogers, Clarence III; 712 Nottingham Pl, Miamisburg, OH 45342-2755
15. Juergens, Keith; 6436 Todd Dr, Burlington, KY 41005-9407

C. Advisory Pastor

- Koch, Karl W; 5445 Aqua St, Columbus, OH 43229-3915

D. Advisory Teachers

- Cope, Lavell J; 2661 Leda Ct, Cincinnati, OH 45211
 Mayo, Michael A; 3462 Statewood Dr, Cincinnati, OH 45251-2381

Oklahoma District

A. Voting Pastors

1. Walther, John; PO Box 66, Okarche, OK 73762
2. Goebel, Velmor H; PO Box 128, Lahoma, OK 73754-0128
3. Brandt, Gary R; RR 1 Box 124, Ada, OK 74820-9710
5. Maltz, Myron C; 1316 N 7th St, Perry, OK 73077-2235

6. Cox, Duncan M; 3700 Woodland Rd, Bartlesville, OK 74006-4531
7. Nixon, Cecil Jr ; 2827 Suroya St, Muskogee, OK 74403-1629
8. Henke, Barrie E; 16317 Del Mar Dr, Edmond, OK 73013-2008

B. Voting Laypersons

1. Koch, Vernon; 205 NE 20th St, PO Box 312, Guymon, OK 73942-2816
2. Ritter, Max; RR 3 Box 190, Alva, OK 73717
4. Crowl, Gil W; 7704 NW Lawton Ave, Lawton, OK 73505-2437
5. Laramy, Richard; #7 Rustic Rd, Ponca City, OK 74604
6. Hereford, Jim; 9159 N 153rd E Ave, Owasso, OK 74055
7. Reck, Russell; 9011 E 36th St, Tulsa, OK 74145-3407
8. Rains, W R; 11908 Sundance Mount, Oklahoma City, OK 73162-1521

C. Advisory Pastor

Kamman, Harold W; 10113 S Carter Ct, Oklahoma City, OK 73159

D. Advisory Teacher

Kannenwischer, Horst; 525 N 11th St, Ponca City, OK 74601-4642

Pacific Southwest District

A. Voting Pastors

1. Atrops, David A; 2909 Dwight Ave, Camarillo, CA 93010-3603
2. Claiborne, Robert D; 6961 Nestle Ave, Reseda, CA 91335-4545
3. Sauer, John A; 6906 Bluebell Ave, North Hollywood, CA 91605-5129
4. Seals, Timothy L; 9001 La Verne Dr, Rancho Cucamonga, CA 91701-4887
5. Schepman, Timothy; 901 McCarthy Ct, El Segundo, CA 90245
6. Lucas, Glenn A; 2535 9th Ave, Los Angeles, CA 90018-1708
7. Brunold, William L; 8709 Daines Dr, San Gabriel, CA 91776-2133
8. Schroeder, Robert J; 10323 Larrylyn Dr, Whittier, CA 90603-2613
9. Brady, Charles N; 8145 San Miguel Ave, South Gate, CA 90280-2522
10. Lindenmeyer, William D; 6281 Santa Barbara A, Garden Grove, CA 92845-1246
11. Terhune, Paul C; 1419 E Dalton Ave, Glendora, CA 91741-3139
12. Martin, Ronald L; 1895 Shattuck Place, Orange, CA 92865
13. Meyer, Thomas; 222 N East St, Anaheim, CA 92805-3317
14. Harmelink, Daniel N; 16531 Kellog Cir # A, Huntington Beach, CA 92647-4419
15. Fenton, Eugene L Jr ; 5536 Dahlia St, San Bernardino, CA 92407-2425
16. Blanke, Norwood M; 1347 S Vine Pl, Ontario, CA 91762-5751
17. Schoppa, Roy M; 4535 Albion Dr, Riverside, CA 92503-2623
18. Smith, Robert E; 43629 Hollyhock St, Indio, CA 92201-1998
19. Puls, Kenton A; 711 N Fowler St, Bishop, CA 93514-2617
20. Behnken, Duane P; 1900 S Nevada St, Oceanside, CA 92054-6418
21. Schmidt, Richard W; 744 Cholla Rd, Chula Vista, CA 91910-6614
22. Bunnnett, Thomas T; 5389 Wilshire Dr, San Diego, CA 92116
23. Busch, Lewis M; 750 W Holt Ave, El Centro, CA 92243-3228
24. Haak, Loel G; 4034 W Hatcher Rd, Phoenix, AZ 85051-3245
25. Vahle, Michael T; PO Box 793, Clarkdale, AZ 86324
26. Brockmann, James E; 2662 E Kenwood St, Mesa, AZ 85213-2339
27. Meyer, Lealand L; 1034 S Mill Ave, Tempe, AZ 85281-5606
28. Hinck, David E; 7400 W Flamingo Rd, Apt 2002, Las Vegas, NV 89117-4367

B. Voting Laypersons

1. Driggers, Christine; 921-A Palm Ave, Carpinteria, CA 93013-2425
2. Horn, Cliff; 19734 Halsted St, Chatsworth, CA 91311
3. Kruse, Dennis W; 3012 N Frederic St, Burbank, CA 91504-1718
4. Hente, Martin; 4111 Van Buren Pl, Culver City, CA 90232
5. Meyer, Roger; 17602 Cranbrook Ave, Torrance, CA 90504-3306
6. Mitchell, Joseph; 2306 Buckingham Rd, Los Angeles, CA 90016-1603
7. Powers, Michael; 1015 E Grandview Ave, Sierra Madre, CA 91024

8. Klein, Mark; 10285 Priscilla St, Downey, CA 90242
9. Thompson, John; 9930 Wiley Burke Ave, Downey, CA 90240
10. Kurkowski, James; 9955 Madrid Cir, Cypress, CA 90630
11. Grebing, Ray; 1014 Enid, Azusa, CA 91702
12. Stuenkel, Mark; PO Box 4638, Orange, CA 92863-4638
13. Orr, Diana E; 3925 Madonna Dr, Fullerton, CA 92835-1229
14. Kahre, Gerald; 1828 Samar Dr, Costa Mesa, CA 92626
15. Garner, George; 1728 Ohio, Redlands, CA 92374
16. Fibelkorn, Barbara; 380 West Baseline Rd, Claremont, CA 94711
17. Cake, Joyce; 4495 Mobley Ave, Riverside, CA 92505
18. Smith, Ted; PO Box 728, Yucca Valley, CA 92286-0728
19. Brose, Lee; PO Box 1286, Mammoth Lakes, CA 93546-1286
20. Latchem, John; 300 Santa Fe Dr, Encinada, CA 92024
21. Schutte, Patricia; 1860 Greenfield Dr, El Cajon, CA 92021-3768
22. Jesse, Al; 10810 Vista Del Sur, Spring Valley, CA 91978
23. Keithly, Kelly; PO Box 177, Holtville, CA 92250-9750
24. Mahlke, William; 1041 W Colter Apt 35, Phoenix, AZ 85103
25. Freeman, Mark; 692 Zuni St #A, Flagstaff, AZ 86001
26. Mohrman, Edward; 1426 E Brentnup, Tempe, AZ 85283
27. Eberling, Ron; 25215 N Appaloosa Tr, Scottsdale, AZ 83255
28. Hagen, Delbert; 268 Lakeshore Rd Box, Boulder City, NV 89005

C. Advisory Pastors

Puls, Arthur H; 5641 Aztec Dr, La Mesa, CA 91942-1946
Hentz, Robert; 1610 Vista Dr, Glendale, CA 91201-1234
Molnar, Kenneth R; 1629 Hillsmont Dr, El Cajon, CA 92020-2943

Beyer, Eugene; 10432 E Pinnacle Peak Rd, Scottsdale, AZ 85255

Huber, John G; 809 Colima St, La Jolla, CA 92037-8037

D. Advisory Teachers

- Birnstein, Karl D; 5644 E Vista Del Cer, Anaheim, CA 92807-3831
Nielsen, Allan C; PO Box 11, Crest Park, CA 92326-0011
Ash, Margaret R; 10218 Gothic Ave, North Hills, CA 91343-1215
Schaar, Dennis R; 1802 Grasscreek Dr, San Dimas, CA 91773-1320
Marty, Margaret K; 7311 E Avenida Juare, Anaheim, CA 92808-1006
Manske, Barbara M; 14782 Elm Ave, Irvine, CA 92606-2658
Barckholtz, Margaret L; 2640 Harmony Way, Lancaster, CA 93535-5690
Halvorson, Peter J; 1738 Elmhurst St, Chula Vista, CA 91913-2613
Beccue, Marilyn R; 1912 Bear Valley Oak, Escondido, CA 92025-6300
Schmidt, Walter R; 5821 W Purdue Ave, Glendale, AZ 85302-3116

Rocky Mountain District

A. Voting Pastors

1. Elmshauser, James M; PO Box 187, Flagler, CO 80815-0187
2. Bickner, Gary A; 711 S Navajo Dr, Gallup, NM 87301-5548
3. Oeltjen, Robert S; 400 Cherry St, PO Box 409, Hudson, CO 80642-0409
4. Langewisch, David J; 11230 W Ford Dr, Lakewood, CO 80226-3766
5. Hinchey, Donald F; 10906 E Berry Ave, Englewood, CO 80111-3904
6. Goldhammer, Maurice W; 10230 W Exposition D, Lakewood, CO 80226-3918
7. Rathjen, Harold J; PO Box 7, Amherst, CO 80721-0007
8. Bertram, Craig C; 4523 W Fifth St, Greeley, CO 80631
9. Rhode, Paul G; 2828 Mountain View A, Longmont, CO 80503-2313
10. Bergman, David R; 1205 Mc Kinley Ave, Alamogordo, NM 88310-4250
11. Kosberg, Kevin C; 1450 Blackfoot Trl, Woodland Park, CO 80863-8316
12. Neidigk, Donald H; 89 Dakota Morning Rd, Rio Rancho, NM 87124-2531
13. Trickey, Gary G; 4875 Kiwana Dr, Ogden, UT 84403-4213
14. Buss, Gary L; 647 Karen Lee Dr, Grand Junction, CO 81504-5233

B. Voting Laypersons

1. Wilson, Ronald; Big Thunder Ranch, PO Box 169, Capulin, CO 81124
2. Buchholz, Norbert; 279 Crockett Cir, Pagosa Spgs, CO 81147
3. Hoffmann, Gary; 3860 W 66th Ave, Arvada, CO 80003
4. Wert, Robert K; 56 Parmigan Trail, Bailey, CO 80421
5. Cook, David; 5998 S Clayton St, Littleton, CO 80121
7. Kettelson, Doug; 911 Ensign St, Fort Morgan, CO 80701

8. Deutsch, Elizabeth A; 709 Roosevelt Apt 2, Loveland, CO 80537-5462
9. Boniek, Mani; 633 Sunnyside St, Louisville, CO 80027
10. Abel, Charles H; 3712 Gene Littler, Clovis, NM 88101
11. Oltmann, Marvin; 2209 Alpine Dr, Colorado Spgs, CO 80909-2123
12. Maschhoff, Robert; PO Box 709, Cedar Crest, NM 87008-0709
13. Palambo, Robert; 727 N Daybreak, St George, UT 84770
14. Kerste, Ozzie; 35971 N Hwy 13, Craig, CO 81625

C. Advisory Pastor

Bernstein, John I; 8320 Sutterfield Dr, Colorado Springs, CO 80920-6206

D. Advisory Teachers

Paez-Crow, Joan; 31371 Shadow Mountain Dr, Conifer, CO 80433-9105
Marshall, Gwen E; 2101 S Depew St Apt, Denver, CO 80227-3640
Geidel, David O; 1322 E Broadmoor Dr, Loveland, CO 80537-4469
Zehendner, Cherie; 1094 Lamb Ct, Los Lunas, NM 87031
Frank, David J; 1560 S Dale Ct, Denver, CO 80219-4732

SELC District

A. Voting Pastors

1. Elowsky, Joel C; 109 S C, Absecon, NJ 08201
2. Matej, Robert E; 13028 Madison Ave, Lakewood, OH 44107-4931
3. Bergmann, Kevin; 1809 Atchison Ave, Whiting, IN 46394-1615

B. Voting Laypersons

1. Balla, Keith; 424 Parker St, Newark, NJ 07104-1418
2. Kwiatkowski, Millicent; 2223 Keystone Rd, Parma, OH 44134
3. Lange, Robert; 3242 Edington, Franklin Park, IL 60131

South Dakota District

A. Voting Pastors

1. Paepke, William A; RR 1 Box 86, Mansfield, SD 57460
2. Johnson, Larry G; PO Box 46, Waubay, SD 57273-0046
3. Urbach, Brad; 803 N Grand, Pierre, SD 57501
4. Sattgast, Dale L; 20723 396th Ave, Huron, SD 57350-5040
5. Uecker, Warren W; 904 NE 5th St, Madison, SD 57042-2418
6. Brooks, Dana A; 1537 Baltimore Ave, Hot Springs, SD 57747-2205
7. Denke, Glenn R; HCR 75, Box 22, Norris, SD 57560
8. Gruber, James L; 40201 270th St, Dimock, SD 57331-5202
9. Steeh, Edward J; PO Box 484, Scotland, SD 57059
10. Heupel, Timothy J; 3809 E 23rd St, Sioux Falls, SD 57103-3528
11. Wenndt, Thomas R; 46448 263rd St, Hartford, SD 57033-6909

B. Voting Laypersons

1. Buntrock, Dwain; 11848 395th Ave, Columbia, SD 57433
2. Mueller, Ray; RR 1 Box 208, Big Stone City, SD 57216
3. Brehe, Dale; 29374 176th St, Agar, SD 57520
4. Pawlowski, Lee; HCR2 Box 19A, Gann Valley, SD 57341
5. Wiese, Gilbert; 2111 18th St, Brookings, SD 57006
6. Austin, Gerald P; 3824 Sarita St, Rapid City, SD 57701
7. Goetsch, Melvin; RR 1 Box 3, Chamberlain, SD 57325
8. Erck, Rolan; 28455 405th Ave, Delmont, SD 57330
9. Schulz, Harvard; 2524 Mulberry St, Yankton, SD 57078-4856
10. Boyens, Loren; 1600 S Western Ave, Sioux Falls, SD 57105
11. Wollman, Clifford M; 300 E 4th St, Freeman, SD 57029

C. Advisory Pastor

Wenz, Paul G; 1807 College St, Yankton, SD 57078

D. Advisory Teacher

Sopko, Marvin L; 217 E 41st St, Sioux Falls, SD 57105-5833

South Wisconsin District

A. Voting Pastors

1. Fabrizio, Karl F; 5723 Rochelle Dr, Greendale, WI 53129-2823
2. Meyer, Donald E; 3130 S 53rd St, Milwaukee, WI 53219-4520
3. Kelling, John T; 1908 Avalon Dr, Waukesha, WI 53186-2802
4. Paape, David B; N51 W17197 Maple Cres, Menomonee Falls, WI 53051-7522
5. Eggebrecht, Thomas J; 3347 N 58th St, Milwaukee, WI 53216
6. Granke, Warren A; N90 W16555 Roosevelt, Menomonee Falls, WI 53051-2135
7. Schneider, Daniel S; 7864 N Chadwick Rd, Glendale, WI 53217-3159

8. Kelm, Daniel W; 600 Bender Rd, West Bend, WI 53095-2212
9. Herbolshheimer, James A; 315 Madison, Waupun, WI 53963
10. Osladil, Bryan R; 402 Center Ave, Adell, WI 53001-1116
11. Lisch, Elmer R; 1232 1st St, Kiel, WI 53042
12. Kubow, Alan D; 1929 S 16th St, Sheboygan, WI 53081-5743
13. Bergelin, Darrel L; W2780 Highway 32, Howards Grove, WI 53083-5236
14. Krueger, Mark L; 566 S Main St, Brillion, WI 54110-1433
15. Lieske, David J; 1027 S Park Ave, Fond Du Lac, WI 54935-8033
16. Brogaard, John C; 683 Grant Ave, Omro, WI 54963-1358
17. Totsky, David W; PO Box 141, Oxford, WI 53952-0141
18. Pfothenhauer, Paul J; PO Box 352, Necedah, WI 54646-0352
19. Schueler, Dennis R; 528 Bauer St, Wisconsin Dells, WI 53965-1701
20. Rehwaldt, Timothy J; 100 4th St, Waunakee, WI 53597-1312
21. Petersen, Thomas E; 1860 US Hwy 51, Box 338, Stoughton, WI 53589-3199
22. Krug, Ronald P; 620 Pleasant Dr, Hartland, WI 53029-1242
23. Mc Miller, Daniel F; 818 Richards Ave, Watertown, WI 53094-5021
24. Colgrove, R T; 2928 Harvard Dr, Janesville, WI 53545-6702
25. Uffenbeck, William J; 208 High St, Clinton, WI 53525-9476
26. Gundlach, Theodore E; 2044 24th Ave, Kenosha, WI 53140-4604
27. Kastner, Mark S; 3357 La Salle St, Racine, WI 53402-3856

B. Voting Laypersons

1. Czysz, Erna; 6364 South 20 St, Milwaukee, WI 53221
2. Ficken, John; 2468 S 80th St, Milwaukee, WI 53219-1722
3. Weiss, Joel; 3255 Applegate Lane, Brookfield, WI 53005
4. Horne, Thomas; 1907 N 73rd St, Wauwatosa, WI 53213
5. Milbrath, Michael; 4152 Glenway St, Wauwatosa, WI 53222-1116
6. Raebel, David A; 8405 West Cheyenne S, Milwaukee, WI 53224
7. Wahlberg, Wallace; 8500 North 52nd St, Brown Deer, WI 53223
8. Halter, Don; W67 N867 Washington, Cedarburg, WI 53012-1172
9. Kienast, Marvin; 605 North Clark St, Horicon, WI 53032
10. Buehler, Robert; 181 Paradise Dr, West Bend, WI 53095
11. Luisier, Irvin; 764 S Main St, Saukville, WI 53080-2114
12. Elmergreen, Lee; 1413 Main Ave, Sheboygan, WI 53083-4754
13. Grunewald, Steve; 3925 N 45th St, Sheboygan, WI 53083-2565
14. Hartmann, David; 1111 Evergreen Rd, Plymouth, WI 53073-4110
15. Phillips, Michael; 1635 Chatham Dr, Oshkosh, WI 54904
16. Hanson, Donald; 527 N Margaret, Markesan, WI 53946
17. Hill, John; W 1005 Laurie Ln, Montello, WI 53949
18. Giebel, John; W5223 51st St, Mauston, WI 53948-9412
19. Harman, Donald; 405 7th St, Baraboo, WI 53913-2237
20. Jehn, Niles; 5305 Lighthouse Bay, Madison, WI 53704
21. Lutz, Laurie; 701 State St, Madison, WI 53703-1090
22. Pett, Walter; PO Box 412, North Prairie, WI 53153
23. Jaeger, Donald A; 807 Sunset Drive, Hartford, WI 53027
24. Schulze, Ernie; 2501 N Lexington, Janesville, WI 53545
25. Wenzel, Robert; PO Box 35, Darien, WI 53114-0035
26. Hegland, Paul; 4528 Taft Rd, Kenosha, WI 53140
27. Buehrens, Robert E; 3116 97th St, Sturtevant, WI 53177-2628

C. Advisory Pastors

- Hinz, Thomas P; 2324 81st St, Milwaukee, WI 53219-1728
- Boettcher, Frederick N; N50 W16326 Pin Oak Ct, Menomonee Falls, WI 53051-6650

D. Advisory Teachers

- Baganz, Mark J; 1208 Carlton Dr, Racine, WI 53402-3312
- Gruetzmacher, Paul M; 18295 Milwaukee Ave, Brookfield, WI 53045-3406
- Dobberfuhr, Marjorie L; 17510 Bedford Dr, Brookfield, WI 53045-1300
- Plopper, Gary A; 12655 W Manitoba Ave, New Berlin, WI 53151-4045
- Kohrs, Ralph L; 3360 Bermuda Blvd, Brookfield, WI 53045
- Ehlert, Lorna M; 504 N Cedar St, Horicon, WI 53032-1041
- Schaeffer, Orville G; W236 N998 Archery Dr, Waukesha, WI 53188-1716
- Jording, David C; 1024 Grove St, Menasha, WI 54952-1924
- Timm, Diane; 4330 North 83rd St, Milwaukee, WI 53222-1810

Southeastern District

A. Voting Pastors

1. Mueller, David E; 1204 Bruce Rd, Wilmington, DE 19803-4202
2. Schaefer, Larry A; 2790 Chestnut Run Rd, York, PA 17402-8858
3. Bendewald, Donald E; 1525 Customs Rd, Baltimore, MD 21237-1603
4. Hinz, Robert L; 1307 Beverly Ave, Odenton, MD 21113-1532
5. Gies, William L F; 8636 Spruce Run Ct, Ellicott City, MD 21043-6945
6. Foster, Edwin M; 15105 Cedar Tree Dr, Burtonsville, MD 20866-1152
7. Johnson, James R Sr; 2539 Ann Arbor Ln, Bowie, MD 20716-1562
8. Allen, Fred; 1272 Bosse Dr, Mechanicsville, MD 20659
9. Schmidt, Karl K; 4316 Southwood Dr, Alexandria, VA 22309-2825
10. Hansen, David D; 1710 W City Point Rd, Hopewell, VA 23860-3604
11. Winters, Raymond F; 2416 Jefferson Park, Charlottesville, VA 22903-3622
12. Becker, Thomas E; 2920 Sir Walter Cres, Chesapeake, VA 23321
13. Meyer, David M; 702 Lee Dr, Havelock, NC 28532-9379
14. Strelow, Theodore N; 813 Alamance St, Gibsonville, NC 27249-2710
15. Poole, John D; 359 Cozart Ct SW, Concord, NC 28025-5495
16. Moser, C D; 608 S College Ave, Newton, NC 28658-3416
17. Seaman, William D; 2160 35th Avenue Dr, Hickory, NC 28601-9264
18. Diamond, Thomas E; 633 Alwyn Blvd, Ladson, SC 29456-4091
19. Foelber, J T; 1206 Deerfield Dr, Anderson, SC 29621-2537

B. Voting Laypersons

1. Schmotzer, William; 7690 Tuckahoe Rd, Denton, MD 21629
2. Grayson, Neil; 3941 Street Rd, Street, MD 21154
3. Bennett, Robert; 1006 Green Acre Rd, Towson, MD 21286
4. Rolf, Jon; 1547 Stoney Beach Wa, Baltimore, MD 21226
5. Ernest, John; 2399 Eaglewood Dr, Mt Airy, MD 21771
6. Reiter, Kurt; 1594 Wise Ct, Point Of Rocks, MD 21777
7. Nelson, Gordon; 12005 Millstream Dr, Bowie, MD 20715-1506
8. Frucht, Walter; 707 F Washington, MD 20744
9. Brodie, Glenn; 7002 View Park Dr, Burke, VA 22015
10. Brandt, Yale; 12707 Kelsey Pointe, Chester, VA 23831
11. Hartwig, Natalie; 123 Niblick Dr, Salem, VA 24153
12. Lass, Paul; 1413 Sunset Dr, Norfolk, VA 23503
13. Duncan, Charles; PO Box 1502, Jacksonville, NC 28541-1502
14. Blue, Rhonda; 820 Leonard Ave, High Point, NC 27260
15. Reich, Edward; 8338 Houston Ridge R, Charlotte, NC 28277
16. Vinson, James D; PO Box 1055, Conover, NC 28613
17. Roseman, Glenn; 1123 8th St NE, Hickory, NC 28601
18. Meyer, Walter; 2641 Fewes Bridge Rd, Greer, SC 29651-7645
19. Forster, Fred; 105 Greenleaf Dr, Flat Rock, NC 28731

C. Advisory Pastors

- Maack, Roy A; 6619 Birchwood Ave, Baltimore, MD 21214-1108
- Lauer, James P; 214 Woodburn Dr, Hampton, VA 23664-1961

D. Advisory Teachers

- Landskroener, Joel P; 9004 Briar Rd, Baltimore, MD 21234-2640
- Foerster, Robert C; 11 Wondu View Ct, Asheville, NC 28806-9762
- Foerster, Judy E; 11 Wondu View Ct, Asheville, NC 28806-9762

Southern District

A. Voting Pastors

1. Williams, Guillaume J S; 1158 Saint Scholasti, Slidell, LA 70460-2353
2. Childress, William M; 509 Galveston Dr, Houma, LA 70360-6270
3. Lofthus, David J; 1605 Mason Smith Ave, Metairie, LA 70003-5013
4. Schulingkamp, Warren J II; 1613 E John Alan St, Gonzales, LA 70737-4998
5. Schmidt, Walter C Jr; 1716 Simmons St, Alexandria, LA 71301-3733
6. Hampsten, Ronald G; 1916 Linda Ave, Sulphur, LA 70663-7118
7. Sawyer, J R Jr; 117 Christy Ln, Brandon, MS 39042-6545
8. Lewis, David A; 2005 Franklin Ave SW, Decatur, AL 35603-1016

9. Noon, Thomas R; 1409 67th St W, Birmingham, AL 35228-1528
10. Lohmeyer, Richard G; 1370 Calcutta Dr, Gulf Breeze, FL 32561-3439
11. Marshall, James B; 306 E Lourdes Cir, Mobile, AL 36617-2407
12. Richter, Theodore M; 716 Evert Dr, Dothan, AL 36301
14. Weier, Gary W; 34 Greenbriar Dr, Gulfport, MS 39507-4215
15. Schafer, Edmund E; 3975 Highway 90, Marianna, FL 32446-8922

B. Voting Laypersons

1. Rivers, James; St Paul Lutheran Chu, 1625 Annette St, New Orleans, LA 70116-1322
2. Vincent, Rick; 3520 Mimosa Ct, New Orleans, LA 70131
3. Leesburg, Jerry; 1213 W William David, Metairie, LA 70005
4. Widiger, Arthur; 841 Lobdell, Baton Rouge, LA 70806
5. Casamento, V J; 2103 Oakmont St, Monroe, LA 71201-3516
6. Kern, Ann; 204 Acudubon Ave, Sulphur, LA 70663
7. Fehl, Barry; 409 Lake Forest Dr, Vicksburg, MS 39180
8. Hildreth, James; 102 Churchview Cir, Teney, AL 35773
9. Borucki, Wesley; 3715 3rd Ave E #849, Tuscaloosa, AL 35405
10. Reinhardt, David; 2309 Greenbrier Blvd, Pensacola, FL 32514
11. Price, George A; 11600 George Price L, Lillian, AL 36549
12. Mays, Rosie; PO Box 427, Beatrice, AL 36425
14. Hermetz, Virginia; 14208 S Swan Rd, Gulfport, MS 39503-9108
15. Hennings, Donald A; 431 Tanya Pass, Panama City, FL 32404

C. Advisory Pastor

- Reinhardt, Ronald A; 1311 Noble Ave SW, Decatur, AL 35601-3643

D. Advisory Teacher

- Menzel, Lorna R; 4210 Saint Elizabeth, Kenner, LA 70065-1645

Southern Illinois District

A. Voting Pastors

1. Adair, Clifford; PO Box 207, Harvel, IL 62538-0207
2. Schumacher, Steven R; 12 Greenapple Ln, Jerseyville, IL 62052-3506
3. Weedon, William C; 6969 W Frontage Rd, Worden, IL 62097-2431
4. Theiss, Steven C; 229 N Good Haven Dr, Columbia, IL 62236-1921
5. Schuessler, Mitchel E; 12903 Clara, Carlyle, IL 62231
6. Eckert, Leroy J; PO Box 162, Baldwin, IL 62217-0162
7. Henson, Michael D; 610 West Ford, Energy, IL 62933

B. Voting Laypersons

1. Weidler, Floyd; 126 W Chapin St, Litchfield, IL 62056-1122
2. Halbe, Donald; 320 Gretel Ct, Cottage Hills, IL 62018
3. Hoffman, Marty; Jennifer Dr #7, Glen Carbon, IL 62034
4. Burgdorf, Ken; 121 N 5th St, Duplo, IL 62239-1214
5. Rueter, Robert; 13086 State Rd 127, Nashville, IL 62263
6. Prange, Del; 9 Julie St, Ruma, IL 62278-9503
7. Cramer, Lester H; 9751 Old Hwy 13, Murphysboro, IL 62966-3012

D. Advisory Teachers

- Wittmann, Roger A; 13 Cedarbrooke St, Troy, IL 62294
- Urquhart, Christopher M; 1212 Opdyke St, Chester, IL 62233-2005

Texas District

A. Voting Pastors

1. Kelm, Harvey F Jr; 1502 Canyon Dr, Borger, TX 79007-6434
2. Beyer, Jay B; 2313 52nd St, Lubbock, TX 79412-2507
3. Konz, Phil; 4213 Greenbriar, Midland, TX 79707
4. Holdorf, Kenneth P; 3113 Southland Blvd, San Angelo, TX 76904-7446
5. Handrick, Thomas V Sr; 1526 Southwinds Dr, Wichita Falls, TX 76302-2930
7. Huebel, Glenn E; 6812 Mesa Dr, N Richld Hls, TX 76180-4444
6. Kollmann, Victor J; 3524 Santana Ln, Plano, TX 75023-3705
8. Fickenschner, Carl C II; 1410 Merrimac Trl, Garland, TX 75043-1609
9. Phelps, Donald R; 722 Mulberry Dr, Athens, TX 75751-3232
10. Merriitt, Glenn F; 1507 S 5th St, Midlothian, TX 76065-3603
11. Beltz, Terry D; 1012 Hickory Ct, Mansfield, TX 76063-2907
12. Buchhorn, Michael G; 705 Nancy Ann St, Hamilton, TX 76531-2453

13. Rynearson, Stephen P; 809 Cheyenne Trl, Hewitt, TX 76643-3240
14. Struckmeyer, Alan D; 3902 Antelope Trl, Temple, TX 76504-3608
15. Meyer, Paul E; 5103 Trail West Dr, Austin, TX 78735-6331
16. Goodwill, Richard R; 239 Silverstone Ln, Cedar Park, TX 78613-7072
17. Hotopp, Roger; Route 2, Box 94, Paige, TX 78659
18. Vogel, Theodore H; PO Box 617, Pearsall, TX 78061-0617
19. Martin, Gary E; 126 Alta Vista Dr, Del Rio, TX 78840-2658
20. Franke, Gilbert A; 1003 Juniper Ave, Bishop, TX 78343-1835
21. Pohland, Walter A; 180 E Wood Ave, Raymondville, TX 78580-3044
22. Schueler, Wayne; 1512 Louise St, Rosenberg, TX 77471-4523
23. Bockelmann, Neil M; 410 East Ln, Bryan, TX 77802-1005
24. Kelm, Lawrence; 215 Rittenhouse Rd, Houston, TX 77076
25. Kroll, Donald O; PO Box 1684, Winnie, TX 77665-1684
26. Turner, Richard T Jr; 1405 Coyote Ln, Baytown, TX 77521-3511
27. Salminen, Jon D; 2322 Colleen Dr, Pearland, TX 77581-5413
28. Sinclair, Kenneth E; 8130 Blase Rd, Rosenberg, TX 77471
29. Davis, John F Jr; 22607 Old Church Ln, Katy, TX 77449-3528
30. Firminhac, Scott G; 306 E 15th St, Houston, TX 77008-4239
31. Georg, Daniel E; 816 Roy St, Houston, TX 77007-5248

B. Voting Laypersons

1. Goff, Dee; 10400 Arlie, Amarillo, TX 79108
2. Kalbas, Wilbert; RR 1 Box 186, Farwell, TX 79325-9610
3. Kohl-Conner, Angela; 2402 Merrily Dr, Big Spring, TX 797203
4. Schaefer, Matt; 2628A 26th St, Lubbock, TX 79410
5. Hoeldtke, George; 1313 N Jefferson St, Bowie, TX 76230-2939
6. Bulls, Derrell; 1428 E Windsor, Denton, TX 76201
7. Clark, John; 5609 Wonder Dr, Fort Worth, TX 76133
8. Gray, Don; 739 19th St SE, Paris, TX 75460
9. Bullard, Gene; 2405 W 5th Ave, Corsicana, TX 75110-4046
10. Walker, Phillip; 3158 W Northgate #2022, Irving, TX 75062

11. Cowan, Dan; 1507 Waxwing Ct, Arlington, TX 76018
12. Schwausch, Eldor; 1550 Country Rd #31, Copperas Cove, TX 76522
13. Wiethorn, Dan; 1204 Mesa Verde Dr, Waco, TX 76712-8106
14. Snyder, James; 2209 Heights Blvd, Taylor, TX 76574
15. Kanetzky, Charles; 4208 Yellow Rose Trl, Austin, TX 78749-1647
16. Malcom, Archie; 6201 Valleyview Dr, Lago Vista, TX 78645-0009
17. Yurk, Victor; Rt 2 Box 431, Lexington, TX 78947
18. Stautzenberger, Terry Jr; 760 N Cherry St, Seguin, TX 78155
19. Guetzlaff, Harold E; 818 Lee Street, Kerrville, TX 78028
20. Baugh, Laura; 1010 Stark Rd, Portland, TX 78374-3105
21. Gonzalez, Eloy; 402 Audrey Dr, Weslaco, TX 78596-8010
22. Smiga, Kenneth; 1122 N Kleas St, Edna, TX 77957-2140
23. Hafer, Al; 6658 Old Independence, Brenham, TX 77833
24. Sutton, Mike; 18918 Yaupon Trails, Humble, TX 77346
25. Calder, Les; 6445 Friar Tuck, Beaumont, TX 77707
26. Koehl, Kenneth; 188 Castlegory Rd, Houston, TX 77015-1633
27. Wittenhagen, Kurt; 18627 Prince William, Houston, TX 77058
28. Wittenmyer, John; 13807 Perthshire Rd, Houston, TX 77079-5810
29. Winslow, Fred; 12747 FM 1488, Magnolia, TX 77355
30. Krueger, Wesley; 5326 Hialeah Dr, Houston, TX 77092-5636
31. Stoerkel, Fred; 1138 Bethlehem St, Houston, TX 77018-1352

C. Advisory Pastors

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- Lowrey, George W Jr; RR 1 Box 164, Giddings, TX 78942-9714
- Glammeyer, Thomas H; 6610 Greenvale Ln, Houston, TX 77066-3825
- Georg, Daniel E; 816 Roy St, Houston, TX 77007-5248

D. Advisory Teachers

- Gallmeier, Elizabeth; 7211 Majestic Oaks Dr, Houston, TX 77040
- Doering, Sandra K; 1301 Sagewood Dr, Taylor, TX 76574-7010
- Menke, Steve; 1607 Middleway Rd, Pflugerville, TX 78660
- Vandercook, James L; 612 Burchshire, Wylie, TX 75098
- Riske, Curtis H; 636 Raintree Cir, Coppell, TX 75019-5447
- Stuemke, Norman; 2210 Kenbridge Dr, Austin, TX 78757
- Dunk, Carl Jr; 3536 YMCA Dr, San Angelo, TX 76904
- Kieschnick, Glen; 12309 Bent Cedar Cv, Austin, TX 78750-1027
- Schepmann, Darrell W; 11611 Dunlap St, Houston, TX 77035-2321

Wyoming District

A. Voting Pastors

1. Muhlbach, Craig A; 4450 Rd 89, Potter, NE 69156-9726
2. Neugebauer, Richard H; 1815 R St, Gering, NE 69341-2665
3. Bertram, Peter W; 808 E 9th St, Chadron, NE 69337-2759
4. Brandt, Nathan M; 117 Overland Trl, Gillette, WY 82716-4626
5. Liebmann, Martin W Jr; 409 5th Ave N, Greybull, WY 82426-1817
6. Boehlke, Vernon C; 805 Antelope St, Kemmerer, WY 83101-3513
7. Kumm, Shawn L; 420 S 19th St, Laramie, WY 82070-4308

B. Voting Laypersons

1. Heidemann, John; PO Box 78, Big Springs, NE 69122-0078
2. Henkel, Dave; Rt 2 Box 318, Bayard, NE 69334
3. Miller, Lee; 302 Paddock St, Crawford, NE 69339-1150
4. Lavrenz, John; 813 Shoshone Ave, Gillette, WY 82718
5. Schmidt, Terry; 2228 Haugen, Cody, WY 82414
6. Schultz, John; PO Box 148, Pinedale, WY 82941-0148
7. Banker, Robert H; 822 W 2nd Ave, Cheyenne, WY 82001

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Lorenz, Gregory M.
Ramsey, Daniel

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Robinson, Brandi

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Schultz, Jeremy

Southern Illinois District

Werner, Erica

**COMMITTEE FOR CONVENTION
NOMINATIONS**

Buelow, Albert
Fink, Ronald
Marcis, Albert
Meyer, John-Paul
Meyer, Marie

CONVENTION FLOOR COMMITTEES

KEY TO ABBREVIATIONS

C = Chairman; **CM** = Commissioned Minister; **L** = Layperson;
O = Ordained Minister

District Abbreviations

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

Committee 1

MISSIONS

C: Richard Kapfer (IW).
O: Phill Andreason (IW); David Belasic (EA); Daniel Harmelink (PSW); Michael Korte (OH); Loren Kramer (PSW); Larry LaDassor (MNN); Gerhard Michael (FG).
CM: Robert Libka (NI); William Sharpe (ND).
L: Karen Curry (FG); David Kuhfal (EN); Curtis Lehn (NEB); Mary Smith (MI).

Committee 2

CONGREGATIONAL SERVICES

C: David Callies (MDS).
O: David Benke (AT); Allan Buss (NI); Charles Froh (CNH); William Diekelman (OK); C. William Hoesman (MI); David Reed (MI); Paul Rhode (RM); Bradford Scott (EN); Kevin Vogts (KS).
CM: Ralph Kohrs (SW); James Vandercook (TX).
L: Karl Baumann (MNS); John Dellinger (OH); David Garwood (NEB); Ted Kober (MT); August Paxson (AT); Jack Stover (MDS).

Committee 3

THEOLOGY AND CHURCH RELATIONS

C: Ray Hartwig (SD).
O: David Bode (MNN); Carl Fickenscher II (TX); Roger Gallup (NI); James Jenson (NOW); Herb Mueller (SI); Daniel Ognoskie (IE); Dale Sattgast (SD); William Weedon (SI); George Wollenburg (MT).
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L: Charles Abel (RM); Mark Bauer (MNS); Leslie Fyans (CI); Richard Lindig (MNN); Joel Weiss (SW); Art Widiger (SO).

Committee 4

PROGRAM AND FINANCE

C: Timothy Sims (IN).
O: Gary Brandt (OK); Mark Hein (NI); James Keurulainen (NE); Gerald Kieschnick (TX); David Lofthus (SO); Orval Mueller (SO); Richard Radtke (IN); Christian Schonberg (NJ).
CM: Curtis Riske (TX); E. Jeff Wittcop (FG).
L: Donald Dennis (NW); Elmer Reiner (ND); Roy Schmidt (MI); Dorothy Semmler (CNH); Lloyd Wardley (AT).

Committee 5

HIGHER EDUCATION

C: Norman Sincebaugh (ND).
O: Robert Dargatz (PSW); Joel Elowsky (SELC); Roger Krause (RM); Daniel Myers (NEB); Mark Pflughoeft (IN); Jeffrey Pulse (NOW); David Ritt (EN); Warren Schumacher (NOW); Paul Terhune (PSW).
CM: David Geidel (RM).
L: Art Dallman (EA); Roger Friedrichsen (IW); David Harmon (NW); James Haug (SW); Gene Scheiter (MO); Ron YaDeau (CI).

Committee 6

HUMAN CARE

C: Arleigh Lutz (NW).
O: Ron Bergen (OH); Paul Jilg (MDS); Robert Krueger (MNS); Norman Laesch (PSW); Howard Patten (KS); Steven Rempfer (IE); Walter Tietjen (CNH).
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L: Elaine Blyden (EA); Marty Hoffman (SI); Linda Johnson (MI); Hugo Stockman (OH).

Committee 7

PLANNING, AND ADMINISTRATION

C: Ron Garwood (WY).
O: David Bueltmann (CI); J. Thomas Foelber (SE); George Gude (SI); Howard Jording (ND); Ron Meyer (SW); Curtis Moermond (IE); Richard Moore (MO); Richard Neugebauer (WY); J. Richard Sawyer (SO); Edwin Suelflow (SW); David Wollenburg (MDS).
CM: William Dunk (MNS).
L: Donald Brinkman (KS); John Buck (MT); Roland Erck (SD); Robert Noland (CNH); Ray Pralle (IE); Russell Reck (OK).

Committee 8

STRUCTURE

C: James Kalthoff (MO).
O: Dean Bell (MNN); Carl Krueger (SELC); Cameron MacKenzie (IN); Donald Sandmann (NJ); Timothy Scharr (NOW); Arthur Scherer (SE); Arthur Schudde (CI); Larry Vogel (EN).
CM: Richard Hannebutt (MO).
L: Victor Breining (MO); Ron Henrichsen (IW); Louise Livingood (MT); Harvard Schulz (SD); John Wittenmyer (TX).

Committee 9

REGISTRATION, CREDENTIALS, AND ELECTIONS

C: Eugene Gierke (NEB).
O: William Ameiss (NI); Kevin Bergmann (SELC); Bryan Borger (EA); Gary Carstens (AT); Lane Seitz (MNS); Darrell Stuehrenberg (FG).
CM: Donald Weber (NEB).
L: Robert Bennett (SE); Karen Jones (NJ); William Mahlike (PSW); Eunice Recoulle (NE).

Committee 10

COMMITTEE FOR CONVENTION NOMINATIONS (Elected by Districts)

C: Albert Marcis (SELC).
O: John-Paul Meyer (CNH); Ronald Fink (FG); Albert Buelow (IW); James Kalthoff (MO); Paul Weber (NW); Roland Kauth (NOW); Warren Davis (SO).
L: Marie Meyer (AT); Marlin Roos (CI); Gene Novack (IN); Glen Meints (MNS); ElRoy Bartels (NEB); William Mitchell (NI); Karl Abel (OK); Gerhardt Stegeman (SD); Jeff Kruger (WY).



CONVENTION SCHEDULE

(Note: Floor committee meetings were held July 10–11)

Friday, July 10, 1998

1:30–
9:00 Floor Committee Meetings

Saturday, July 11, 1995

9:00 Open Hearings
12:00 Lunch
1:30 Open Hearings
3:00 Orientation
4:00 Orientation (Repeat)
7:30 Divine Service (with the Sacrament of the Altar), St. John Lutheran Church, New Minden, IL, host congregation,
President A. L. Barry, Preacher

Sunday, July 12, 1998

8:00 Matins—150th Anniversary Observed
Dr. Karl Barth, Preacher
9:00 Preparation for Opening Business Session
9:30 Registration, Credentials, and Elections (#9)
9:35 Convention Opening and Presentation of Gavel
9:40 Theme Video
9:45 Standing Rules
9:55 Convention Schedule
10:05 President's Report (Part III)
10:35 Electronic Response System—Getting Acquainted (Dr. Eugene Gierke)
10:55 Adoption of Slate for President
11:00 Balloting for President
11:10 Adoption of Slate for First Vice-President
11:15 Balloting for First Vice-President
11:25 Omnibus Resolutions
11:45 Missions (#1)
12:30 Recess
2:00 Devotion: Hymn 893 (HS 98),
Reading: Col. 3:12–17,
Preacher: Dr. Roger Pittelko
2:10 Congregational Services (#2)
2:55 Theology and Church Relations (#3)
3:40 Nominating Ballot for Other Vice-Presidents
4:00 Program and Finance (#4)
4:45 Higher Education (#5)
5:30 Structure (#8)
6:00 Devotion: Hymn 334 (LW)
Reading 2 Cor. 1:18–22
Officiant: Ref. Paul Tessaro
6:05 Recess

Monday, July 13, 1998

8:00 Devotion: Hymn 483 (LW)
Reading: Acts 2:22–24; 36–38
Preacher: Dr. Dean Wenthe
8:12 Theme Video
8:15 Convention Essay: Dr. Roger Pittelko
9:00 Structure (#8)
12:15 Special Presentations/Greetings:
St. Louis Mayor's Representative
Mrs. Gloria Edwards, LWML
Mr. Eric Fiissel, ILL
12:30 Recess
2:00 Devotion: Hymn 888 (HS 98)
Reading: Isaiah 2:1–5
Preacher: Rev. Mark Love
2:10 Minutes
2:15 Balloting for 2nd–5th Vice-Presidents
2:45 Nominations (#9)
3:45 Structure (#8)
5:15 Human Care (#6)
6:00 Devotion: Evening Prayer, p. 17 (HS 98)
Reading: Matthew 14:15–21
Officiant: Rev. Peter Kirby
6:05 Recess
Alumni Gatherings

Tuesday, July 14, 1998

8:00 Devotion: Hymn 872 (HS 98)
Reading: Mark 1:14–20
Preacher: Dr. Stephen Carter
8:12 Theme Video
8:15 Bible Study: Dr. Jeffrey Gibbs
9:00 Planning and Administration (#7)
11:00 Greetings from Representatives of Partner Churches and Missionary Recognition
11:30 Higher Education (#5)
12:30 Recess
2:00 Devotion: Hymn 871 (HS 98)
Reading: Luke 24:44–49
Preacher: Rev. Paul Bramstedt
2:10 Minutes
2:15 Theology & Church Relations (#3)
4:00 Congregational Services (#2)
4:45 Human Care (#6)
5:30 Devotion: Hymn 507 (LW)
Officiant: Rev. Daniel Ramsey
5:35 Recess

7:30	President's Q & A Forum, America's Center Lecture Hall		Dr. Lowell Almen, ELCA Representative "Education Moment"
7:10	Baseball: St. Louis vs. Cincinnati Reds	12:30	Recess
<i>Wednesday, July 15, 1998</i>		2:00	Memorial Devotion: Hymn 840 (HS 98) Psalm 116—Reading: Heb. 12:1–3 Preacher: Rev. Herbert Mueller, SID President
8:00	Devotion: Matins, p. 208 (LW) Hymn 364 (LW) Officiant: Dr. Paul Grime	2:20	Minutes
8:12	Theme Video	2:25	Higher Education (#5)
8:15	Convention Essay: Dr. Donald Matzat	3:30	Planning and Administration (#7)
9:00	Structure (#8)	4:30	Theology & Church Relations (#3)
12:00	Special Presentations: Recognition of Honorees Report: 150th Anniversary Celebration	5:30	Congregational Services (#2)
12:30	Recess	6:15	Human Care (#6)
2:00	Devotion: Hymn 868 (HS 98) Reading: Romans 10:14–17 Preacher: Dr. George Gude	7:00	"Mission Moment"
2:10	Minutes	7:10	Recess
2:15	Structure (#8)	<i>Friday, July 17, 1998</i>	
3:45	Theology & Church Relations (#3)	8:00	Devotion: Hymn "Lift High the Cross" (HS 98) Reading: Acts 4:8–17 Preacher: Rev. Timothy Seals
4:30	Devotion: Hymn 912 (HS 98) Officiant: Rev. Robert Hartfield	8:12	Theme Video
4:35	Registration, Credentials, and Elections (#9)	8:15	Convention Essay: Dr. J. A. O. Preus III
7:30	President's Reception, Ballroom America's Center	9:00	Registration, Credentials, and Elections (#9)
<i>Thursday, July 16, 1998</i>		9:45	Theology and Church Relations (#3)
8:00	Devotion: Hymn 830 (HS 98) Preacher: Dr. John Johnson	11:00	Planning and Administration (#7)
8:12	Theme Video	11:45	Recess
8:15	Bible Study: Dr. Arthur Just, Jr.	1:15	Prayer
9:00	Registration, Credentials, and Elections (#9)	1:17	Minutes
9:30	Theology and Church Relations (#3)	1:22	Registration, Credentials, and Elections (#9)
11:00	Planning and Administration (#7)	1:50	Human Care (#6)
12:00	Special Presentations: Greetings from U.S. Church Leaders Dr. Ralph Bohlmann, President Emeritus, LCMS	2:30	Registration, Credentials, and Elections (#9)
		2:35	Concluding Video
		2:40	Closing Devotion: Hymn 887 (HS 98) Reading: Mark 4:35–41 Officiant: Dr. Paul Grime
		3:00	Adjournment

MINUTES OF THE CONVENTION

Opening Worship

The opening worship service for the 60th Regular Convention of The Lutheran Church—Missouri Synod was held in the America's Center of St. Louis, Missouri. The Rev. Dr. A. L. Barry, President of the Synod, preached the sermon, with the Rev. Timothy Mueller, pastor of St. Johns, New Minden, Illinois, serving as the presiding minister.

Session 1

July 12, 1998

Sunday Morning Worship

The Sunday morning worship service was led by the Rev. Dr. Paul Grime, Executive Director of the Commission on Worship. The sermon was delivered by the Rev. Dr. Karl Barth, member of the Board of Directors and former President of the South Wisconsin District and Concordia Seminary, St. Louis.

Committee 9: Registration, Credentials, and Elections

Rev. Eugene Gierke, President of the Nebraska District and chairman of the committee, reported on the number of delegates registered to this point in the convention. As of 8:45 A.M., July 12, there were 580 voting pastors and 579 voting laypersons. The total number of voting delegates present was 1,159, constituting a quorum. Also registered were pastoral advisory delegates, 61; teacher advisory delegates, 74; representatives of Synod's boards, commissions, and faculties, 184; youth representatives, 16; others, 12. Total registrations: 1,506.

Convention Gavel

The Rev. Daniel Preus, Director of Concordia Historical Institute, presented a celebrated gavel to Dr. Barry for use in the opening and closing of the convention. The gavel was first utilized in 1911 by Dr. F. Pfotenhauer, fifth President of The Lutheran Church—Missouri Synod. The gavel had been prepared a year earlier by a layman from a piece of wood taken from a beam of the log cabin in Perry County that served as the first seminary. President Barry is the sixth synodical President to use it.

Call to Order

After receiving the gavel with thanks, the Rev. Dr. A. L. Barry declared the 60th convention of The Lutheran Church—Missouri Synod open in the name of God the Father, Son, and Holy Spirit.

Theme Video

The delegates and visitors saw the theme of the convention, *To the Ends of the Earth*, depicted in a video prepared by the Communications Department of the LCMS.

Standing Rules

The delegates voted to amend Standing Rule 16 as follows: *With the exception of omnibus resolutions, usually*

amendments to proposed floor committee resolutions or substitute resolutions for them are submitted for printing in Today's Business in time for publication prior to convention consideration of such resolutions. Amendments, amendments to amendments, and substitute resolutions proposed in the course of the discussion must be provided to the Secretary prior to being offered from the floor. The delegates voted to adopt the standing rules of the convention as amended.

Convention Schedule

Following the failure of a motion to delay elections until Wednesday, the delegates voted to adopt the schedule for the convention as printed on pages 20–21 of *Today's Business* and as amended by announcement of the President.

President's Report (Part III)

President A. L. Barry emphasized the urgency of our call to faithfulness and witness.

Electronic Response System

Nebraska District President Rev. Eugene Gierke introduced the delegates to the electronic voting system to be used throughout the convention.

Election of a President

Dr. Walter Rosin, Secretary of the Synod, presented the slate of nominees for the office of President. The five persons receiving the most nominations who have not declined nomination included in alphabetical order: Rev. Dr. Alvin Barry, Rev. Dr. John Johnson, Rev. Dr. Gerald Kieschnick, Rev. Dr. Glenn O'Shoney, and Rev. Dr. William Weinrich. The slate was ratified by common consent.

Motion was made to delay the election of the president until the matter involving District President Mueller is resolved. The motion failed.

Rev. Gierke led the delegates in the casting of a first ballot on paper, following a prayer led by Rev. Dr. Paul Grime, chaplain to the convention.

Omnibus Resolutions

The delegates considered Resolution A, the omnibus resolution that refers specified overtures to appropriate committees or commissions. Omnibus Resolution A was adopted with the following amendments:

To change the referral from *President* to *Commission on Constitutional Matters* in Overtures 7-100 and 7-101.

To add Overture 3-33 (vicars celebrating Communion) and refer it to the BHE.

To add Overture 6-26 (the case of Tom Bird) and refer it to the President of Synod.

To refer Overture 5-27 to the Council of Presidents and to the seminaries as well as to the Commission on Theology and Church Relations.

To refer Overture 7-104 (parish assistants) to committee.

To refer Overture 3-36 to Ministry to the Armed Forces rather than to the Praesidium.

The delegates considered Resolution B, the omnibus resolution that calls for recognition that the matter in question has been adequately addressed by a previous convention. Omnibus Resolution B was adopted as amended to refer Overture 3-137 to committee.

Omnibus Resolution D was adopted as amended by common consent to specify Concordia Theological Seminary in Fort Wayne as the object of thanksgiving in Overture 5-57.

Committee 1: Missions

The Rev. Dr. Richard G. Kapfer, President of the Iowa District West and chairman of the committee, addressed the delegates regarding the importance of mission outreach.

Res. 1-02 was placed before the delegates. The motion was adopted.

Res. 1-03A was placed before the delegates. The motion was adopted as amended in wording by common consent.

Res. 1-04 was moved and adopted.

Res. 1-05 was moved and adopted.

Res. 1-01A was moved. The orders of the day were called by the Chairman of the convention.

The convention was recessed.

SESSION 2

July 12, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Dr. Roger Pittelko.

Registrations

Registrations as of noon: pastor delegates, 586; lay delegates, 583. Total voting delegates: 1,169.

Committee 2: Congregational Services

The Rev. David W. Callies, President of the Mid-South District and chairman of the committee, introduced the work his committee has undertaken.

Res. 2-01A, to adopt outreach emphasis, was moved by the committee. By common consent it was agreed that the words *and be it further* be added to line 34. Again by common consent it was agreed that the word *multiethnic* be modified to read *multicultural*. Again by common consent, the word *mankind* was changed to *people*. The resolution was adopted.

Res. 2-02A, to declare the year 2001 to be the Year of the Child, was moved by the committee. By common consent it was agreed that the words *faith community* be replaced by *church*. Again by common consent it was agreed that the word *making* be replaced with *indicating that*, and that the word *is* be inserted between *children* and *a priority* in line 23. Again by common consent, the words *from all backgrounds and settings* were inserted into line 16. The chairman called for the orders of the day.

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, introduced the work of his committee.

Res. 3-01, to declare fellowship with the Evangelical Lutheran Church of Ingria in Russia, was moved. It was subsequently moved to refer the matter back to committee. The motion to refer was defeated. The question was called and was sustained. Following adoption of the motion, a protocol document was signed by Bishop A. Kuukauppi of the Evangelical Lutheran Church of Ingria in Russia and President A. L. Barry. Bishop Kuukauppi then addressed the delegation.

Elections

The results of the first ballot for the election of a president were as follows:

Alvin Barry	657
John Johnson	97
Gerald Kieschnick	45
Glenn O'Shoney	343
William Weinrich	19

Five hundred eighty one votes were needed for election. Dr. A. L. Barry was declared elected.

Election of a First Vice-President

Dr. Rosin presented the slate of nominees. These included in alphabetical order the following five persons who received the highest number of nominations and who did not decline to stand for election: Rev. Dr. John Heins, Rev. Dr. Robert King, Rev. Dr. Robert Kuhn, Rev. Daniel Preus, and Rev. Dr. William Weinrich. The slate of nominees was adopted.

The results of the first ballot were as follows:

John Heins	338
Robert King	116
Robert Kuhn	605
Daniel Preus	57
William Weinrich	50

Five hundred eighty three votes were needed for election. Dr. Robert Kuhn was declared elected.

Committee 4: Program and Finance

The Rev. Timothy Sims, President of the Indiana District and chairman of the committee, introduced the work of the committee.

Res. 4-01, to adopt biblical stewardship principles, was moved. A motion was made to recommit the motion to the committee. The motion to recommit was defeated. An amendment was offered to augment the wording of the resolution. The amendment was lost. The main motion was adopted.

Res. 4-02, to encourage unrestricted and restricted giving in a balanced manner, was moved by the committee. Amendments were offered to modify the wording of the resolution. The amendments were lost. The orders of the day were called by the Chairman of the convention.

Elections

Rev. Gierke led the delegation in the nomination of Vice-Presidents two through five.

Committee 5: Higher Education

The Rev. Dr. Norman C. Sincebaugh, President of the North Dakota District and chairman of the committee, introduced the work of the committee.

Res. 5-01, to support DELTO (Distance Education Leading to Ordination), was moved by the committee. The question was called and was sustained. The motion was adopted.

Res. 5-02, to encourage participation in postseminary applied learning and support, was moved by the committee. The motion was adopted.

Res. 5-03, to encourage a renewed effort for recruitment of professional church workers, was moved. By common consent it was agreed to add the word *full-time* to line 35 and delete the word *vocations* from the same line, and it was agreed to add the words *of full-time church workers* to line 45. The question was called and was sustained. The motion was adopted.

Res. 5-04 and 5-05 were introduced by First Vice-President Robert Kuhn. Res. 5-04 was moved by the committee. By common consent debate was stopped. The resolution was adopted.

Committee 8: Structure (for "Blue Ribbon" Report)

The Rev. Dr. James W. Kalthoff, President of the Missouri District and chairman of the committee, introduced the work of the Blue Ribbon Committee on Structure.

Closing Devotions

The delegates were led in closing devotions by a chaplain to the convention.

SESSION 3**July 13, 1998***Opening Devotions*

The assembly was led in opening devotions by the Rev. Dr. Dean Wenthe, President of Concordia Theological Seminary, Fort Wayne, Indiana.

Video

Once again the delegates watched a video that depicted the theme of the convention.

Convention Essay

Rev. Dr. Roger Pittelko addressed the delegation.

Committee 8: Structure (for "Blue Ribbon" Report)

The Rev. Dr. James W. Kalthoff, President of the Missouri District and chairman of the floor committee, led the delegation into the consideration of the work of the Blue Ribbon Committee.

Res. 8-02A was moved. By vote of the delegation, the time for presentation of Res. 8-02A was extended. The flow of debate from the floor was conducted under Standing Rule 13. An amendment was offered as printed in *Today's Business*, p. 186, lines 1-20. The question was called and was sustained. The amendment was adopted.

A motion was made to postpone further debate until a "clean copy" of the report be made available to the delegation. An amendment was made to postpone until Tuesday morning. By common consent, the question was called on both the amendment and the motion. The amendment to the motion to postpone was lost. The motion to postpone until a "clean copy" be provided was also lost.

A motion to refer the matter back to committee was made. By common consent debate was stopped. The motion was carried.

Committee 6: Human Care

The Rev. Arleigh Lutz, President of the North Wisconsin District, chairman of the Council of Presidents and chairman of the committee, introduced the work of the committee by means of a short video clip and a reading from the Gospel of Luke.

Res. 6-01A, to respond to worldwide persecution of Christians, was adopted after the delegates had declined to add an additional resolve. The resolution contained reference to an enclosure that included words of appreciation to the 105th Congress for their standing against worldwide persecution. Copies of the enclosure for signature by the delegates were available in the exhibit hall.

Res. 6-02, to reaffirm sanctity of human life, was adopted. In introducing the resolution, the committee had substituted the word *remains* for the words *has been made* in line 11 of the resolution.

Res. 6-03, to encourage evangelical concern for issues of welfare reform, was adopted. The word *direct* was inserted before the word *federal* in the second whereas.

Committee 1: Missions

The Rev. Richard Kapfer reintroduced Res. 1-01A on which discussion had been begun in a previous session. It called for the adoption of a mission statement for the Synod. The resolution was adopted after a number of proposed amendments had been declined and after the word vigorously had been added before the words make known in the statement and the word sacrament had been made plural. In the final resolve, the words our colleges had been added after the words church body. The resolution was adopted as amended by common consent.

Res. 1-06, which called for a process to consider the name change of The Lutheran Church—Missouri Synod, was adopted.

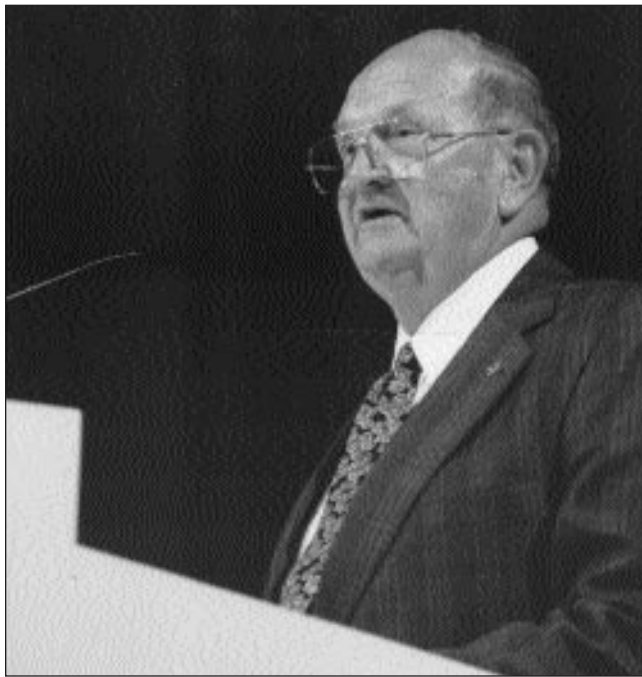
Res. 1-07, which was identical with Res. 1-08, was withdrawn and Res. 1-08, declining overtures calling for the end to comity arrangements, was adopted since such arrangements do not exist. In the reason given for declining, the word *resolutions* was changed to *overtures*.

Committee 1 on Missions reported that its work was completed.

Special Greetings

Special greetings were brought to the convention from a representative of the mayor's office in St. Louis and from Gloria Edwards and Eric Fiessel, the leaders of the two auxiliaries of the Synod, ILWML and ILLL.

The chairman declared the convention in recess.



Nominations Chairman Al Marcis

SESSION 4

July 13, 1998

Opening Devotion

The opening devotion was led by the Rev. Mark Love.

Minutes

The minutes of Sessions 1 and 2 were adopted with several minor changes.

Agenda

The agenda for the fourth session was announced by the Chair and was accepted with the understanding that some changes might be necessary.

Guest

President Winterle of the Evangelical Lutheran Church of Brazil (IELB), a partner church of The Lutheran Church—Missouri Synod, was introduced to the convention.

Elections

Chairman Eugene Gierke of the Elections Committee reported that 1,143 ballots had been cast in the nominating ballot for the offices of Vice-Presidents two through five. He reported that no individual had received 75 percent of the vote and consequently it would be necessary to fill all those positions by election. He shared the top 12 names with the delegates and provided a list of all the names of persons who had been nominated. As provided by the By-laws, the top 12 names were placed on the ballot. These, together with the votes received, were as follows:

Robert King	590
William Weinrich	429

Wallace Schulz	405
Roger Pittelko	338
John Heins	286
Glenn O'Shoney	238
Dale Meyer	228
Eugene Bunkowske	181
Daniel Preus	162
David Buegler	153
Thomas Zehnder	145
John Johnson	123

Balloting for the vice-presidential positions took place with Robert King being elected on the first ballot and William Weinrich, Roger Pittelko, and Wallace Schulz being elected on the second ballot.

Committee 10: Nominations

Chairman Al Marcis of the Nominations Committee introduced the committee and placed the nominees for various board positions selected by the committee before the delegates. Opportunity was provided in each category of ordained ministers, commissioned ministers, and laypersons to nominate additional persons. The following slate by office and category was adopted, including nominations from the floor:

SECRETARY

Clyburn Duder
Raymond L. Hartwig
David Mahsman

VICE-PRESIDENT-FINANCE—TREASURER

Norman D. Sell

BOARD OF DIRECTORS

ORDAINED MINISTERS

Karl L. Barth
Ronald Fink
Roosevelt Gray
Charles S. Mueller

LAYPERSONS

Betty Duda
Ernest E. Garbe
Elmer R. Gooding
Oscar H. Hanson
Ted Kober
Lowell Schoer
Donald E. Snyder, Sr.
David Tuttle

BOARD FOR CONGREGATIONAL SERVICES

ORDAINED MINISTERS

Christopher Brandt
Joel Christiansen
Carl Droegemueller
Reed Lessing
Naomichi Masaki
John Pless
David Reiman
Jonathan Shaw
Harold Therwanger
Stephen Wiggins

COMMISSIONED MINISTERS

Gary Beyer
David Held
Krista Nagy
Jean Weidler

LAYPERSONS

Shirley Carpenter
Arleen Keyne
Gloria Lessmann
Tim Schwan

BOARD FOR HIGHER EDUCATION

ORDAINED MINISTERS

Richard C. Allsing
Charles Reichel
Laurence L. White

COMMISSIONED MINISTERS

H. James Boldt
Ralph L. Reinke
Ralph C. Schultz

BOARD FOR MISSION SERVICES

ORDAINED MINISTERS

Donald Bendewald
Matthew Harrison
Larry LaDassor
Bernhard Lutz
Esaul Salomon

LAYPERSONS

Kermit Almstedt
Betty Duda
Robert Jennings
John Lautenschlager

*COMMISSION ON THEOLOGY
AND CHURCH RELATIONS*

ORDAINED MINISTERS

Armand J. Boehme
Harold Senkbeil

COMMISSIONED MINISTERS

Jack Fish
Kenneth Palmreuter

LAYPERSONS

Shirley Bergman
Bud Stolzenburg
W. Ronald YaDeau

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CONCORDIA PUBLISHING HOUSE*

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Mark Sell

COMMISSIONED MINISTERS

Guenther Herzog
Gene Veith

LAYPERSONS

John Brickler
Dolores Bruncke
Annetta E. Dellinger
Merle Freitag
Robert Knox

BOARD OF REGENTS—ANN ARBOR

ORDAINED MINISTERS

Thomas R. Ahlersmeyer
Douglas Christian
Ronald Young

COMMISSIONED MINISTERS

John Brandt
Edwin F. Kuerschner

LAYPERSONS

Gerald A. Kluck
Erv Moellering
Lee W. M. Slee
David Tuttle
Alvin W. Waldron
Beth Young

CONCORDIA UNIVERSITY—AUSTIN

ORDAINED MINISTERS

George Hansell Jr.
Steve Wagner

COMMISSIONED MINISTER

Wayne C. Kramer

LAYPERSONS

Henry Boehm, Jr.
Derrell W. Bulls
James O. Burghard
Donald Graf
Rebecca Kieschnick
Melissa Knippa

CONCORDIA COLLEGE—BRONXVILLE

ORDAINED MINISTERS

Robert Mordhorst
Greg Wismar

COMMISSIONED MINISTERS

Herbert W. Meissner
Don Ross

LAYPERSONS

Judy Barnes
Sally K. Boese
Herbert Israel
Edward B. Mahn
Wesley K. Tervo
Joel Wilson

*CONCORDIA THEOLOGICAL SEMINARY—
FORT WAYNE*

ORDAINED MINISTERS

Jack R. Baumgarn
Dennis Glick

John Heins
Thomas Obersat

LAYPERSONS

Johnny Buck
Timothy S. Goeglein
Peter Hessler
William Don Marth
Clifford Meints

CONCORDIA UNIVERSITY—IRVINE

ORDAINED MINISTERS

Norbert Oesch
Arthur H. Puls

COMMISSIONED MINISTERS

Paul L. Hillmann
Helen M. Hilst

LAYPERSONS

Daniel M. Krueger
Eleanor Kruse
Melvin Olsen
Patricia Beach Schutte

CONCORDIA UNIVERSITY WISCONSIN—MEQUON

ORDAINED MINISTERS

James Herbolsheimer
Robert H. Lindau

COMMISSIONED MINISTERS

Kenneth R. Eichinger
Frank L. Wegner

LAYPERSONS

Robert L. Gehrt
David A. Piehler
David Sartori
Donna J. Streufert
Marlys Taege
Warren Twietmeyer

CONCORDIA UNIVERSITY—PORTLAND

ORDAINED MINISTERS

Hank Scherer
Philip Streufert
James Dale Wilson

COMMISSIONED MINISTER

Gary Gable

LAYPERSONS

Charles Brondos
Char Kroemer
Thomas L. Muhly

CONCORDIA UNIVERSITY—RIVER FOREST

ORDAINED MINISTERS

Scott Bruzek
Phil Kaufmann

COMMISSIONED MINISTERS

James W. Freese
E. Theodore Lams

LAYPERSONS

Alice Bruening
William Dapper
Dorothy Hildebrandt
Carol Schmidt
Kathy Schulz
Connie Strand
Paula Trimpey
Fred Wittlinger

CONCORDIA SEMINARY—ST. LOUIS

ORDAINED MINISTERS

Gerhard H. Bode
David A. Fischer
John Nordling

LAYPERSONS

Michael L. Drake
C. R. Montz
James F. Ralls Jr.
John D. Wittenmyer

CONCORDIA UNIVERSITY—ST. PAUL

ORDAINED MINISTERS

Robert H. Krueger
Byron Northwick
Paul J. Pfothenhauer
David P. Strohschein

COMMISSIONED MINISTERS

Paul Crisler
William L. Gasau

LAYPERSONS

Dennis R. Bauer
Marie Biesenthal
Lyla Hirsch
Gary C. Reinke
Blake Rickbeil
Donald Scheibe

CONCORDIA COLLEGE—SELMA

ORDAINED MINISTERS

Bruce A. Cameron
Eugene Kappeler
Jimmy McCants

COMMISSIONED MINISTERS

Donna Behnken
Betty Knapp

LAYPERSONS

Alvin J. Foster
Jean King
Joyce Verrett

CONCORDIA COLLEGE—SEWARD

ORDAINED MINISTERS

Wayne C. Schroeder
Kenneth Sype

COMMISSIONED MINISTERS

Dennis Hintz
Reed Sander

LAYPERSONS

Susan Dumke
Roger E. Glawatz
Virginia Hughes
Neill Ingerslew
Allan Roth
Dennis D. Scheer

After receiving all of the nominations, the nominations were declared closed.

Committee 2: Congregational Services

The Rev. David Callies reintroduced Res. 2-02A, to declare the year 2001 Year of the Child, on which discussion had begun previously. The resolution was adopted.

The delegates adopted Res. 2-10, to build consensus on worship, after amending it by adding a resolve stating

Resolved, That the Commission on Worship enable a process by which songs and liturgical materials from sources other than LCMS publications might be reviewed for acceptability so that congregations may be assisted in their goal of using doctrinally pure worship materials.

In the process of adopting the resolution, a number of proposed amendments were declined, as well as a proposal to substitute Overture 2-09 for the resolution.

Res. 2-11A, to commend Hymnal Supplement 98, was adopted.

Res. 2-12, to encourage work to begin on new hymnal, was introduced by the committee. Discussion and action on the resolution, however, were not completed.

Committee 4: Program and Finance

Res. 4-02, to encourage unrestricted and restricted giving in a balanced manner, on which discussion had begun in a previous session, was reintroduced. After agreeing to cease debate, the delegates adopted the resolution as presented.

Res. 4-03, to endorse and implement the report of the Financial Aid Task Force, was also adopted, as was Res. 4-04, to fund staffing for Commission on Organizations. Also adopted was Res. 4-05, to eliminate Council on Human Resources, and Res. 4-07, by which Overtures 4-04-06, 4-09-10 were declined.

Committee 5: Higher Education

Chairman Sincebaugh of the floor committee on Higher Education introduced Res. 5-05, to amend Bylaw 6.91 1. The resolution was adopted. It dealt with matters pertaining to colloquy for the pastoral ministry. It was adopted after delegates had agreed to close debate. Res. 5-08A, to amend Bylaw 3.913, was approved. It concerned membership of the Commission on Ministerial Growth and Support.

Res. 5-10, to affirm Word and Sacraments in issues of pastoral care, was approved as was Res. 5-07, to study fac-

ulty tenure within the Board for Higher Education/Concordia University System. Res. 5-09, to convene a task force to provide pastoral assistance where full-time ministry cannot be maintained, was approved. In introducing it, the committee had deleted the final resolved and substituted the following:

Resolved, That the task force submit this program and any needed Bylaw changes to the Commission on Constitutional Matters for clearance before presenting them to the 2001 convention of the Synod for final approval.

An amendment to substitute the words "support of a majority of" for the words "concurrence of" in the second last resolved was declined, as were several other amendments. The action was taken after a period of 30 minutes of discussion had expired and the time for the automatic call of the question as approved in the special standing rules had arrived.

Closing Devotions

Closing devotions were led by the Rev. Peter Kirby.

SESSION 5

July 14, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Dr. Stephen Carter, president of Concordia Publishing House.

Essay

The essay and Bible study were led by the Rev. Dr. Jeffrey Gibbs, professor at Concordia Seminary, St. Louis.

Resolution

The delegation resolved that Standing Rule No. 5 is to be interpreted to mean that at the end of every 30 minutes of debate the assembly will be asked to determine if it wishes to terminate debate on the resolution and any amendments.

Committee 7: Structure, Planning, and Administration

The Rev. Ron M. Garwood, President of the Wyoming District and chairman of the committee, led the delegates in the consideration of his committee's work.

President Garwood reported to the convention the work of the committee as regards the matter involving District President Orval Mueller (Res. 7-03). The delegates were pointed to a statement written to the convention by President Mueller. The delegation responded by demonstrating its acceptance of President Mueller's statement through the singing of the doxology. The matter is deemed closed.

Res. 7-01, to reestablish a Commission on Structure, was moved and adopted.

Res. 7-12, to end dual membership in the ELCA and the LCMS, was moved. An amendment was offered to delete all words after the word *situation* in the second resolve with the following words to be added: *and be it finally Resolved that those District Presidents whose Districts have congre-*

gations and/or professional church workers that are presently members of both the LCMS and ELCA report the circumstances of each such situation to the 2001 synodical convention for any further action. The question was called, but was not sustained. Following 30 minutes of further debate the assembly voted to close debate on both the amendment and the main motion. The amendment was lost. Res. 7-12 was adopted.

A motion was made to add to the Standing Rules a clause which would permit the Chair to recognize speakers in order of appearance at the microphones rather than in recognition of their pro or con position. The question was called and was sustained. The motion to modify the Standing Rules was lost.

A motion was made to modify the Standing Rules to the end that a vote to close debate would be separate for an amendment and a main motion. The question was called and was sustained. The motion was adopted.

Res. 7-10, to deal with one another in love, was moved and adopted.

Res. 7-11, to revise Bylaws relating to conflict resolution, was moved. By common consent the words *a District* were substituted for the words *an adjacent District*. The question was called and was sustained. The motion was adopted.

Res. 7-08, to thank Dr. Walter Rosin, Secretary to the Synod, was moved and was adopted unanimously by acclamation.

Res. 7-09, to thank Dr. John Schuelke, Administrative Officer of the Synod, was moved and was adopted unanimously by acclamation.

Res. 7-17, to make Circuit Forums optional, was moved. By common consent the question was called and was sustained. The main motion was adopted.

Res. 7-18, to make Circuit Convocations optional, was moved and was adopted.

Res. 7-07, to support the Board for Black Ministry recommendations, was moved and adopted.

Res. 7-21, to place parish assistants on the roster of the Synod, was moved and was adopted.

Res. 7-16, to review candidate status, was moved by the committee. The committee removed the words *for pastors and teachers and associates in ministry*. The Chair called for the orders of the day.

Recognition

The assembly recognized the newly elected Vice-Presidents of the Synod.

Special Greetings

Special greetings were extended to the convention by representatives of our partner churches. Special recognition and thanksgiving to missionaries were also expressed.

Committee 5: Higher Education

The Rev. Dr. Norman C. Sincebaugh, President of the North Dakota District and chairman of the committee, reintroduced the work of Committee 5.

Res. 5-06, to revise Bylaws pertaining to higher education, was moved by the committee. A motion was made to

dispense with the reading of the Bylaws involved, but to discuss each section separately. The procedure was adopted.

An amendment was proposed to reduce the number of voting members on each board of regents to 12 and to specify that the *ex officio* member be a nonvoting member. The question was called and was sustained. The amendment failed.

The following amendment was offered: *The Board of Regents members shall be advisory members, but shall be kept fully informed as to the activities of the committee and shall participate in all on-site interviews of candidates.* The assembly voted to cease debate. The amendment was lost.

The assembly voted to continue discussion of Res. 5-06.

An amendment was offered to modify p. 71, line 40 and p. 73, lines 18–19 to substitute the word *may* for the word *shall*. A substitute resolution for the amendment was offered. The Behnken rule was invoked, and the delegation chose not to consider the substitute resolution. A motion was made to divide the question and was sustained. Question was called on the first part of the amendment and was sustained. The amendment to modify line 40 on p. 71 was defeated.

SESSION 6

July 14, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Paul Bramstedt, Second Vice-President, Southern Illinois District.

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, led the assembly into further work by the committee.

Res. 3-02, to commend the International Lutheran Council, was moved and adopted.

Res. 3-03B, to study fellowship principles and practices, was moved. An amendment was offered to modify the wording of the resolution to the effect that *some* are addressed by the resolution rather than an implied *all* (lines 1 and 30). The amendment was adopted by common consent. An amendment was offered to adopt a portion of the resolution, deleting the final resolve. The question was called on the amendment and on the main motion and was sustained. The amendment was lost. The main motion was carried.

Res. 3-04A, to reaffirm our connection with the communion of saints in all places and over all time, was moved. An amendment was made to reinsert the word *regular* in line 28. The question was called on the amendment and on the main motion and was sustained. The amendment and the main motion were approved. A motion to reconsider was offered. The question was called and was sustained. The motion to reconsider was lost.

Res. 3-05, to reaffirm our practice regarding admission to the Lord's Supper, was moved. A motion was made to consider a substitute resolution (pp. 272–73, *Today's Business*). The delegates declined to consider the substitute motion. A motion was made to have *A Declaration of Eu-*

charistic Understanding and Practice, referenced in the main motion, read aloud. The assembly voted to have the document read. The assembly voted to continue debate beyond the 30-minute limit. A motion was made to substitute Overture 3-13 (p. 157, *Convention Workbook*) for 3-05. The Behnken Rule was invoked. The delegation declined to consider the substitute motion. Subsequently the delegates voted to continue debate a second time. An amendment was offered to strike the second *Whereas* and the first *Resolve*. The Chair called for the orders of the day.

A motion of privilege was requested, seeking continuation of the debate of Res. 3-05. The assembly voted not to continue discussion.

Standing Rule 14

A motion was made to amend Standing Rule 14 to the effect that the question could not be called on both an amendment and a main motion simultaneously. The motion lost.

Committee 2: Congregations Services

The Rev. David W. Callies, President of the Mid-South District and chairman of the committee, introduced the Rev. Dr. David Benke, President of the Atlantic District, who led the delegates back into a consideration of Res. 2-12. An amendment was accepted by common consent to include hymns found acceptable from the African-American Hymnal under previous study. The question was called and was sustained. The main motion was adopted as amended.

Resolution 2-08, to revise bylaws on membership of the Conference of Congregational Services, was moved. The question was called and sustained. The motion was adopted.

Res. 2-03A, to strengthen family ministry, was moved. An amendment was made to strike the first *Whereas*. The question was called on the amendment and the resolution and was sustained. The amendment failed. The main motion was adopted without dissenting vote.

Res. 2-09, to revise Bylaw 3.803, was moved. The question was called and was sustained. The motion was adopted.

Res. 2-04A, to promote awareness and provide guidance regarding pornography, violence, obscenity, and indecency, was moved. The word *gambling* was added to both the title and the body of the resolution by common consent. An amendment (*Today's Business*, 217, lines 30–38) was offered to add two additional *resolves*. The question was called on both the amendment and the main motion and was sustained. The amendment was adopted. The main motion was adopted as amended.

Motion of Privilege

The assembly requested that the candidates for office nominated from the floor provide a brief statement for tomorrow's edition of *Today's Business* if they wished to do so.

Closing Devotions

The delegates were led in closing devotions by Rev. Daniel Ramsey, a chaplain to the convention.

SESSION 7

July 15, 1998

Opening Devotions

The assembly was led in Matins by the Rev. Dr. Paul Grime, Executive Director of the Commission on Worship and Chaplain to the convention.

Convention Essay

Wednesday's essay was delivered by Dr. Donald Matzat.

Committee 8: Structure (for "Blue Ribbon" Report)

The Rev. Dr. James W. Kalthoff, President of the Missouri District and chairman of the committee, reintroduced the work of his floor committee concerning the report of the President's Blue Ribbon Committee on the basis of the revised report distributed the previous day.

By common consent the assembly determined to set aside the need to have full resolutions read for this committee.

Res. 8-02A, to approve changes for officers and administration, was moved. An amendment was made to delete the words *nominee or* from Bylaw 3.161. The question was called and was sustained. The amendment was lost. A second amendment was offered to replace p. 10, lines 24–32 of the resolution with original words from the Bylaws. The question was called and was sustained. The amendment was lost. A third amendment was proposed for deletions from pp. 9–12 of the resolution. The question was called on the amendment and on the main motion. The required two-thirds majority was not attained and debate continued. The question was called on the amendment and was sustained. The amendment was lost. The committee brought to the attention of the assembly a phrase which was inadvertently omitted from the text on p. 9. The Chair announced that time had elapsed for discussion of the resolution and amendments. The assembly voted to adopt Part C. The delegates voted to adopt Parts D, E, and F. The result was the adoption of all sections of Res. 8-02B. To be certain of convention action, the Chair called upon the delegates to vote separately on the changes to the Constitution, Article XI. B, and on Article XI. D. Both items were adopted by a two-thirds majority vote.

Res. 8-01B, to approve changes in Higher Education, was introduced. An amendment was offered to the effect that only by convention action could a college, university, or seminary be closed. An amendment to the amendment was offered to call for a two-thirds majority for such action being required. The question was called and sustained. The amendment to the amendment carried. The amendment carried. An amendment was offered to have lay nominees for the two new lay positions on the Board for Higher Education presented to the convention for election. The question was called on the amendment and on the resolution. Separate votes were required and were adopted. The amendment was adopted. The resolution as amended was adopted.

Res. 8-04A, to amend Synod's Articles of Incorporation, was moved. The question was called and was sustained. The resolution was adopted.

Res. 8-05, to remove reference to the Council on Mission and Ministry from the Bylaws, was moved. The question was called and was sustained. The motion was adopted.

Standing Rules

A motion was made to return to the Standing Rules as originally adopted in the first session. The question was called and was sustained. The motion lost. [Note: The convention has agreed when operating under Standing Rule 13 to permit the question to be called upon an amendment and a main motion simultaneously with the provision that the delegation vote separately on closing debate on the amendment and on the main motion. When in general debate and not under Standing Rule 13, the votes do not have to be separate on closing debate on an amendment and a main motion.]

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, reintroduced Res. 3-05. Time had expired during Session 6 while the delegation was discussing an amendment to delete the second *Whereas* and the first *Resolve*. The committee and the maker of the motion agreed to modify the motion to amend to the effect that the first *Resolve* be reworded thus: *Resolved, That "A Declaration of Eucharistic Understanding and Practice" is not an adequate basis for addressing questions about admission to the Lord's Supper.* The question was called on the amendment and on the main motion and was sustained. The amendment was adopted. The resolution as amended was adopted.

Res. 3-06A, to recognize the action of the Florida-District as null and void, was moved. The question was called, but was not sustained. The assembly voted to end debate. The motion was adopted.

Nominating Committee

Former District President Al Marcis placed the names of several laypersons in nomination for the two new lay positions on the Board for Higher Education. A motion was made to delay the election of these two offices until Friday to permit additional time for nominations to be made. By common consent the question was called and sustained. The motion was adopted. The approval of the slate of nominees was thus postponed until a later session of the convention.

SESSION 8

July 15, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Dr. George Gude, a chaplain to the convention.

Minutes

The convention delegates adopted the minutes for Sessions 3, 4, 5, and 6.

Committee 8: Structure (for "Blue Ribbon" Report)

The Rev. Dr. James W. Kalthoff, President of the Missouri District and chairman of the committee, led the delegation into further consideration of the committee's resolutions.

Res. 8-03B, to approve changes in synodical boards, was moved. The committee added wording that designates the Vice-President—Finance—Treasurer as a nonvoting member of the Board of Directors. The committee also announced that the sentence appearing on lines 17–20, on p. 27 of the reprinted document is to be deleted. The question was called and was sustained. Part G was adopted by the required two-thirds majority. Parts H and I were adopted.

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, led the assembly back into the resolutions of his committee.

Res. 3-08A, to express deep regret and profound disagreement with ELCA actions, was moved. The question was called and sustained. The motion was adopted.

Res. 3-10B, to affirm Synod's position on joint worship, was moved. The Chair called for the orders of the day.

Committee 10: Nominations

Nominations for the two new lay positions for the Board for Higher Education were announced by the committee. Thereafter, nominations were made from the floor. A motion was made to close nominations and was carried. The slate of nominees is as follows:

George Albers
John Behrendt
Sally Boese
Donald Brosz
Jim Fry
Elmer Gooding
Dale Gust
Paul Hegland
Richard Heist
Herbert Israel
Thomas Kuchta
Stephen Saunders
Carol Gross Schmidt
Diana Suddreth
Peter Wille
Beverly Yahnke

Closing Devotions

The delegates were led in closing devotions by Rev. Robert Hartfield.

SESSION 9

July 16, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Dr. John F. Johnson, President of Concordia Seminary, St. Louis.

Bible Study

The convention delegates participated in Bible study as led by the Rev. Dr. Arthur Just, Jr., professor at Concordia Theological Seminary, Fort Wayne.

Standing Rule

A motion was made to permit questions to be asked at the microphones prior to votes being taken. The question was called and was sustained. The motion was lost.

Motion was made to discontinue the reading of the *Whereases*. The motion was adopted.

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, led the delegates into the business of Floor Committee 3.

Res. 3-10B, to affirm Synod's position on joint worship, was once again placed before the delegates. Motion was made to call the question but was not sustained. A substitute motion was offered. The Behnken rule was invoked, and the assembly voted to consider the substitute resolution. A motion was made to refer the substitute motion to the committee. The motion was adopted.

Res. 3-12A, to request the President of the Synod to work toward renewing discussion with RIM and to bring such discussions to conclusion, was moved. An amendment was offered (p. 221, lines 42–50). The question was called and was sustained. The amendment was lost. The chair asked the assembly if it was ready to vote on the main motion. The response was affirmative. Res. 3-12A was adopted.

Res. 3-17B, to prepare policy and guidelines for intentional interim ministries, was moved. The question was called and was supported. The motion was adopted.

Res. 3-18, to reject temporary calls for pastors, was moved. An amendment was offered. The question was called and was sustained. The amendment was lost. The main motion was adopted.

Res. 3-13A, to recognize sanctity of life efforts, was moved. The question was called and was sustained. The resolution was carried.

Res. 3-14, to affirm life and oppose abortion on demand, was moved. A motion was made and the assembly agreed to vote on the resolution by acclamation. The question was sustained by common consent. Voice vote was taken and the resolution was adopted. There were negative voice votes cast.

Res. 3-15, to request the Commission on Theology and Church Relations to issue a study document on issues related to cloning, was moved. By common consent the assembly agreed to substitute Res. 3-15B for 3-15. The question was called and was sustained. The resolution was adopted.

Res. 3-21, to affirm the sanctity of marriage and reject same-sex unions, was moved. An amendment was made to insert the word *heterosexual* as the first word in line 18, p. 169. The question was called on the amendment and on the resolution and was sustained. The amendment was adopted. The resolution was adopted.

Committee 9: Registration, Credentials, and Elections

The Rev. Eugene V. Gierke, President of the Nebraska District and chairman of the committee, reported the results of the balloting for a variety of offices in The Lutheran Church—Missouri Synod.

Elections are noted with an asterisk.

*SECRETARY**ORDAINED MINISTERS*

Clyburn Duder	175
Raymond L. Hartwig	631 *
David Mahsman	321

*VICE-PRESIDENT-FINANCE—TREASURER**LAYPERSON*

Norman D. Sell	961 *
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*BOARD OF DIRECTORS**ORDAINED MINISTERS*

Karl L. Barth	724 *
Ronald Fink	227
Roosevelt Gray	791 *
Charles S. Mueller	486

LAYPERSONS

Betty Duda	587 *
Ernest E. Garbe	642 *
Elmer R. Gooding	469
Oscar H. Hanson	714 *
Ted Kober	680 *
Lowell Schoer	570
Donald E. Snyder, Sr.	422
David Tuttle	208

*BOARD FOR CONGREGATIONAL SERVICES**ORDAINED MINISTERS*

Christopher Brandt	264
Joel Christiansen	412
Carl Droegemueller	102
Reed Lessing	184
Naomichi Masaki	439
John Pless	616 *
David Reiman	73
Jonathan Shaw	388
Harold Therwanger	344
Stephen Wiggins	439

COMMISSIONED MINISTERS

Gary Beyer	102
David Held	673 *
Krista Nagy	275
Jean Weidler	32

LAYPERSONS

Shirley Carpenter	74
Arleen Keyne	507
Gloria Lessmann	104
Tim Schwan	378

*BOARD FOR HIGHER EDUCATION**ORDAINED MINISTERS*

Richard C. Allsing	459
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Charles Reichel	174
Laurence L. White	477

COMMISSIONED MINISTERS

H. James Boldt	494
Ralph L. Reinke	355
Ralph C. Schultz	47

BOARD FOR MISSION SERVICES

ORDAINED MINISTERS

Donald Bendewald	496
Matthew Harrison	594 *
Larry LaDassor	498
Bernhard Lutz	147
Esaul Salomon	464

LAYPERSONS

Kermit Almstedt	436
Betty Duda	617 *
Robert Jennings	620 *
John Lautenschlager	479

COMMISSION ON THEOLOGY
AND CHURCH RELATIONS

ORDAINED MINISTERS

Armand J. Boehme	462
Harold Senkbeil	664 *

COMMISSIONED MINISTERS

Jack Fish	231
Kenneth Palmreuter	865 *

LAYPERSONS

Shirley Bergman	439
Bud Stolzenburg	260
W. Ronald YaDeau	406

BOARD OF DIRECTORS

CONCORDIA PUBLISHING HOUSE

ORDAINED MINISTERS

Ronald C. Moritz	408
Mark Sell	686 *

COMMISSIONED MINISTERS

Guenther Herzog	436
Gene Veith	627 *

LAYPERSONS

John Brickler	896 *
Dolores Bruncke	699 *
Annetta E. Dellinger	517
Merle Freitag	436
Robert Knox	605

BOARD OF REGENTS—ANN ARBOR

ORDAINED MINISTERS

Thomas R. Ahlsmeyer	485
Douglas Christian	467
Ronald Young	131

COMMISSIONED MINISTERS

John Brandt	305
Edwin F. Kuerschner	768 *

LAYPERSONS

Gerald A. Kluck	833 *
Erv Moellering	456
Lee W. M. Slee	279
David Tuttle	568 *
Alvin W. Waldron	249
Beth Young	777 *

CONCORDIA UNIVERSITY—AUSTIN

ORDAINED MINISTERS

George Hansell Jr.	520
Steve Wagner	572 *

COMMISSIONED MINISTERS

Wayne C. Kramer	1036 *
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LAYPERSONS

Henry Boehm, Jr.	565 *
Derrell W. Bulls	456
James O. Burghard	814 *
Donald Graf	514
Rebecca Kieschnick	326
Melissa Knippa	508

CONCORDIA COLLEGE—BRONXVILLE

ORDAINED MINISTERS

Robert Mordhorst	407
Greg Wismar	695 *

COMMISSIONED MINISTERS

Herbert W. Meissner	674 *
Don Ross	397

LAYPERSONS

Judy Barnes	651 *
Sally K. Boese	510
Herbert Israel	497
Edward B. Mahn	434
Wesley K. Tervo	550 *
Joel Wilson	536 *

CONCORDIA THEOLOGICAL SEMINARY—
FORT WAYNE

ORDAINED MINISTERS

Jack R. Baumgarn	427
Dennis Glick	254
John Heins	272
Thomas Obersat	48

LAYPERSONS

Johnny Buck	719 *
Timothy S. Goeglein	268
Peter Hessler	338
William Don Marth	163
Clifford Meints	480

CONCORDIA UNIVERSITY—IRVINE

ORDAINED MINISTERS

Norbert Oesch	342
Arthur H. Puls	751 *

COMMISSIONED MINISTERS

Paul L. Hillmann	677 *
Helen M. Hilst	395

LAYPERSONS

Daniel M. Krueger	902 *
Eleanor Kruse	906 *
Melvin Olsen	754 *
Patricia Beach Schutte	539

CONCORDIA UNIVERSITY WISCONSIN

ORDAINED MINISTERS

James Herbolzheimer	718 *
Robert H. Lindau	369

COMMISSIONED MINISTERS

Kenneth R. Eichinger	217
Frank L. Wegner	844 *

LAYPERSONS

Robert L. Gehrt	767 *
David A. Piehler	319
David Sartori	208
Donna J. Streufert	879 *
Marlys Taege	440
Warren Twietmeyer	575 *

CONCORDIA UNIVERSITY—PORTLAND

ORDAINED MINISTERS

Hank Scherer	114
Philip Streufert	395
James Dale Wilson	562 *

COMMISSIONED MINISTER

Gary Gable	1026 *
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LAYPERSONS

Charles Brondos	984 *
Char Kroemer	989 *
Thomas L. Muhly	986 *

CONCORDIA UNIVERSITY—RIVER FOREST

ORDAINED MINISTERS

Scott Bruzek	487
Phil Kaufmann	553 *

COMMISSIONED MINISTERS

James W. Freese	
E. Theodore Lams	

LAYPERSONS

Alice Bruening	
William Dapper	
Dorothy Hildebrandt	
Carol Schmidt	
Kathy Schulz	
Connie Strand	
Paula Trimpey	
Fred Wittlinger	

CONCORDIA SEMINARY—ST. LOUIS

ORDAINED MINISTERS

Gerhard H. Bode	453
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David A. Fischer	132
John Nordling	521

LAYPERSONS

Michael L. Drake	246
C. R. Montz	462
James F. Ralls Jr.	821 *
John D. Wittenmyer	593 *

CONCORDIA UNIVERSITY—ST PAUL

ORDAINED MINISTERS

Robert H. Krueger	275
Byron Northwick	507
Paul Pfotenhauer	156
David P. Strohschein	120

COMMISSIONED MINISTERS

Paul Crisler	816 *
William L. Gasau	239

LAYPERSONS

Dennis R. Bauer	640 *
Marie Biesenthal	501
Lyla Hirsch	596 *
Gary C. Reinke	496
Blake Rickbeil	532 *
Donald Scheibe	390

CONCORDIA COLLEGE—SELMA

ORDAINED MINISTERS

Bruce A. Cameron	156
Eugene Kappeler	70
Jimmy McCants	866 *

COMMISSIONED MINISTERS

Donna Behnken	479
Betty Knapp	572 *

LAYPERSONS

Alvin J. Foster	995 *
Jean King	1015 *
Joyce Verrett	1015 *

CONCORDIA COLLEGE—SEWARD

ORDAINED MINISTERS

Wayne C. Schroeder	765 *
Kenneth Sype	296

COMMISSIONED MINISTERS

Dennis Hintz	859 *
Reed Sander	207

LAYPERSONS

Susan Dumke	813 *
Roger E. Glawatz	573 *
Virginia Hughes	858 *
Neill Ingerslew	273
Allan Roth	270
Dennis D. Scheer	392

Committee 7: Structure, Planning, and Administration

The Rev. Ron M. Garwood, President of the Wyoming District and chairman of the committee, announced that

Res. 7-03 and 7-04 would be withdrawn by the committee from consideration.

The committee asked permission of the assembly to substitute Res. 7-16A for Res. 7-16, which had been on the floor when the orders of the day were called in a previous session. The delegates agreed by common consent. Res. 7-16A, to address candidate status, was considered by the convention. The committee corrected the wording of the last *resolved* to read *Resolved, That the Council of Presidents be directed to evaluate those who currently are designated with candidate status and establish appropriate designations for those who for some reasons are not desirous of a call, or are in some way unable to fulfill a call.* The committee also deleted the words *for pastors and teachers and associates in ministry* from the first *Whereas*. The question was called and was sustained. The motion was adopted.

Res. 7-14A, to address the nomenclature of church workers, was moved. The question was called and was sustained. The motion was adopted.

Res. 7-13A, to clarify CCM review process regarding Bylaw changes, was moved by the committee. The motion was adopted.

Res. 7-02A, to create a task force to study national District/Synod relations, was moved. An amendment was offered to add the words *and representatives from the Council of Presidents* to line 17. The question was called on the amendment and on the resolution and was sustained. The amendment was adopted. The resolution was adopted.

A motion was made from the floor to defer action on Res. 7-05 and 7-06. The question was called on the motion. The motion was lost.

Res. 7-20, to establish a site for the 2004 convention, was moved. The question was called on the motion and was sustained. The motion was declined.

Res. 7-19, to respectfully decline overtures, was moved. An amendment was made to withdraw Overture 7-63 from the resolution. The question was called and sustained. The amendment failed. An amendment was offered that Overture 7-93 be withdrawn from the resolution and be referred to the committee. The question was called and was sustained. The amendment was lost. The resolution was adopted.

Res. 7-15, to commend President Barry, was moved. The assembly rose to sing the doxology as a sign of their acceptance of the resolution.

Special Greetings

The Rev. Dr. Ralph A. Bohlmann, President Emeritus of The Lutheran Church—Missouri Synod, addressed the delegation.

The Rev. Dr. Lowell Almen, ELCA representative, addressed the assembly.

Education Moment

Through the technology of CUENet, the value of Lutheran schools as vehicles of mission outreach was presented. Delegates listened as President Barry spoke with members of the LCMS from different parts of the country.

SESSION 10

July 16, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Herbert Mueller, President, Southern Illinois District.

Minutes

The minutes for Session 4 were corrected to delete the sentence which begins on line 47, p. 309. The minutes for Sessions 7 and 8 were adopted.

Registrations

Pastoral voting delegates, 591; lay voting delegates, 585; total 1,176.

ELECTIONS—SECOND BALLOT

BOARD FOR CONGREGATIONAL SERVICES

LAYPERSONS

Arleen Keyne	624 *
Tim Schwan	433

BOARD FOR HIGHER EDUCATION

ORDAINED MINISTERS

Richard C. Allsing	524
Laurence L. White	542 *

COMMISSIONED MINISTERS

Ralph L. Reinke	531 *
Ralph C. Schultz	501

BOARD FOR MISSION SERVICES

ORDAINED MINISTERS

Donald Bendewald	314	456
Larry LaDassor	487	602 *
Esaul Salomon	259	

COMMISSION ON THEOLOGY AND CHURCH RELATIONS

LAYPERSONS

Shirley Bergman	580 *
W. Ronald YaDeau	487

BOARD OF REGENTS—ANN ARBOR

ORDAINED MINISTERS

Thomas R. Ahlersmeyer	543 *
Douglas Christian	510

CONCORDIA UNIVERSITY—AUSTIN

LAYPERSONS

Derrell W. Bulls	205	
Donald Graf	455	528 *
Melissa Knippa	391	526

CONCORDIA THEOLOGICAL SEMINARY—FORT WAYNE

ORDAINED MINISTERS

Jack R. Baumgarn	503	611 *
Dennis Glick	247	
John Heins	315	452

LAYPERSONS

Timothy S. Goeglein	200	
Peter Hessler	336	444
Clifford Meints	514	616 *

CONCORDIA UNIVERSITY—RIVER FOREST

COMMISSIONED MINISTERS

James W. Freese	501
E. Theodore Lams	512 *

CONCORDIA SEMINARY—ST. LOUIS

ORDAINED MINISTERS

Gerhard H. Bode	477
John Nordling	594 *

CONCORDIA UNIVERSITY—ST. PAUL

ORDAINED MINISTERS

Robert H. Krueger	429
Byron Northwick	623 *

Committee 5: Higher Education

The Rev. Dr. Norman C. Sincebaugh, President of the North Dakota District and chairman of the committee, led the delegates once again into the business of higher education.

Res. 5-06, to revise Bylaws, was once again placed before the delegates, the orders of the day having been called in a previous session. An amendment to change the word *shall* to *may* in line 18, p. 73, had been offered. The question was called and was sustained. The amendment was lost. An amendment was made to delete lines 18–19, p. 73, from Res. 5-06. The question was called on the amendment and was sustained. The amendment was lost. The delegates voted to end debate after 30 minutes of discussion. A motion was made to reconsider the closure of debate and was lost. Unamended Res. 5-06, including the material on pages 260–62, was adopted.

Res. 5-11, to respectfully decline certain overtures, was moved. The question was called by common consent. The motion was adopted.

Res. 5-12, to effect new terms of office for boards of regents, was moved. By common consent the question was called and was sustained. The motion was adopted.

Committee 6: Human Care

The Rev. Dr. Arleigh L. Lutz, President of the North Wisconsin District and chairman of the committee, led the delegates back into the business of his committee.

Res. 6-04A, to encourage ministry to the imprisoned, ex-offenders and families, and to victims of crime, was moved and adopted.

Res. 6-05, to encourage and guide the Board of Managers of the Worker Benefit Plans, was moved. An amendment was offered to add two resolves: to wit, *Resolved that the Synod in convention instruct the Board of Managers to pursue health management organizations that offer more personal care for members' needs and choices; and Resolved that Synod in convention instruct their Board of Managers to censure the HMO's that interfere with the medical care given by doctors.* The question was called and sustained. The amendment was declined. An amendment was offered

to delete the word *holistic* from line 30, p. 91. The question was called on the amendment and the main motion. The amendment was carried. The main motion was adopted as amended.

Res. 6-06A, to reaffirm and encourage caring and biblical ministry to homosexuals, was moved. An amendment was offered to add to the second *Whereas*, to wit: *and are also included therefore in those referred to in 1 Cor. 6:11 "and such were some of you, but you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and by the Spirit of our God."* The question was called and was sustained. The amendment was adopted. The amended resolution was adopted.

A motion was made that no resolution can be brought up on Friday, the final day of the convention, to be reconsidered or rescinded. Question was called and was sustained. The motion was adopted.

Committee 3: Theology and Church Relations

The Rev. Raymond L. Hartwig, President of the South Dakota District and chairman of the committee, led the delegation back into the business of the committee.

Res. 3-27A, to warn against entertainment/media presentation of violence and immoral lifestyles, was moved. By common consent the word *creatures* was changed to *people* in line 10, p. 329. The question was called and sustained. The resolution was adopted.

Res. 3-25A, to affirm the position of the Synod that only men may hold the pastoral office, was moved. The question was called and was sustained. The resolution was adopted.

Res. 3-16B, to affirm the use of bread and wine in the Sacrament of the Altar, was moved. The question was called, but was not sustained. After further discussion, question was called and sustained. The motion was adopted.

Res. 3-09, to address Commission on Theology and Church Relations workload and priorities, was moved. The question was called and was sustained. The motion was adopted.

Res. 3-19, to study materials on the pastoral office and the church from the 150th Anniversary Convocation, was moved. The resolution was adopted.

Res. 3-07, to seek harmony between pastors and their hearers, was moved. An amendment was proposed (p. 273, lines 31–44, plus an additional *resolve*, to wit: *Resolved that the progress of the training of the Circuit Counselors and their visitations of the congregations of their Circuit be reported to the 2001 LCMS convention*). The question was called on the amendment and the resolution and was sustained. The amendment was lost. The resolution was adopted.

Res. 3-11, to encourage sensitivity to ethnic nuances in doctrinal review, was moved. The question was called and sustained. The motion was adopted.

Res. 3-22, to encourage continued CTCR study of the scriptural relationship of men and women, was moved. An amendment was offered. The question was called on the amendment and on the main motion and was sustained. The unamended resolution was adopted.

Res. 3-23, to commend to the church the CTCR document *Biblical Revelation and Inclusive Language*, was moved. The assembly voted to close debate on the issue. The resolution was adopted.

Committee 2: Congregational Services

The Rev. David W. Callies, President of the Mid-South District and chairman of the committee, led the delegation into the work of his committee.

Res. 2-06A, to review RSO status granted by the Board for Congregational Services, was moved. By consent of the committee the words *to review the status of RSO's granted by the Board for Congregational Services* were added after *task force* and the words *on RSO's* were deleted in the second resolve. An amendment was offered to replace the word *ecumenical* with *unionistic*, line 7, p. 252. The question was called on the amendment and on the motion and was sustained. The amendment was lost. The resolution was adopted.

Res. 2-08, to protect and promote freedom of religion and religious expression, was moved. An amendment was offered to add lines 18–20, p. 271, to the motion. The question was called on the amendment and on the main motion and was sustained. The amendment was adopted. The motion as amended was adopted.

Res. 2-07, to track transfers in and out, was moved. By consent of the committee the words *are urged to* were added after the word *congregation* each time it is used. The question was called and was sustained. The motion was adopted.

Res. 2-13A, to support annual urban institute, was moved. The question was called and was sustained. The motion was adopted.

Res. 2-14, to encourage small town/rural ministry committees, was moved. The question was called and was sustained. The motion was adopted.

Res. 2-15, to support Outreach Discovery Events and Harvesters for Christ, was moved. The motion was adopted.

Res. 2-16, to respectfully decline overtures, was moved and adopted.

Committee 6: Human Care

The Rev. Dr. Arleigh L. Lutz, President of the North Wisconsin District and chairman of the committee, reintroduced his committee's work.

Res. 6-07, to actively seek ways to minister to people in institutions, was moved and adopted.

Res. 6-08, to expand housing ministries, was moved. An amendment was proposed to delete the second *Whereas*, lines 10–11. The amendment carried. The question was called and was sustained. The motion was adopted as amended. A call for reconsideration was declined.

SESSION 11

July 17, 1998

Opening Devotions

The assembly was led in opening devotions by the Rev. Timothy Seals, campus pastor, UCLA.

Essay

The essayist for the final day of the convention was the Rev. Dr. Jacob A. O. Preus, III, President of Concordia University, Irvine.

Motion of Thanks

A motion was made to thank the chaplain of the convention and the musicians. The motion was adopted.

Committee 9: Registration, Credentials, and Elections

The Rev. Eugene V. Gierke, President of the Nebraska District and chairman of the committee, reported election results to the delegation.

Results of the third ballot follow. Elections are noted with an asterisk.

BOARD FOR CONGREGATIONAL SERVICES

ORDAINED MINISTERS

Christopher Brandt	219
Joel Christiansen	309
Reed Lessing	112
Naomichi Masaki	489
Jonathan Shaw	374
Harold Therwanger	194
Stephen Wiggins	347

BOARD OF REGENTS—RIVER FOREST

LAYPERSONS

Alice Bruening	222
William Dapper	402
Dorothy Hildebrandt	434
Carol Schmidt	207
Kathy Schulz	637 *
Connie Strand	308
Paula Trimpey	491
Fred Wittlinger	394

BOARD FOR MISSION SERVICES

LAYPERSONS

Kermit Almstedt	382
John Lautenschlager	599 *

The committee reported that two individuals from the same District were elected to the Board for Higher Education, one from the ordained minister category and one from the commissioned minister category. The committee recommended that the convention follow the pattern of *Acts* in choosing between the two. A substitute motion was proposed. The motion was lost. The question was called on the main motion. The proposal submitted by the committee was adopted. Following prayer and a declaration that Rev. White and Teacher Reinke were the two elected from the Texas District, lot was cast and resulted in the selection of Ralph Reinke, who was declared elected in the commissioned minister category. Hence, Rev. Richard Allsing was declared elected in the ordained minister category for the Board for Higher Education. Timothy Otten asked to have his negative vote regarding the means used to resolve the Board for Higher Education election recorded in the minutes.

Resolution 3-10C, to endeavor to keep the unity of the Spirit in the bond of peace, was moved. The words *teachers' conferences* were added to line 31, p. 366. An amendment was made to delete line 23. The question was called on the amendment and was sustained. The amendment was lost. The question was called and was sustained. The motion was adopted.

Res. 3-26, to address the issue of gambling, was moved. The question was called and was sustained. The motion was adopted.

Res. 3-24, to request Fort Wayne seminary to do in-depth study of Promise Keepers, was moved. A substitute motion was proposed (pp. 273-74). Under the Behnken Rule, the assembly voted not to consider the substitute motion. An amendment was proposed to strike the final *Resolve*. The question was called on the amendment and the main motion and was sustained. The amendment was lost. The main motion was adopted.

Res. 3-28, to remove the assignment on study of the inerrancy of Scripture from the agenda of the Commission on Theology and Church Relations, was moved. The question was called and was sustained. The motion was adopted.

Res. 3-29, to respectfully decline certain overtures, was moved. An amendment was offered. The question was called on the amendment and on the motion and was sustained. The amendment was lost. The main motion was adopted.

Committee 7: Structure, Planning, and Administration

The Rev. Ronald M. Garwood, President of the Wyoming District and chairman of the committee, invited the delegates once again to consider the business of planning and administration.

Res. 7-05A, to direct District Presidents to fulfill synodical responsibilities, was moved. An amendment was made to strike the existing *resolves* and replace them with *Resolved, That the District Presidents of The Lutheran Church—Missouri Synod be commended for their faithful service to the Church and encouraged in their difficult work*. The question was called on the amendment and was sustained. The amendment was lost. The committee determined to add the *resolve* above as the first *resolve* of their resolution. The question was called on the motion as amended by the committee and was sustained. The motion was adopted.

Committee 9: Registration, Credentials, and Elections

The Rev. Eugene V. Gierke, President of the Nebraska District and chairman of the committee, reported to the convention.

Results of the fourth ballot and fifth ballot follow:

BOARD FOR CONGREGATIONAL SERVICES

ORDAINED MINISTERS

Joel Christiansen	397	
Naomichi Masaki	654 *	
Jonathan Shaw	454	467
Stephen Wiggins	461	499 *

BOARD FOR HIGHER EDUCATION

LAYPERSONS	First Ballot	Second Ballot
George Albers	150	
John Behrendt	275	561 *
Sally Boese	165	370
Donald Brosz	155	312
Jim Fry	142	
Elmer Gooding	148	
Paul Hegland	44	
Richard Heist	61	
Herbert Israel	143	
Thomas Kuchta	51	
Stephen Saunders	45	
Carol Gross Schmidt	108	
Diana Suddreth	90	
Peter Wille	90	
Beverly Yahnke	298	618 *

Committee 7: Structure, Planning, and Administration

Res. 7-06A, to clarify action to terminate individual membership of the District President, was moved. Motion was made to table the resolution. The motion to table was lost. A motion was made to refer to the previously established Commission on Structure. The question was called on the motion to refer and on the main motion and was sustained. The motion to refer was lost. The main motion was adopted.

Committee 9: Registration, Credentials, and Elections

The Rev. Eugene V. Gierke, President of the Nebraska District and chairman of the committee, reported on the results of the second ballot for lay representation on the Board for Higher Education. The votes are printed above.

A Motion to Amend the Bylaws of Synod

A motion was made to amend the Bylaws of Synod regarding the nomination process. The question was called and was sustained. The motion was declined.

Committee 6: Human Care

The Rev. Dr. Arleigh L. Lutz, President of the North Wisconsin District and chairman of the committee, led the delegates into the remainder of his committee's business.

Res. 6-09A to support the ministry of parish nurses was moved. The question was called and was sustained. The motion was passed.

Res. 6-10, to amend Bylaw 3.819 g, to include Lutheran Services in America, was moved. The question was called and was sustained. The motion was adopted.

Res. 6-12, to urge reconciliation and Christian love in Northern Ireland (p. 301), was moved. The question was called and was sustained. The motion was adopted.

Res. 6-11, to respectfully decline certain overtures, was moved and adopted.

Committee 9: Registration, Credentials, and Elections

The Rev. Eugene V. Gierke, President of the Nebraska District and chairman of the committee, reported the final registration as follows: 595 ordained, 590 lay, 1,185 total voting delegates; 65 advisory ordained, 102 advisory com-

missioned; 194 official synodical representatives; 16 youth delegates; 17 other.

The 150th Anniversary Celebration

Throughout the convention references were made to the celebration of our Synod's 150th anniversary. At the conclusion of Session 7 Dr. Karl Barth gave a final report on the celebration. As the Executive Director of the Celebration, he thanked congregations, the Celebration Committee, and all who made the celebration a success. The report concluded with a presentation to the Synod of a Bible from the library of Dr. C. F. W. Walther. The 333 year-old Bible has been in the Schuelke family for the past 110 years. Rev. Emil Schuelke, a student of Dr. Walther, was given the Bible by the Walther family following the death of Dr. Walther. After four generations it was in the hands of Rev. James Schuelke, a graduate of our St. Louis Seminary, pastor of Mt. Calvary Lutheran Church in Red Deer, Alberta, and First Vice President of the Alberta, British Columbia District of Lutheran Church, Canada, a partner church of The Lutheran Church—Missouri Synod. Pastor Schuelke returned the Bible to St. Louis for permanent display at the Synod's International Center. The Bible was handed to convention delegate Lloyd Nelson, a direct descendant, 13th generation, of Dr. Martin Luther. Mr. Nelson, in turn, presented the Bible to President Barry. A standing ovation of thanks followed.

Closing Devotions

The delegates were led in closing devotions by the chaplain of the convention, Dr. Paul Grime.

D. Ray Halm, *Assistant Secretary*



D. Ray Halm

ELECTION RESULTS

<i>President</i>	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
* Alvin Barry	1,832	657			
John Johnson	312	97			
Glenn O'Shoney	269	343			
Robert Kuhn	232	(D)			
Dale Meyer	79	(D)			
Richard Kapfer	69	(D)			
William Weinrich	66	19			
Wallace Schulz	46	(D)			
Gerald Kieschnick	45	45			
Kurt Marquart	40				
David Buegler	29				
Robert King	29				
Loren Kramer	27				
Roger Pittelko	27				
Daniel Preus	17				

* Elected

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

<i>First Vice-President</i>	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
* Robert Kuhn	1,391	605			
Dale Meyer	149	(D)			
John Heins	131	338			
Glenn O'Shoney	130	(D)			
Alvin Barry	129	(D)			
Gerald Kieschnick	128	(D)			
Wallace Schulz	121	(D)			
John Johnson	98	(D)			
Robert King	82	116			
Daniel Preus	65	57			
Kurt Marquart	62	(D)			
William Weinrich	57	50			
Eugene Bunkowske	48				
Richard Kapfer	46				
Roger Pittelko	39				
Raymond Hartwig	38				
David Buegler	36				
Paul McCain	35				

* Elected

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

<i>Other Vice-Presidents</i>	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
* Robert H. King	590	757			
* William Weinrich	429	560	644		
* Wallace Schulz	405	527	592		
* Roger Pittelko	338	520	626		
John Heins	286	345	445		
Glenn O'Shoney	238	461	568		
Dale Meyer	228	322	498		
Eugene Bunkowske	181	255			
Daniel Preus	162	169			
David Buegler	153	220			
Thomas Zehnder	145	162			
John Johnson	123	213			

* Elected



Chairman Eugene Gierke

	Election Ballots			
	(1)	(2)	(3)	(4)
SECRETARY (VOTE FOR 1)				
Duder, Clyburn	175			
* Hartwig, Raymond	631			
Mahsman, David	321			
TREASURER (VOTE FOR 1)				
* Sell, Norman D	961			
<i>Board of Directors</i>				
CLERGYMEN (Vote for 2)				
* Barth, Karl L	724			
Fink, Ronald	227			
* Gray, Roosevelt	791			
Mueller, Charles	486			
LAYPERSONS (Vote for 4)				
* Duda, Betty	587			
* Garbe, Ernest	642			
Gooding, Elmer	469			
* Hanson, Oscar	714			
* Kober, Ted	680			
Schoer, Lowell	570			
Snyder, Don	422			
Tuttle, David	208			
<i>Board for Congregational Services</i>				
CLERGYMEN (Vote for 3)				
Brandt, Chris	264	219		
Christensen, Joel	412	309	397	
Droegemueller, Carl	102			
Lessing, Reed	184	112		
* Masaki, Naomichi	439	489	654	
* Pless, John	616			

Reiman, David	73			
Shaw, Jonathan	388	374	454	467
Therwanger, Harold	344	194		
* Wiggins, Stephen	439	347	461	499

COMMISSIONED MINISTERS (Vote for 1)

Beyer, Gary	102			
* Held, David	673			
Nagy, Krista	275			
Weidler, Jean	32			

LAYPERSONS (Vote for 1)

Carpenter, Shirley	74			
* Keyne, Arleen	507	624		
Lessmann, Gloria	104			
Schwan, Tim	378	433		

Board for Higher Education Services

CLERGYMEN (Vote for 1)

* Allsing, Richard	459	524		
Reichel, Charles	174			
White, Laurence	447	542		

COMMISSIONED MINISTERS (Vote for 1)

Boldt, James	494			
* Reinke, Ralph	355	531		
Schultz, Ralph	247	501		

LAYPERSONS (Vote for 2)

Albers, George	150			
* Behrendt, John	275	561		
Boese, Sally	165	370		
Brosz, Donald	155	312		
Fry, Jim	142			
Gooding, Elmer	148			

Hegland, Paul	44			
Heist, Richard	61			
Israel, Herbert	143			
Kuchta, Thomas	51			
Saunders, Stephen	45			
Schmidt, Carol	108			
Suddreth, Diana	90			
Wille, Peter	90			
* Yahnke, Beverly	298	618		

Board for Mission Services

CLERGYMEN (Vote for 2)

Bendewald, Donald	496	314	456	
* Harrison, Matthew	594			
* LaDassor, Larry	498	487	602	
Lutz, Bernhard	147			
Salomon, Esaul	464	259		

LAYPERSONS (Vote for 2)

Almstedt, Robert	436	382		
Duda, Betty	617			
* Jennings, Robert	620			
* Lautenschlager, John	479	599		

Commission on Theology and Church Relations

CLERGYMEN (Vote for 1)

Boehme, Armand	462			
* Senkbeil, Harold	664			

COMMISSIONED MINISTERS (Vote for 1)

Fish, Jack	231			
* Palmreuter, Kenneth	865			



The Praesidium

LAYPERSONS (Vote for 1)

* Bergman, Shirley	.439	580
Stolzenburg, Bud	.260	
YaDeau, Ronald	.406	487

Board of Directors—Concordia Publishing House

CLERGYMEN (Vote for 1)

Moritz, Ronald	.408	
* Sell, Mark	.686	

COMMISSIONED MINISTERS (Vote for 1)

Herzog, Guenther	.436	
* Veith, Gene	.627	

LAYPERSONS (Vote for 3)

* Brickler, John	.896	
* Bruncke, Delores	.699	
Dellinger, Annetta	.517	
Freitag, Merle	.436	
* Knox, Robert	.605	

Board of Regents—Ann Arbor

CLERGYMEN (Vote for 1)

* Ahlersmeyer, Thomas R	.485	543
Christian, Douglas	.467	510
Young, Ronald	.131	

COMMISSIONED MINISTERS (Vote for 1)

Brandt, John	.305	
* Kuerschner, Edwin	.768	

LAYPERSONS (Vote for 3)

* Kluck, Gerald	.833	
Moellering, Erv	.456	
Slee, Lee	.279	
* Tuttle, David	.568	
Waldron, Alvin	.249	
* Young, Beth	.777	

Board of Regents—Austin

CLERGYMEN (Vote for 1)

Hansell Jr., George	.520	
* Wagner, Steve	.572	

COMMISSIONED MINISTERS (Vote for 1)

* Kramer, Wayne	.1,036	
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LAYPERSONS (Vote for 3)

* Boehme Jr., Henry	.565	
Bulls, Derrell	.456	205
* Burghard, Jim	.814	
* Graf, Donald	.514	455 528
Kieschnick, Rebecca	.326	
Knippa, Melissa	.508	391 526

Board of Regents—Bronxville

CLERGYMEN (Vote for 1)

Mordhorst, Robert	.407	
* Wismar, Greg	.695	

COMMISSIONED MINISTERS (Vote for 1)

* Meissner, Herbert	.674	
Ross, Don	.397	

LAYPERSONS (Vote for 3)

* Barnes, Judy	.651	
Boese, Sally	.510	
Israel, Herbert	.497	
Mahn, Edward	.434	
* Tervo, Wesley	.550	
* Wilson, Joel	.536	

Board of Regents—Fort Wayne

CLERGYMEN (Vote for 1)

* Baumgarn, Jack	.427	503 611
Glick, Dennis	.254	247
Heins, John	.272	315 452
Obersat, Thomas	.48	

LAYPERSONS (Vote for 2)

* Buck, Johnny	.719	
Goeglein, Timothy	.268	200
Hessler, Peter	.338	336 444
Marth, Don	.163	
* Meints, Clifford	.480	514 616

Board of Regents—Irvine

CLERGYMEN (Vote for 1)

Oesch, Norbert	.342	
* Puls, Arthur	.751	

COMMISSIONED MINISTERS (Vote for 1)

* Hillmann, Paul	.677	
Hilst, Helen	.395	

LAYPERSONS (Vote for 3)

* Krueger, Daniel	.902	
* Kruse, Eleanor	.906	
* Olsen, Melvin	.754	
Schutte, Patricia Beach	.539	

Board of Regents—Mequon

CLERGYMEN (Vote for 1)

* Herbolsheimer, James	.718	
Lindau, Robert	.369	

COMMISSIONED MINISTERS (Vote for 1)

Eichinger, Kenneth	.217	
* Wegner, Frank L	.844	

LAYPERSONS (Vote for 3)

* Gehrt, Robert L	.767	
Piehler, David	.319	
Sartori, David	.208	
* Streufert, Donna	.879	
Taege, Marlys	.440	
* Twietmeyer, Warren	.575	

Board of Regents—Portland

CLERGYMEN (Vote for 1)

Scherer, Henry	.114	
Streufert, Philip	.395	
* Wilson, James Dale	.562	

COMMISSIONED MINISTERS (Vote for 1)

* Gable, Gary	.1,026	
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LAYPERSONS (Vote for 3)

* Brondos, Charles	.984	
* Kroemer, Char	.989	
* Muhly, Thomas	.986	

Board of Regents—River Forest

CLERGYMEN (Vote for 1)

Bruzek, Scott	.487	
* Kaufman, Phil	.553	

COMMISSIONED MINISTERS (Vote for 1)

Freese, James	.501	
* Lams, E. Theodore	.512	

LAYPERSONS (Vote for 3)

Bruening, Alice	.222	
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Dapper, William	402	435
* Hildebrandt, Dorothy	434	529
Schmidt, Carol	207	
* Schulz, Kathy	637	
Strand, Connie	308	
* Trimpey, Paula	491	572
Wittlinger, Fred	394	445

Board of Regents—St. Louis

CLERGYMEN (Vote for 1)

Bode, Gerhard	453	477
Fischer, David	132	
* Nordling, John	521	594

LAYPERSONS (Vote for 2)

Drake, Michael	246	
Montz, C. R.	462	
* Ralls Jr., James	821	
* Wittenmyer, John	593	

Board of Regents—St. Paul

CLERGYMEN (Vote for 1)

Krueger, Robert	275	429
* Northwick, Byron	507	623
Pfotenbauer, Paul J	156	
Strohschein, David	120	

COMMISSIONED MINISTERS (Vote for 1)

* Crisler, Paul	816	
Gasau, William	239	

LAYPERSONS (Vote for 3)

* Bauer, Dennis	640	
Biesenthal, Marie	501	
* Hirsch, Lyla	596	

Reinke, Gary	496	
* Rickbeil, Blake	532	
Schiebe, Donald	390	

Board of Regents—Selma

CLERGYMEN (Vote for 1)

Cameron, Bruce	156	
Kappeler, Eugene	70	
* McCants, Jimmy	866	

COMMISSIONED MINISTERS (Vote for 1)

Behnken, Donna	479	
* Knapp, Betty	572	

LAYPERSONS (Vote for 3)

* Foster, Alvin	995	
* King, Jean	1,015	
* Verrett, Joyce	1,015	

Board of Regents—Seward

CLERGYMEN (Vote for 1)

* Schroeder, Wayne C	765	
Sype, Kenneth	296	

COMMISSIONED MINISTERS (Vote for 1)

* Hintz, Dennis	859	
Sander, Reed	207	

LAYPERSONS (Vote for 3)

* Dumke, Susan	813	
* Glawatz, Roger	573	
* Hughes, Virginia	858	
Ingerslew, Neill	273	
Roth, Allan	270	
Scheer, Dennis	392	

* Elected



SPECIAL STANDING RULES

1. The Chair shall see that the agenda is followed as closely as possible.
2. Resolutions of each floor committee shall be prioritized by number and shall normally be presented in the numerical sequence published in *Today's Business*.
3. When recognized by the Chair, members of the convention shall state their name. They shall also state the name of the District or of the administrative unit (board, faculty) they represent.
4. The two-minute rule shall apply for all who speak from the floor and for the committee during debate.
5. While any voting delegate may call the question at any time, after every 30 minutes of debate on any one motion (except those specified in Standing Rule 13) there shall be an automatic call of the question by the Chair. The Chair may also call for a vote on the close of debate (two-thirds majority required) when in his judgment the assembly has heard sufficient speaking on both sides of the issue.
6. Voting shall ordinarily be carried out by use of an electronic response system that requires delegates to be present at the beginning of the business portion of each session. When not used, instead of only a voice vote on motions before the convention, the Chair shall ordinarily also call for the raising of the right hand.
7. If a substitute motion is offered and seconded, the presenter shall be offered two minutes to provide the rationale for presenting it. The convention shall then first decide by majority vote without debate whether or not to consider the substitute. If the decision is in the affirmative and the substitute motion is subsequently adopted, the original motion fails; if the substitute motion does not receive favorable action either to consider or to adopt, the original motion is again before the house. (This is the so-called "Behnken rule" for dealing with substitute motions.)
8. Questions of privilege shall be addressed in writing to the Chair, or its appointee, instead of consuming convention time.
9. In the sessions of the last two days, the President shall have the privilege of calling up for action resolutions that in his judgment must be acted upon by the convention before adjournment.
10. Resolutions prepared by the floor committees that are not acted upon by the convention before adjournment die. The subject matter may be reintroduced at the next convention by means of an overture.
11. Minutes shall be distributed every morning in *Today's Business*. The first item of business in the afternoon session shall be the formal approval of these minutes. However, at that time only corrections involving convention action shall be offered from the floor for consideration. Simple editorial corrections involving, for example, misspelling of names and faulty titles and references shall be submitted in writing to the Secretary for incorporation in the minutes after verification.
12. The preface, preamble, rationale, and whereas sections shall be considered an integral part of the resolution or overture and, as such, subject to the

same serious consideration and adoption in all its parts as the main motion itself.

13. The convention chairman, in consultation with the floor committee chairmen, may identify any issue to which a maximum of 1½ hours of continuous consideration may be allotted. The following schedule will be employed for these issues:

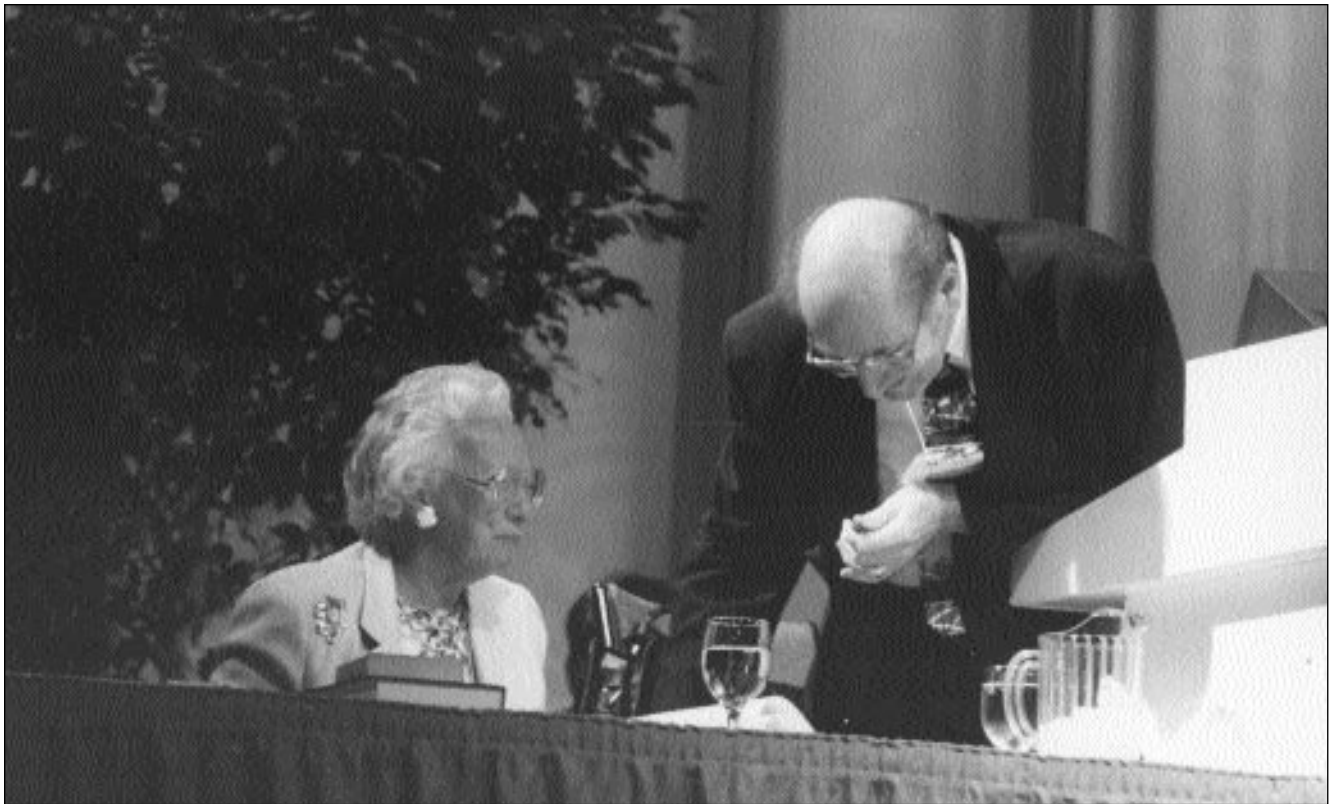
Maximum of 15 minutes	Committee presentation
If needed, 30 minutes	Debate on the main motion
Maximum of 45 minutes	Presentation of and debate on amendments, substitute motions (if accepted), the main motion or the main motion as amended

During the first 45 minutes, no motion may be made to table or to cease debate, although the Chairman shall have the right to inquire of the assembly at any point during the entire 90 minutes regarding its readiness to vote. Alternate pro and con speaking will be followed during the debate. Time not used in one portion of the schedule as identified above will not be added to the succeeding segment or segments. If not concluded earlier, at the end of 90 minutes debate shall cease and the motion shall be called.

14. A member who has spoken on an issue may not at the close of the speech move the previous question.
15. Use of sound producing devices such as pagers, telephones, computer modems, or communication devices requiring voice communication is not permitted in the voting and advisory delegate, Council of Presidents, and press sections of the convention floor.
16. With the exception of Omnibus resolutions, usually amendments to proposed floor committee resolutions or substitute resolutions for them are submitted for printing in *Today's Business* in time for publication prior to convention consideration of such resolutions. Amendments, amendments to amendments, and substitute resolutions proposed in the course of the discussion must be provided to the Secretary prior to being offered from the floor.
17. Unless covered by these standing rules of the convention, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order*.

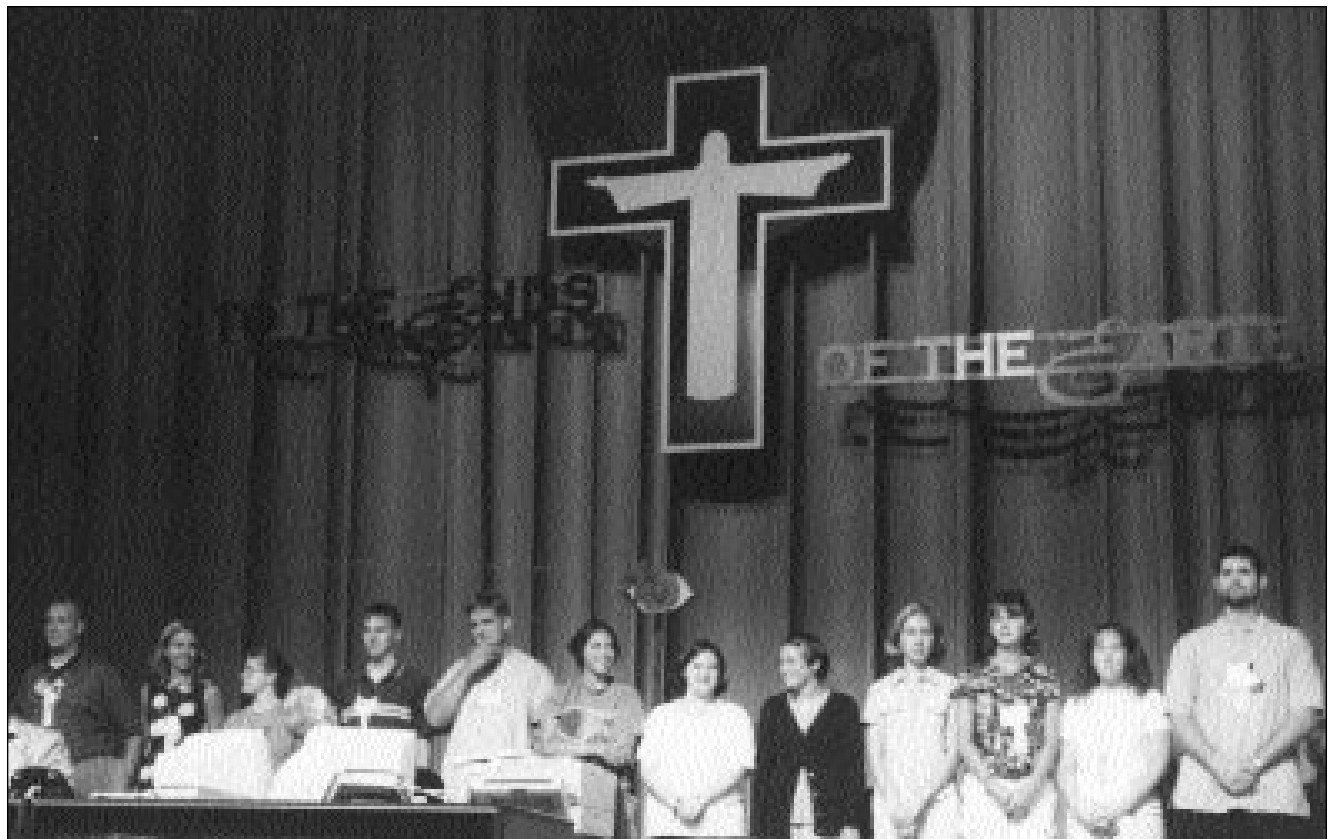
Action: Adopted as amended (1)

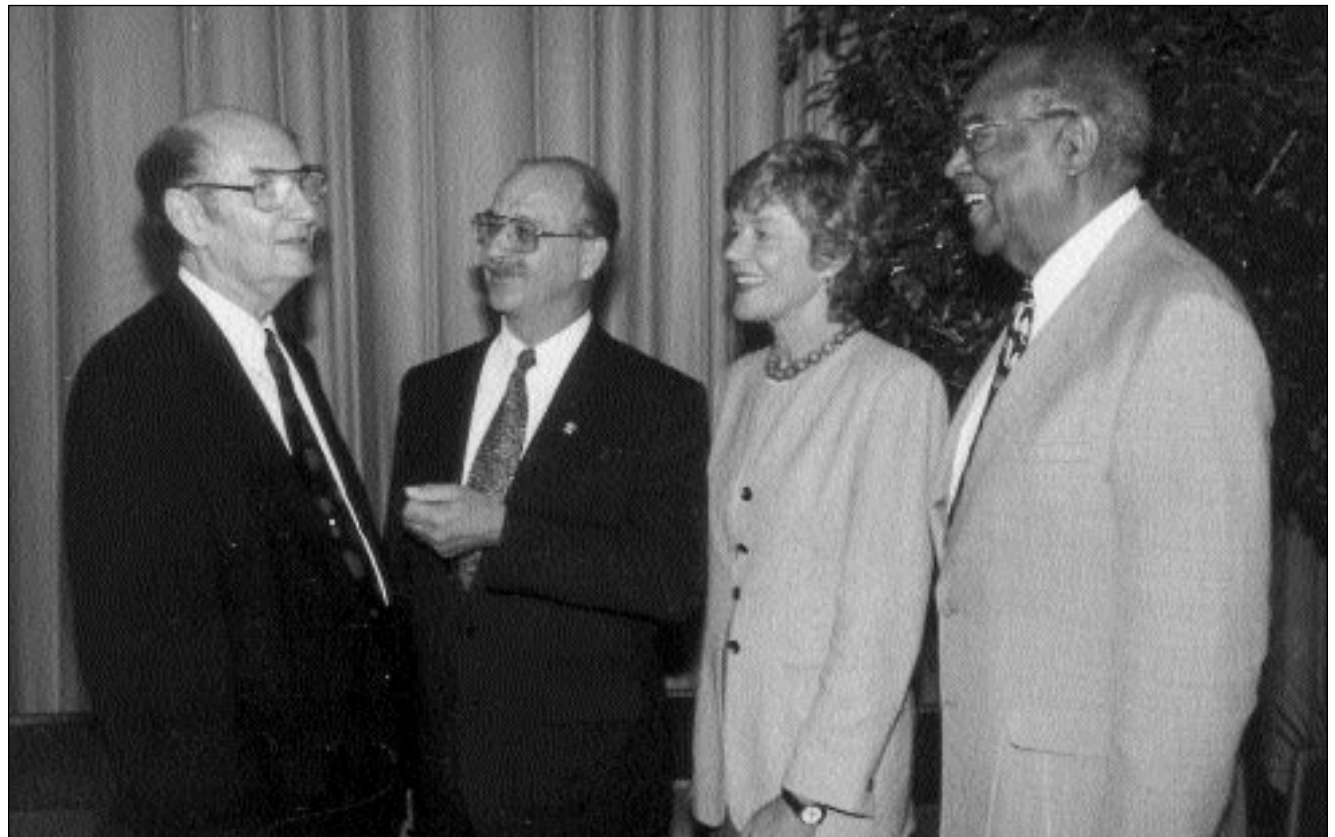
(Rule 16 was amended by inserting the word *usually* in the first line. The word *are* was substituted for *shall be* in the third line. Later in the convention the delegates agreed that there should be separate votes on closing debate on an amendment or amendments and a resolution. A motion to amend the Standing Rules by stating, *that before a resolution can be amended, spoken to, or called for a vote, the Chairman will open the microphone for questions only to the committee* was defeated. Standing Rule 5 was interpreted to mean that at the end of every 30 minutes of debate the assembly would be asked to determine if it wished to terminate debate on the resolution and amendments. An amendment to add to Rule 14 *and no member may make a motion to cease debate on the amendment and the resolution simultaneously* was declined.)



SPECIAL RECOGNITION

<i>Name</i>	<i>Award</i>	<i>Presenter</i>	<i>Service</i>
Norbert Becker	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Philippines
Dr. Willard and Elinor Burce	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in New Guinea
Edgar and Olive Fritz	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Board for Mission Services—Staff
Dr. Eugene Gruell	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Cuba and Hispanic Missions
Dr. Meinert Grumm	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in India
Dr. and Mrs. Otto Hintze	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in New Guinea
Dr. and Mrs. Richard Meyer	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Japan
Rev. Bernard and Irma Pankow	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Mexico and Guatemala
Dr. and Mrs. Fred Pankow	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Guatemala and Cuba
Dr. Clarence Rittmann	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in India
Edward and Laura Tewes	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Japan
Dr. Edward and Sylvia Westcott	Distinguished Missionary Servant	The Lutheran Church— Missouri Synod	Service in Nigeria and National Mission Executive
Marie Biesenthal	Aquila Award	Concordia Publishing House	1996 CPH Volunteer Servant
Dr. Florence Montz	Aquila Award	Concordia Publishing House	1998 CPH Volunteer Servant
Donald Muchow	Martin of Tours Silver Medal	Ministry to Armed Forces	Chief of Chaplains U.S. Navy, Ret.
Kenton Gottschalk	Martin of Tours Bronze Metal	Ministry to Armed Forces	Chaplain, Michigan Air National Guard
Eric J. Erkkinen	Martin of Tours Bronze Medal	Ministry to Armed Forces	Chaplain, U.S. Army







REPORT OF THE PRESIDENT

Part I

Introduction

Grace, mercy, and peace to each of you from Him who is, who was, and who is to come, even Jesus Christ our Righteousness. Amen.

It is a privilege once again to offer this report to the Synod as we prepare to gather in our 1998 convention this summer in St. Louis from July 11–17. The second part of my report will be shared with our floor committees when they meet over the Memorial Day weekend. The third part of my report will be delivered to the Synod during the first day of convention business. At that time I will be sharing with the Synod what I am calling the “3/10 Emphasis”—a bold new plan for aggressive outreach with the Gospel into the next century.

This first part of my report is divided into three major sections. First, I want to offer words of encouragement to our Synod as we move toward the end of the present century. Second, I want to discuss the chief hallmarks of a strong, vibrant Lutheran church. Third, I want to report to you on various aspects of my work as President of the Synod during the past triennium.

I. Past Blessings, Present Joys, and Future Opportunities for Our Synod

Our Synod’s convention theme is “To the Ends of the Earth.” Our Lord has given His church the high calling and great duty to take the Gospel to the very ends of the earth. As we move forward with this great commission from our Lord, our Synod needs to reflect on what it means to move to the ends of the earth as a Lutheran church body. Our Synod has embraced a fivefold vision statement of what we want our church to be and to remain as we move forward. By God’s grace and blessing, we will be a church that is strongly in the Word, Christ-centered and people-sensitive, reaching out boldly with the Gospel, faithful to the Scriptures and the Lutheran Confessions, and finally, a church that is blessed with peace and unity in the Lord. Our Synod faces a great opportunity to be and remain this kind of a church body as we move boldly to the ends of the earth. There can be no greater calling for our Synod than the one our Lord gave to all believers so many years ago when He told His disciples to take the eternal and ever-living Gospel to the very ends of the earth. To the ends of the earth!

During this past triennium we have had the opportunity to praise God for 150 years of God’s blessing. Together we have been enabled to thank and praise God for His blessings in the past and together we have looked ahead with hope and joy to the future. Unfortunately, there are those in today’s society who would want to convince us that our history is no longer relevant and that our historic commitments to Scripture and the Lutheran Confessions are out of step with the times in which we live. Others seem to take delight at criticizing and finding fault with our Synod. Some ridicule our emphasis on pure doctrine and mock our devotion to the truth of God’s Word, accusing us of being loveless when we refuse to

compromise our strong scriptural and confessional beliefs. At times we hear voices suggesting that our Synod can no longer continue to be the sort of strong, active, living, witnessing, confessing church that we have been in the past. Nothing—absolutely nothing—could be farther from the truth. We have nothing to be ashamed of, nor anything to be afraid of, when it comes to being a genuine voice of confessing Lutheranism in our world today.

As I travel throughout our Synod, I am continually impressed by the vitality and strength of our church. I am impressed by the strength of our local congregations. I am also impressed by the commitment and dedication of our pastors, teachers, directors of Christian education, deaconesses, certified lay ministers, and directors of Christian outreach. I am further impressed by the commitment and dedication of our preschools, elementary, and high schools. We are blessed with one of the strongest parochial school systems in this great nation, and I pray that the number of Christian day schools continues to increase. Our pastors are men devoted to preaching God’s Word in truth and purity, rightfully dividing Law and Gospel, bringing the wonderful news of God’s love into the hearts and lives of their congregations. I am particularly impressed by an ever-increasing zeal for reaching out with the Gospel to the lost. For all these wonderful strengths, I daily thank God.

I am also impressed by the increasing number of those throughout world Lutheranism who look to the Missouri Synod for strong theological leadership. We need to recognize that there are many Lutherans throughout the world who are looking to the Missouri Synod to continue to speak up boldly for genuine scriptural and confessional Lutheranism. As I said six years ago when I first became president of our Synod, I believe the great challenge for Missouri may be summed up very simply: “Keep the message straight, Missouri. Get the message out, Missouri.” May God bless richly as we do!

It is often the case that critics of our Synod’s strong doctrinal heritage do not really realize how important it is to be and remain strongly Lutheran in our world today. The Missouri Synod I hear described by our critics is not the Missouri Synod that I know and love. Together let us resolve not to become victims of our critics, nor to be intimidated by fault-finders. I do not believe any of us is naive enough to believe that our Synod has no problems and does not face significant challenges. Let us never permit these challenges to keep us from seeing our Synod’s wonderful strengths—strengths which truly are great blessings from our loving heavenly Father.

Where some people see only problems ahead of us, I see great opportunities in the Lord! I look back on the centuries of the Lutheran church’s history, and back through our Synod’s 150 years, and recall all the many challenges Lutheran Christians have faced and overcome in the Lord with His blessing. Through it all our God has blessed us and has been with us every step of the way. It is important to recognize that He will continue to do so! The presence of our Lord to the end of the ages is our great joy and confidence as we look ahead with hope to the future.

Therefore, my encouragement to our Synod is this: Look forward to the dawning of a third millenium of God's grace with a strong, bold, courageous commitment to the truth of God's Word and to the Lutheran Confessions! Go forward with a renewed commitment to reach out boldly with the precious Gospel of our Lord and Savior Jesus Christ to those who do not yet know Him. Yes, go forward—with great joy, hope, and confidence in the One who has called us to go forth with His blessing—to the ends of the earth.

II. Hallmarks of a Strong, Vibrant Lutheran Church

As we move forward there are several important questions we need to ask ourselves. What has made this church body of ours great down through the years? What have been the hallmarks of our Synod that have continued to provide great energy and life to our Synod? What will continue to be the important characteristics that will mark us as a Synod as we move into the years ahead? If we are going to continue to be the kind of Lutheran church that our Lord wants us to be as we move into the future, there are a number of important characteristics and qualities that must continue to be genuine hallmarks of The Lutheran Church—Missouri Synod.

Passion for Our Lord's Word and Sacraments

The Word of God, in both Law and Gospel, is the Lutheran church's great foundation and strength. It alone is our source for knowing God and knowing His will for us. The Scriptures are the only way we know the Gospel of our Lord Jesus Christ and are the sole rule and norm for teaching everything about that precious Gospel. Our Synod will remain strong as long as we remain faithful to the inerrant and infallible Word of God, the Holy Scriptures.

The Lord's sacraments, Holy Baptism and Holy Communion, are the treasures and gifts He has given us by which He comes into our lives, through the Word, to make us His own dear children and continually to strengthen us in our faith. The sacraments are God's sure and certain means of coming to us and applying the blessings of the Gospel to each of us individually. In a day when so many people are looking for a real experience with God, there is nothing more real than the gifts we receive through our Lord's Word and Sacraments. Praise and thanks be to God for His great gifts to us!

Bold Proclamation of the Biblical Gospel

Bold proclamation of the biblical Gospel must be another chief hallmark of our beloved Synod. Even as in the past, so in the future, this church will stand or fall on the most important truth given to us by our Lord. This is the truth that we become children of God, declared to be completely forgiven and righteous in His sight, by the suffering and death of our Lord Jesus Christ alone. We are made free in Him, alone, entirely as a gift of His undeserved love and mercy to us. His perfect righteousness covers our sin and makes us free to be His people.

Boldly, we proclaim this fantastically good news to one and all alike. We continue to bear witness to it in our daily lives, no matter who we are and no matter what we do. This will continue to be our great privilege in the Lord.

Sadly, we must realize that so many churches in this great nation of ours have moved away from the biblical Gospel and substituted false and misleading gospels for it. We must resist movements that would tempt us away from our firm confidence and trust in the truth of the Lord's Word. Our great mission and calling from the Lord is boldly, with great joy, to proclaim the Gospel—to the ends of the earth.

Joyful Commitment to Teaching the Faith

This hallmark really goes along with the previous one. Our Lord told us to go and make disciples by teaching them everything that He has commanded. Here I want to make the point that teaching the faith is a critical hallmark of a church that wishes to be and remain a genuinely Lutheran church. Today, more than ever before, we must make every effort to provide high-quality ongoing instruction in the Christian faith. We call this process of Christian education "catechesis." When we talk about mission work, this is what it is all about. We are called by our Lord to lead people to an ever increasing knowledge of their Lord and Savior Jesus Christ. We teach those who do not have a saving faith in Christ and we teach those who are lifelong Christians. From cradle to grave, our Lord's mission remains the same. We are to teach everything He has commanded.

I was listening to one of our Synod's radio programs recently, and the question was asked, "Why is a Jehovah's Witness able to shake a Lutheran's faith in fifteen minutes, when that Lutheran has spent twenty years attending church?" That is a very good question! We must resolve to redouble, yes, even triple our commitment to teaching good, solid doctrinal truths to our people, helping them to see that this is not abstract theory, but practical and life-giving truth for their daily life. Our adults need to be educated in an ongoing intensive and purposeful manner.

When people are brought into our congregations they need thorough, careful instruction in the Lutheran faith. This careful process of instruction needs to continue beyond the new-member classes in our parishes. There needs to be ongoing, high-quality adult education programs of all kinds in the parish, addressing all concerns from the standpoint of the question, "What does God's Word have to say?" and "How do we as Lutherans respond to this or that issue?" Our Synod's commitment to high-quality education will continue to be a great hallmark of our church. Thank God for the work being done in this important area. Let us strengthen it and increase it.

Strong Embrace of the Lutheran Confessions

We recognize more than ever before how important it is for our Synod to remain completely committed to our Lutheran Confessions. As we courageously, confidently, and boldly embrace the doctrine of the Lutheran church, we are bearing witness to our conviction that the Lutheran Confessions are a true exposition of the Word of God. We therefore resolve as a Synod to move forward, joyfully proclaiming to the world, "This is what we believe, teach, confess, and practice."

We have watched with great sadness and dismay as our friends in the Evangelical Lutheran Church in America have moved away from a strong commitment to our

Lutheran Confessions. They have entered into altar and pulpit fellowship with churches that do not teach God's Word correctly, that reject key truths of God's Word, and compromise many others. As I have repeatedly said to so many people across our Synod, we are deeply saddened by these events. They are for us a somber warning of what happens when a church is tempted to move away from its strong doctrinal foundations.

It is important that every pastor, church worker, and congregation of our Synod redouble their commitment to remaining faithful to the scriptural and confessional theology of the Lutheran church. We rejoice in the blessings God gives through unity in the faith. We need to do all we can to remain united together around the standard of our Lutheran Confessions. This will continue to be a critical factor in the strength and health of our Synod as we move into the days ahead.

Dedication to Unity in the Teaching of the Bible and the Confessions

As we move forward to the ends of the earth and into a new millenium with the Gospel, we must intensify our commitment to unity in the confession of the true faith. This holds true both for our full-time church workers and every one of our congregations. I find it very troubling when I hear statements like this, "Yes, I am a member of the Synod, but I don't agree with our church's doctrines and practices." This does not promote peace and unity in our Synod. It is incumbent on all pastors, teachers, church workers, and congregations, on all District and synodical leaders, to uphold and support the biblical and confessional positions of this church body. Every church worker and congregation promises to do this before the Lord when they join the Synod. The Synod has every right to expect all of us to keep our promise.

III. Blessings of the Past Triennium

In the Convention Workbook you will be able to read many things about the work being done by our Synod's various entities and agencies. I strongly encourage you to carefully read through the many reports that are printed here for you. At this point, I would like briefly to walk with you through some of the highlights of the triennium in the work of the President's Office.

Office Administration

The President's Office is indeed fortunate to have the skillful and talented service of Dr. Robert Kuhn, First Vice-President. He is a faithful friend, colleague, and co-worker who has been a great blessing to me during the past triennium.

I am also grateful to God for the President's Office staff members, including Rev. Paul T. McCain, Assistant to the President; Rev. Ken Schurb, Assistant to the President; Mrs. Mary Renfer, Executive Assistant to the President; Mrs. Diane Grimm, Administrative Assistant and Secretary to Dr. Robert Kuhn; Mrs. Brenda Schroeder, Secretary; and Miss Laura Strawn, Secretary and Receptionist. Here I simply want to recognize these individuals for their hard work and fine service to our beloved Synod.

Praesidium

The LCMS Praesidium, consisting of the President and our Synod's five Vice-Presidents, met regularly during the triennium to discuss the mission and ministry of our Synod as we deal with various issues directed to the Praesidium. A number of situations where the Synod's doctrines and practices have been compromised were addressed and in some cases God-pleasing resolution was achieved. In other cases, it was necessary for the Praesidium to speak a clear word of clarification and caution.

Here I want to thank Dr. Robert Kuhn, Dr. Robert King, Dr. Eugene Bunkowske, Dr. Dale Meyer, and Dr. Wallace Schulz for their faithful service, support, and encouragement.

Council of Presidents

The Council of Presidents, consisting of the Presidents of our Synod's 35 Districts and the members of the Praesidium, held meetings four times each year of the triennium. I always appreciate the chance to be with these servants of our Synod. Few realize how difficult the job is that our church gives to its District Presidents. They bear the burden of providing supervision of each congregation and church worker within their District. They also spend a great deal of their time providing advice in the matter of the calling of pastors and other church workers. Oftentimes, they must deal with the less than good aspects of our congregational life together and this too is a particularly difficult burden for them to bear. Our Synod owes them a debt of appreciation and thanks.

Church Relations

Mailing to World Lutherans

During the past triennium, we have witnessed many additional opportunities for our Synod to be of assistance to Christians throughout the world. We have received requests for help from Lutherans in eastern Asia, in northern and central Europe, in the Baltic nations, in Africa, and in Central and South America. One important initiative that was begun was an effort to communicate directly with the Lutheran church bodies throughout the world. Many churches have known of our Synod only through second-hand reports, and in some cases mere rumor. Needless to say, such information is generally inadequate and often tends to put our Synod in a less than positive light. We felt it was important to reach out with clear statements of our Synod's doctrinal positions in order to introduce our Synod to Lutherans around the world.

We have been sending regular mailings to all Lutheran churches in the world. These mailings have featured statements and accompanying materials on the issues of justification, homosexuality, racism, and the service of women in the church. In addition, we have been sending these churches our Synod's official publications, the *Reporter* and *The Lutheran Witness*. We also are sending them the journals from each of our two seminaries. The response to these mailings has been very positive.

Church Fellowship Opportunities

We will have before us during the convention a proposal to enter into altar and pulpit fellowship with the Ingrian

Lutheran Church, which is based in St. Petersburg, Russia. It is emerging from years of Communist persecution and has reached out to us for help and assistance. We have been working with the Ingrian Church for quite some time now and have sent delegations of representatives over there to discuss the possibility of church fellowship. We were also able to host them here as well. The meetings have led to consensus among us that we are agreed in doctrine and church practice.

International Lutheran Council

Our Synod was privileged to host the International Lutheran Council here in the St. Louis area for its meeting in August of 1997. The ILC continues to be an important way for us to work with other churches around the world that share our commitment to the Scripture and the Lutheran Confessions. It is always a joy to be with the leaders of these churches, and our Synod is indeed fortunate to be part of the ILC. Our partner churches, and other churches that are involved, often express to me how important the ILC is for them. They often feel isolated from other Lutherans and so genuinely do appreciate the blessings of being a part of a larger Lutheran worldwide council.

150th Anniversary Theological Convocation

A special feature of our 150th anniversary celebration was a theological convocation held in the fall of 1997. Each of our partner churches, as well as those churches attending the ILC's meeting the week previous, were invited to come and bring with them one theologian from their church. Our Synod's District Presidents and Praesidium, as well as our seminary faculties, with the Commission on Theology and Church Relations, gathered to discuss the topic of church and ministry. The collected papers from that conference have been published and distributed to the congregations and pastors of our Synod, along with a study guide.

Ecclesiastical Supervision

As is the case in any of our congregations, there are challenges that arise from time to time in our Synod. The President of the Synod is charged with the duty of using all means at his disposal to maintain unity of doctrine and practice in the Districts of the Synod. When I am made aware of a doctrinal concern with one of our congregations or church workers, I make every effort to inform the District President and encourage him to take appropriate action to resolve the concern in a manner in keeping with our scriptural and confessional positions. I have repeatedly underscored with our District Presidents how important it is for all of us to uphold the Synod's doctrinal positions. Not to do so will only result in division among us and will detract from our desire to reach out boldly with the Gospel.

There are some specific concerns our Synod does need clearly to address. For instance, there are a few congregations in our Synod that hold membership both in The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church in America. These situations have been dealt with in an extremely loving and patient manner, and our Synod has repeatedly urged and encouraged these congregations finally to reach a decision about their church affiliation. The time has now come for us to draw the few re-

maining cases of dual membership to a conclusion. My counterpart in the ELCA also agrees that we definitely do need to end these arrangements.

Another lingering situation in our Synod is the matter of the Renewal in Missouri group. This group has long advocated for the charismatic movement in our circles. Here too we have dealt with them in a loving and patient manner for quite some time. In spite of efforts to meet to discuss our differences during the past triennium, the leaders of RIM decided not to move ahead with discussions. I believe it is time for our Synod to address this ongoing situation and bring it to a God-pleasing resolution, for the sake of unity in doctrine and practice among us.

Communication Efforts

During the past triennium the President's Office has continued to place the President's Newsletter in the Reporter, a publication designed to inform and discuss issues with the church workers and lay leaders of our congregations and Synod. Three times a year, a letter of encouragement is being sent to all LCMS pastors titled "The Noble Task." This newsletter is intended to provide reflections on the pastoral ministry with encouragement to our pastors. Two books were also made available to the Synod, one devoted to the subject of catechesis and the other on the topic of prayer and the devotional life.

The "What About" pamphlets have also been distributed during the past triennium and made available widely across the Synod. As this report is being written, we have been able to make available pamphlets on eight topics: The Gospel, The Bible, The Christian Family, Death and Dying, Homosexuality, The Ordination of Women, Fellowship in the Lord's Supper, and the Differences Between the ELCA and the LCMS. Many congregations find these to be a helpful way to introduce important doctrinal topics and other issues to their congregations and visitors to their congregations.

During the past triennium the President's Office received a home page on the World Wide Web. That address is: www.lcms.org/president. An e-mail address was also provided: president@lcms.org. These are both ways to use the advantages of electronic communication to get the Synod's message out further.

The Blue Ribbon Committee on Structure

I want to express a genuine word of thanks to all the members of the Blue Ribbon Committee who have spent many long hours in a careful process of gathering information from the entities of the Synod. Their proposals will be an important aspect of our convention's decision making. Delegates to the convention have received with this Workbook a copy of the committee's final recommendations. I recommend that the Synod adopt the proposals being offered to it by the Blue Ribbon Committee on Structure.

What has particularly impressed me about the process followed by the Committee on Structure was how carefully and thoroughly they sought the input of the various entities of the Synod. I very much appreciate the fine leadership this committee has given to our Synod on these important issues. They are truly to be commended, not only for the recommendations they have made, but also for the process they have followed in their work and study.

The President's Commission on the Sanctity of Life

Under the capable leadership of Dr. Raymond Hartwig, the President's Commission on the Sanctity of Life has produced excellent materials to encourage our people to be aware of and committed to life issues. They are presently preparing educational resources geared toward our young people and will debut this project at the National Youth Gathering that will be held after the Synod's convention this summer. Their work has been noticed by many individuals and groups beyond our Synod who have also expressed appreciation for work they are doing and the leadership the LCMS continues to provide to the pro-life community in this nation.

Nomenclature Study Committee

I appreciate the work this group has done for our Synod in studying how best to classify and name our church workers. I encourage delegates to read their report carefully. I recommend that the proposals of the Nomenclature Study Committee be accepted by the Synod in convention.

Assignments Given to the President

Commission on Worship

At our last convention the Synod directed that the Commission on Worship should have a full-time staff member and remain a free-standing commission (1995, Res. 2-03A). The President was directed to work with the commission in obtaining a new executive director. I am pleased to report that Dr. Paul Grime was called to this position. The Commission on Worship has been providing excellent leadership to our Synod on worship issues and is working hard on improving our Synod's appreciation for good, solid Lutheran understandings of worship. We will have an opportunity to use the new hymnal supplement at our convention this summer.

Concordia Theological Seminary, Fort Wayne

At the last convention, the Synod asked the President to work with Concordia Theological Seminary, Fort Wayne, in order to quiet certain concerns that had arisen in the years just prior to the 1995 convention (1995, Res. 5-07A). I conducted a formal visitation of the seminary and presented a report to the Synod of my findings. Since that time I have met with the new president of Concordia Theological Seminary, Fort Wayne, Dr. Dean Wenthe, on a regular basis to monitor the progress that has been made in restoring peace and unity on the campus. I am pleased to report that the seminary has responded very well to the visitation and has addressed the concerns that were raised.

It needs to be said very clearly that our Synod can indeed thank God for the fine pastors our two seminaries are preparing for our beloved Synod.

Study on Racism

The Synod asked that the President and the CTCR take into consideration responses to the CTCR's statement: "Racism and the Church." The document has been well received and widely distributed, including to all Lutheran churches in the world. The document has provided useful guidance and counsel to the church on this important issue.

Review of CTCR Procedures

The Synod in convention asked the President (1995, Res. 3-04A) to oversee a process by which the CTCR would initiate an internal review of its procedures in order to streamline its operation. While the CTCR has addressed some of the concerns raised by the Synod in convention, I believe there is still more that should be done in response to our Synod's directives that the CTCR seek ways to improve their work flow and complete assignments in a more timely and efficient manner.

Herman Otten Matter

Also during the last convention, the Synod asked me as President to take steps to bring a final resolution to the matter of Rev. Herman Otten's certification into the ministry of the Synod (1995, Res. 7-18A). Shortly after the convention, the Commission on Constitutional Matters was asked to issue an interpretation of the resolution adopted by the Synod. The CCM ruled that in acting on this resolution, the Synod's Constitution and Bylaws must be followed, specifically those Bylaws governing the certification of men for the LCMS ministerium. As directed by the Synod in convention, a study committee was appointed and reviewed the voluminous material concerning this whole matter. The Synod's Bylaws stipulate that exclusive responsibility for determining whether an individual should be certified for pastoral ministry rests with the seminary from which he graduated. Therefore, the committee recommended that discussions take place between Rev. Otten and Concordia Seminary, St. Louis. The seminary administration appointed a small committee of faculty members to meet with Rev. Otten to discuss various concerns with him. On the basis of those discussions, the seminary did not feel it was possible to proceed with the process of certifying Rev. Otten for the LCMS ministerium. Under the Bylaws of our Synod, this decision by Concordia Seminary, St. Louis, concludes this matter.

Church Growth Study Committee

The Synod advised the President to appoint a committee to study the Church Growth Movement (1995, Res. 3-09) and address how the truth of the Scriptures and the Lutheran Confessions might be clearly proclaimed in light of the Church Growth Movement and the influences of American culture and pluralism. The Church Growth Study Committee has issued an interim report that is printed elsewhere in this Convention Workbook. I encourage you to read their report carefully. I recommend that their proposals be implemented.

Conclusion

In conclusion, I need to express a genuine word of thanks to the members of our beloved Synod. I am grateful to God for the manner in which you have continued to serve our Lord and Savior Jesus Christ in carrying forward His mission and ministry. I also need to express my deep appreciation for the repeated words of encouragement that so many of you have continued to express to me during this past triennium. I thank God for you! God bless always.

Part II

Speech to the Floor Committees

Grace, mercy, and peace to each of you from Him who was, who is, and who is to come, even Jesus Christ our Righteousness. Amen.

I need to begin this evening by thanking each of you for volunteering your time to be here in St. Louis over Memorial Day weekend to serve your Lord and His redeemed people as a member of a convention floor committee. The work you are doing this weekend, and your willingness to do it, are deeply appreciated. On behalf of our beloved Synod, I thank you for serving in this way.

Tonight I would like to share with you the second part of my report as synodical President. As my predecessors in office have done, I will share with you my observations on what I believe to be some of the key issues that will come before your committees as you do your work. Your floor committee chairmen have already received my detailed observations on the overtures before you. I hope you find these remarks useful as you prepare the resolutions that will be proposed to the Synod as it gathers in convention in July.

Obviously, the final decision in all of these matters is yours. I am confident that you will do a very fine job for our Synod. Now let me begin walking through the various committees and what I view as the key issues before them.

Committee 1 Missions

I would encourage you not to let the fact that there are relatively few overtures before you give you the impression that this is not a highly significant and important area of concern for our Synod. In fact, our Synod is a church body very much dedicated to mission outreach.

The need is so vast! Some 3.6 billion people in our world today have no affiliation with the Christian faith. There are 3,700 languages in the world that do not have a copy of the Holy Scriptures. Eleven thousand distinct cultural groups in our world have yet to hear the Gospel preached. There are 35 countries in the world that are absolutely closed to organized mission work. In the lands of the former Soviet Union, non-Christian religions and New Age spirituality is thriving. Even here in our own country, as immigrants move in among us, approximately 250 different languages are spoken here.

Our Synod's world mission program has once again been genuinely blessed during the last three years. But there is still much that needs to be done and more opportunities to take advantage of. Presently our Synod has 163 career missionaries and more than 130 long-term volunteers serving in 29 different countries. In addition, there are another 130 short-term volunteers who serve from two weeks to six months in various locations. There is a great need for more workers for the Lord's harvest fields. A church of our size could easily support double, and even triple, the number of people we presently have around the world.

As you do your work, you will notice a few overtures (Overtures 1-02–1-05) concerning changing the name of our Synod. I would advise that no action be taken on these overtures, other than to refer them back to the Synod's

Board of Directors, which has established a process by which a name change will be considered. It is important for our Synod that, should a name change take place, it be proposed only after careful planning, study, and, most important, education. In my opinion, a hasty decision to change the name of the Synod would be, in my opinion, unwise and possibly even quite harmful to the Synod.

I would support the emphasis of Overture 1-01, reaffirming the Synod's vision statement adopted at our last convention. Time and again, as I move about our Synod, I hear strong words of support from pastors and laity alike for the clear, simple, Gospel-centered, and mission-oriented statements of the fivefold vision statement. I believe it can continue to be a helpful tool for our Synod as we move into the days ahead. Therefore, a reemphasis of this fivefold vision statement by our Synod in convention would be most appropriate.

Committee 2 Congregational Services

Your committee will be dealing with many overtures concerning worship and liturgy. Needless to say, this issue is one of the most pressing concerns before our church body. Across the Synod, there are many congregations wrestling with how best to conduct their worship services. There are significant pressures on our congregations to water down and compromise good, solid Lutheran doctrine and practice when it comes to worship issues. On the other hand, we have some congregations that conduct their worship services for no other reason than is reflected in the comment, "we have always done it this way." This too is an unhealthy trend in our Synod.

Christ-centered, Word-and-Sacrament-focused, and Gospel-oriented worship has been the hallmark of Lutheran worship down through the centuries. Our Synod recognizes the wisdom of making exclusive use "of doctrinally pure agenda, hymnbooks and catechisms" both in our congregations and in our schools (see Constitution, Art. VI. 4). I encourage your committee to provide good leadership for our Synod on this important issue.

Another key emphasis that I see facing your committee is the whole matter of teaching the faith, that is, catechesis. I continually hear people saying, "Yes, this is a very pressing issue. Teaching the faith is not something we have done as well as we should have over the past several decades." High-quality catechesis is a key need in our Synod. Teaching our new members—and continually reteaching our existing members—what it means to be a Lutheran Christian is one of our most exciting opportunities and most important challenges.

Also before your committee are overtures concerning the issue of recognized service organizations (Overtures 2-60–2-63). This too is a significant issue. The Synod Bylaws are clear that RSOs are to "respect and ... not act contrary to the doctrine and practice of the Synod." Overtures 2-61 and 2-62 point out how, if an RSO is a joint LCMS/ELCA effort, this must involve cooperation only in externals, that is, work in matters not touching on Word and Sacrament issues.

I would, therefore, favor the proposal that the synodical President appoint a special task force to review the status

of all current RSOs to make sure that this criterion is being respected and maintained. (I do not believe it would be practical to assign the President's Office the task of initial granting and renewing of RSO status, a function that now is carried out by four of our Synod's boards and their staffs, that is, Missions, Higher Education, Human Care, and Congregational Services).

Your committee also has before it an overture concerning the Concordia Historical Institute. The CHI is one of our Synod's hidden blessings. I do not believe we always recognize it as such. We do need to give adequate support to the Institute so that it can continue to carry out its important work of preserving our Synod's history.

Finally, since evangelism outreach is a programmatic emphasis assigned by our Synod to Congregational Services, I would hope that your floor committee could also give attention to the 3/10 evangelism outreach that I will propose to our Synod in part 3 of my report. I am sharing with the members of your committee additional information about this emphasis and would welcome the opportunity to come to your committee meeting and discuss it with you briefly, describing what I will suggest at the convention. As far as that goes, I need to make it clear that I am willing to visit with any of our floor committees at any point during this weekend.

Committee 3 Theology and Church Relations

To me it is a sign of a healthy church when so many overtures are received regarding the critical issues of theology and church relations. As I review the overtures before your committee, I would see the following issues as particularly important.

First, the matter of fellowship with the Ingrian Lutheran Church. Before your committee is an overture regarding fellowship with them. I would see this as one of the highlights of our 1998 convention and would encourage you to act favorably on this overture.

Another key issue is the subject of close Communion. In general, it is clear to me that we as a church body once again need to affirm this practice—something we have continued to do now for nearly 40 years by previous convention action. The many overtures before you on this subject (Overtures 3-02–3-31) all speak to various concerns in regard to altar fellowship and related issues. There are three things that need to be said.

First, at our last convention, the Synod adopted a magnificent resolution concerning close(d) Communion, Res. 3-08. I believe this resolution needs once again to be affirmed. Your committee will find excellent materials for its work in the overtures you have on this issue.

Second, there are a number of overtures before you commenting on a resolution adopted by our Florida-Georgia District which is clearly at odds with the position of our church body. The resolution quotes approvingly from a document titled, "A Declaration of Eucharistic Understanding and Practice." The resolution that the District adopted departs from the position of our church body. It will be very important for our Synod at its 1998 convention to state fraternally and clearly that the Florida-Georgia District's de-

cision in this matter is not in keeping with the biblical and confessional position of our Synod, and is, therefore, null and void.

Another very significant issue before your committee is the whole subject of the status of the ELCA in light of its decision to enter into church fellowship with three Reformed church bodies: the United Church of Christ, the Reformed Church in America, and the Presbyterian Church USA. I believe it will be important and necessary for our Synod to speak very clearly in convention about these developments. We need to do so, first, for the important reason that we are called by our Lord to witness faithfully to the truth. But secondly, we also need to do so for the sake of those people within our own Synod who are confused and troubled by the ELCA's decisions.

I favor a number of the proposals that are found in the overtures concerning the ELCA (Overtures 3-37–3-47). We do need to strengthen our own confessional identity and practice and that of our sister churches. We also need to express our Synod's willingness to continue theological discussions with the ELCA as an important opportunity to bear witness to our convictions. We need to redouble our efforts to make sure that any work we are doing with the ELCA is truly only work in matters external to the Word and Sacraments; efforts that include feeding the hungry, caring for the poor, helping refugees, etc. While expressing our deep sadness and disagreement with the ELCA, we must keep in mind the fact that many of our own members have family and friends who belong to the ELCA. They need to be encouraged in gently bearing witness to their convictions.

Your committee will have before it a number of overtures regarding the service of women in various capacities in our congregations. I believe it will be wise to encourage the CTCR to carry out the assignment it received at the last convention, namely, to finish their work on their study of the service of women in congregational offices. I think it best to permit them to complete their assignment, sharing their completed study with the church well in advance of the 2001 convention.

The matter of women serving as pastors is the subject of a number of overtures as well (Overtures 3-63–3-67). I believe it is necessary for our Synod to once more go on record as a church body clearly declaring that it is contrary to Holy Scripture for a church to call and ordain women to serve the church as pastors. A simple declaration like the one found in Overture 3-65 will be an important statement for our Synod to make at this convention.

I believe your committee also needs to propose some sort of final resolution to the matter of the Renewal in Missouri movement. As I noted in the first part of my report to the Synod, I believe it is time for our Synod to address this situation and bring it to a God-pleasing resolution for the sake of unity in doctrine and practice among us. Overtures 7-98 and 7-99 offer helpful thoughts your committee might use as resources in establishing the criteria for decisive and loving action in the days ahead. I would only note that the synodical President should not be asked to directly supervise individual members of the Synod.

Finally, I would also like to encourage your committee to consider offering to our Synod for consideration a resolution against same-sex marriages. I believe this is an issue our Synod needs to speak clearly about. I would also like to encourage your committee to prepare a resolution reaffirming and supporting the importance of the family. Another important issue you may wish to consider is the matter of human cloning. Here too we have the opportunity as a church body to take a clear position on a very important moral issue of our day.

Committee 4 Program and Finance

While it is certainly true that you do not have many overtures before your committee, I would like to point out that your committee has been assigned a very important report from the Financial Aid Task Force (R4-06). This is an extremely significant report, which I have assigned only to your committee. I would like to encourage you to study it very carefully. The task force did extensive study and work to try to help our Synod come to grips with a problem that has massive implications for our supply of much-needed church workers as we move into the years ahead.

Committee 5 Higher Education

A key issue facing committee 5 is the matter of an ordained diaconate. It is my strong feeling that our Synod does definitely need to explore this option of providing men for pastoral ministry in situations where a full-time pastor is simply not available or is unable to be provided for by the congregation. I would suggest that your committee act on the recommendation that, before there be an ordained diaconate established in our Synod, it must receive the approval of the Board of Directors, the Council of Presidents, both seminary faculties, the Commission on Theology and Church Relations, and the synodical President.

Your committee also will have before it the matter of Bylaw revisions concerning higher education (Overture 5-01). These suggested Bylaw revisions represent a reworking of the Bylaws in the area of higher education. I appreciate the careful work that went into this proposal, and I believe it represents a significant improvement over the 1995 proposal.

The matter of continuing education also will be before your committee. Continuing education for all of our full-time church workers is of great importance, and I encourage your committee to act favorably on the overtures before you concerning continuing education.

Committee 6 Human Care

As I reviewed the overtures before your committee, I found the matter of the persecution of Christians to be a particularly significant matter for our Synod to address and speak clearly about. The ongoing worldwide persecution of Christians is greater now than ever before in the history of the church. Oftentimes, our persecuted brothers and sisters in Christ are ignored and overlooked, not only by the governments that should be protecting them as citizens, but, tragically, also by their fellow Christians who are called on by our Lord to remember them in their prayers.

I also believe it will be helpful for your committee to deal with the overtures dealing with ministry to those in prison, to homosexuals, and to the mentally ill. In each of these situations we have the continued opportunity to be sensitive to the needs of hurting people.

Committee 7 Planning and Administration

You have no doubt noticed already that a major portion of the overtures before your committee reflect concerns about a situation with one of our District presidents. The facts of this situation have been shared with your floor committee chairman and no doubt you are aware of them already.

Here I want only to indicate that this is a very serious matter. Our Synod clearly expects all elected officials in our Synod to uphold, maintain, and honor the positions of this church body. Our District Presidents are elected officers of the Synod and represent the Synod and the Synod's President in their Districts. In assuming these offices, our District Presidents promise to "endeavor faithfully to perform all the duties" of their office as "stipulated in the Constitution and Bylaws of The Lutheran Church—Missouri Synod" (*Lutheran Worship, Agenda*, p. 358). This is a very serious and solemn oath. Our Synod expects that all of our elected officials will, in all integrity, clearly follow through on this their sacred promise as elected officers of our Synod.

Therefore, given these serious concerns, I believe your committee will need to bring resolutions to our Synod that clearly address the specific concerns listed here, as well as resolutions that address the more general concern about the supervision of the doctrine and administration of our District Presidents. It is totally reasonable that our Synod expects all of our elected leaders to uphold their promises, and, if they feel they cannot in all integrity do so, they need to step down from their offices.

Over the past 15 years, I have been privileged to serve as a member of the Council of Presidents and to work with the council, first as a District President and more recently as synodical President. I have appreciated the privilege of serving with these men in this area of service. We thank God for their willingness to serve our Lord and the Synod in this capacity and pray God's blessing on them as they carry out their important duties and responsibilities.

Another important issue before your committee is the lingering problem of congregations that hold membership both in the LCMS and the ELCA. The Synod must finally face up to these situations and bring them to a final conclusion. I encourage your floor committee to consider a resolution that will establish a date by which a final decision must be made, clearly communicate that date to the dual membership congregations in our Synod, and then permit each congregation to make a decision. If they do not end their dual membership by the date announced, our Synod should then inform them that they have forfeited their membership in the Synod.

The work of the Nomenclature Study Committee is also before you. I encourage you to read their report. I believe that the Nomenclature Study Committee has done a fine job of addressing the assignment given to them, and I hope

you will carefully consider the proposal that they are now offering to our Synod for consideration at our convention.

Committee 8 Blue Ribbon Study Committee

Your committee has the privilege of bringing to the Synod in convention the results of the long and hard labor of the Blue Ribbon Committee on Structure. This committee is to be commended for its careful process of testing its ideas with a variety of groups in the Synod and working toward as much consensus as possible. The committee went out of its way to make sure this was a collaborative effort with the various entities of the Synod, and also was concerned to keep the entire Synod informed through periodic reports concerning its work. The Blue Ribbon Committee on Structure deserves our support and thanks for its fine work.

Conclusion

This brings to a conclusion my observations for our floor committees. Again, I want to thank you for the work you will do. I want to leave you with the encouragement of our Lord for the work you will do. He will bless you richly as

you prepare the resolutions to be presented to the convention. As you begin your meetings with prayer, and as you repeatedly during your meeting turn to God in prayer, I know that you will ask the Lord for wisdom and guidance as you work with these important issues for the sake of our Synod's future health and strength.

Our Synod is at a very significant point in its history. There is confusion in the church about what it means for our Synod to remain committed to being a truly confessional Lutheran church, about how we best can go about the task of reaching out boldly with the Gospel, and how we can remain a strong, vibrant church body. Obviously, from a human perspective, we will never have all the answers. But, thanks be to God, we do have the Word of God and the bold confession of the fathers in our Book of Concord. With Scripture and the Confessions in our hands, let us all resolve to move forward with all courage and confidence in the Lord—into the tasks immediately before us this weekend—but even more, into the years that lie directly ahead for our beloved Synod. As we do, we have the assurance that God will bless us, even as He has promised to do. Yes, may God bless all of you richly! God bless mightily!



Part III

Faithfulness and Outreach

Our Synod's Twofold Challenge and Opportunity

Introduction

Let me begin this third part of the President's report to our 1998 convention by once again welcoming each of you in the Master's name. May God place the hand of His blessing upon all of us as we gather here during these days to do the work of the Lord. I do hope that during the course of our convention I will have the privilege of greeting many of you personally. For nothing pleases me more than to become personally acquainted with my brothers and sisters in Christ from all across our synod, our full-time church workers, the laity, and their families.

In the previous two parts of my report to the Synod, I dealt with a variety of issues currently facing our church body and our society in general. In part III, I will try not to repeat myself on these various issues unless I feel it is absolutely necessary to expand on what I have already shared with you in parts I and II.

Rather, in this section of the President's report, I would genuinely like to focus our attention on two words. They are *Faithfulness* and *Outreach*. I would like to use the 150th anniversary of our church body as a direction-setter for my remarks in connection with "Faithfulness," and then I would like to use the "3/10 Emphasis" that I have been briefly referring to across our church these past several months in connection with the subject of "Outreach."

Faithfulness: the Challenge and Opportunity

First of all, let me spend a little time visiting with you about the 150th anniversary which our Synod celebrated this past year under the theme "Sent Forth By God's Blessing." Under the excellent leadership of Dr. Karl Barth and his associates, plus outstanding leadership at the District and congregational level, we had a great 150th anniversary celebration. For this we have every reason to praise God.

Now, anniversaries such as this are a good time for looking both back, and forward. As we look back, one doesn't have to look twice to see how fantastically we, as a church body, have been blessed over the past 150 years. There are so many blessings that could be listed in this connection. There is simply no way that one could even come close to mentioning them all. And certainly not to be overlooked in that listing is the way in which God has preserved among us the truth of His Holy Word—and a clear commitment on the part of our church body to remain a strong confessional Lutheran church, with all that that implies.

The Need for Continuing Faithfulness

But that leads me to a second thought in this connection. I might even call it a question. Do we need to give increased attention at the synodical, District, and congregational levels to being and remaining that kind of a church as we move into the future? Well, let me answer that ques-

tion with a few statistics recently gathered in a Lutheran Brotherhood survey. Members of congregations of our Synod were asked a number of questions of a doctrinal and theological nature, to see how they understood the Word of God and that which our church teaches. In many respects, the answers they gave were shocking. Let me share a few of the statements and responses with you.

The persons surveyed were asked to respond to this statement, "Only those who believe in Jesus Christ as their Savior can go to heaven." Thirty percent of those who responded disagreed, said they probably disagreed, or were not sure about their answer to that statement. Think of it! Nearly one-third of those asked either disagreed, or were unsure, about whether or not a person is saved only by faith in Jesus Christ. When asked to respond to the statement, "Although there are many religions in the world, most of them lead to the same God," the response was even more shocking. Fifty-seven percent of our people indicated they either agreed, or probably agreed, that most religions lead people to the same God. When asked whether or not they agreed that from birth we are sinful, 37 percent said that they did not believe that this is the case—37 percent of the members of our own congregations did not believe in original sin. Now these are some pretty sobering statistics.

And to all this we could add other equally troubling survey results. And then there are those who say that we as a church body do not need to be so concerned about being and remaining strongly in the Word, as if this is something that could simply go without saying. I can assure you that if the day ever comes when we think we can simply take for granted the importance of being and remaining faithful to that which the Holy Scriptures teach, it will not be long before we find ourselves walking away from our theological commitments and sliding down the path toward the same sort of vague and confused theology that, sadly, we notice in so much of modern American Christianity today. The very fact that within our own Synod there is this type of confusion over some of the most fundamental teachings of the Christian faith, as indicated by the survey results I just shared, should alert us to a genuine need to reemphasize faithfulness to the Word of God among us, and to the truths of that Word as we confess them in our Lutheran Confessions, the Book of Concord.

Catechesis—Teaching the Christian Faith

Now what do we do with these sorts of statistics? Well, rather than stand around wringing our hands about this type of information, or simply giving up and saying, "Well, that's just the way it seems to be going in the world today," we need at all levels—and I am going to repeat that—we need at all levels within our church, to reemphasize those biblical truths with which we as a church body have been blessed down through the years, and then stand tall for those truths.

It is in this connection also that I have continually been emphasizing *catechesis*—let me repeat that word—catechesis—all across our beloved church body. And what do I mean by "catechesis"? Catechesis is the ongoing teaching, learning, and reviewing of the truths of God's Word. Catechesis is the learning and relearning of that which we be-

lieve, teach, and confess as a church body. It is not just something that begins and ends with confirmation. As we go about this important task of catechesis, that is, as we underscore, teach, declare, proclaim, and put into practice the truths of God's Holy Word in our daily lives—and do it in an unashamed, clear, and unambiguous manner—God will bless. He really will! And the years ahead will also be marked by our continuing to be a great church body in Jesus Christ.

Practicing the Faith

But there is another point that needs to be made in this connection. We as a Synod also need to recognize that teaching the faith goes hand-in-hand with confessing and practicing the faith. I need to sound a note of warning and caution to our Synod. It is extremely tempting, particularly in this our culture, which many are describing as “post-modern,” to water down, compromise, and otherwise overlook pure doctrine and correct practice. One of the most important lessons that the study of the church's history teaches is that when a church begins to look with disinterest on maintaining purity of doctrine and practice in its midst, it begins to move away from the confession of the full truth of the Word of God. And when that happens, the mission of the church suffers greatly, for no longer do people look with urgency and excitement on the task of reaching out to the lost and teaching them everything our Lord has commanded us.

As you are no doubt aware, we have a number of important doctrinal resolutions before us at this convention. In that respect, this convention is no different from previous conventions. I recognize that a number of the doctrinal resolutions before us are emotionally charged. You as delegates have a solemn duty to make decisions based not on sentiment or emotion, but on solid theological reasoning, and upon the biblical and confessional truths that have marked us down through the years.

Unity in Doctrine and Practice

A number of the doctrinal matters before us involve the important question of our unity in doctrine and practice—let me repeat that—in doctrine and practice—as a church body. These sorts of doctrinal resolutions involve questions of how we go about studying issues together and making decisions together as a church family. We are a Synod. This means that we are committed not merely to walking down a somewhat similar road together, but actually walking the same road, and walking down it together—united in both doctrine and those practices that are drawn from and flow from pure doctrine.

It is precisely for the sake of unity in both doctrine and practice among us, that our Synod adopts doctrinal resolutions that affirm and carry out our commitment to the truth of the Word of God and the Lutheran Confessions. One of the doctrines that is very important for our Synod is the doctrine and practice of church fellowship.

As a Synod, on the basis of the teachings of God's Word, we agree together and make a solemn promise to one another that our pastors will not officiate in worship services with clergymen of church bodies with which we are not in

fellowship. This position is clearly stated in the Constitution and Bylaws of our Synod and has been affirmed repeatedly in convention resolution after convention resolution. It is nothing new within our fellowship. It is clearly the position of The Lutheran Church—Missouri Synod. It is inappropriate to portray this truth in any other manner, as though our Synod is unclear on this issue.

Expectations and Duties of Synod's Elected Officials

There is an equally important issue before us as we consider these important doctrinal resolutions. Let me explain this issue in the form of a question I have asked when I am with groups of our pastors and lay leaders all across the Synod. It this question: “What is your expectation of me as synodical President and all the other elected officers of our Synod when it comes to the doctrines and practices of our church body? Do you want your synodical President, or any other elected officer of this church body, to pick and choose which doctrinal resolutions they will carry out, and which they will choose not to carry out, or ignore?” The answer is always resoundingly clear: “We expect you, and for that matter, all of the other elected officials of our Synod and Districts to carry out our church body's positions.” The reason why this is always the response I receive is because our people recognize that if our Synod is going to go the route of a “pick and choose” approach when it comes to our Synod's doctrinal positions, this will be the first step in the dismantling of the Missouri Synod and everything that it stands for. It is just this simple.

I need to make it very clear that our Synod does not expect perfection from our elected leaders, but we do expect them to carry out their duties faithfully and consistently. And when and where this does not happen, we as a church body have every right, and even the solemn duty, to ask officials who have made errors in judgment to acknowledge the inappropriateness of their actions and to provide assurance to the Synod that such errors will not be repeated. To me, in addition to all the other things I have mentioned, this is simply a matter of good old-fashioned common sense, not to mention a matter of faithfulness to the duties of our office as elected leaders of the Synod.

Again, I genuinely recognize that some of the issues before us at this convention are emotion filled. I would like strongly to encourage you as delegates to look past the emotional rhetoric and consider the more important principles and deeper issues involved, as I have sketched them here in this the third part of my report to the Synod.

Outreach: the Challenge and Opportunity

Now let me shift gears and direct your attention to the second key word on which we wish to focus our attention, namely *Outreach*.

For the past several months, in various settings, I have shared with many people all across our Synod what we are calling the “3/10 Emphasis.” It is a greatly increased emphasis in evangelism outreach on the part of our church body as we move into the years directly ahead.

The 3/10 Emphasis: a Key Thrust for the Future

Maybe the best place to begin would be to identify the spark plug that generated this emphasis. As I found myself zigzagging back and forth across our church body, visiting with both pastors and laypeople alike, I found any number of our people asking the question: "What do you see as the key emphasis, the key thrust, that should mark our church body's attention as we move into the closing years of the present century and millennium, and the opening decade of the next?" I thought that was an extremely timely question. As I pondered this question in light of the Word, the answer seemed rather obvious. It is that we as a church body would, with great vim and vigor in the years that are directly ahead, reach out with the saving Gospel of our Lord to those who do not yet know Christ as Lord and Savior. And to do this as we have never done it before.

Now I can imagine you asking, "But why the 3, and why the 10?" The answer is not all that difficult. The 3 represents the final 3 years of this present century and the 10, the first decade of the 21st century. In other words, the 3 underscores the suggestion that we would use the final 3 years of this present century to accelerate—note the word *accelerate*—our interest, zeal, and skills in witnessing to our faith—and that we would do this in order that we might, starting with the first decade of the 21st century, move full speed ahead as a church body, a people, congregations, individuals, in boldly reaching out with the saving Gospel of Christ.

Proclaiming the Joy of Our Salvation

Why? So that we might once again become a numerically growing church body? No, significant as that type of membership increase might be. There is a much better reason than that. It is so that those who do not yet know Christ as Savior and Lord will, through the proclamation of the Gospel, be brought by God the Holy Spirit to a saving trust in Christ and, finally, assemble with us around the throne of the Lamb for all eternity in heaven. That is the bottom line in all this. And it is that challenge, more than anything else, that I wish to lay before this convention as we assemble here these days in this the last convention of our church body in this present century and millennium.

Needless to say, there are any number of aspects of this 3/10 Emphasis that I could hold before you this day. For example, the place where we will need to begin all of this with a reemphasis on the joy of that salvation which is ours personally in Jesus Christ. For sometimes, just sometimes, I believe we get so caught up with the problems and the stresses of our everyday lives that we do not always recognize—and reflect as fully as we should—the joy of that salvation which is ours personally in Jesus Christ. Both as individuals and as a church body we need to pray with a renewed emphasis those words which we find in the liturgy when we sing the offertory: "Create in me a clean heart, O God, ... and restore unto me the joy of Your salvation." For I find it difficult to believe that we will be able to share the joy of Christ's salvation as effectively as we should unless, in our own lives—congregations and church body alike—we have first captured the full meaning of that joy in Christ. So restore unto us the joy of your salvation, O Lord!

Well, that is the foundation for this 3/10 Emphasis. We will also be talking about those target areas, if I may call them that, that we encounter every day in our lives where we can speak with others the Good News about Jesus. We have most appropriately chosen as the theme of this convention the words from Acts: *To the Ends of the Earth*. And understandably, that phrase carries with it the meaning of people all around the world—people in Africa, Asia, Europe, Latin America—and that is very important.

Our Personal "Ends of the Earth"

But I would also maintain that your own personal "Ends of the Earth" is as close as people with whom you daily come into contact, an arm's length away. It starts with your own family—husband, wife, children, grandchildren. Let me ask you—when was the last time that you spoke with your spouse, your children, or your grandchildren about your faith in Jesus Christ and the joy of that salvation that is yours?

But it doesn't stop there. It also involves those people with whom we work, the neighbor across the street, the person with whom we have coffee, the family down the way, yes, and even those casual people with whom we daily come into contact along life's road. Recognizing the joy of that salvation which is ours in Jesus Christ, it is to all of these people that we need to speak the Good News about Jesus and the joy of that salvation which is ours in Christ. And again, why? That they, too, may share in that Good News, joy, and final salvation.

Merely Another Program? No, a Key Opportunity

If you ask, "Is this going to be just another synodical program?" The answer is no. If you ask, "Will the various entities of our Synod and its congregations be actively involved in designing and unfolding this emphasis in line with their unique needs and challenges?" The answer is most assuredly. If you ask, "Do you have a plan for unfolding this emphasis?" The answer is we sure do, and we will be sharing this plan across the Synod in the next several months following this convention. If you ask, "Does the 3/10 emphasis mean that during the first 3 years we will only be studying and not actually witnessing to our faith?" Far from it! If you ask, "Does this mean that after the 10-year period of time is over, we will once again go back to our old ways?" God forbid!

If you ask, "Surely you have a better name for this emphasis than simply '3/10'?" Again, the answer is yes. The theme of this emphasis is drawn from the words of Acts 8:35, the account of the conversion of the Ethiopian. Philip told this man what the Bible meant, and we read that "he shared with him the good news about Jesus." Thus the theme of the 3/10 emphasis is this: "Tell the Good News about Jesus." What greater duty, and what greater privilege, can we have than to share with others the Good News about Jesus? We who have been brought to saving faith in our Lord Jesus have the joyful privilege of proclaiming this Good News to others! We too are able to "tell the good news about Jesus!"

There is so much more that I could tell you in connection with the information that step-by-step will be unfolded

before our Synod in the months ahead. But if you want to know what more than anything else—what more than anything else—I would like to lay before our Synod in convention in part III of this the President's report, it is this challenge. Yes, and I am intentionally using the word *challenge*.

A Challenge for All of Us

It is the challenge to you, my brother pastors and other full-time church workers, that we, in our own personal lives, witness to Jesus Christ to those with whom we come into contact, and that we do so as we have never done before. It is the challenge to you our lay leadership and to the members of your congregations that we vigorously tell the Good News of Jesus in our various activities and callings in life. It is the challenge to our seminary and our college professors that they weave into the fabric of all of that which they are teaching the goal of reaching people for Jesus Christ. It is the challenge to our Synod's boards and commissions, to our Districts and synodical leaders, that we keep this emphasis in mind as we plan and unfold all that we do, so that we help our Synod to tell the Good News about Jesus.

It is a challenge to our congregations, Districts, yes, our Synod, to grab hold of this 3/10 Emphasis and with one unified voice say, "As we move into the final years of this present century, and the opening years of the next, we are going, with great zeal—with great zeal—to reach out to those around us who do not know Jesus Christ and the Good News of His salvation. And we are going to do it with untiring vigor in the Lord."

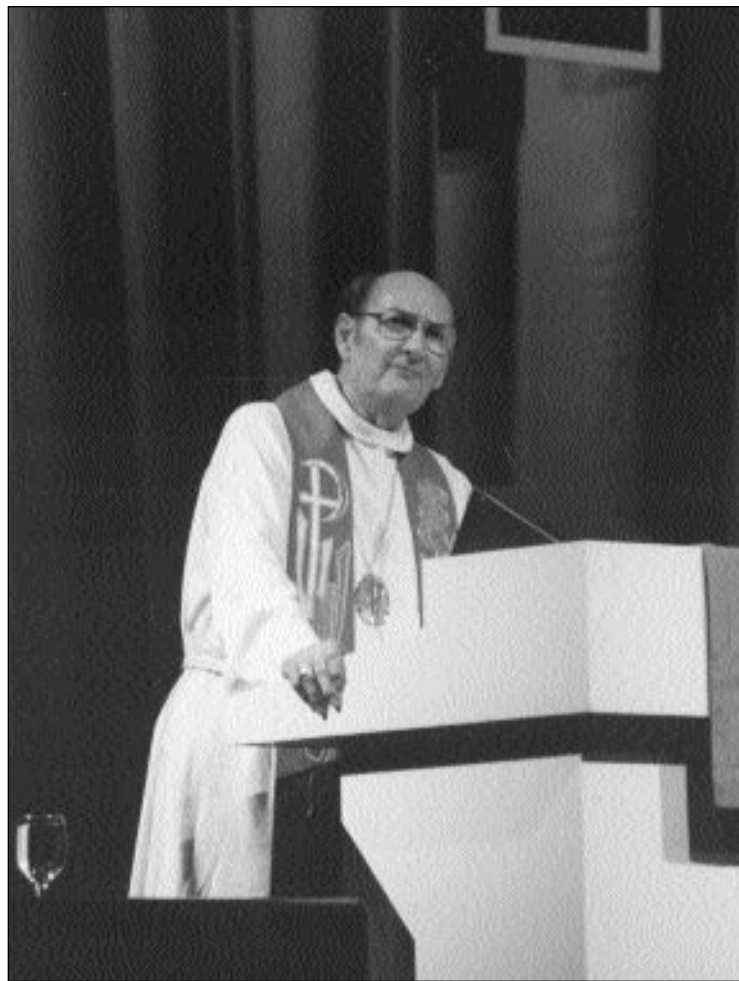
I certainly do not need to tell you that we as a Synod are known throughout the world as a confessional Lutheran church body. And I daily thank God that that is the case.

Let us never, never, never become ashamed of that fact. But in addition to this, wouldn't it be neat—just wouldn't it be neat—if at the end of the first decade of the 21st century others would be saying about us personally, our congregations, our Districts and our Synod, that we are a church body that not only really stresses and knows the importance of remaining faithful to the Word and the Lutheran Confessions, but also that we are a church that is known for reaching out boldly with the Gospel to those who do not yet know Christ as Savior? So my goal for our Synod as we move into the days ahead is to be guided by these two equally important themes: faithfulness and outreach. Faithfulness and outreach!

Conclusion: God Makes the Impossible Possible—in Jesus Christ!

"Impossible," you say? No, I'm not willing to accept that. For I still believe that ours is a God who makes the impossible possible in Jesus Christ. And so it is that challenge, more than anything else, that I would lay before you in this the third part of the President's report. Again, will we be talking about some pretty heavy issues in connection with this convention? Sure we will. But when this convention is over, may the greatest issue that we have talked about, the greatest issue we have resolved, the number 1 thing that you as delegates will carry back to your people, be this—that as we move into the years ahead, we as individuals, congregations, and church leaders, will be telling others the good news about Jesus Christ—and that as we have never done before. For this, O Lord, we pray. And to that end, O God, bless us! Bless us! Bless us! Thank you.





CONVENTION SERMON

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

The passage of God's Word to which we would direct our attention this evening is found recorded in two different places in the book of Acts, in the second chapter, then again in the eighth chapter. In the second chapter, the 32nd verse, "God has raised this Jesus to life and of this fact we are witnesses." And, in Acts 8:35, the words: "And then Philip began with that very passage of Scripture and told him the Good News about Jesus." This is the Word of God.

My dear brothers and sisters in Christ, a people very much loved by our Lord Jesus Christ. Let me begin by once again greeting you in the name of our Master.

We thank God that you have been brought safely to this convention, and we look forward to working with you in the days directly ahead, as together we do the work of the Lord. A word of welcome also to our many guests that have joined us tonight in this the opening service of our 1998 convention: men, women, and young people and children, not only from Illinois and Missouri, but from all across our great nation and even around the world. And to you also we would say, "welcome." And again I know of no better way of greeting all of you than with those words with which we began, grace and peace to each of you personally from God the Father and from our Lord and Savior, Jesus Christ.

Our 1998 convention, I believe, is very significant timewise. When I say this I am not trying to minimize other conventions we have had in decades directly preceding this. Rather, saying it is a very significant convention timewise is simply to point out that this is the last regular convention that we, as a church body, will hold in the present century—and millennium. And as such, I believe it is very, very noteworthy.

Like most, this will be a convention in which many, many items will come before the delegates for consideration and decision making. And as those various items come before the convention for consideration and decision making, there are going to be those times when a definite point of disagreement exists. But my brothers and sisters in Christ, when that moment comes, and you find yourself definitely disagreeing with one of your brothers or sisters in Christ from someplace else in our church, I ask you in the name of Jesus Christ to treat them with all fraternal joy and respect in the Master's name.

When I first went out into the ministry, I remember something a grand man of God said to me. He said that when you find yourself disagreeing with someone, maybe even violently disagreeing with someone as it were, you must always remember the purchase price with which that person was bought by the Lord. Recall that the person with whom you are disagreeing was not bought with cheap stuff like silver and gold, but with the blood of Jesus Christ Himself, and that you will treat them with that purchase price always in mind.

You noticed that we have chosen two texts this evening. I can recall when I went to the seminary some years ago, in fact, quite a few years ago, they told us it was not im-

proper for a pastor to occasionally use two texts for his sermon. I don't know whether they are teaching that at the seminary now or not, but if they aren't, I'm sure I'll hear about it. I suppose as I look back through my ministry, there may be 5 or 10 times that I have done such a thing. But tonight I have chosen two texts. And that is because they blend very well together in the theme that we have chosen for our sermon. It is the theme, "Bold Witnesses for Jesus Christ."

It was not all that far back that I found myself together with many of you reading through the entire New Testament again in the series that was mailed out to you from the President's office for reading through the entire New Testament during Lent and Easter and the Pentecost season. And, as I found myself reading through that section of God's Word again, I experienced what you always experience when you read through God's Word. There are those moments when you notice something or re-notice something and you say, you know, I remember that, but I had forgotten it. And, oh, how great it is again to see that truth of God's Word. In the very first chapter of the book of Acts, I came across that passage that has furnished us with the theme for this convention. "And now you shall be witnesses unto me in Jerusalem in Samaria, and Judea and to the ends of the earth." And I remember pausing as I read those words *To the ends of the earth*. I thought, O God, make us that kind of a church body. But then I also remember reading on into Acts 2, and Acts 3, and Acts 4, and all at once, there was a certain little phrase that was repeated again and again, and it was the phrase that we have identified in the very first passage that we shared with you. It is the Word. "Of this fact, we are witnesses."

If you were to take a look at the context you would see that these words of our first text concern something that happened on Pentecost Sunday. There had been the mighty rushing wind, the cloven tongues of fire, the ability to speak in other intelligible languages that they had never learned. And then they went out in the streets, and Peter delivered the first Pentecost sermon. And as he preached that first Pentecost sermon, it was a sermon of Law and Gospel. He turned to his hearers, and he told them, "You took the Lord of glory and with your rulers you crucified Him." Then immediately he went on to say: but that Jesus Christ, whom you crucified, rose again from the dead on the third day. He ascended into heaven, and through His life and His death and His resurrection we have forgiveness with God. Of this fact, Peter said, we are witnesses.

As I indicated, this is not just in chapter 2 that you find these words, but when you go into chapter 3 and chapter 4 and chapter 5 and chapter 7, maybe with slightly different words, now and then, the emphasis is again and again underscored, "Of this fact, we are witnesses." Peter, as he looked around, could not help but recognize again those two very basic truths concerning himself.

One is that he together with all the other apostles were sinners deserving of God's wrath. Already, when the Lord called him into his ministry, he said, "O Lord, depart from

me for I am a sinful man.” But Holy Week proved it to him with glaring, glaring clarity, for once, twice, three times he denied and then he forsook the Lord, and all of that drove home to Peter, together with the rest of his life, that he was a sinner deserving of God’s wrath and damnation.

But Peter, by the grace of God, had also come to recognize it was Jesus Christ whom he followed and to whom he listened and whom he saw crucified and whom he saw as a risen Savior. He had peace and forgiveness with God, and he could say that the promised Messiah came and lived and died and rose and earned for me and the other apostles, and all people, forgiveness of sins. Of this fact, we are witnesses.

But my brothers and sisters in Christ, there is not a one of us here tonight who cannot also say, “Of these great truths, we too are witnesses.” But by the power of the Almighty God, the Holy Spirit has reached into your life and mine through Baptism, or maybe later in our life through the Word, and He has convinced us that there are two very important truths. He has convinced us of the truth that we daily sin much, and we deserve wrath and damnation. And He has convinced us of the truth that in Jesus Christ we have forgiveness.

First of all, that we daily sin much: there is not one of us assembled here tonight who does not know that we have sinned again and again and again against God. You, and Al Barry, know that very well concerning ourselves. And when we see our sins, the Scriptures are very clear, for they say, “The soul that sinneth shall die, the wages of sin is death.” “Cursed is everyone who continues not in all things written in the book of the Law.” As as we see that parade of God’s Law we cry out, “Oh, wretched person that I am, who can deliver me from the body of this death.”

Thanks be to God, through the power of His Holy Spirit, through Baptism, the Word, the Sacrament of the Altar, we have come to see in Jesus Christ a forgiving and gracious God. We have seen that our sins have all been removed as far as the east is from the west. We have heard God say to us, through His Almighty, Spirit-filled Word, that though your sins and mine were as scarlet, they are as white as snow, though they were red as crimson, they are white as snow. He has said to you and to me, “The Blood of Jesus Christ, God’s Son cleanses you from all of your sins.”

I have said this to so many of our fellow believers all across this church body over the last six years. Of all the blessings that God will ever give to you and to me, the greatest blessing that He will give to us is the assurance of the forgiveness of our sins, so that at night when we go to bed we can turn and say, “Thank You, God, for forgiveness of all of our sins.”

You know, nothing has pleased me more, as I have zigged-zagged back and forth across the church, to say to my brothers and sisters in Christ, “Your sins are all forgiven you, not just some of them, not just many, not just most, but all of them. Go in peace, go in peace.” And tonight as we draw near again and receive the Sacrament we will hear the words—“Given and shed for you for the forgiveness of all of your sins.”

Well, I can suppose my brother pastors are saying, Barry, if you are going to use two texts, you had better get

to the second one. It is recorded in Acts 8:35. “And then Philip began with that very passage of Scripture and he told him the Good News about Jesus.”

I have a suspicion that if you are acquainted with that particular chapter of God’s Word, you know what this is all about. It concerns a man called Philip and the Ethiopian eunuch. You recall that as the number of the disciples continued to multiply and get greater and greater, the apostles were not able to cover all the bases. Because they were not able to cover all the bases, it wasn’t long before some of the Grecian women and other Grecian people believed that they were being neglected. So they decided to pick seven laymen full of the Spirit, individuals who could pick up some of the work the apostles had been doing so that they could give themselves fully to the Word. It was shortly after they had picked these men, and one of them was Philip, that persecution broke out in the city of Jerusalem, and we are told that the disciples and the followers were scattered in every direction, and the direction that Philip went was down to a city in Samaria.

Now, when this layman got down to the city in Samaria as one who had witnessed the forgiveness of God in Jesus Christ, he began to tell other people about it. And as he began to tell other people, they began to gather around him and, yes, preach the Word of God to them. And the numbers began to multiply, so much so that before long the word got back to the apostles saying, “You know, they are just growing like wildfire down there in those cities of Samaria.” And they even came down to see what was happening.

But about the time that they got there, this man by the name of Philip got a special command from the Spirit of God. The command was simply this: I want you to leave this very populous and prosperous type of thing, as it were, and I want you to go down to Gaza, a desolate place. I have a job for you there. Listening to the will of God, he went, not knowing what was to come.

When he got there, before long, a man from Ethiopia who was returning to Ethiopia, called the Ethiopian eunuch, passed by. He was a high official in the government, as you recall, a treasurer, and he had, while going up to Jerusalem, purchased himself a copy of the book of Isaiah, and he was sitting in his chariot and he was reading this book of Isaiah, but he clearly could not fit it all together, and the Spirit said, “Philip, go join yourself to this man.”

Philip drew near and asked him, “Do you understand what you are reading?” The man said, “How can I, unless someone helps me?” So Philip climbs into the chariot and sits down, and he begins to show to him that what he is reading there in the book of Isaiah points to the promised Messiah, Jesus Christ.

And that’s where that beautiful passage of God’s Word comes. “And he told him the Good News about Jesus.” He told him the Good News about Jesus. Philip, as one who had seen Jesus, the risen Lord as it were, with the eyes of faith, was now carrying that message to still others and others, and still others.

Well, my brothers and sisters in Christ, that is an assignment also given to you and to me. For God did not give us this message of salvation, and this message of forgive-

ness in Jesus Christ, in order that we might sort of put our arms around ourselves and say, "Oh, Brother, doesn't it feel good to be forgiven?" He gave us this message as individuals, as congregations, as Districts, as a Synod to tell it to others. To find ourselves as a church body and as individuals, looking to others: members of our family, people who are outside the family, as it were, maybe neighbors, maybe people with whom we work, but that we who have come to see the joy of salvation that is ours in Jesus Christ, recognize the privilege that is now ours to tell others that Good News.

As I talk with church leaders all across the nation, one of the things that many church leaders and other people tell me is that our Lutheran Church—Missouri Synod is known as a church body that very much wants to retain the truth of God's almighty Word. Thank God that is the case. God forbid it ever be otherwise. But having said that, also God forbid—God forbid—if we who have the pure Gospel of Jesus Christ find ourselves not sharing it with those who are around us.

For God did not give us the Good News to sit on it. God gave us that Good News to share with the world, to go to men and women and young people and children like unto ourselves and to tell them the Good News of Jesus.

You know, my brothers and sisters in Christ, and especially you delegates to this convention, if there is any one challenge that I wish to place before this convention in 1998—if there is any one challenge that I hope to hold high before the eyes of all, including our church—it is this. As we move into the closing years of this century and the opening years of the next, we as a church body will be a church body that will be known, not just for our concern in having the truth, but as a church body that will also be known for our commitment to sharing the Good News of Jesus Christ "To the Ends of the Earth."

When I was yet serving as a District President in Iowa District East, I went out, as all District presidents do often on Sunday, to preach at anniversaries and mission festivals. And on one of those Sunday mornings at a mission festival that I went to at one of our congregations, it was really very, very neat. The service was nice. The choir sang beautifully. The children's choir sang, and then we had what is the fourth or fifth sacrament of the Lutheran church: a potluck dinner. And after I had gotten my food, I went and sat down at the table, and there was a lady who came and sat down across from me. I could tell that she wanted to talk with me, and she introduced herself. At first there was

a little bit of small talk, and then she said, "I'm a new member here at this congregation." I said, "Well, that's tremendous," and she said, "In fact, I need to tell you I am a new believer in Jesus Christ." And I said, "That is even greater news." Then she paused, and she looked at me, and she said, "You know, I and my husband, George, my late husband George, have lived in this community our entire lives. We had a member of this congregation that lived to the right of our home, and another member of this congregation that was just across the alley and we talked about a lot of things. We talked about the weather and our children. We talked about politics. You name it, we talked about it. But you know, never in that period of time, did they ever talk with myself and George about Jesus Christ. It was not until after George died that they talked with me about Jesus Christ." Then, leaning her face closer to mine, she said, "Pastor Barry, tell me, why did they wait until after George was dead to talk about Jesus Christ?" And I didn't answer her, and drawing her face still closer and raising her voice she said, "Pastor Barry, tell me! Why did they wait until George was dead to talk about Jesus Christ?" And I said, "I don't know. I don't know." Tell me, how do you answer a question like that? What do you say to a tearful-eyed woman as she thinks of her late husband who never heard of Jesus Christ, though we are witnesses to His forgiveness?

Well, all around us in our communities are men and women and children who do not know Jesus Christ as Savior. And the number-one challenge I want to place before us at this convention, my brothers and sisters in Christ, and of The Lutheran Church—Missouri Synod, is this: now is the time, as never before, for us to boldly witness to our communities, to our acquaintances, to the ends of the earth the Good News in Jesus Christ, and shout it with great vigor.

May that be the number-one hallmark that you will walk away from this convention remembering. Not this resolution, not this issue, not this problem, but that you and I have been called to be bold witnesses for Jesus Christ. And so as we begin this convention we say, "O Lord, put that kind of zeal into our hearts, put that kind of zeal into our convention, put that kind of zeal into our congregations, put that kind of zeal into our congregations. Please God. Please God. Please God!"

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

A. L. Barry, *President*



CONVENTION ESSAYS AND BIBLE STUDIES

1. From God's Word to Our Commitment— To the Ends of the Earth

Introduction

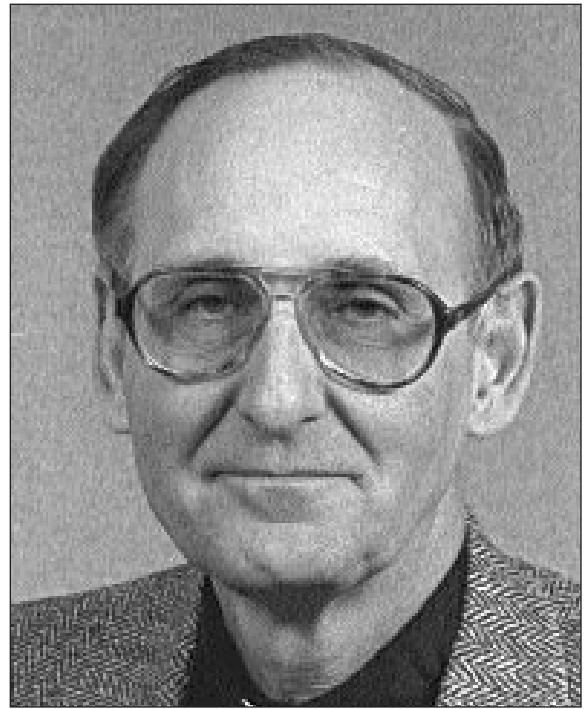
One of the features that has always set apart conventions of the Missouri Synod from those of other churches has been the doctrinal essay. In a former era this was done by one person, but in recent times the doctrinal essay/Bible study has been done by a number of presenters, as will be done in this convention. Most American churches have understood that the *business* of their convention was *business*. The Missouri Synod has always understood that the business of the Synod is its doctrine and teaching and has set aside the prime time of the day for such doctrinal discussion. In his essay to the 1879 organizing convention of the Iowa District, Dr. C. F. W. Walther, first President of the Synod, spoke about the importance of discussing doctrine at conventions. He quoted a paragraph from an observer from the old General Council of the Lutheran Church, a synod not much interested in doctrine. The observer put it this way:

Now I understand why the Missourians are so unified. The reason is that they always spend a great deal of time in the thorough study of doctrine. They don't merely discuss it thoroughly, but they always try to get down to the basic principles and prove everything on the basis of Scripture. This is the secret of the Missourians. With that kind of approach they cannot help being unified.

May the Lord grant that we always keep our commitment to our doctrine and teaching.

The convention theme, "To the Ends of the Earth," is emphasizing the call that the church has to evangelize, to reach out with the saving Gospel of our Lord Jesus Christ. The theme really poses questions to us as a Synod, as congregations, and as individuals: "What are we all about? What is it that we do? What is it that we have to say to a world that is facing death?" We speak Good News. We evangelize. I know that the term *evangelism* has gotten a bad name in certain circles and that the term *outreach* is more in vogue. Indeed we do reach out. But we reach out with the Gospel, that is the *evangel*, using the Greek-based word. We evangelize with the Good News of what God has done and continues to do for us through Jesus Christ our Savior.

If one is looking for a text to speak about what it is that we do, the conclusion to St. Matthew's gospel immediately jumps into our minds. That is the Lord's mandate to preach the Gospel to all creatures and to baptize in the name of the Father and of the Son and of the Holy Spirit, teaching to observe all that He has commanded. While this is a premier text, I've always been amazed that the text from the conclusion of St. Luke has generally been ignored. Let me remind you of the content of this wonderful concluding chapter of St. Luke. The chapter begins with the resurrection account and the unbelief on the part of the apostles as they heard the story told by the faithful women. Next comes the story of the walk to Emmaus as our Lord reveals Himself in His teaching to the two unnamed disciples and



opens their eyes in the breaking of the bread. The Emmaus disciples rush back to Jerusalem to tell what had happened only to have the Lord appear in the midst of the disciples on that Easter evening. Then comes the powerful conclusion to the Gospel. Here it is:

Then Jesus said to them, "These are My words which I spoke to you, while I was still with you, that everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled." Then He opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I send the promise of My Father upon you."

That text says so well what we are all about, and it is that text that I should like to speak about with you this morning.

I. Words Spoken and Written Must Be Fulfilled

There are many who are confounded that we Christians—and we Lutherans, in particular—are so bound to words and texts. Why all this concentration upon the Word? Our Lord tells us why words are important. He says that every word written about Him in the Old Testament would be fulfilled. Ultimately all that He has spoken when He was with the disciples during His earthly ministry would also be fulfilled. When Jesus spoke, He was not speaking idle words. He was not filling up time. Every word meant something, and every word was to be fulfilled. The sermons, the

parables, the healings, the expositions, His words from the cross—all of these needed to be fulfilled. Our Lord's ministry was itself the fulfillment of all that been written in the Old Testament. The law of Moses, the prophets, the psalms, all are fulfilled in Him. It is worth noting that the threefold designation: law, prophets, psalms is the way in which the Old Testament believer spoke of the Scriptures, the written word of God. Thus, our Lord is saying that the entire Bible is fulfilled in His words and life.

You see, words count. Words mean something. Words are the means by which the Lord chose to reveal Himself to us. From the very beginning it was through words that God was active. God SAID at the creation, and it happened. The word did what it said. These powerful, active words the Lord gives to us. He has fulfilled all the words spoken and written about Him.

The word to Adam and Eve that One would crush the head of the serpent—fulfilled in Him. The word to Abraham that he would be a great nation and through him One would bless the world—fulfilled in Him. The word that Israel would be rescued by the Lord being brought from Egypt, for out of Egypt God had called His Son—fulfilled in Him. The word that the Lamb would be slain for the sins of the people—fulfilled in Him. Every word written in the book that we call the Old Testament was fulfilled in Him. The gospels keep reminding us, "This was to fulfill Scripture."

A moment ago I said that words count. Words are all that we have. It is through words that we communicate the Good News of salvation to others even as it has been communicated to us. Over the years as a pastor I've come to realize that this is true. Words count. Every pastor here has had the same experience. You've had a person come up to you and say, "Pastor, what you said in your sermon years ago when I was going through a very difficult time changed my life. You'll never know how much your words meant." Then they repeat what you've said, and you can't really remember those words at all. You simply know that you were about the task of speaking the word of the Lord, and those words of His, not yours, are what had the impact and changed lives. The words spoken by our Lord and the words written about Him must be and have been fulfilled.

II. Jesus Opened Their Minds to Understand the Scriptures

Words spoken and words written are not useful unless they are understood. If I were speaking this morning in Russian or Japanese, there is a good chance that almost no one in this hall would understand what I am saying. That is obvious and clear to us. However, it is also possible that I could speak English using a technical vocabulary that few could understand, and that would be as meaningless as if I spoke a foreign language. If words are spoken and written, they must be understood.

The text from St. Luke 24 that we are looking at this morning says that Jesus opened the minds of the disciples so that they understood the Scriptures. That phrase takes us back to the event recounted earlier in this chapter, the Emmaus event. The two disciples walking to Emmaus were dejected. They had seen and heard all that had happened

that first Easter weekend, but they did not understand. The stranger on the way to Emmaus had opened the Scriptures to them so that they understood. In fact, they later related that as the stranger had explained the Scriptures, their hearts had burned within them. The Lord had spoken, but the Lord had also opened their hearts and minds to understand. So it is at the end of the Gospel of St. Luke that Jesus again opens their minds so that they understand the meaning of the Scripture.

III. The Heart of the Message: Death, Resurrection, Repentance, and Forgiveness

But what is it that Jesus expounded? To what did He open their minds? Here we are at the heart of the matter. It is the Good News. And we have been entrusted. Here is the message that we have that makes evangelization and outreach possible. Our Lord expounds the heart of the Gospel message to the disciples.

"It is written," says the Lord, "that the Christ should suffer and on the third day rise from the dead." It was still hard for that first band of disciples to believe that the Christ, the Promised One of God, would suffer and die. They had looked for the king to be a majestic king and not the suffering Servant foretold by Isaiah. "Suffer and die? That is not the kind of king we want," they had said. "Rise again from the dead? Not very likely. Things like that don't happen." But happen they did. God had a different way of doing things. His way was not of kingly majesty. Rather it was the Lord of life giving His life for the life of the world. His message was not a message of glory but a message of the cross. God had turned everything upside down.

That is the message that we have been given. It is this message of suffering and death and resurrection that we have been given to reach out to a world that is perishing. It is a message that confounds the world, even as it has confounded us, yet saved us. The world, and alas even many in the church, find this message of the cross unappealing. They want a Christ who makes them winners in life. They would prefer a Christ who would give assurance that if you believe, the world and its riches will be yours for the asking. "Name your blessing, and then claim it," the theology of glory proclaims. "Name it and claim it." It is this enticing theology of glory that calls to all of us with all of its allurements. But that is not what the Lord said. He opened the minds of the disciples, and He opens our minds and hearts to something quite different. It was necessary that the Christ should suffer and die and rise from the dead and that repentance and forgiveness be preached in His name to all nations.

The suffering, death, and resurrection of our Lord calls us to repentance. *Repentance*, that word is often misunderstood. For many people "repentance" means to feel sorrow for what you have done. But simple sorrow for sins is not repentance. The Formula of Concord, Solid Declaration, Article V, section 8, uses this Luke 24 text to define "repentance" as acknowledging sins, being heartily sorry for them, and desisting from them. Our synodical catechism defines sorrow for sin as *contrition*, and *repentance* as *faith in the work of Christ* (question 256). Remember well the story in

the Gospels. When Judas realized what he had done when he betrayed the Lord, he felt very sorry. But he did not repent, that is, be turned in faith to the Lord. He simply felt sorry and then committed suicide. Repentance is to be turned to the Lord. God through the Holy Spirit works repentance in our hearts. That is, through the preaching of the death and resurrection of our Lord, He turns us. We were moving away from the Lord. Each step that we took led us farther and farther away from Him. But He, through the preaching of the death and resurrection of our Savior, turns us back to Him. Repentance is that 180-degree turn from serving self to serving the Lord.

As we are turned by the Holy Spirit back to the Lord, forgiveness is granted to us. For all that we have done that is death-dealing, we are forgiven. We were turned in on ourselves. We served the great idol, that is ourselves. Everything that we did was damnable and led us straight to hell. But we are now forgiven. The preaching of the death and resurrection of our Lord grants us forgiveness.

Many years ago during the days of post-Vatican II, as the Roman Catholic Church began to see that there were other Christians in the world, I was asked if the eighth grade from the local Roman Catholic school could visit our church and hear what we believed and taught. Queen of the Rosary and Holy Spirit, where I was pastor, had adjoining property making the visit very easy. As the class gathered in our church I spent about a half hour in a very brief summary of our teaching of the Christian faith. Then I opened it for questions. One of the teachers, a Roman Catholic sister, observed that my presentation was very much focused on forgiveness. I had never really thought about that as being a unique insight of our church. But it was true. I had emphasized that the work of our Lord was for our forgiveness. Forgiveness becomes almost a summary word for us Lutherans, for as the Small Catechism teaches, "where there is forgiveness, there is life and salvation." To speak about forgiveness is to speak about the new life that we have been given; it is to speak of salvation itself.

In the final instructions that the Lord is imparting to His disciples, He says that this repentance and forgiveness, accomplished through His death and resurrection, are to be preached to the ends of the earth, beginning in Jerusalem. Indeed, the preaching of the Gospel did begin in Jerusalem and then, as the Book of Acts tells us, expand out to Judea and Samaria and to the uttermost parts of the earth. Because that message of the death and resurrection of our Lord Jesus Christ was preached in Jerusalem in the first century and then radiated outward, we today, 2,000 years later and half a world apart, are a part of the Christian faith. Because generation after generation were faithful to the task, we have received the gift given by our Lord, repentance and forgiveness through His death and resurrection.

Think for a moment what would have happened had the first hearers and recipients of God's grace decided that this was just too good for any one else. It was so good that they would simply keep it for themselves. They would thank God for the gift of forgiveness. They would live in repentance and newness of life. They would look forward to the day when all would be consummated for them in eternal life

and they would be with the Lord for eternity. But they would tell no one else. You know what would have happened. The message would have stopped right there. That would have been the end of it. The Christian message would have died in the first century with the death of the last of that apostolic band.

But they heard the word of the Lord. They heard its mandate. The message of the death and resurrection of the Lord for repentance and forgiveness must be preached, and was preached, generation after generation, until it has reached us. But the same possibility exists, does it not? It is possible that if we are not faithful to the task, the Christian faith will end with our generation. It will go no farther.

IV. You Are Witnesses

Our Lord says to the disciples there gathered, "You are witnesses of these things, and behold I send the promise of My Father upon you. *Witness*. That is an interesting word. We know what witnesses are. They have seen an event and they are called to testify to what they have seen. It is in the testimony of two or three witnesses that truth is established. "It happened. We saw it," the witnesses say, "and it happened this way."

Those disciples were indeed witnesses. They had seen it happen. They had seen the miracles of the Lord that testified to His messianic office. They had been witnesses of His death on the cross. Now they were witnesses to the miracle of all miracles, His resurrection from the dead—and soon also His ascension back to the Father. In the most technical sense of the term, they were witnesses. They had seen, and they had testified.

As you know the New Testament was written in Greek. The Greek word that we translate as "witness" is *marturos*. We get the English word *martyr* from that Greek word. A martyr is first and foremost a witness. Most of the first witnesses, that is, "martyrs," witnessed to the truth of the death and resurrection of the Lord for repentance and forgiveness by laying down their lives. They became in our English sense of the word, "martyrs." Because they witnessed, because they "*martyred*," succeeding generations could and did witness down to the present day.

V. We Are Now Called to Witness

These words spoken once so long ago are also addressed to us. For we too, through the eyes of faith, have seen. We have witnessed through the words of Scripture, through the Sacraments administered, through the preaching of the Word of the Gospel, the death and the resurrection of the Lord. Through these means we have been called to repentance and granted the gift of forgiveness, that is life and salvation. And we are now called to witness to our age as the apostles did to their age.

That task is ours. It belongs to no one else. It is the task of our Synod. It is the task of our congregations. It is your task and it is mine. You can't say, "That is not my gift. I don't possess the gift of witnessing. That is a technical skill and gift not possessed by me. Ask someone else to do it, please." Sorry, that won't work. You, yes you, are called to witness to the things that you have seen and heard and received. You can't say that your congregation is not called to

this task either. Some would say, “Ours is a well-established congregation. We have to take care of those entrusted to us. We are not a witnessing congregation. We are a nurturing congregation.” I hope you are a nurturing congregation. All should be. But all congregations are called to be witnessing congregations. It is in the very nature of the Gospel. It simply cannot be separated from what the Gospel is. The Gospel received by your congregation is the Gospel to be witnessed to others. What is true of each of us, what is true of each of our congregations, is also true of our Synod. We are a Synod of the pure Word. We are a Synod of strong doctrinal teaching. We emphasize that. Therefore, some might conclude we can’t be an outreach Synod. We can’t be a witnessing Synod. Sorry, that won’t do. Of course, we are a Synod of the pure Word. Of course, we are a Synod of strong doctrinal teaching. And it’s that very pure word, that very strong doctrinal teaching, that impels us to be a witnessing Synod, reaching out with the Good News of salvation to the entire world.

VI. Our Teaching and Commitment

We witness to what we believe. We are a church that is committed to the Scripture as the inspired Word of God that is both Law and Gospel. We are committed to proclamation of the Law as it condemns both sin and sinner. We are committed to the preaching of the Gospel that proclaims the death and the resurrection of the Lord for repentance and forgiveness of sins. We are incarnational in our theology, that is, all of our preaching and teaching is about what happened in time and in real places. Our Lord became flesh for us. He was true God and also true man. He really died on the cross for our sins. He rose with His

real body from the grave and with that real body ascended to the Father. As we are incarnational we are also sacramental. That real Lord who did die and rise again is the same Lord who commanded Baptism as a gracious water of life through which the sinner is reborn and forgiven and made a child and heir of eternal life. The real Lord stood before His disciples in the upper room on Maundy Thursday and by His word said of the bread and the wine of the supper that it was His body and blood for the forgiveness of sins. That same body that died on the cross and rose again, is the body and the blood that comes to us in the sacrament for the forgiveness of our sins.

That is the treasure that we have. It is the treasure with which we have been entrusted. How can we who have so richly received do anything other than witness to that grace and mercy given to us? We hear the mandate of the Lord. Repentance and forgiveness should be preached to the entire world. It is through this Gospel message that we reach out to a world in need. Only we Christians are entrusted with these gifts from the Lord. We are called to evangelize in the name of the Lord who died and rose for us.

Discussion Questions

1. What unique strengths does our Synod have that empower us for the task of outreach?
2. Discuss specific ways that I personally and my congregation corporately can be about the task of outreach and evangelization.

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2. Evangelism in a Postmodern Age

Introduction

On Monday, Dr. Pittelko helped us to understand the “what” of evangelism. What does it mean to go to the ends of the earth? Yesterday, Dr. Gibbs spoke of the “when” of evangelism. “Now is the day of salvation.” Today, we want to consider the “where.” What is the context in which the Good News is to be shared?

All evangelism is done in a context. Jesus addressed the context of the Samaritan woman at the well. Paul spoke to the context of the Athenians on Mars Hill when he proclaimed the “unknown God.” The Apostle desired to be all things to all people that by all possible means he might win them (1 Cor. 9:22). The culture provides the context.

We live in what has become a new and strange cultural context. We are experiencing an alleged paradigm shift similar to the time of the Renaissance, or the industrial revolution, or the advent of the age of enlightenment. As Bob Dylan put it, “The times, they are a-changin’.” We are moving from the modern age to what is being called post-modernism.

What are the tenets of postmodernism? In the time allotted to us, we will seek to understand this strange way of thinking and design a potential strategy for reaching this generation with the Good News of the Gospel.

The issues raised by postmodernism are not simple. We can only scratch the surface. For further study, I have included at the end a selected bibliography. On your own, you might also want to read the endnotes.

The Modern Age

Human reason, education, science, and technology defined the modern age. Man with his enlightened understanding and technological genius had within his grasp, so he thought, the possibility of engineering a great society—or at least a very good one. We desired human growth and the pursuit of excellence. We were dedicated to ideals. Our fathers and grandfathers willingly sacrificed their lives on foreign soil to see the triumph of good over evil. We sought education, wisdom, and knowledge for its own sake, not merely for the income that we could derive from it. As a nation, we attempted, with a good level of success, to export our culture, our ideals, our values, and our political system into the world community so that freedom and democracy would mark every society.

As a church we responded to the rationalism of the modern age by pursuing a sound doctrinal theology built upon a biblical foundation. We developed an educated clergy who were equipped to confront modern, educated people. We trusted the efficacy of the Gospel to break into the human heart with the light of the knowledge of Jesus Christ. The rationalism and scientific inquiry of the modern age clarified our mission. We were not about confronting reason with reason. We were a people of Law and Gospel who depended upon the Holy Spirit to convict sinners and produce saving faith.



Disillusionment

From the perspective of a new breed of philosophers and social critics, this modern age has crumbled around us. Human reason as the instrument of progress has allegedly failed. The Second World War demonstrated that the age of reason and enlightenment had produced very little in the way of human evolution. In the years following the war, this disillusionment was compounded by the rise of the Communist ideology, the Vietnam fiasco, weapons of mass destruction, youth rebellions, assassinations, political corruption, racial wars, and gas shortages.

While the modern age produced many technological advancements and successes, they had their drawbacks. The automobile, for example, created a mobile society, but it also polluted the environment. While modern technology improved our lot in life, it trashed Mother Earth. Consequently, philosophers and social critics began to question our ability to produce a great society via human reason, knowledge, and technology.

When did this modern era seemingly end? Some point to the Second World War while others say the modern age ended with the baby-boomer youth rebellions and the dawning of the Age of Aquarius. One sociologist has pinpointed the end of the modern age of reason and enlightenment to a day in 1972 when the Pruitt-Igo housing development here in Saint Louis was blown up. Once standing as a classic example of social engineering, high crime, the difficulty of policing, and urine-soaked elevators caused its demise. Thomas Oden suggests that the modern age lasted exactly 200 years from the storming of the Bastille in 1789 to the pulling down of the Berlin Wall. Whenever this alleged paradigm shift occurred, many suggest that the mod-

ern age, for all practical purposes, is over! Welcome to post-modernity. We are living in a new age.

The Relativity of Truth

The postmodern mindset offers to the Christian church a unique challenge. Unlike the modern rationalist, the post-modernist will not challenge the truth of the Gospel of Jesus Christ. He will merely say, "Yes, but it is your truth." The issue is no longer truth versus error, or right versus wrong, as was the case in the modern age. The concept of error, or wrong has been removed from the postmodern vocabulary with one exception—it is wrong to say that someone's worldview, religion, culture, philosophy, or experience is wrong. It is an error to say that someone is in error.

While the postmodern philosophy has sounded the death knell of classic liberal theology, the rationalism of the modern age has been replaced with postmodern relativism.¹ For the postmodern thinker, truth is relative and emerges out of a specific community or culture. It is neither objective truth nor absolute truth since such categories, in the post-modern mindset, do not exist. The new multiculturalism, for example, validates every culture as being equal. Only those seeking to exercise power over other people will claim that their way of living is better than the way others live. The same is true of religion. For the postmodernist, Christians have their truth, Muslims have their truth, and the proponents of the New Age philosophy have their truth.²

Not only is the claim of absolute truth rejected, but those who claim to possess such truth are scorned. While the postmodern thinker freely adopts all the open-minded religions of the world, those narrow-minded Christians who claim to have absolute truth—which must be believed in order to be saved—are the objects of scorn and ridicule. It is such haughty individuals who cause nation to rise against nation, people against people, ideology against ideology, and, of course, religion against religion. While we have the right to declare our truth, we do not have the right to criticize "the truth" of others.³ Only mean-spirited people seek to exercise power over others by saying, "I am right, and you are wrong."

As the postmodern philosophy has invaded the church, the result has been "a kinder and gentler theology." For the postmodern theologian, polemics, the practice of exposing error and heresy, is no longer wedded to dogmatics since it is politically incorrect to consider any theological system wrong. Heresy no longer exists.⁴

Consequently, the postmodern age has produced a new approach to ecumenicity. It is no longer necessary for denominations to resolve obvious doctrinal differences by poring over the text of Scripture. In fact, for one group of Christians to claim they have the correct understanding of the Scripture pertaining to their doctrine is arrogance. The new approach does not seek to resolve differences but to merely discover a common language in which to tell the respective stories.

In his classic book *The Closing of the American Mind*, Dr. Allan Bloom wrote, "It might not have been the best of times when Catholics and Protestants were at each other's throats, but at least they knew what they believed."

From Rationalism to Irrationalism

In the modern age, the rationalist questioned the supernatural nature of the Christian message. Miracles, a virgin birth, and a resurrection were outside the purview of modern science and therefore unreasonable. Today, nothing is unreasonable. Outlandish claims that would have been rejected by the modern rationalist are allowed to stand as private truth by the postmodernist. Truth no longer corresponds with objective, evidential reality. Many today claim they have been abducted by aliens. If their claims are challenged, the usual irrational response is "How do you know that it didn't happen?" Obviously, you don't, since it is logically impossible to prove a negative. Therefore, it is your responsibility to let them have "their truth," no matter how absurd their claims might be.

The postmodern mentality is not openly critical of any brand of spirituality. Books promoting the author's spiritual experience, which would have been dismissed as fantasy if not bordering on insanity in the age of reason, are now accepted as a legitimate expression of the author's search for spiritual meaning.

Consider, for example, how the media responded to the recent Heaven's Gate suicide compared to the response some years ago to the events in Jonestown. While demented Jim Jones, according to the media, led a group of disenfranchised paranoids to their death, Marshall Applewhite, the Heaven's Gate guru, led his well-educated, well-adjusted followers to fulfill their spiritual convictions. The *New York Times* raised the question, "what was the underlying pathology that led such seemingly bright and articulate people to a tragic misjudgment?"

Misjudgment? When I hit a 6 iron instead of a 5 iron and come up short of the green, that's a misjudgment. If I should eat poisoned pudding thinking that I am leaving behind my physical container in order to ascend to a higher level of existence on a spacecraft hiding in the tail of the Hale-Bopp Comet—that's insanity!

Postmodern spirituality also appreciates Jesus. He was a great teacher and an enlightened spiritual master who accepted and experienced His "Christ-consciousness," as we are also capable of doing.⁵ Jesus is not the unique Son of God, Savior of the world, and the exclusive way to the heavenly Father.⁶ He is another Jesus. He is not the Jesus promised in the Old Testament and revealed in the New Testament.

This again presents a unique challenge. We have to overcome a former way of thinking. In the past, if people claimed to believe in Jesus we usually embraced them as Christians because the only people who really believed in Jesus were Christians. The exceptions, of course, were the classic cults: Mormons, Jehovah's Witnesses, and Christian Science. Today, every new spirituality, without exception, has something nice to say about Jesus.⁷ Therefore, to avoid confusion, we must clearly define our terms.

Consistent with the swinging of a pendulum, the age of rationalism has been replaced with the age of irrationalism.⁸

Deconstructing Words

Of all of the notions that arise out of postmodernism, the most debilitating to the Christian enterprise is the deconstruction of words. For the postmodernist, words do not convey objective meaning. They emerge out of the subjective mindset of the author and enter into the subjective mindset of the reader. Written texts mean different things to different people, and no singular interpretation of any text is better than any other interpretation. Words are socially constructed and merely tell the story of the writer. They are *signifiers*, and what they signify is different for different people in different cultures at different times.

Because words do not convey objective meaning, the practice of formulating propositional truth claims from words is soundly rejected. Words merely tell a story—a narrative. I have my story, and you have your story. There is a Lutheran story and a Roman Catholic story. There is a Christian story and a Muslim story. No single story is better than any other story. There are no *meta*-narratives—pervasive stories to which all must bow. At the recent Reimagining Conference in the Twin Cities, in which feminists gathered to retell the Christian story, keynote speaker Mary Farrell Bednarowski said, “To ask about someone’s story is theology ... Only when we hear and receive all the stories will we arrive at the truth.”⁹

Christianity is and always has been a religion of the Book. We begin with the understanding that the authors of Scripture, inspired by the Holy Spirit, were seeking to communicate objective reality in the words they employed. On the basis of the meaning of the words, we formulate doctrinal propositions. Objective reality translates into objective truth. It is the task of the theologian to discover that truth, formulate and systematize that truth, and teach that truth to others.

Postmodernists soundly reject that methodology. In their way of thinking, the author is unable to convey objective, absolute truth. The author is merely telling his story based upon his own social construction.¹⁰ Since the words of the text do not convey objective meaning, presenting truth as propositional statements drawn from the text is impossible. All you can do is tell the author’s story and allow the reader of that story to provide his or her own interpretation—which becomes his or her story.

This gives rise to the new method for conducting a postmodern baby-boomer Bible class. It is no longer the task of the exegetically trained pastor to teach the meaning of the text in the form of objective, propositional truth statements. Rather, each individual discovers his or her personal meaning of the text. No one meaning is better than any other meaning. The pastor merely facilitates this pooling of ignorance.¹¹

The Postmodern Religious World

Many suggest that the postmodern philosophy is merely a baby-boomer thing and that this way of thinking, together with leisure suits, flowered shirts, and “Laugh-In,” will pass. Those staging sit-ins on campus 25 years ago are now in the classrooms teaching an irrational philosophy. But be that as it may, even though postmodernism may be a temporary glitch in the societal psyche, it is the prevail-

ing mindset of the culture. Attempting to appeal to the postmodern culture will profoundly change the manner in which we confront people with the Christian message.

In the modern age, world religions and Christian denominations were in competition. The doctrinal truth claims of one group were set against the truth claims of competing groups. Religions or denominations had, so to speak, their own store in the great religious shopping mall. Not only did each proclaim, promote, and describe their particular product to the shoppers, but they also criticized the products offered in the other stores. They honestly believed that their product was better. The goal was to convert the shopper. We in The Lutheran Church—Missouri Synod spoke of having the *pure Gospel* as opposed to the impure understanding of the Gospel offered by other denominations. We shared that pure Gospel and refuted the errors of other groups, not to exert power over them, but because we were concerned about their eternal destiny. For us, truth was a matter of life and death.

Modern advertising was of the same competitive nature. Chevy was better than Ford. Camels were smoother than Luckies. Pepsi tasted better than Coke. If you don’t believe it, try the Pepsi taste test. But when Coke decided to “teach the world to sing” rather than compete with Pepsi, a whole new day in advertising dawned. Postmodern advertising does not place one product over the other. That is mean-spirited. You buy Bud because of frogs and lizards, not because it tastes better than Coors.

This same kinder and gentler commercialism also permeates the postmodern religious shopping mall. All religious doctrinal products are now of equal value. Truth is no longer a matter of life and death. Seeking to impose your superior beliefs upon others is as politically incorrect to the postmodern thinker as seeking to change sexual orientation or impose what you believe are better cultural standards. If people buy your product, it is not because your product is better. Rather, it is because you have the best displays, the cleverest advertising, and the friendliest and happiest sales people. You offer free coffee and have balloons for the kiddies. When people come into your store, they have a good experience.¹²

The Mormons have led the way in demonstrating the postmodern advertisement of religion. Their media blitz promotes the quality of their community of faith rather than the content of their teaching.¹³ They have appealed very successfully to the feelings and emotions of postmodern people.

Should We Accommodate the Culture?

The question before us this morning is a very simple question. *Should we seek to appeal to and accommodate this postmodern culture?* If this is the path we choose to take, we have some major adjustments to make. We must work very hard at changing our image. In the eyes of many today, we are a hard-nosed, power-hungry, conservative assembly of politically incorrect truth-mongers. Of course, if we choose, we can change our image. We can reshape ourselves into a politically correct and culturally relevant organization. The Mormons did it. Why can’t we? We merely have to understand what the culture is seeking and accom-

modate it. This does not require a great deal of wisdom or courage.¹⁴

Postmodernists will attend a church that affords them the best experience—a church they will “like.”¹⁵ Whether or not the church teaches truth makes little difference. A church made up of self-professed sinners in need of redemption who week after week participate in the same ancient liturgy, sing hymns that primarily appeal to the intellect rather than to the emotions, and are led by a pastor who is concerned with pure doctrine stands little chance of appealing to this postmodern culture. On the other hand, a church offering a warm and safe nonthreatening environment with a friendly, relevant, open-minded pastor who leads an exciting Sunday morning contemporary experience and teaches biblical principles focusing upon marriage, the family, values, and morals will undoubtedly win. Adding fun-filled theme parks and colorful food courts to our facilities will also expand membership.

But the question is, if cultural accommodation becomes our goal, what in the world are we going to do with all our politically incorrect and culturally offensive doctrines and practices? And we have many. We believe in original sin. We say that man, by nature, is spiritually dead and blind. We teach the absolute and exclusive claims of Jesus Christ. We claim to have the right understanding of the Gospel. We acknowledge the reality of eternal punishment in hell. Our confessions condemn a wide variety of heretics. We practice close Communion. We reject the ordination of women and gender-neutral Bible translations. We contend that homosexuality is not a viable alternative lifestyle. In a postmodern culture, all of these positions are offensive and mean-spirited.

The Mormons, by seeking to appeal to the sensitivities of the culture, have been forced to clean up their act by marginalizing their offensive doctrinal elements—including poor Joseph Smith himself.¹⁶ Without such purging, their media blitz would bring people in the front door while their doctrines would push them out the back. If we seek to accommodate the culture, we will have to marginalize those offensive elements of our doctrinal theology that will also push people out the back door.

Some have attempted the old “bait and switch” routine—bring them in with one approach, and after you get them in, tell them the truth. The truth is, what you use to bring them in—the baby-boomer postmodernists—you will have to continue to use to keep them.

Marginalizing Sound Doctrine

Perhaps for some of you it is not a bad idea to marginalize offensive doctrines and adjust offensive practices. Why go to the mat over doctrine? Why not merely emphasize all the joy, peace, hope, and love that we have in Christ and thereby appeal to the sensitive postmodern baby-boomer seekers at the level of their feelings and emotions?

But what does it mean that we have joy, peace, hope, and love in Christ? Why do we have joy? What is the source of peace? How do we get hope? How do we define love? And above all, who in the world is this Christ-person? Did you know that the very popular New Age movement teaches that “Christ” is a psychological term and the “Christ-con-

sciousness” is a part of every human being?¹⁷ Is this what we mean when we say, “There is hope in Christ”? Does this hope dwell latently within our higher Christ-self as some believe? You see, the problem is, without clear doctrinal definitions all our pious platitudes and ingratiating clichés, while appealing to the feelings of people, become open to a wide range of interpretations.

Marginalizing sound doctrine in an age of relativism opens the door to spiritual eclecticism. If truth is to be found in every religious story, what is to hinder people from embracing the religious notions they like and producing their own personalized mix-and-match designer religion?¹⁸ A recent Barna poll indicated that 53 percent of evangelicals believe there is no such thing as absolute truth. New Age gurus like Deepak Chopra, Marianne Williamson, and Betty Eadie do the TV talk show circuits and are written up in the major newsmagazines. People are exposed to their way of thinking about spiritual matters and readily mix reincarnation with the Resurrection and eastern mysticism with the Means of Grace. After all, aren’t all these stories true? As Ms. Bednarowski put it, “Only when we hear and receive all the stories will we finally arrive at truth.”

On a recent CNBC interview Tim Russert asked Don Imus whether or not he was a Christian.

“Sure, I believe Jesus is the Son of God,” Imus responded.

“So, you believe you are going to heaven?” Russert asked.

“Nah,” Imus explained. “I’m into that karma thing.”

If we head down the path of accommodating the postmodern culture by marginalizing doctrine and refraining from engaging in polemics, we should not be surprised if there are people at our Communion tables who are also “into that karma thing,” are invoking their “Christ-consciousness,” and receive the “word of the Lord” by visualizing Jesus as their spirit-guide. The path of cultural accommodation heads down a very slippery slope! When do we put on the brakes so that we leave something for our children and grandchildren that remotely resembles the Lutheranism of our fathers and grandfathers? Is truth as important to us as it was to them? *Is it still a matter of life and death?*

A Vacuum of Truth

Rather than changing our image so that we might accommodate the popular culture, I suggest that we should be prepared to fill the voids and vacuums created by that popular culture. Think about it. Truth is and always has been the anchor of human existence. The great philosophers of the ages relentlessly pursued truth. Luther coined the phrase, “Plato is a friend; Socrates is a friend. But the honor supreme must go to truth.” Apart from truth, we wander aimlessly. We are left with nothing greater than our own ideas. We have no standard against which to measure the meaning of our own existence.¹⁹

The so-called experts on growing a church tell us that we must meet the needs of people. Well, let me ask you this question: If truth is the anchor of human existence and a philosophy permeates our culture with the notion that there is no such thing as absolute truth, *what will become*

the greatest human need? Obviously, it will be the need for truth, the need for transcendence, and the need for something to believe in that is bigger than the self. The Nation of Islam has been able to effectively reach the African-American community because they know what they believe. Louis Farrakhan is most certainly not a wishy-washy, sensitive, baby-boomer, postmodern relativist.

Rather than seeking to accommodate the culture, I believe we should display the same courage recently demonstrated by the Southern Baptist Convention and counter the culture.²⁰ To do that, we as a church body are uniquely positioned. We did not sell out our doctrinal integrity to the modern culture of rationalism. We have refrained from ecumenical relationships that would have compromised doctrinal truth. We have remained a confessional church. We know what we believe and why we believe it. We hopefully still know the difference between Law and Gospel and are able to identify those distortions that muddy the message of pure grace. We have never been ashamed to declare that our Lord Jesus is the only Way, and the only Truth, and the only Life. To remove from our shelves or marginalize those ingredients of our doctrinal theology and practice that identify us as a church committed to unashamedly profess, proclaim, and defend truth is *strategic foolishness*.

Doing biblical evangelism in a postmodern age provides a uniquely fascinating challenge. We have the pure Gospel. Let's understand it and proclaim it. We are stubborn and hard-nosed when it comes to issues of truth. Let's not be ashamed of it. The culture says there is no absolute truth. Do we have the courage to joyfully challenge it? Will we be considered politically incorrect and mean-spirited? Yes, but so what? Why would we want to be popular in an irrational age?²¹ If we are more concerned with being faithful to the truth handed down to us than with being popular among postmodernists, God will most certainly grant us the grace to reach the casualties of this chaotic age!

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Notes

1. Dr. Albert Mohler, president of Southern Baptist Theological Seminary, explains postmodernity: "Modernity has given way to postmodernity, which is simply modernity in its latest guise. Claiming that all notions of truth are socially constructed, the postmodernists are committed to total war on truth itself, a deconstructionist project bent on casting down all religions, philosophical, political, and cultural authorities" (Boice and Sasse, *Here We Stand* [Grand Rapids: Baker Book House, 1996], p. 61).
2. Gene Edward Veith in *Postmodern Times* echoes the same sentiments. He points out that for postmodernists, truth claims are actually "power plays." He writes: "For the deconstructionists, *all* truth claims are suspect and are treated as a cover-up for power plays. Reason, objective truth, science, and all 'Western claims to serenely self-aware rationality' are challenged ... Deconstructionism represents a new kind of
3. David Wells writes: "The right of each individual to his or her own private thoughts and beliefs is held to be both axiomatic and inviolable. So it is that the particularities of evangelical faith—the things that make it *different*—are dissolved. Modern culture grants me absolute freedom to believe whatever I want to believe—so long as I keep those beliefs from infringing on the consciousness or behavior of anyone else, especially on points of controversy" (*God in the Wasteland* [Grand Rapids: Eerdmans, 1994], p. 27).
4. Dr. Mohler writes: "Indeed, in many denominations and churches, notions of orthodoxy and heresy have become 'conceptual emptiness.' The boundaries have vanished. The very possibility of heresy is dismissed in many circles within Protestantism" (*Here We Stand*, p. 61). On my daily radio program, I interviewed an ELCA theologian who had written an excellent article on the subject of justification. When I asked him how the Lutheran understanding of justification differs from the Roman Catholic understanding, he responded, "Well, that's their truth." So while Lutherans have their truth, Roman Catholics have their truth. Even though the propositional statements defining that truth are contradictory, to the postmodern thinker, that makes no difference. Both are true.
5. Christ consciousness: "New Age idea taken from eastern mysticism and Gnosticism that each person possesses the 'divine spark' which we must realize or attain" (William Watson, *A Concise Dictionary of Cults and Religions* [Chicago: Moody Press, 1991], p. 52).
6. Henry Knight writes: "In contrast to modernity, the postmodern world is happily populated by a host of particular claims, with an accompanying diversity of cultures and beliefs. The particularity of Jesus Christ is in itself not problematic to postmodernity. It is the claim that Jesus is of universal redemptive significance that it finds difficult—a 'scandal of universality'" (*A Future for Truth* [Nashville: Abingdon, 1997], p. 70).
7. David Koresh and Waco, Marshall Applewhite and Heaven's Gate, Betty Eadie's "Embraced by the Light," Helen Schucman's "Course in Miracles," James Redfield's "The Celestine Prophecy," Elizabeth Clare Prophet and the "Church Triumphant and Universal," Jose Silva and "Mind Control," Deepak Chopra, and Marianne Williamson all appreciate Jesus. The primary guru of the New Age movement, Dr. Carl Gustav Jung, taught that the "Christ archetype" could be activated and encountered via active imagination or visualization. People today choose Jesus to be their spirit-guide. As they visualize him,

- he speaks to them and gives them wisdom and guidance. They therefore claim, "I follow the words of Jesus."
8. The postmodern philosophy is logically untenable. To make the statement "there is no such thing as objective, absolute truth," causes the reasonable person to ask, "Is that statement itself objectively and absolutely true?" If there is no such thing as objective and absolute truth, one must conclude that the statement "there is no such thing as objective and absolute truth" is itself neither objectively nor absolutely true. The statement is self-refuting. Also, it is impossible to communicate the notion that words do not convey objective meaning. In order to do so, one must employ words. Regarding the enthusiasts, Luther wrote: "Just so our enthusiasts are condemning the external Word and yet are not silent themselves but filling the world with prating and writing." In the same way, postmodernists are filling the bookshelves with books written in the very language that they are attempting to deconstruct. If we apply the postmodern notion of the deconstruction of words to the many words written by the postmodernists themselves, they obviously become victims of their own philosophy. They refute themselves. Why would anyone read the words of an author who is suggesting through those very words that words themselves do not convey objective meaning?
 9. The Re-imagining Rebuttal," published by the Ecumenical Coalition on Women and Society.
 10. Jim Leffel comments: "Authors, they claim, are social constructs—virtually impersonal, socially constructed 'nodes.' According to postmodernists, authors can't create unique or original works that express their thought or feelings as individuals. They can only restate what is 'already present' in their social reality. This means that there is little value in viewing the author as the one who gives the text its meaning, as though he or she occupies some privileged place in the communication process" (Dennis McCallum, *The Death of Truth* [Minneapolis: Bethany House, 1996], p. 89).
 11. Sociologists Dean Hoge, Benton Johnson, and Donald Luidens describe the nature of Bible study in successful baby-boomer churches: "These churches profess strong biblical authority yet leave final authority up to individuals without any attempt at achieving agreement or imposing official statements. The pastor gives a perspective on any passage and then invites the members to study, pray, ask for inspiration from the Holy Spirit and decide for themselves" (*Vanishing Boundaries: the Religion of Mainline Protestant Baby-boomers* [Louisville: Westminster, John Knox Press, 1994], p. 208).
 12. Dennis McCallum writes: "Today, evangelicals should be concerned not only because the secular world has opted for the centrality of experience and power over and above truth, but because some evangelicals are tempted to do the same! If we think we can offer an experience that will compete effectively with other postmodern religious experiences, we tread ground alien to the New Testament. Paul never argued that Christ could top the mystery religions and other ecstatic cults in terms of religious experience. He offered the truth—Jesus Christ and Him crucified. This was the power of God to which he wanted them exposed" (*The Death of Truth*, p. 239).
 13. Henry Knight writes: "If the resurrection is true, then there will be Christian communities where its impact will be evident, and persons for whom faith in it will have made a significant difference in how they live their lives. For many in a postmodern world, the existence of such communities and lives will be the only evidence they will seek" (*A Future for Truth*, p. 75). Knight's comments are very interesting. The community of faith with the nicest people, the best families with well-behaved children, and cutest puppies will win the day!
 14. In his 1972 book, *Why Conservative Churches Are Growing*, Methodist minister Dean M. Kelley defined what he termed "weak" churches and "strong" churches. For Kelley, the weak church did not proclaim a singular clear-cut compelling message with a claim to absolute truth. Weak churches offered a variety of interpretations and were not critical of other traditions. They were receptive to divergent views and believed that no one had a monopoly on the truth. Alternatively, strong and, in 1972, growing churches offered compelling, exclusive, and absolute truth concerning the meaning of human existence and sought to integrate the next generation into that truth. Kelley, of course, was writing before the wide proliferation of the experientialism of Pentecostalism and the consumerism of the Church Growth movement. Today, strangely, by Kelley's definitions, weak churches are growing churches.
 15. Gene Veith writes: "Where there are no absolute truths, the intellect gives over to the will. Aesthetic criteria replace rational criteria. Listen to the way people today discuss religion. 'I really like that church,' they will say. Agreeing with that church or believing in its teaching scarcely enters in" (*Postmodern Times*, p. 193).
 16. See Charles and Steven Crane, *Ashamed of Joseph: Mormon Foundations Crumble* (Joplin, Missouri: College Press, 1993).
 17. Oprah Winfrey's personal guru Marianne Williamson puts it this way: "The word *Christ* is a psychological term. No religion has a monopoly on the truth. Christ refers to the common thread of divine love that is the core and essence of every human being ... Focus on Christ means focus on the goodness and power that lie latent within us, in order to invoke them into realization and express ... 'I accept the Christ within,' means 'I accept the beauty within me as who I really am'" (*A Return to Love* [New York: Harper-Collins, 1992], pp. 31–32).
 18. David Wells writes: "This generation is in the market for religious goods, and it is only to be expected that

one person's purchase will be different from another person's, because every person is different, with special needs. In the fevered quest for individual fulfillment, commonality of belief is brushed aside as an irrelevance, if not an impossibility. The common need for religious experience of some sort is acknowledged, but no restrictions are placed on the sort of experience that will fill the bill for any given individual. Thus do we welcome the personalized, designer religion of the 1990s" (*God in the Wasteland*, p. 100).

19. In their soon-to-be-released book, *Relativism: Feet Firmly Planted in Mid-air* (Grand Rapids: Baker, 1998), Frank Beckwith and Greg Koukl ask the question: "What kind of world would it be if relativism were true? It would be a world in which nothing is wrong—nothing is considered evil or good, nothing is worthy of praise or blame. It would be a world in which justice and fairness are meaningless concepts, in which there would be no accountability, no possibility of moral improvement, and no moral discourse."
20. In a 1967 work, Peter Berger outlined the church's two alternatives in dealing with a pluralistic culture. He wrote, "The pluralistic situation presents the religious institutions with two ideal-typical options. They can either accommodate themselves to the situation, play the pluralistic game of religious free enterprise, and come to terms as best they can with the plausibility problem by modifying their product in accordance with consumer demands. Or they can refuse to accommodate themselves, entrench themselves behind whatever socio-religious structures they can maintain or construct, and continue to confess the old objectives as much as possible as if nothing had happened" (quoted in *Vanishing Boundaries*, p. 206). There is a third option—positioning ourselves to counter the culture. The "old objectives," or the religion of the 50s, created an uninformed laity, a historic liturgy devoid of meaning, and doctrines removed from life. A counter-cultural response to postmodernism demands a renewed emphasis upon catechesis so that our people no longer define truth as the possession of the church's guardians of doctrinal integrity but as living and relevant expressions of a relationship with a grace-giving God.
21. For an interesting article on the relationship between the church and the culture, see "Deathly Evangelism" by ELCA pastor Ronald Marshall at <http://users.aol.com/SemperRef>.

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3. “To the Ends of the Earth”

I. Introduction

A Gospel-Centered Church in Time Singing God’s Praises in Eternity

Esteemed delegates, brothers and sisters in Christ. We’ve talked a lot this week about taking the Gospel of Christ to the ends of the earth. This afternoon, we will leave here with that challenge squarely before us as we head home. But before we go, I will ask you to pause and think with me for a few moments about a very basic point. We will need to be clear on this if we are going to be up to this challenge.

I want to ask, “Why?” That is, for what reason or to what end are we taking the Gospel to the ends of the earth? The Bible has several ways of putting the answer to this question. For my part, like “The Lutheran Hour,” which talks about, “Bringing Christ to the Nations and the Nations to the Church,” I’d like to concentrate on the fact that we bring the Gospel to the ends of the earth so that through it the Lord may build His church. This church will be Gospel-centered in time so that it may sing God’s praises in eternity.

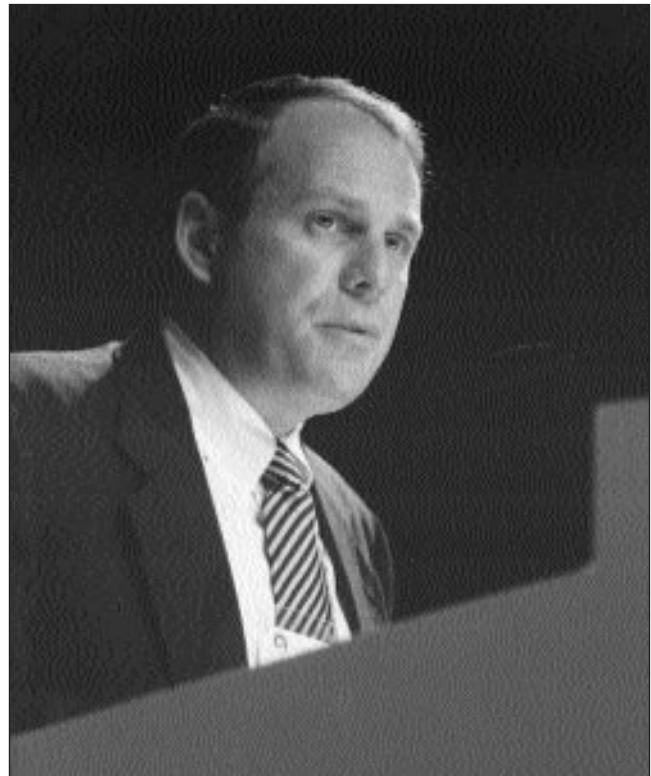
Lutherans have some important things to say about the church. They do not always agree with what others say. That makes it all the more important that we have a definite idea of what the church is going to look like when the Lord builds it through the Gospel that we take to the ends of the earth.

Lutheran congregations will look different from other kinds of congregations. This is not a weakness, however. It is a strength. It is not coincidental or an accident of history that we look different. Nor is it simply a matter of taste or style. We look different because of our focus and context.

Our focus is on the saving work of our Lord Jesus Christ, who declares us righteous before God, solely because of His grace, not on account of our works, in a word of Good News that we believe and so receive. That is, we focus on justification by grace, for Christ’s sake, through faith. This thoroughly biblical focus serves as the organizational principle for our thoughts and actions as Christ’s church. Thus, our teaching and practice are evangelical in the best sense of the word. We are a Gospel-centered church.

Our context is the environment within which our churchly activity is shaped. Here again, we Lutherans are eminently biblical in that we take the long view of our context. We realize that it reaches back in time to the days of the prophets and apostles, and across the centuries wherever the Gospel has been made known. Our context, therefore, is catholic, in the best sense of the word. It is universal. We believe in one, holy, Christian, and apostolic church. This is the true catholic church, and it provides us context for what might be called the style or form of our life as God’s people, both for today and for tomorrow.

Sometimes people think that a church has to be either evangelical or catholic, one or the other. They might be surprised to find that Lutheran churches look the way we do because Lutheran doctrine, drawn from Scripture, is both



evangelical and catholic. When we take the Gospel to the ends of the earth, it is to build a church that is both evangelical and catholic. It centers on the Gospel within a context that is universal. In the new millennium this will require of us both evangelical faithfulness and catholic responsibility. If we can accomplish this, we will be a Gospel-centered church in time that will sing God’s praises in eternity.

What will such a church look like?

II. A Gospel-Centered Church in Time

A. The Church as Evangelical

A Gospel-centered church in this world is by definition evangelical, but evangelical in a different sense than the theological movement known as Protestant “Evangelicalism.” Although that movement is beset by a great deal of internal confusion these days, there ought to be no confusion about why we Lutherans call ourselves evangelical. We have a theology and church practice that is Gospel-centered. The doctrine of justification gives coherence to everything that we confess, everything that we say and do. The Gospel of Christ is the hinge, the center pin, the article upon which the church stands and falls, as our old theologians used to say. All the other articles of faith hang upon it. In it they all hold together.

We Lutherans have a hard time even thinking about the church primarily as a sociological or political thing. This is not a weakness. It is a strength. While of course the church

has its social side, and while we can reflect on personal relations and even political activity within its sphere, we do not begin in any of these ways. We Lutherans begin where the Augsburg Confession begins, with Christ. Flowing out of Article 4 on justification comes Article 5 on the ministry and the means of grace. It says, "So that we may obtain such faith"—so that we may be saved by receiving Christ through the power of the Holy Spirit—"God instituted the ministry of teaching the Gospel and administering the sacraments." Then, after Article 6 on the new obedience in the Christian life, the Confession goes on to define the church in Article 7 as "the assembly of all believers in which the Gospel is preached purely and the holy sacraments are administered according to the Gospel."

Notice that the church is believers in Christ, believers who are gathered around the Gospel and sacraments. It is not completely accurate to begin discussing the church by talking simply about believers or about the faith that resides in their hearts. To think of the church only as believers is to think strictly in terms of result. But the Augsburg Confession gives us a great model to speak also in terms of the cause, the doctrine of justification. The Gospel as God's power unto salvation, power to build His church, will rise to prominence in a Gospel-centered church.

So, what *will* this church look like?

1. It Begins with the Means of Grace

Baptism, Absolution, the Lord's Supper, and, of course, the Gospel proclaimed—these are the things that both create and define the church. For it is in these that Christ, the church's Head, has promised to be with us to save and bless us. To them He has attached His promises of forgiveness. Through them He gives His Holy Spirit. They are the church's marks. Therefore the presence of the church cannot be established simply by counting heads, as a sociologist or a pollster might do. Nor can the true import of the church's activity be assessed accurately by human observation. In the means of grace, which belong at the center of our understanding of the church, Christ has placed His gifts. As the church receives these means, it is receiving Christ's gifts. Through them He builds His church.

In a church firmly rooted in the means of grace, Baptism, especially the Baptism of infants, would be seen as the primary way of entry into Christ and the church. Our faith in the real presence of the Lord's body and blood in His Supper would find expression in faithful, discerning, and responsible practice. Such a church would emphasize preaching that consists of the pastoral application of Law and Gospel based on sound, biblical interpretation, not merely on lessons in Christian lifestyle. Absolution would not be turned into a vague statement of assurance, but would be practiced as the very removal of sin that it is. People would be integrated into this church not based on their activity on church boards or their involvement in small groups; rather, they would be integrated into the church by means of contact with the Lord Jesus Christ through His life-giving, church-defining means of grace.

2. It Takes Seriously the Public Ministry

When Christ gave the church the means of grace, He did not leave their administration to chance. He gave the ministry as a means of the means of grace. So we can't talk about the church without talking also about the ministry. Remember how the Augsburg Confession placed the article on the ministry (Article 5) directly following the one on the doctrine of justification. It was given that we might have faith. Furthermore, the ministry of the Word is not a human invention for the purpose of smoother administration of a congregation or to facilitate socialization. It was instituted by Christ precisely so that those for whom He died might have, through the means of grace, the faith that justifies them before God.

What would a church with such a view of the Ministry of our Lord look like? Well, to be sure, it sees the role of the pastor not merely as a "team leader" or as a "coach" but primarily a carer of souls, whose first priority is to give people the righteousness of God through the means of grace.

3. Its Life Centers around the Divine Service

A Gospel-centered understanding of the church would place the divine service at the heart of the church's life. It is there that the gifts of Christ, His Word and Sacraments are given out. The worship service, therefore, is God's service, God's work. We often think that worship is what we do, that we are the actors and God is the audience. But that is not true. Worship is the place where God does His saving work.

What would a church that sees the divine service as the primary place of God's saving work look like? It would make use of the historic liturgies and treat the divine service with respect, avoiding both mindless repetition and careless innovation. It would not be idiosyncratic in its use of worship formats. It would not treat the worship service as entertainment. Yet it would seek always to showcase the means of grace in forms and categories that are meaningful and intelligible to the people of a given social context.

4. It Gives the Highest Priority to Evangelism and Missions

An understanding of the church with the Gospel at its heart would place evangelism and mission work at the very center of the church's purpose. Of course, we know this well. It is the theme of our convention: "To the Ends of the Earth." As Lutherans, we know what we are all about. The central activity of the church is to spread the message of Christ and to make disciples of all nations. Our purpose is not to bring people into fellowship with us, but with the Lord, through the means of grace; not to integrate them into the group, but into the Lord, through the Word.

What would a church with the message of the Gospel at the heart of its mission look like? It would be mightily active, both pastors and laity, in spreading the Word about Christ through home evangelism work and support of world missions. It would know what its message is: not the personal testimony of an individual, not the selling of the congregation, or the marketing of any other product or "merchandise," but the Word of the Gospel of justification through faith in Jesus Christ.

5. *It Culminates in Christian Vocation*

A Gospel-centered understanding of the church would produce a people of God who are mightily active in doing good works and living lives of service to God and our fellow human beings.

What would such a church mightily active in good works look like? It's hard to say, because sanctification cannot be dictated according to form or custom. There would be no Christian "lifestyle" with which all "true believers" would be forced to comply, no rigid application of the Law to bring conformity in areas of Christian freedom. Rather there would be a wonderful diversity in Christian living, a blessed pluralism of good works whereby Christians do works pleasing in God's sight as they fulfill their vocations in the places where God has located them: at home, at work, at school.

The Lutheran focus on the Gospel brings about an understanding of the church that begins with the means of grace, takes seriously the public ministry, centers on the divine Service, gives the highest priority to outreach, and culminates in Christian vocation.

B. The Church Is Catholic

Lutheran theology is not only evangelical, it is also catholic. And this fact also has great importance, both for our theology and for our practice. This was of great concern to the Confessors and Reformers. They went to great pains in the Augsburg Confession, and in the other confessional writings, to show that what they were teaching and confessing in their churches was no more and no less than what the church had always taught and confessed. They were not breaking off from the universal church.

To be sure, the church's universality is grounded in and flows from that upon which the church stands, that is, the Gospel, or the doctrine of justification. It is in the Gospel of our Lord, Jesus Christ, that the catholicity of the church consists. So the church's catholic character does not stand alone, nor does it rest upon a manmade institution or a hierarchy or a pope. The church is catholic because it is evangelical. It is in the one Gospel, "one Lord, one faith, one baptism" (Eph. 4:4), that the catholicity of the church is found. Thus, we confess in the Nicene Creed: "I believe in one, holy, Christian, and Apostolic church."

What will a church with a catholic context look like?

1. *It Is Trinitarian*

To begin with, the church has a trinitarian starting point. Reflection upon the church begins with the God, who is Father, Son, and Holy Spirit. It begins with the God who created us and who sent His only Son to redeem us and from whom proceeds the Spirit, who "calls, gathers, enlightens, and sanctifies the whole Christian church on earth." For this reason, the church is profoundly "theological" in the sense that it begins with reflection upon God.

What would such a theological-trinitarian church look like? Well, its proclamation, of course, would center in the Trinity, and at the heart of its public confession would be the Trinitarian Creeds: Apostolic, Nicene, Athanasian. Home-made, local, home-grown creeds concocted by a local pastor or worship committee would not be regularly

substituted for the ecumenical creeds. In addition, such a church would seek its unity in doctrine, confessing with lips one faith in the One God. Unity of doctrine would not be viewed as a necessary evil or even a hindrance to the mission of our Lord, but as a necessary good and the only God-pleasing means of carrying out the mission of our Lord. Theological pluralism would not be a characteristic of a church which finds its unity in the one doctrine of the triune God.

2. *It Is One*

Also, because the church is catholic, it is one. There is "one body and one Spirit and one hope to which we were all called" (Eph. 4:4). Because all who are in Christ through faith are one with Him, we are saddened when our unity is disrupted by error and falsehood.

What would such a catholic church look like? Well, first we are aware that every error in doctrine, because it ultimately affects the Gospel itself, is harmful to faith and that our Lord Himself has warned us of the false teachers who would arise in the church (Matt. 7:15; 24:23-24) and that we are to avoid them (Rom. 16:17-18; Titus 3:10-11). Yet because the church is one, we deplore the divisions which have occurred in visible Christendom, and we earnestly pray, as our Lord did (John. 17:21) that we may all be one, and we are committed to doing all we can to mend these divisions by securing a God-pleasing agreement in the Gospel and all its articles.

3. *It Is Holy*

An aspect of the church's catholicity is that it is holy. We confess in the Apostle's Creed belief in "the holy Christian church, the communion of saints." The church is a communion of holy ones. The church is holy, first of all, because by faith in Christ all members possess the perfect righteousness of faith (Phil. 3:9). All believers in Christ are righteous and holy in God's sight on account of the merits of Jesus Christ. However, the church is also holy, although in an imperfect sense, because all Christians show forth the fruits of faith. Although this is distorted by sin, every member of the church catholic at least to some extent demonstrates the righteousness of life.

What would such a church which affirms that the church is holy look like? It would not isolate itself from the rest of visible Christendom, but it would seek every opportunity to give witness to our recognition of them as fellow Christians through God-pleasing participation and dialog and works of charity. It would not only be unseemly, it would also be flat out wrong to act as if we were the only Christians in the world. To do so would be to deny that the church is holy. So, we would not close ourselves off from the other denominations, seeking to deal only with our individual or private concerns, but we would seek to engage the issues with which others are dealing, too. While seeking to avoid all ungodly associations, we would look for opportunities to express our conviction that the church, all of it, is holy.

4. *It Is Universal*

A self-consciously catholic understanding of the church would give full value to the universal dimension of the church. That the church is one and holy means that it is universal and is not confined geographically. Central to the concern of the Reformers was that the priesthood of all believers included all believers in Christ, not just a priestly class. And likewise, the church, which is universal can never be conceived of in narrowly parochial or national terms. It is a simple but profound truth that the *una sancta* extends out spatially; its context is universal.

What does such a church look like? It would not be, except in an external sense, "American," or "20th century." The church is neither space- nor time-bound. It is larger than American, larger than German. The church conceived as universal would be a church whose forms are universal, open to the multiplicity of the racial and ethnic peoples for whom the Lord died and whom He has saved through the means of grace. The liturgy of the church which is universal would be flexible and diverse, and inclusive, in the sense that it would be formulated and articulated in the light of the various cultures among whom it is carried out. The liturgy would not be racist or ethnocentric; it would be neither German nor American. It would be universal.

And this is precisely why the church that has a strong sense of its universality would treat the historic liturgy of the church with great respect. It would recognize that the liturgy transcends geographic boundaries. It does not belong to just one segment of Christendom, to do with as it pleases. The liturgy is not ours as Americans. It is only ours as church universal. We therefore would regard the liturgy as the accumulated testimony and worship of all of God's people, and of the past, and therefore as far more likely to plumb the depths of God's character and the nature of true worship than what someone has referred to as the "idiosyncratic voice of the present."¹

5. *It Is Apostolic*

The church that understands itself to be catholic would emphasize both in its teaching and its practice the apostolicity of the church. A primary concern of the Confessors during the time of the Reformation was to show that what they taught and confessed in their churches was "a genuinely Christian symbol,"² and nothing more or less than that apostolic faith once given to the apostles and confessed by the church throughout all its ages.

What would such a church look like? Were we to understand the church as apostolic, we would be given a much sounder view of time and history and the past. We would recognize that God's concern for His church extends not only over days and weeks and months, but over decades and centuries and millennia as well. We would know something of the long view of history, which would free us from what Mark Noll calls "the dreadful amnesia that cripples nearly all Christian faith in America,"³ and would steel us against the instability and innovation and ignorance which is characteristic of so much American religiosity.

Because we are apostolic, we Lutherans know something of the living tradition of the past, handed down by the Fathers of the church, a "community of memory,"⁴ you might

say, which enables us to resist the American "lust for novelty"⁵ and which stands as a sober witness against the follies of human short-sightedness and short memories. We know and respect those who have handled the Word before us and handed it on to us. The church that is apostolic is the church that is not just for our time or for our place but that has solidarity with the church, with God's people, from all times and all places.

The Lutheran understanding is that the church thrives within a context that is trinitarian and one and catholic and universal and apostolic.

III. Singing God's Praises in Eternity

Lutheran theology offers the world on the eve of a new millennium a focus, a sense of order and intelligibility, which is centered in the Gospel. We also offer a sense of context which is not located primarily in the narrow particularity of our times but in the reality of Christ's church, which time cannot contain. We therefore offer a focus which is genuinely evangelical and a context that is genuinely catholic. Because it is evangelical, it speaks to the present. Because it is catholic, it speaks to all time, to the past and the future. With our evangelical-catholic understanding of the church, I am convinced that we have what we need to go to the ends of the earth and to sing God's praises for all eternity.

In fact, the church in eternity will not look all that different from the church of time, although it will be cleansed of all of its imperfections and weaknesses. But the church in eternity will still have its focus on the Gospel, and it will still be catholic in its context. At least, that's what the Bible teaches us. Revelation, chapter 7, shows us a glimpse of the church singing God's praises in eternity. In eternity, the church still focuses on Christ: "For the Lamb at the center of the throne will be their shepherd; He will lead them to springs of living water. And God will wipe away every tear from their eyes" (v. 17). But in eternity the church will also still be catholic in its context. For "a great multitude that no one could count, from every nation, tribe, people and language, will praise God before the throne and in front of the Lamb" (v. 9).

What does this mean for us as we bring the Gospel to the ends of the earth? Two things: evangelical faithfulness and catholic responsibility.

A. Evangelical Faithfulness

Because the church is evangelical, it speaks to all people at the level of their greatest need, that is, of their sinfulness and the need for forgiveness before God. As Luther wrote in his Large Catechism, "Everything, therefore, in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live here."⁶ And because it is so ordered in the Gospel, our evangelical focus provides a message, a focus, that is desperately needed today.

Whatever happens in the future, we must be faithful to our focus on the Gospel. If we lose our focus, we will cease to be evangelical and, thus, we will cease to be Lutheran.

B. Catholic Responsibility

Because our ecclesiology is catholic, it offers a sense of belonging to the one community which is the church catholic; a sense of being *church* in the context of the apostolic Scriptures and of the Creeds and Confessions and the historic testimony of the church catholic. I think this can be shown to be very meaningful to people of our times, to a society that is essentially contextless, which lacks historical perspective and a sense of identity that transcends parochial narrowness. A Lutheran theology of the church provides a catholic context for all time; it gives an eternal context.

And, again, we must keep this catholic responsibility always before our eyes. If we lose our context, we will cease to be catholic and, thus, we will cease to be Lutheran.

Discussion Questions

1. What would a church which focuses on the Gospel "look like" in its life and worship and what would it look like if it lost this focus?
2. What would a church with a catholic, or universal, context look like and what would it look like if it lost its context?

Conclusion

Contained within the theme of the 60th regular Convention of the LCMS, "To the Ends of the Earth," is a twofold thrust. What do we take to the ends of the earth? Nothing other than the Gospel of our Lord Jesus Christ. The Lutheran focus on the Gospel brings about an understanding of the church that begins with the means of grace,

takes seriously the public ministry, centers on the divine service, gives the highest priority to outreach, and culminates in Christian vocation. This Lutheran focus on the Gospel means that the church thrives within a context that is trinitarian and one and catholic and universal and apostolic. This focus and this context place before The Lutheran Church—Missouri Synod the need for evangelical faithfulness and catholic responsibility.

A church that looks like what I've described in this essay will be, to be sure, a "poor and lowly thing," as Luther put it. But within this poor and lowly thing called the church, within these earthen vessels, we have great treasure. What is great about the church is the Lord, who is its Head, and the Gospel, which lies at its heart. With this Head and this Heart, we may confidently go to the ends of the earth and we will surely be a Gospel-centered church in time, singing God's praises in eternity.

Notes

1. Mark Noll, "Ethnic, American, or Lutheran?" p. 28. See also Mark A Noll, "The Lutheran Difference," *First Things*, 20 (February 1992): 37.
2. SD, Rule and Norm, 4. German: *ein rein christlich Symbolum*.
3. Mark Noll, "Ethnic, American, or Lutheran?" p. 29.
4. Robert Bella, et al., *Habits of the Heart* (Berkeley: University of California Press, 1985): 152.
5. Mark Noll, p. 28.
6. LC, II, 55.

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4. Bible Study 1

The easy answer to the question is, of course, that God made it happen. God did it. This is the deepest answer, the right answer. God made it happen.

Oh, what's the question? The question is the one that rises in our minds as we read the remarkable story that is foretold in Acts 1:8 and then told as it unfolds. The question is "*Why* did they go to the ends of the earth?" What made it happen? Besides simply saying that "God made it happen," we can give other answers from the book of Acts that can empower us for the mission that Christ has given also to us. Those first Christians went to the ends of the earth because they believed certain things, three of which I would like to highlight.

I. Because of Easter They Knew WHEN They Were Living

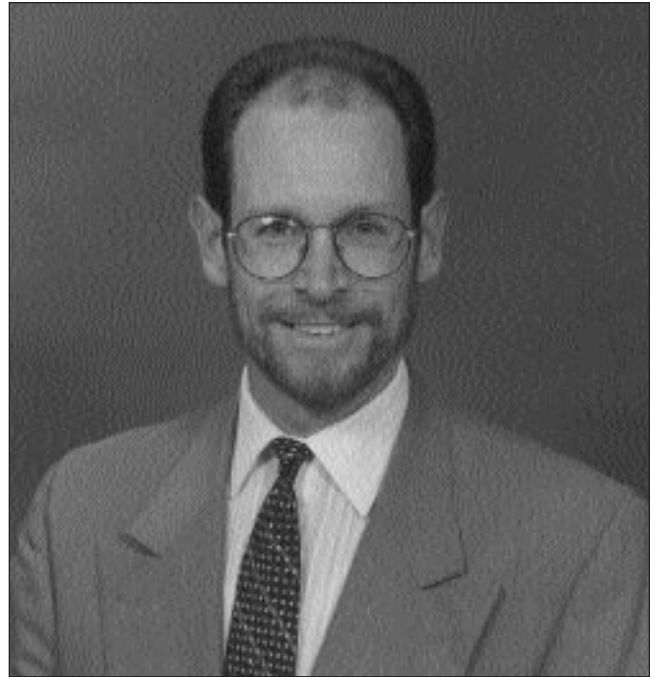
A. The center of the message in Acts is this: God the Father had raised Jesus, His crucified Son, from the dead. The Father *resurrected* Christ, His Son! As you read the speeches and the sermons in Acts, this refrain occurs 17 times! It's the bottom line: God the Father raised Jesus from the dead.

1. Turn with me to Acts 4:2; this verse, I think, states it well. The apostles are still in the temple precincts, not yet openly persecuted and scattered as will happen in chapter 8. The religious leaders come upon them as they are teaching, and, verse 2, they are "annoyed because they were teaching the people and proclaiming in Jesus [or in the case of Jesus] the *resurrection from the dead*." In the case of Jesus, *resurrection has happened*. This is what the apostles were proclaiming. It means they knew *when* they were living.

2. Now, in order to understand why this says something about *when* these disciples were living, let's be perfectly clear about one thing. The message was *not* that Christ was merely "revivified," merely "brought back to life," merely brought back to the kind of life that He possessed and enjoyed in His human nature before His resurrection. No, more than that, Christ was resurrected!

a. This is far different from what happened to certain dead people during Jesus' ministry. Although we have no specific record, we would have to maintain that they all died again: Lazarus, the widow of Nain's son, and Jairus' daughter all died again. They were not *resurrected*. For Christ died; but after the third day He will never die again. He is alive forevermore!

b. You see, to talk about "resurrection" to first-century Jews was to talk about the Last Day, the Judgment Day. They knew that this was one of the things that God would do on the Last Day. No, true, not everyone in Israel believed the Old Testament Scriptures about this; the Sadducees specifically rejected this doctrine, while the Pharisees accepted it. But the point is this: Resurrection was to happen on the great Day of the Lord, on the day when God's kingdom would come, when God would come down and intervene in history for both judgment against unrepentant sinners, and salvation for his lowly and trusting



people. On that day resurrection would happen, and death would not be put on hold—it would be destroyed.

c. They proclaimed, in the case of Jesus, the resurrection from the dead! This means that God's kingdom ... or better, God's royal power and reign have come into our world, now, before the end of time. That power to save, promised at the end, has begun already! The last days have begun!

d. Jesus, God's Son, was crucified. Turn with me quickly to Acts 3:13–15. There Peter boldly proclaims:

The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified His servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses.

Jesus was crucified *by* sinners. But because it was also according to the purpose of God Himself, Jesus was crucified *for* sinners. Jesus gave His life to make the needed sacrifice; to render the payment-price for all sin, all of theirs and yours and mine.

e. Because it is the Crucified One whom God the Father raised from the dead, Christ's resurrection means at the least these things:

God the Father has ratified, set His seal on the cross. There on the wood, it was finished. There with His proper title posted above His head, with God's own royal power, the Son of God saved the whole world. God has already begun what He will do fully on the Last Day, when all the dead are raised and death itself is completely destroyed. God has ratified what Christ has done.

Christ's resurrection means vindication and victory. God vindicated His Son; He died once, for all, and never will He

die again. This vindication that God the Father gave to His Son by raising Him from the dead belongs to everyone who calls upon the name of this Lord, Jesus. God has forgiven our sins, because we are baptized into, joined to this *risen Lord*. And God will raise us up on the Last Day and heal our bodies and heal the whole dying creation and renew it all to perfect harmony with Him and for His praise—because we are joined to Christ who has been vindicated.

B. So, the Last Days have begun, and Jesus, *resurrected* and ascended to the Father's right hand and now filling all things and with us forever, He will come again, the angels said, as you saw Him go. He will come again, and He will bring the final victory of God. He will restore all things, *all things*! When will that be?

1. This is what is behind the apostles' question in Acts 1:6; please turn there with me now. We learn here that the disciples, though still uncertain about one thing, knew *when* they were living. Acts 1:6 reads, "So when they had come together, they asked Him, 'Lord, will You at this time restore the kingdom to Israel?'" Now this question isn't all that bad. There is something very right about it, even though there is also something wrong about it.

First, let me offer a clarification for a common misunderstanding. The apostles, whom Jesus has been teaching about the kingdom of God off and on for 40 days after His resurrection, are not asking something like this: "Lord, when are You going to give to us some earthly kind of kingdom?" If they had asked that kind of question, Jesus would have said something such as, "Are you still without understanding? There will be no earthly kingdom; My kingdom is not of this world!"—or something like that.

No, the apostles have begun to grasp that the last days have begun. They will learn this more fully on the day of Pentecost, but they are getting it now. God's kingdom has come, in Jesus, to minister to the lost sheep of the house of Israel. And He has been *resurrected*. And what they are asking about is God's *timing*. "Is it at *this* time that You will restore the kingdom to Israel?"

Because after all, Jesus had fulfilled the ancient promises made to Israel. Simeon and Anna knew at the beginning of Jesus' life that He would bring the consolation of Israel (Luke 2:25), the redemption of Jerusalem (Luke 2:38). And the disciples on the road to Emmaus had the right question, though they didn't yet understand God's answer: "We had hoped that he was the one to redeem Israel" (Luke 24:21). Jesus *did* redeem Israel. By His death and resurrection, He has brought into being a "*true*" Israel, or a "*new*" Israel—all those who call upon His name for forgiveness are members of God's true Israel—Jew and Gentile! Jesus *did* fulfill the promises to the fathers, to bring God's kingdom to His people. In Acts 1:6, the apostles are asking, "Now that you have done these things, is *now* the end? Will You, now already resurrected never to die again, also now grant to Your people the final gift of resurrection and the complete victory over death and every power of sin? Will You now restore the Kingdom to Your Israel?" Do you see? The apostles have begun to learn *WHEN* they are living.

2. But their timing is off, as it is elsewhere, and so Jesus corrects them here, as He does elsewhere. He said to them,

"It is not for you to know the times and seasons which the Father has fixed by His own authority."

3. And the apostles' preaching shows that they seem to have understood and received Jesus' corrective. Turn again to Acts 3, this time to verses 17–22. There Peter preaches as follows:

And now, brothers, I know that you acted according to ignorance, just as also your rulers did. But God has fulfilled in this way the things announced through the mouth of His prophets, that His Christ should suffer. Repent, therefore, and return so that your sins may be taken away so that times of refreshing might come from the face of the Lord and so that He might send Jesus, the Christ appointed for you, *whom heaven must receive until the times of the restoration of all the things about which God spoke through the mouth of His holy prophets long ago.*

4. What the apostles needed to know was this: *The last days have begun*. But the restoration of all things and full expression of God's promises to Israel will come at a time that you do not know.

This is the first answer to the question, why did they go to the ends of the earth? They went because they knew that they were living in between the two parts of the one great event, God's one great deed, the first coming and the second coming of Christ. They thought in these terms; they really did. Christ came, suffered, died, and was raised to *resurrection life*. He has already come and given us a restored relationship with God. And, one day, at a time that is utterly unknowable, Christ will come again, and restore all things, bring the New Jerusalem, remove every trace of and temptation to sin. He has come. He will come again. And so, they were tuned in to when they were living. And they believed that Christ really could return at any time, and their lives were being lived out in a very special time.

5. And that's precisely what we need to recover. The first Christians were focused on living in the "in between" times. They looked back in faith at Christ's resurrection. And they eagerly, really, looked forward in hope for Christ's return and their resurrection on the Last Day.

a. We don't live that way. There are probably a lot of reasons. We think it's been a long time, but it hasn't. It's only been about the same amount of time as that from the promise to Abraham to Christ's first coming. About 2,000 years. And a thousand years with the Lord is as a day, Peter teaches us, so it's only been about ... two days? Christ is risen. He is ascended. He *is* coming again, just as they saw Him go. It hasn't been that long. Behold, He is coming soon!

b. Another reason: We are too focused on ourselves as individuals, and upon "dying and going to heaven." Let me try, briefly, to explain. God does love each of us dearly, as individuals. Each of us, as an individual, is baptized and forgiven, one at a time. But over the years we have come to place too much of our attention on something that, when you get right down to it, we don't know too much about and that the Bible doesn't emphasize all that much. Our focus, our hope for the future has become individualized to the point that what we tend to emphasize is what happens to us when, trusting in Christ, our bodies die and our souls are separated from our bodies. When we talk about

“heaven” or “eternal life,” we are often referring to what happens for our souls after our bodies die.

But let me just read one sentence from Dr. Francis Pieper, whose three volumes of systematic theology still are the standard, basic work for the training of pastors in our church. He writes that the Scripture “reveals but little of the state of the soul between death and the resurrection. In speaking of the last things, [Scripture] directs our gaze primarily to Judgment Day and the events clustering around it.” Now, Pieper does go on to discuss what we can know about the soul after the body dies. But he is absolutely right. The Bible directs our hope most strongly, most urgently, most directly to that great day when Christ will come again, the day of the *restoration* of the kingdom to true Israel, the day of our *resurrection* and the renewing of the whole creation. This is why they went to the ends of the earth, with energy and urgency. They knew that day was coming. And they longed for it to come.

c. A third reason we do not, I believe, really know *when* we are living: We have become too comfortable with sin, and with the “abnormal normal.” Broken promises, broken lives, broken bodies, broken world—it all leaves us unmoved. Sin around us, sin within us—bombarded and confronted by it, we start to accommodate it, we make peace with it.

But God doesn’t want us to get used to sin; rather, we are to long for sin’s complete destruction and to cry from the heart, with Paul, “Who will deliver me from the body of this death?” When will we be delivered from this struggle between Old Man and New Man. God will deliver us—on the Last Day. Thanks be to God (Rom 7:24–25). When are we living? In the last days, still times of temptation and spiritual danger, looking for and longing for the restoration of all the holy prophets spoke of from days of old.

C. We can, and we must let the Scripture teach us when we are living. Just read the New Testament, and look for all the ways that the Last Day comes into view. Let God’s Word teach you and reshape your hope. Yes, there will be rest with Christ in Paradise when our bodies die. But with Paul on the doorstep of his death, we can still long for God’s great and final day of victory in Christ. Turn with me to 2 Tim. 1: As the time of his *own death* approaches, Paul’s longing remains focused on the second coming of Christ. 2 Tim. 1:12—“For which cause I also am suffering, but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard what I have entrusted to Him until that Day.” To the end of his life, Paul knew *when* he was living. 2 Tim. 4:7–8: “I have kept the faith; finally the crown of righteousness is being stored for me, which the Lord will award to me *on that Day*—and not only to me; but also to all who have loved His appearing.” Paul knew *when* he was living.

This biblical hope, this life in the latter days puts Christ at the center—what Christ has already done, what Christ will fully and completely do. And what a once-in-a-millennium opportunity we have! It’s 1998! We all know how much frenzy and foolishness will spring up as the new millennium approaches! Fantastic and wrong-headed interpretations of biblical prophecy, foolish predictions by those who claim to

calculate when the end will come—such error will be everywhere.

But what an opportunity for us to regain the biblical hope, the faith of the early church in the book of Acts ... the sense of when we are living. Christ is risen—indeed! Christ is coming again—come quickly, Lord Jesus. And this sense, this faith, this understanding of when we are living leads naturally and inevitably to the question: “What shall we do until Jesus comes again?”

And here we come to the second thing that the Christians in Acts believed.

II. They Knew That They Were Sent

A. Recall the very beginning of the book with me. Acts 1:6, “Lord, is it at this time that You will restore the kingdom to Israel?”

1. Jesus’ answer: “It is not yours to know the time or seasons that the Father has fixed by His own authority.”

2. But the question comes up, “Okay, if the restoration of all things will come only at a time that we do not know, what shall we do until then?” And Jesus answers that question. “Here is what I want you to do: You will be My witnesses, in Jerusalem, in Judea, in Samaria, and to the ends of the earth.” When are they living? In the last days, the time between victory and final victory. When will the final victory be? You don’t get to know. Okay, what do we do until then? Give testimony about the Victor.

B. They believed Jesus. So, through the power of God’s Holy Spirit, they were witnesses. And through their witness, God’s ancient promise to restore a people to Himself was at work.

1. Turn with me to Acts 2. Remember Peter’s words, verses 16, 17, and 21: “Rather, this is what has been spoken through the prophet Joel, ‘And it will be in the last days, God says, I will pour out from My Spirit upon all flesh and your sons and daughters will prophesy and your young men will see visions and your old men will dream dreams. ... And it shall be that everyone who calls upon the name of the Lord will be saved.’” They bore witness. On that day, about 3,000 were born again in Holy Baptism, through the apostles’ testimony to Jesus. Peter knew that he was living in the last days. And he knew that he was sent to bear witness to Christ.

2. The testimony continued. The apostles. Stephen and Philip. Unnamed believers scattered through persecution and unmentioned believers who stayed right where they were. Not everyone who heard believed the testimony. God did not shield the disciples from all harm; Stephen died; James, son of Zebedee, died. Others were beaten. Others were not. But as we read the story and follow it through, this conviction is clear: They knew that they were sent for the purpose of bearing testimony to human need and divine solution—in Jesus, crucified and raised from the dead. It began in Jerusalem, and then spread to Judea and Samaria, and to the ends of the earth—It *began*! But the story has no end. Turn to Acts 28:31, last verse in the book. Paul is in Rome, under house arrest, yet “preaching the kingdom of God and teaching, with all boldness and without hindrance, the things concerning the Lord Jesus Christ.” Paul’s mouth is open. He’s not done. The end of

Acts is no ending at all—it is open-ended. The story continues, the story of those who know when they are living and who know that they are sent. Their story. Our story. ...

C. Because each of us, all in different ways, are all sent!

1. Remember that the Acts of the Apostles is "selected acts of a few apostles." And apostles are unique people; eye-witnesses of Jesus. Of all the people gathered here today—not one of us is here today called to be exactly what they were, or to do exactly what they did.

2. But then there are, in Acts, all of the "little people" who are there, but not in the spotlight. As you read Acts, don't try to identify so much with the apostles. Think about, notice all the little folk. The people in Acts 4:34 who "as many as possessed land or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet." Who were those people? We don't know their names; but they gave testimony that they were living in the last days brought about by the death and resurrection of their Lord Jesus.

Notice the little people in Acts—mostly unnamed, mostly behind the scenes. The disciples in Damascus who let Paul down the city wall at night. Simon the tanner from Joppa, in whose house Peter stayed. The six Christians who accompanied Peter when he went to visit Cornelius (Acts 11:12). The unnamed elders of the church in Ephesus who wept with Paul on the beach as he traveled toward Jerusalem. And on and on and on. Because they knew that they were sent. The story goes on still, to this very day, to this very place.

And you and I are sent, each of us in a different way. Pastors don't just happen to be in a particular congregation. No, the Holy Spirit placed you as overseers and undershepherds of God's flock. He sent you there, to bear testimony to the risen and coming Christ. Teachers and other church workers—God has sent you to the places where you serve. All of us; you didn't just happen to be in that family, or in that job, or in that neighborhood. You have a vocation from God there in that place. It is your station, your place in life that God has given to you. He sent you there so that Christ's love may be reflected in your love for others, so that they may glorify your Father who is in heaven. He sent you there, so that you might learn how to speak of human need and divine solution, of Jesus who was crucified by sinners and for sinners, raised in victory for all, and coming again in glory.

When we read the book of Acts, the main character is Christ Himself, and St. Luke begins purposefully. Turn with me to Acts 1:1—he writes, "I made the first account, O Theophilus, about all the things which Jesus *began* to both do and teach." What happens in the book is Christ's work.

It is God who takes His mission to save a lost and dying race out to the ends of the earth.

But God uses people. And He works faith in them, and true understanding, and they become His instruments. Why did they go to the ends of the earth? They knew when they were living. And they knew God had sent them. Those core convictions will also be enough to continue the mission that God is still taking to the ends of the earth.

Oh, and there's one more, just one more small thing.

III. They Learned Just How Wide Open Was the Heart of God

It seems easy to think about it in the abstract—God's heart, because of Christ's death and resurrection, is wide open to the whole world, to all people. Sure, why not; of course. "You will be My witnesses to ... the ends of the earth." Fine.

But that means Gentiles. All your life as a Jew you've been taught that the Gentiles were idolaters, pagans, ungodly, lost, far off. And it was right—what you were taught was right. But it's easy to take that truth in a way that God never intended it. Those idolaters, those ungodly people—God's heart is not open to them. God doesn't care about them. They are unclean. Stay away from them.

You know the story. You know how hard it was. In Acts 10, God had to club Peter over the head with a vision three times before he was ready to go to the home of a Gentile. And after he went, Peter took grief from other believers for what he had done. And they had to hold the first great church council in Jerusalem to deal with this question: "How wide open is God's heart? Even to the Gentiles? Is Christ's work sufficient even for them?"

Yes. Even for them. For His heart was wide open to Peter, who denied Christ in the darkness surrounding the fire in the courtyard of the high priest. And God's heart was wide open to Saul of Tarsus, persecutor of the church. And God's heart is open wide enough, because of Christ, to welcome sinners like ... you. Even a sinner ... like me.

So it means that His heart is open to the ends of the earth. And that truth will continue to take His people, take us to the ends of the earth. The time is growing short; salvation is nearer than when we first believed! We are living in the last days, and the Risen One is coming again. To the ends of the earth—each of us is sent in a specific way, to shine light into the darkness where God has placed us. To the ends of the earth—because that's how far Christ's arms reach since He stretched them out for us on the cross. That's why they went. That's why we will go—to the ends of the earth.

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5. Bible Study 2

How does the church send out the Gospel “To the Ends of the Earth”? This is the topic of our Bible study today. What are the scriptural foundations, and what can we learn from the earliest missionaries, from Jesus and the apostles about *how* to bring Christ to the ends of the earth? We will consider Word and witness as the means for mission.

In the early Christian church, “church orders” or “church manuals” were used by missionaries to teach new Christian communities how to live their lives under grace. Church orders are based on the scriptural call to make disciples by baptizing, teaching, and celebrating the Lord’s Supper. The *Didache*, or *The Teaching of the Twelve Apostles*, was a primitive church order for missionaries to Jewish communities that contained instructions on how to baptize and celebrate the Lord’s Supper, how to pray and do works of charity, and how to show hospitality at the table. It was not a book of techniques in evangelism, but a portable manual giving pastoral directions to missionaries on planting Christian communities.

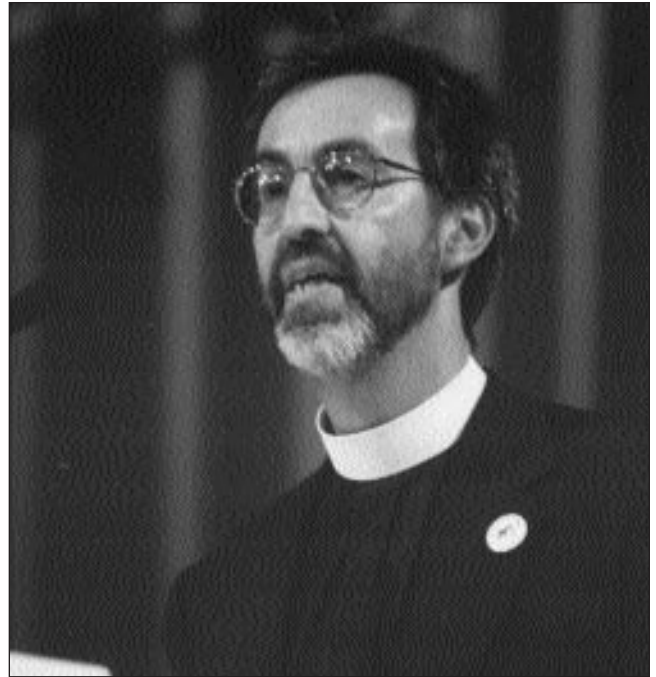
Luke-Acts is not a manual for missions either. Even so, it tells us a great deal about how the church became the body of Christ, including some specific pastoral examples of how Christian communities were created among Jews, Samaritans, and Gentiles. Acts shows how the Spirit creates the church where Christ dwells by the proclamation of the Gospel and through miracles that release people from the bondage of sin, death, and the devil. And where Jesus is, there is His peace as He and His missionaries are received with hospitality at the table.

But the mission Luke-Acts narrates was not as successful as early Christians hoped. God’s purpose for the world confronted some hard realities. Rejection and resistance were major factors in the mission; martyrdom proved to be a reality throughout the mission; and there was a controversy over mission objectives to Jews and Gentiles.

The resistance and rejection of the Jews was keenly felt by the church in Acts. Luke is realistic in showing no great resolution to this dilemma. Today’s church must learn from the struggles of Jesus and His disciples to be patient and faithful in the midst of a world that God controls, and to deal with rejection and resistance without compromising the content or goal of the mission. For God is in control of mission. His mission is full of surprises, but God will even use opposition to the mission to move the mission forward. The church’s confidence comes from the Lord of the mission, who gives her strength to survive in a hostile, pluralistic world.

What are the means for mission in Luke-Acts? Jesus sends His disciples into all the world to proclaim the good news of the kingdom of God through **Word and witness**. This Bible study will consider three ways in which the church becomes the body of Christ in the world:

1. Jesus prepares His disciples for mission
2. Jesus gives His disciples the content of the mission proclamation
3. The disciples continue the pattern for mission in Acts



I. Jesus Prepares His Disciples for Mission

Luke 9:1–6—The Sending of the Twelve

Preparations for the church’s mission begin in Jesus’ ministry when He sends out the Twelve. He gives the disciples the privilege of participating in the pattern of his preaching and miracles of healing.

Luke 9:1–2

“And He called the twelve together and gave them power and authority over all demons and to cure diseases, and He sent them out to preach the kingdom of God and to heal.”

And that is exactly what they do.

Luke 9:6

“And they departed and went through the villages, preaching the Gospel and healing everywhere.”

By preaching the Gospel and testifying to that preaching through miracles, the Twelve continue the ministry of the prophets in the Old Testament and the ministry of Jesus by announcing that the kingdom of God is present. When the Twelve return to report everything they had done, Luke calls them “apostles” (Luke 9:10). For the first time, the twelve disciples have engaged in apostolic ministry. In the post-Pentecost church, Jesus’ pattern of preaching confirmed with miracles will be repeated in the apostolic ministry of Word and Sacrament, preaching accompanied by Baptism and the Lord’s Supper.

Jesus sends the Twelve into a ministry that will leave them completely dependent on the Lord of the harvest. They are sent without provisions.

Luke 9:3-4

"And He said to them, 'Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics. And whatever house you enter, stay there, and from there depart.'"

Staff, bag, bread, money—these are the usual necessities of travel. The Twelve need not take them now during Jesus' earthly ministry. As the Twelve now go into the world, healing diseases and proclaiming the Gospel, they do so as members of the household of faith. Wherever they preach Christ and He is received, *there* is the household of God. Their ministry, as it were, creates the new temple of God by bringing Christ to the people (John 4:20-24). When in their journeys they encounter resistance and rejection, Jesus gives them these instructions:

Luke 9:5

"And wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them."

The dust from any place that does not receive their preaching is considered profane, to be shaken off, lest it stain God's people as they enter the presence of the "new temple" in the preaching of the Gospel. Proclamation of the kingdom and healing in Jesus' name have replaced the temple. The new place of redemption is the cross and wherever the cross is proclaimed.

Luke 10:1-20—The Sending of the Seventy-Two

Jesus prepares the seventy (-two) for the same mission. They are sent, two by two, to continue Jesus' ministry: to preach the presence of the Kingdom, to heal and perform miracles, and to say "peace" to houses where they are accepted with hospitality at the table.

Two aspects of the mission of both the Twelve and the seventy-two are arresting: the *character of these missionaries* and *their proclamation*. The *character* of the Twelve and the seventy-two is unusual. They have foregone the things of this world and are dependent on the care and protection of others. They have renounced home and family; their new family members are those who receive their message of peace. They are not to depend on themselves, but their trust is in the Lord of the mission and His promise that not even the devil will hurt them.

Luke 10:19

"Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you."

The commission of the seventy-two is sacrificial in nature. When Jesus sends them He says:

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest. Go your way; behold, I send you out as lambs in the midst of wolves" (Luke 10:2-3).

By describing them as lambs, Jesus suggests that they will be rejected and suffer the consequences of announcing the presence of the kingdom of God. They enter a ministry under the cross, and by preaching the Gospel and healing diseases they will receive the hostility of the world that

may result in violence. Like their Lord, they will become sacrificial victims of the Gospel that calls for a reversal of the world's values. They are *sacrificial lambs* who go forth in full knowledge of the world's hatred. But in their proclamation they will show that they are not ashamed of Jesus and His words.

Moreover, the seventy-two carry in themselves Jesus' redemption and His peace. The peace that comes down from above in Jesus they now give—and receive back when it is not received. The seventy-two, therefore, are sent out with an *agenda*.

Luke 10:5-9

"Whatever house you enter, first say, 'Peace be to this house!' And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, 'The kingdom of God has come near to you.'"

A greeting of peace that consummates in proclamation of the Kingdom and hospitality at the table marks the mission of the seventy-two. They are told to heal the sick and announce the arrival of the Kingdom. The Kingdom has arrived in the ministry of the disciples because they continue the ministry of Jesus Himself. Peace and hospitality at the table are combined as a sign that the message of the Kingdom has taken hold in that house.

As His emissaries, the seventy-two now represent Jesus. As the Apology says: "For they do not represent their own persons but the person of Christ, because of the church's call, as Christ testifies (Luke 10:16), 'He who hears you hears Me.' When they offer the Word of Christ ... they do so in Christ's place and stead" (VII-VIII 28).

Luke 10:16

"He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."

This mission of deed and Word continues the pattern of the prophets, which Jesus fulfills in His ministry. This is the pattern of the mission in Acts. Its effects are astounding.

Luke 10:17-19

"The seventy-[two] returned with joy, saying, 'Lord, even the demons are subject to us in your name!' And He said to them, 'I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall hurt you.'"

When Jesus reports seeing Satan falling like lightning from heaven, He is summing up the effects of the mission of the seventy-two. In their preaching and in their healing, in their activity of proclaiming Christ and His Gospel comes the victory over Satan and His demonic armies. In the very preaching of Jesus' disciples, the kingdom of God has already become a present reality, and the kingdom of Satan is firmly defeated. In their proclamation, the presence of Christ to redeem a lost and dying world ensures that

Christ's kingdom will triumph because "the one who hears you hears Me" (Luke 10:16). They should not fear, for even though Satan will assault them for their proclamation, Jesus guarantees that Satan will not hurt them (Luke 10:19).

II. Jesus Gives His Disciples the Content of the Mission Proclamation

After Jesus rose from the dead, He stood among His 11 startled and frightened disciples, and He gave them the new greeting of the kingdom:

"Peace to you!" (Luke 24:36).

As Jesus enters this household and announces His peace upon it, He is following the pattern He first gave the seventy (-two) in their mission of proclaiming peace. And after His troubling greeting of peace, Jesus also shares food at their table to show that His resurrected body is a body of flesh and bones.

Luke 24:41-43

"And while they still disbelieved for joy, and wondered, He said to them, 'Have you anything here to eat?' They gave Him a piece of broiled fish, and He took it and ate before them."

This combination of peace-greeting, proclamation of the Kingdom, and hospitality at the table will be the pattern of mission as the disciples, by Jesus' Spirit, extend the church from Jerusalem to Judea to Samaria to the end of the earth.

Before Jesus ascends into heaven, He gives one final teaching to the Eleven and those with them. The beauty of Luke's structure is more evident if Jesus' words are organized in the following manner, and with a highly literal translation:

- 24:44: Jesus said to them,
 "These My word which I spoke to you while I
 was still with you
 that is necessary
 to be fulfilled all the things that have
 been written in the
 Law of Moses and the Prophets and
 the Psalms concerning Me"
- 24:45: Then He opened their minds to understand the Scriptures;
- 24:46: and He said to them
 "Thus it is written,
 to suffer the Christ and
 to rise out of the dead on the third day, and
- 24:47: **to be preached** in His name repentance
 to forgiveness of sins
 to all nations, beginning from Jerusalem.

For the emerging church, Jesus prepares the Gospel proclamation in this compact formula that includes both the divine necessity of His death and resurrection in fulfillment of the Scriptures and the preaching of repentance and forgiveness to all nations. What Christ has done for the world—His suffering, death, resurrection, and ascension as portrayed in the Old Testament—*these are the objective facts of the Gospel*. Jesus is also teaching His disciples here

about the *application of the Gospel*, the fact that Jesus' suffering and resurrection are *for you*, the hearer, for the forgiveness of your sins. What the disciples will preach is the same message John the Baptist and Jesus preached, and this proclamation will be the foundation for all Gospel preaching in the sermons in Acts. What is new here is that now the *disciples* will be the ministers, and their proclamation will be based on the *accomplished* work of Christ.

In Jesus' final teaching to His disciples in the Gospel, He commissions them for the mission in Acts. The disciples must now take the very same journey Jesus took, for through them there will "be preached *in His name* repentance into the forgiveness of sins to all nations, beginning from Jerusalem" (Luke 24:47). The seventy (-two) disciples already exorcised demons in Jesus' name (Luke 10:17; cf. 9:49). Jesus' name will be instrumental in the baptizing, teaching, and healing done in Acts (Acts 2:21, 38; 3:16; 4:10, 17ff.; 5:28, 40; 10:43, 48). But there is another aspect to doing these things "in His name": the disciples must also participate in Jesus' rejection and suffering. To witness to Jesus is suffer for Him. They will be "dishonored *for the sake of the Name*" (Acts 5:41) and even die for Him as Stephen (Acts 7:55-60) and James the brother of John do (Acts 12:1-2). The preaching of repentance leading to the forgiveness of sins must begin in Jerusalem, for that is the place where the Old Testament prophets suffered on behalf of the kingdom (Luke 13:31-35), and where Jesus, the final endtime prophet suffered, and from where that preaching will go out to the ends of the earth through the apostles.

Jesus concludes his teaching by showing how the disciples' mission is trinitarian (Luke 24:48-49), and how they are incorporated into this mission *bodily* as witnesses to "these things," that is, the passion and resurrection facts:

Luke 24:48-49

- a "You are witnesses of these things"
- b And behold I am sending the promise
 of My Father upon you;
- a¹ as for you—sit in the city until you are clothed
 with power from on high"

Standing at the center of Jesus' final instructions is a reference to the Trinity as the source of the mission of the church: "I (Jesus) am sending the promise (Holy Spirit) of My Father upon you." The Spirit, promised by the Father and the Son (Luke 12:12) and sent by the Father and the Son, is to guarantee to the disciples the abiding presence of Christ for their mission in the world, for the Spirit is the *Spirit of Christ*. The Spirit of Christ is the means by which the Christ's presence will attend the disciples and bestow all the gifts made possible by Christ's incarnation, suffering, death, and bodily resurrection. The mission of the church as announced by Jesus depends on His promise that He will be present among His people through the Spirit.

Jesus is the Apostle sent from the Father to preach release to the captives and the oppressed (Luke 4:18), and to proclaim the good news of the kingdom of God (Luke 4:43). From now on, the disciples will represent Him. Jesus, the Apostle, sent out the Twelve and then the seventy (-two) to preach the kingdom of God and to heal (Luke 9:2; 10:1, 3). This placed them at risk to receive the rejection that char-

acteristically befalls God's "sent ones" (Luke 13:34). As His "sent ones" they are now witnesses of the real presence of the crucified and risen Lord in the proclamation of Jesus' words and deeds, in Baptism "with the Holy Spirit and with fire" (Luke 3:16), and in the Supper at which He gives His body and blood as food and drink (Luke 22:14-20). To be His witness involves more than simply testifying to the historical facts of Jesus' life, death, and resurrection.

The mission of the church to the world will recapitulate Jesus' suffering and journey to Jerusalem. For the church's teaching will embrace Jesus' teaching—His words, the Word—in the Service of the Word, and His miraculous presence in the Service of the Sacrament—His body given into death and His blood shed for the forgiveness of sins. The disciples will be clothed for the journey with the power of the Spirit, who will bear witness to the true presence of Jesus in their midst. And because of the mission carried out with Jesus' Word and witness, *the apostles will suffer rejection*. As Luke will demonstrate in the Acts of the Apostles, the proclamation itself is to shape the church's history. It will be a history of suffering and rejection and death for the sake of the Crucified One. Only through death and resurrection will the church complete her journey in Christ. It must ever be so, because the disciples have gone from being "eyewitnesses" to being "ministers of the word" (Luke 1:2).

Thus, in His ministry Jesus prepares His disciples for mission by giving them the following key elements:

- Proclamation of the kingdom of God
- Greeting of peace and fellowship
- Witness for the life of the world

III. The Disciples Continue the Pattern for Mission in Acts

The church in Acts grew by the Spirit, as Jesus predicted before He ascended into heaven:

Acts 1:8

"But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

At Pentecost, Peter is the first "minister of the Word" as the Jewish mission begins. Standing before Jews from all over the Roman Empire, Peter preaches the Gospel as Jesus taught him to do:

Acts 2:22-24, 38-39

"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through Him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised Him up, having loosed the pangs of death, because it was not possible for Him to be held by it . . . Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to Him."

After they were baptized and 3,000 Jews were added to the new Christian community, the mission continued by Word and witness. St. Luke reports the means by which the church grew in Christ:

Acts 2:42

"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."

For preaching this Gospel, Peter and John are arrested. And despite their arrest, because of the compelling words that they preached and the conviction of their message, the church continues to grow in the midst of persecution:

Acts 4:1-3

"And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they arrested them and put them in custody until the morrow, for it was already evening. But many of those who heard the word believed; and the number of the men came to about five thousand."

For preaching the Gospel, Stephen is martyred. But despite his martyrdom the church continued to grow. Without Stephen's martyrdom and the consequent persecution and scattering of the church, the mission to Judea and Samaria would not have happened as it did, in fulfillment of Jesus' own words. As one church father put it: the seed of the church is the blood of the martyrs:

Acts 7:54-8:2

"Now when they heard these things they were enraged, and they ground their teeth against him. But [Stephen], full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.' But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, 'Lord Jesus, receive my spirit.' And he knelt down and cried with a loud voice, 'Lord, do not hold this sin against them.' And when he had said this, he fell asleep. And Saul was consenting to his death. And on that day a great persecution arose against the church in Jerusalem; and they were all scattered throughout the region of Judea and Samaria, except the apostles."

James' death and Peter's arrest are also indications that fiercest persecution continues in Jerusalem as Paul and Barnabas are about to begin their mission to the Gentiles that will take the church to the "ends of the earth":

Acts 12:1-5

"About that time Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to

four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the church."

A climactic moment in the church's mission occurs when Peter has a dream that sends him to Cornelius, a Gentile, at Caesarea. Peter comes to Cornelius to announce that the kingdom of God is now coming to the Gentiles, as Peter continues the role of Jesus who is the first missionary to the Gentiles. What Peter brings to a Gentile household is the peace of the Kingdom and fellowship at the table that breaks down the barriers that exist between Jew and Gentile. Peter abides with the Gentile Cornelius for some days, eating with the uncircumcised and thus fulfilling the mission of the church to invite all people "from east and west, and from north and south, and sit at table in the kingdom of God" (Luke 13:30).

When Peter comes to Cornelius' house, he preaches a sermon that encompasses the essence of Jesus' mission proclamation. He follows the pattern of mission of bringing peace to the household—the essence of the Gospel that announces the good news of God's invasion in Christ who brings a new creation. Peter's sermon begins with this greeting of peace that summarizes Jesus' entire ministry of peace, beginning from Galilee:

Acts 10:34–37—The Greeting of Peace

"And Peter opened his mouth and said: 'Truly I perceive that God shows no partiality, but in every nation any one who fears Him and does what is right is acceptable to Him. You know the word which He sent to Israel, preaching good news of peace by Jesus Christ (He is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached ...'"

Peter follows Jesus' pattern of preaching the Gospel as he announces to Cornelius the objective facts of Jesus' ministry and life: His baptism, teaching, and miracles; suffering, death, and resurrection:

Acts 10:38–40a—The Objective Facts of the Gospel

"... how God anointed Jesus of Nazareth with the Holy Spirit and with power; how He went about doing good and healing all that He did both in the country of the Jews and

in Jerusalem. They put Him to death by hanging Him on a tree; but God raised Him on the third day ..."

Some of Jesus' most important teaching took place after He rose from the dead, as Luke testifies with the Emmaus story, the appearance in the upper room, where Jesus greets them with peace and eats broiled fish in their presence, and then His final climactic teaching that lays before the church the pattern for Gospel preaching. Jesus appeared to many after He rose from the dead, particularly at the table, where He ate and drank with them and shared with them the gift of the forgiveness of sins in His name:

Acts 10:40b–43—Table Sharing and the Gift of Forgiveness in His Name

"... and made Him manifest; not to all the people but to us who were chosen by God as witnesses, who ate and drank with Him after He rose from the dead. And He commanded us to preach to the people, and to testify that He is the One ordained by God to be judge of the living and the dead. To Him all the prophets bear witness that every one who believes in Him receives forgiveness of sins through His name."

Many other examples in the Acts of the Apostles and in the mission of the apostolic church bear witness to Jesus' instructions on how the church is to preach the Gospel to the ends of the earth. The church follows Jesus' pattern of mission as she proclaims the passion and death of Christ and announces the forgiveness of sins, as she gives the greeting of peace and shares His body broken and blood poured out in a meal that is a foretaste of the feast to come, and as she experiences the same violent destiny of persecution, rejection, and martyrdom for the sake of the Kingdom. The witness of the apostles demanded that they be joined with Jesus Christ even in His death. A confessor of Christ follows Him on His pilgrimage through death to His eternal presence, for suffering and death are essential to how the church accomplishes her mission. And as these witnesses testify to the crucified, risen, and exalted Christ—who is Himself the Father's Eternal Witness—the world is bathed in His forgiveness that flows from His word and witness.

"Peace to you!"

Arthur A. Just, Jr.
Concordia Theological Seminary, Fort Wayne



CONVENTION SURVEY

Questions to be used in introducing the work of FLOOR COMMITTEE 4—FINANCE AND ADMINISTRATION

1. In 1996 individuals in our country donated the following amount of money to all nonprofit organizations:

1. About \$100 Billion
2. About \$125 Billion
3. About \$150 Billion

Answer: 2—About \$125 Billion

2. The amount of money donated to religious nonprofit organizations in 1996 was:

1. About \$60 Billion
2. About \$80 Billion
3. About \$100 Billion

Answer: 1—About \$60 Billion

3. The amount of money donated to churches in 1996 was:

1. About \$30 Billion
2. About \$40 Billion
3. About \$50 Billion

Answer: 2—About \$40 Billion

4. The total amount contributed to LCMS congregations for all purposes in 1996 was:

1. Slightly less than \$1 Billion
2. Slightly more than \$1 Billion
3. Over \$2 Billion

Answer: 1—Slightly less than \$1 Billion (about \$960 Million)

5. The amount contributed to LCMS congregations in 1996 as compared to 1995 was:

1. Almost the same both years
2. About \$12 Million more in 1996
3. About \$19 Million more in 1996
4. About \$28 Million more in 1996

Answer: 4—About \$28 Million more in 1996

6. Of the about \$960 million contributed in 1996 to LCMS congregations how much was used for work at home?

1. About \$755 Million
2. About \$805 Million
3. About \$855 Million
4. About \$905 Million

Answer: 3—About \$855 Million

7. The average annual contribution for LCMS confirmed members in 1996 was:

1. About \$450
2. About \$490
3. About \$530
4. About \$570

Answer: 2—About \$490

8. The average annual contribution for LCMS confirmed members in 1990 was:

1. About \$410
2. About \$430
3. About \$450
4. About \$470

Answer: 1—About \$410

9. Of the about \$960 million contributed to LCMS congregations in 1996, what percentage went to the Districts to fund their work programs?

1. 6.5 percent
2. 7.5 percent
3. 8.5 percent
4. 9.5 percent

Answer: 1—6.5 percent or about \$63 million

10. Of the almost \$63 million that was contributed from congregations to Districts, how much of that amount was passed on to national Synod?

1. About \$21.6 Million
2. About \$23.6 Million
3. About \$25.6 Million
4. About \$27.6 Million

Answer: 3—About \$25.6 Million representing 41 percent of District receipts and 2.7 percent of total congregational offerings

11. The 1998 District pledge for use by national Synod is:

1. About the same as in 1996—about \$25.6 Million
2. Somewhat more than in 1996—about \$26.5 Million
3. Somewhat less than in 1996—about \$24.6 Million
4. Far less than in 1996—about \$23 Million

Answer: 3—Somewhat less—about \$24.6 Million

12. The percentage of the 1998–1999 fiscal year budget of national Synod that will be funded from Sunday morning offerings is:

1. 26.5 percent
2. 36.5 percent
3. 46.6 percent
4. 56.5 percent

Answer: 1—26.5 percent; the remaining 74.5 percent must come from donor restricted gifts, prior year's revenue, and income from sales and services

13. Resolution 4-01 deals with the Biblical Stewardship Principles document contained in the Convention Workbook. How long do you think it took to develop and revise the document to get it into its present form?

1. About 10 Months
2. About 15 Months
3. About 20 Months
4. About 25 Months

Answer: 3—About 20 months with several draft revisions

14. How many copies of the Biblical Principles Study draft were sent to LCMS rostered workers for review, study, and feedback?

1. About 6,000 copies
2. Almost 10,000 copies
3. About 15,000 copies
4. Over 20,000 copies

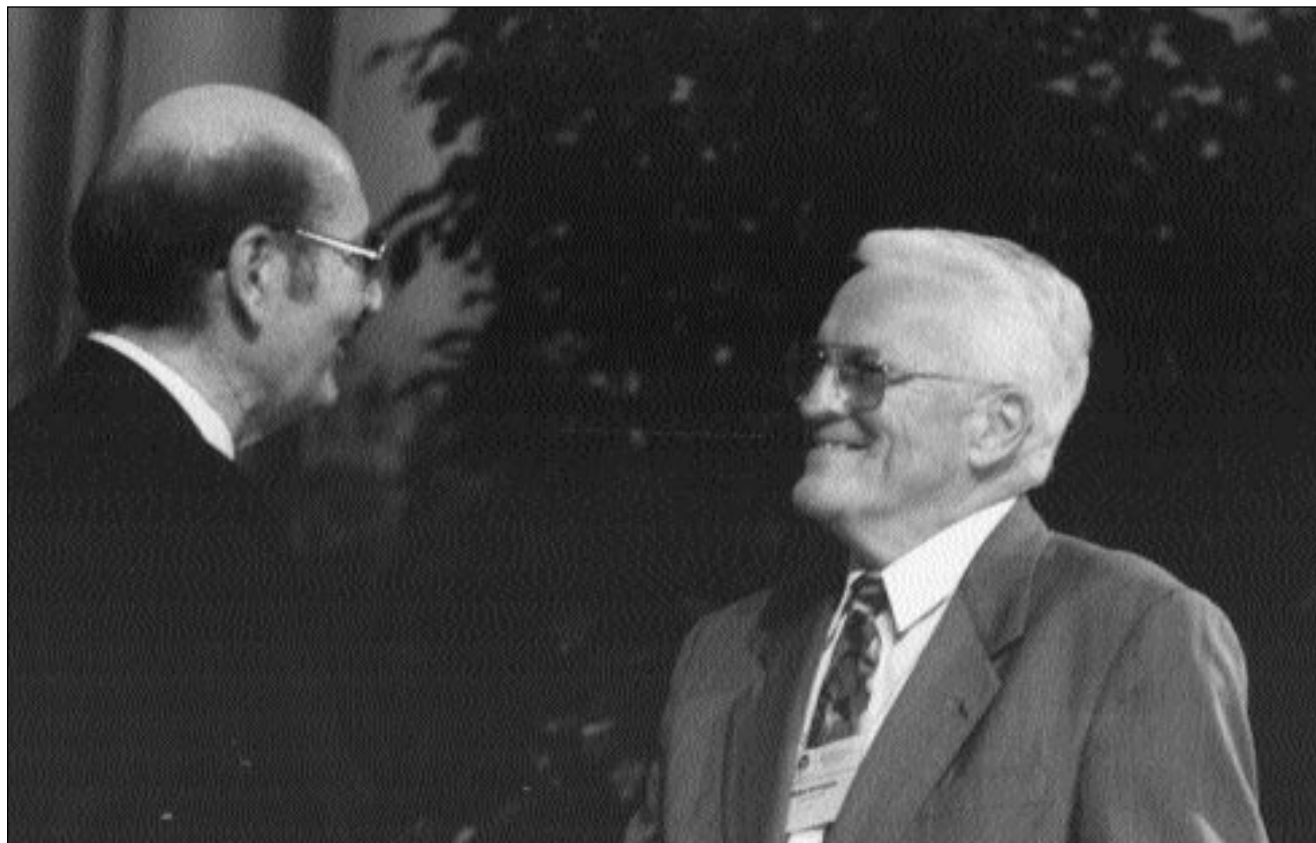
Answer: 4—Over 20,000 copies to all LCMS rostered workers and others

15. Resolution 4-02 deals with the issue of the balance between unrestricted and restricted giving for congrega-

tional, District, national, and international ministry. According to the audit report for 1997, 50% of all contributions received by national Synod were unrestricted. What do you think the percentage of unrestricted contributions was in 1992?

1. 50% unrestricted
2. 53% unrestricted
3. 58% unrestricted
4. 63% unrestricted

Answer: 3—58% unrestricted; there has been a steady trend of restricting more contributions during the past decade



OTHER PRESENTATIONS

1. Greetings of the President Emeritus

Dear Friends in Christ:

Thank you for your warm welcome—and thank you for continuing the synodical tradition of inviting former presidents to bring greetings to the convention. After serving as the chairman of four conventions of the Synod, I must admit that standing before you again brings back many memories. I'd like to share two of those memories with you, if I may.

One is the memory of frustration, known to every chairman I've talked to, of dealing with endless and often difficult points of order and parliamentary procedures, and of trying to do so in a kind but confident manner. I want you to know that I got my "chairman's revenge" this past year at a large congregational meeting in my home church, Concordia, Kirkwood. We were in the midst of a rather animated discussion about whether or not to undertake a major rebuilding effort when things became a bit tense and confused. I put up my hand, was recognized by the chair, and said in a loud, clear voice, "Point of order, Mr. Chairman!" Smiles turned to laughter when I, too, smiled and continued, "I've always wanted to do that!" and then offered a modest suggestion. The congregation went on to make an excellent decision, just as it would have done without my two cents' worth. But it DID feel good! Who knows, President Barry, perhaps you, too, will have an opportunity to get your "chairman's revenge" some day!

But a second convention memory is much more meaningful. It happened near the beginning of a convention. I had just been reelected, and we faced some difficult issues, not only in the convention, but in the life of the church. Suddenly one of the pages handed me a note. I glanced at it, saw the word "Dad," and immediately opened it and read these words from our historian son, Paul: "Dad, here's an old fisherman's prayer from Brittany. It has helped me a lot; perhaps it will help you, too. Love, Paul." And then came this simple prayer: *Dear God, be good to me; The sea is so wide, And my boat is so small. Amen.*

I have prayed that simple prayer often since then. It fits so many situations so well. Whether it's a personal or family crisis, or a moment of great need or challenge in our congregation or vocation or nation, how fitting it is to pray, "Dear God, be good to me; the sea is so wide, and my boat is so small." May I commend it to you as a basis for your reflection—and your continuing prayer—for our beloved Synod at this moment in its history.

For, indeed, our church body is very much like a boat on a long and difficult journey across the wide, wide sea to the ends of the earth. Every day we face new and daunting challenges. Not only are we attempting to rescue billions of sinners drowning in the sea of their own sin and shame, but we are endeavoring to help one another remain faithful to the end. That's often terribly, terribly difficult, not only because the sea is wide and the journey long, but because we must travel through the rough storms and choppy seas



of materialism, secularism, relativism, and temptations of every kind. The sea is so wide! It is so easy to get lost! We need missionaries, pastors, teachers, and leaders by the thousands! We need seminaries and universities to prepare them! We need houses of worship and other facilities to feed us with the Bread of life and to equip one another for the work that needs to be done! We need money, we need workers, we need commitment—and the list of needs goes on and on and on. "Dear God, be good to us," we pray, "the sea is so wide!"

But at least our boat in this wide sea is a very good one, we say, the best there is, the good ship *Missouri*! Indeed, in many respects *Missouri* is very seaworthy, as her 151-year history of being strong and faithful and active in the Lord's work surely suggests. Again and again these past three years, as I have traveled throughout our Synod and visited with thousands of our pastors, teachers, and laity, I have been amazed by the gifts God has given the good ship *Missouri*. In our often hazardous journey across the wide sea, we today thank God for the many, many people who help us on the journey—

- for our faithful pastors and teachers and lay leaders;
- for District Presidents who care for our congregations and our workers;
- for the Boards of Directors who serve the Synod and its districts and all our entities so faithfully and well;
- for synodical workers like Walter Rosin, John Schuelke, and Art Haake, and many other officers and board members who have served so well;
- for our tremendous missionaries and the mission staffs who support them;

- for the staff and faculties of our Concordia University System and the many faithful teachers at our seminaries;
- for our excellent Communications staff and board;
- for those who give generously and those who manage our finances so capably, especially now when our congregational giving to the Synod is dangerously low;
- for CPH and the congregational services staffs who assist and encourage our congregational ministries;
- for our youth and those who care for them as they gather—and as they live and serve in this difficult age;
- for our minorities and their patience as they encourage us to learn to sing the Lord's praise in songs that are sometimes new;
- for those who help us provide gifts of love to the weak and unfortunate of this world.

Yes, indeed, the sea is wide, but we travel on the good ship *Missouri* with so many wonderful brothers and sisters who cheer us on the way. To all of you who have enriched our life together, I can only say a simple, but profoundly sincere, Thank you! I'm so glad you're aboard! You make us proud to be Missourians!

But even with such wonderful fellow-passengers and our long history of faithful service, we would be kidding ourselves if we returned home thinking that our hope on the wide, wide sea lies with our splendid boat and its many fine passengers! But even at its best, the boat is not our savior—and the boat is not at its best. This is neither the time nor the occasion for extensive self-criticism, but without some early recognition and attention to our problems, the quality and success of our journey may well be in jeopardy. Please ponder with me such questions as these:

Why do we so often act as though we are the only boat on the sea, always quick to label and condemn mistakes that occur on other boats, but remaining too isolated and aloof to appreciate progress in confessing the Truth or to address problems constructively? (With all our theological experience and understanding, what a pity that we remain largely uninvolved in the major discussions of our time among fellow Christians.)

Why do we so often go beyond the infallible chart and compass God has given us in His Holy Word, with its constant focus on the forgiving, empowering, enlightening, and freeing Gospel of Jesus Christ—why, I ask, do we so often go beyond that Beacon by taking direction (especially in issues not clearly or completely addressed in the Word of God) from human traditions, synodical customs, fallible resolutions, majority power and vote, and even the tactics of fear and intimidation? Is that perhaps why our boat so

often seems to be running in circles? Why can we not trust each other to act responsibly, especially in situational questions of pastoral care that are neither black nor white?

Why are so many of us asleep in the boat when we could be working with others to tend the boat and help resolve synodical problems? (Too often that's been true of me, too, I must confess.)

Why does our synodical boat so often act like a battleship or a destroyer as we try to lead, support, and enable the 6,000 congregational lifeboats that constitute our fleet?

Why do so many cry out, "Don't rock the boat!" when we confront changes and challenges? Don't they understand that rocking the boat may often be the only thing left to do when its stuck in the mud?

Why do we so often act as though our boat is merely for our own pleasure and not for bringing the rescuing love of Christ to the many who are lost at sea?

Why, why, why, we ask. Why are all these awful things, and many, many more all too true of us on the good ship *Missouri*? Why? Because, as we confess again and again, we are all sinful and unclean in thought, word, and deed! We have done what we ought not to have done, and failed to do what we ought to have done! Lord, save us, we perish! Dear God be good to us; the sea is so wide and treacherous, and our boat is so small and wayward!

Indeed, our hope and our help does not lie in our splendid boat *Missouri*—not even if we were able to correct all of its faults and weaknesses. No, our help is in the name of the Lord! And His Good News, today and every day, is that God is good, and good to us, too! His Son, Jesus Christ, is our Savior from the stormy seas around us, our Pilot on treacherous seas, our Captain for the journey ahead. It is He whose Gospel of forgiveness and hope has brought life and peace and joy to us all. It is because of Him that the sounds of Easter joy aboard the good ship *Missouri* are more powerful than the shouts of doom and fear. It is because of Him that celebrations of His victory over sin and death have become our songs of joy, too. It is because of Him and His promises that we rejoice, and believe, and love even now, as we journey into a new century of His grace. And we know and believe and are sure that because He has been so good to us throughout our journey, He will continue to cheer us on our way and will hear our prayers of help to the journey's end, when we will join with angels and archangels and all the company of heaven in endless songs of adoration and praise and thanksgiving to our good and giving God.

And so again today we pray with great boldness: "Dear God, be good to me; The sea is so wide, And my boat is so small." Amen!

Ralph A. Bohlmann, *President Emeritus*

2. Greetings of the Secretary of the Evangelical Lutheran Church in America

President Barry, distinguished officers, voting members, and visitors: Grace and peace be with you in the name of our Lord and Savior, Jesus Christ:

I greet you on behalf of the 5.2 million members and 10,936 congregations of the Evangelical Lutheran Church in America. I bring particular personal greetings from Presiding Bishop George Anderson to you, President Barry, and to this 60th regular convention of The Lutheran Church—Missouri Synod. We treasure with you our shared Lutheran heritage as children of the Reformation.

This convention is being held in the 151st year of the life and work of The Lutheran Church—Missouri Synod. You completed what I understand was a marvelous celebration last year of your first century and a half of ministry and mission. That 150th anniversary celebration was an occasion of appropriate thanksgiving—thanksgiving for the continuous history of The Lutheran Church—Missouri Synod since its organization in 1847. You have the privilege as a church body of enjoying that continuity of identity and work, continuity that spans a century and a half in this land.

By contrast to your continuous history as a single church body, the history of the Evangelical Lutheran Church in America is far more complex. The Evangelical Lutheran Church in America is the descendent of what once were many separate church bodies. In fact, in this century alone, more than a score of churches gradually came together through various mergers to form just over a decade ago the Evangelical Lutheran Church in America.

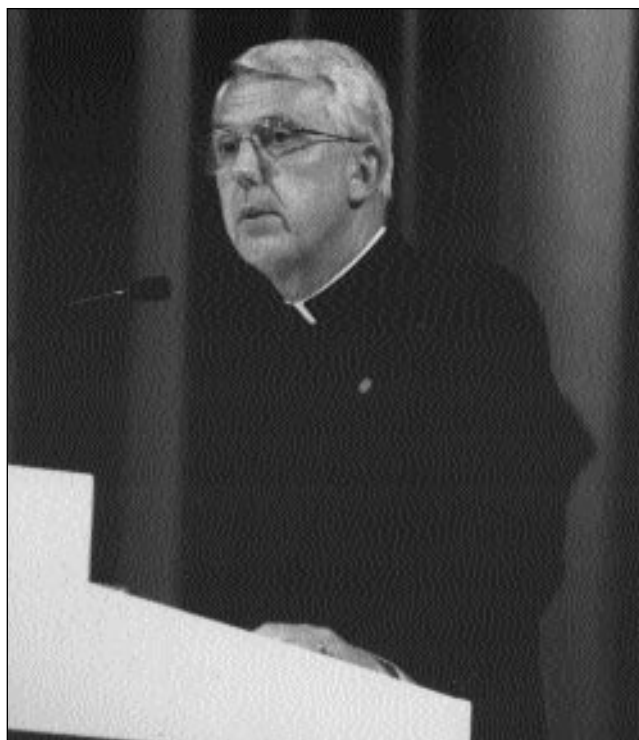
As a result, the ELCA is, in a way, a large tapestry—a tapestry of threads woven together from the strong and rich history of Lutherans in North America.

In examining those threads, we find that we trace the ELCA's history to colonial America. This year will mark the 250th anniversary of the formation of the ELCA's first predecessor synod. On Aug. 14, 1748, a few pastors and laity came together at St. Michael's Lutheran Church in Philadelphia. They came together to form that first synod. It became known as the Ministerium of Pennsylvania.

Significantly, their first order of business was the dedication of a new church building and the ordination of a pastor.

Their concern was providing places for people to worship, amid the rapid influx of immigrants. Their concern also was seeking properly educated and appropriately prepared candidates to serve as pastors. They were driven by a sense of mission. They sought to be faithful to the leading of our Lord in their time.

Much in our nation and world has changed in the past 250 years. Yet much also remains the same. In fact, we might say that what is most significant has not changed. After all, the need for faithful witness and service in the name of Christ always must be our urgent priority in every generation. We are summoned constantly by our Lord to the spreading of the Gospel. Indeed, as the theme of this



convention reminds us, the good news of salvation in Christ is to be proclaimed “to the ends of the earth.”

Members of the Evangelical Lutheran Church in America—in worship, prayer, and study—are discovering anew the profound meaning and crucial relevance of God's Word for this world's problems.

We in the ELCA are mindful of our solid roots in Scripture, our participation in the tradition of the whole church, and our particular heritage through the Lutheran Reformation. We in the ELCA venture with confidence and hope into God's tomorrow, just as Abraham and Sarah did by faith in the days of old.

This confidence in both our precious heritage and our steadfast hope allows for thoughtful discussion of how to address current issues in the light of God's Word. Trust in the promise of God's Spirit provides the context for the ongoing life and work of ELCA congregations, synods, and churchwide ministries.

Given all of the threads of history woven together within the Evangelical Lutheran Church in America, we have had to learn how to listen to one another. In that listening, we also seek to be more faithful to the witness of Scripture. After all, we are convinced, as declared in the ELCA's constitution, that the Bible is “the inspired Word of God and the authoritative source and norm” of our preaching, faith, and life.

As you know, significant ecumenical steps have been undertaken by the ELCA in recent years. These steps are seen

as true to the spirit of Martin Luther. Indeed, Luther urged the church of his own day to reexamine its teachings in the light of the central message about Jesus Christ. We have welcomed other Christian bodies—including The Lutheran Church—Missouri Synod—to share in that conversation in the continuing reformation of Christ's church.

Your next regular convention will occur in the first year of a new century and a new millennium—in the year of our Lord 2001. Between now and then, may our gracious God bless you and all of the members of The Lutheran Church—

Missouri Synod. Indeed, may God bless you with wisdom, compassion, generosity, hope, and love.

Echoing the apostle Paul, I say to you now, "Thank you for your partnership in the Gospel from the first day until now" (see Phil. 1:5 RSV).

Thank you, President Barry. Thank you, members of this 60th regular convention of The Lutheran Church—Missouri Synod. Thank you, indeed.

Lowell G. Almen, *Secretary*



RESOLUTIONS

1. Missions

To Adopt a Mission Statement for Synod

RESOLUTION 1-01A

Overture 1-06 (CW, p. 124)

WHEREAS, The Lord of the church calls His people to faith, sending them forth to witness to His grace and loving-kindness (Matt. 28:18–20; Luke 24:47–48; Acts 1:8; John 20:21); and

WHEREAS, A mission statement gives a church body the opportunity to express its purpose succinctly in a way reflective of its theology; and

WHEREAS, Such a mission statement can provide guidance, direction, and encouragement for a church body as it communicates internally and externally in the pursuit of its God-given mission and ministry; and

WHEREAS, The Synod's Council on Mission and Ministry and numerous others have worked through the past triennium to develop such a statement; therefore be it

Resolved, That the 1998 convention of The Lutheran Church—Missouri Synod adopt the following as its mission statement:

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

and be it further

Resolved, That the Synod encourage individuals, congregations, and other communities within the church body, our colleges, universities, seminaries, and District and national boards and commissions to reflect this mission in their own mission or purpose statements.

Action: Adopted as amended (3)

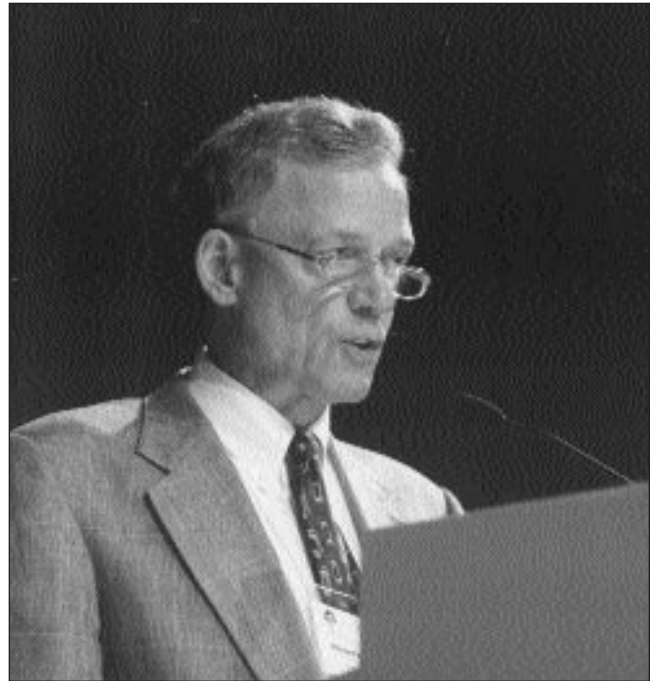
(An amendment to add the word *homes* after *churches* in the statement was declined, as was an amendment to use the term *families* rather than *homes*. An amendment to have the final words read ... *make known the love of Christ by Word, faith, and deeds inspired by faith within our churches, communities, and the world* was also defeated, as was one reading ... *make known the Good News about Jesus by Word and deed to the ends of the earth*. By common consent the word *vigorously* was added before *make known*, the word *Sacrament* was made plural, and *our colleges* was added after *church body* in the final resolve.)

To Recruit Career Missionaries

RESOLUTION 1-02

Report 1-01 (CW, pp. 12–17)

WHEREAS, A review of the report of the Board for Mission Services reveals an exciting picture of the mission work carried on by the people of The Lutheran Church—Missouri Synod. A growing number of churches around the world have approached The Lutheran Church—Missouri Synod World Mission, requesting LCMS missionary educators to partner with them by teaching confessional theology and its application to faith and life. While these mis-



Committee 1 Chairman Richard Kapfer

sion-field opportunities are increasing, the number of new missionary educators is not; and

WHEREAS, There is an urgent need for additional career missionaries, especially pastors and educators; and

WHEREAS, Delegates are urged to study carefully the report of the Board for Mission Services and share it with their congregation members as a way to inform and challenge them to greater world mission effort and, especially, toward the recruitment of the career missionaries; therefore be it

Resolved, That The Lutheran Church—Missouri Synod make identification, recruitment, and training of career missionaries a major emphasis of our church, our educational institutions, and the Board for Mission Services; and be it finally

Resolved, That the President of the Synod, through his report to the pastors, inform the church of progress in this effort.

Action: Adopted (1)

To Encourage All Congregations and Districts to Support Multicultural Mission Efforts

RESOLUTION 1-03A

Overtures 1-08, L1-19 (CW, pp. 124–25, TB pp. 9–10)

WHEREAS, The Lord of the harvest has called us to make disciples of all nations of the world and has graciously

promised to stay with us to accomplish this task (Matt. 28:18–20); 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, More than 1 million immigrants enter the U.S. each year; and

WHEREAS, The demographics of the U.S. population are being changed by more people coming from Asia, Africa, South and Central America, etc.; and

WHEREAS, More than 1.5 million international students and their families have come to the United States to study in colleges and universities; and

WHEREAS, There is a growing openness on the part of LCMS members and support from LCMS Districts for reaching out with the Gospel to immigrants and existing multicultural populations; therefore be it

Resolved, That this convention thank God for the gifts of new immigrants and existing multicultural populations that He is giving His church in North America, particularly The Lutheran Church—Missouri Synod; and be it further

Resolved, That congregations of the LCMS be encouraged to seek out immigrants and all multicultural populations, showing the love of Jesus in both Word and deed; and be it further

Resolved, That each District of the LCMS be encouraged to make church planting among new immigrants and all multicultural populations a priority of mission work in their District or in partnership with other Districts; and be it further

Resolved, That this convention encourage congregations, Districts, schools, and other entities to innovate and especially to build relationships in their local community as a means for developing appropriate mission strategies for their own situations; and be it further

Resolved, That workers in urban and multicultural ministries receive mission training similar to the specialized training that foreign missionaries receive, in order to give them the understandings and skills needed for effective urban and multicultural mission work; and be it finally

Resolved, That each LCMS synodical department support District efforts to reach immigrants, international students and family members, and all multicultural populations.

Action: Adopted as amended (10)

(By common consent the word *welcome* was changed to *seek out* in the second resolve and the word *new* before *workers* in the fifth resolve was deleted.)

To Distribute the Report of the Board for Mission Services

RESOLUTION 1-04

Report 1-01 (CW, pp. 12–17)

Rationale

The report of the Board for Mission Services portrays a clear picture of our church's mission endeavor. It is apparent that God is blessing the proclamation of the Gospel in the mission fields in our own country and around the world.

It is appropriate therefore for the Synod in convention to express its gratitude in response to the blessings of our gracious God.

Resolved, That the Synod give all praise and thanks to God for what is being accomplished through our missionary endeavors; and be it further

Resolved, To express our heartfelt thanks to the missionaries in the field for their sacrificial service; and be it further

Resolved, To commend the Board for Mission Services and its staff for their dedicated and effective leadership; and be it finally

Resolved, To urge that this report be distributed and discussed in all of our congregations to share the information and inspiration that it contains.

Action: Adopted (1)

To Reaffirm the Fivefold Vision Statement for 2000 and Beyond

RESOLUTION 1-05

Overture 1-01 (CW, p. 123)

WHEREAS, the 59th regular convention of The Lutheran Church—Missouri Synod in 1995 adopted Res. 2-01A, "To Put Five Vision Statements into Practice," to be a church body (1) strong in the Word, (2) Christ centered and people sensitive, (3) reaching out boldly with the Gospel, (4) faithful to the Scriptures and the Lutheran Confessions, (5) marked by peace and unity; and

WHEREAS, This fivefold vision is centered in God's Word and in our Lutheran Confessions; therefore be it

Resolved, That we reaffirm our commitment to the fivefold vision of the Synod for the year 2000 and beyond; and be it further

Resolved, That the synodical boards and commissions of The Lutheran Church—Missouri Synod continue to develop goals and strategies that are in harmony with this fivefold vision; and be it finally

Resolved, That we urge the Districts and congregations of our Synod to continue to strive with God's help to put this fivefold vision statement into practice.

Action: Adopted (1)

To Consider the Name Change of The Lutheran Church—Missouri Synod

RESOLUTION 1-06

Overtures 1-02–05 (CW, p. 123)

WHEREAS, The 59th regular convention of The Lutheran Church—Missouri Synod in 1995 referred the subject of a synodical name change to the Board of Directors of The Lutheran Church—Missouri Synod for action; and

WHEREAS, The Board of Directors is currently implementing a process to respond to this directive, keeping in mind the impact any name change would have, especially on the Synod's mission; therefore be it

Resolved, That the Board of Directors be directed to complete this process and bring it to the Synod for action at the regular convention in the year 2001.

Action: Adopted (3)

To End Comity Arrangements

RESOLUTION 1-07

Overtures 1-12-13 (CW, p. 125)

WHEREAS, There are no existing comity arrangements between The Lutheran Church—Missouri Synod and any other church bodies; and

WHEREAS, There are no comity arrangements currently under consideration; therefore be it

Resolved, That Res. 1-12 and 1-13 be respectfully declined.

Action: Withdrawn

(Resolution deals with the same matter as Res. 1-08.)

To Respectfully Decline Overtures

RESOLUTION 1-08

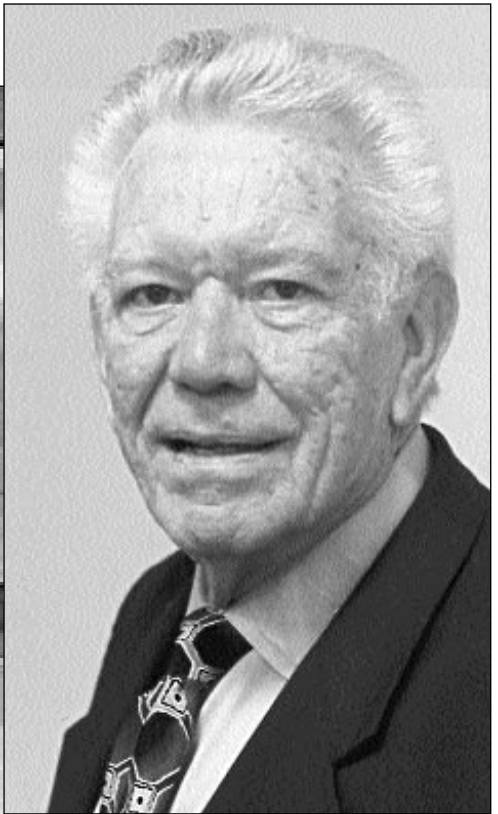
Overtures 1-12-13 (CW, p. 125)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

<i>Number</i>	<i>Subject</i>	<i>Reason</i>
Ov. 1-12-13	End Comity Arrangements	Since there are no existing arrangements with any other church bodies, and there are no requests currently under consideration, we recommend that Overtures 1-12 and 1-13 be respectfully declined.

Action: Adopted (3)



2. CONGREGATIONAL SERVICES

To Adopt 3/10 Outreach Emphasis

RESOLUTION 2-01A

**Reports R2-01, R2-04 (CW, pp. 20-28, 36-40);
Overtures 1-10, 2-30, 2-32-35, 2-37 (CW, pp. 125,
135-37)**

WHEREAS, Many men, women, and children are living and dying without saving faith in Jesus Christ; and

WHEREAS, The Lord out of great love for all people has given us the Great Commission with the promise that He will be with us always; and

WHEREAS, We are a Synod in a multicultural society, and we seek to reach out to every person in that society; and

WHEREAS, The Lord has laid it upon the heart of our President to call the church to reach out to the lost with the Good News about Jesus while remaining faithful to the Gospel and the Lutheran Confessions; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention wholeheartedly adopt the 3/10 Outreach Emphasis TELL THE GOOD NEWS ABOUT JESUS (Acts 8:35); and be it further

Resolved, That this emphasis be designed with the view of fully involving the congregations, Districts, and other entities of the Synod in light of the respective needs and challenges they face; and be it further

Resolved, That the emphasis offer practical suggestions and training ideas and also suggest target areas for witnessing to Christ; and be it finally

Resolved, That the use and full coordination of our synodical evangelism staff and other leaders occur to carry this emphasis forward in the Synod.

Action: Adopted as amended (2)

(By common consent *ethnic* was changed to *cultural* in the third whereas and *people* substituted for *mankind* in the second whereas.)

To Declare Year 2001 Year of the Child

RESOLUTION 2-02A

Overture 2-56 (CW, p. 142)

WHEREAS, Nearly 50 percent of baptized children in The Lutheran Church—Missouri Synod are not active in congregational life during childhood; and

WHEREAS, Children in our congregations and communities face increasing, critical issues that place them at risk spiritually, which is manifested emotionally, physically, socially, and academically; and

WHEREAS, Our relationship with children is established by Christ (Luke 18:15-17); and

WHEREAS, The community of the Gospel is an inclusive baptismal community (Gal. 3:27-28) and discipleship is maximized in a community in which the gifts of all are celebrated and utilized (1 Cor. 12:7); and

WHEREAS, A passion for reaching others with the Gospel has no "special group" restrictions and is extended specifically also to children; and

WHEREAS, It is the responsibility of the church to minister to children and to support their families as primary faith nurturers; therefore be it



Committee 2 Chairman David Callies

Resolved, That the congregations of the Synod, the District and national offices, colleges and seminaries, and others collectively and collaboratively focus on the critical needs of children, address the importance of faithful ministry with children, and provide the training, resources, and support needed to affect children's lives with the love of Jesus so that all children may know and experience His grace; and be it further

Resolved, That congregations of the Synod intentionally act to make ministry with children from all backgrounds and settings a priority; and be it further

Resolved, That congregations of The Lutheran Church—Missouri Synod intentionally include children from their birth in congregational celebrations and congregational life; and be it finally

Resolved, That The Lutheran Church—Missouri Synod in convention dedicate the year 2001 as "The Year of the Child," indicating that ministry with children is a priority.

Action: Adopted as amended (4)

(By common consent the word *church* was substituted for *faith community* in the sixth whereas, the words *from all backgrounds and settings* were added after *children* in the second resolve, the words *indicating that* were substituted for *making* and *is* was added after *children* in the final resolve.)

To Strengthen Family Ministry

RESOLUTION 2-03A

Report R2-01 (CW, pp. 20-28); Overture 2-57 (CW, p. 142)

WHEREAS, Our nation continues to experience a breakdown of family life and an erosion of those family values that are based on the Scriptures; and

WHEREAS, The families of our Synod need the affirmation, support, and encouragement of congregations who are building a comprehensive ministry to all people in all families; and

WHEREAS, Our Synod has made some important steps forward in promoting family ministry, for which we thank God, such as

1. the inclusion of more marriage and family-life courses and concerns at our colleges, universities, and seminaries;
2. the creation and staffing of a Department of Family Ministry in the Board for Congregational Services;
3. the new partnership of the Lutheran Family Association (in its ministry to individuals and family-friendly congregations) with Congregational Services (in its ministry to the Districts and all congregations) that shows great promise;
4. the emergence of more congregations that develop activities and provide staffs for family ministry;
5. the variety and number of resources available from Concordia Publishing House are increasing among us; therefore be it

Resolved, That the congregations of the Synod seek to build a comprehensive ministry to people in families that

1. speaks for children in a day when many have become children at risk physically, emotionally, and spiritually;
2. recognizes families and people at different stages of the life cycle in the family;
3. teaches and models biblical teaching and values;
4. sees the congregation as a caring and supportive community that helps families place and keep Christ as the center of the home;
5. models family-supportive policies for its own workers;
6. ministers to spiritually mixed families (where one or more members are inactive, unchurched, other-churched, or non-Christian);
7. offers its help to the families of the community; and be it further

Resolved, That the Synod's District and national offices, colleges and seminaries, Lutheran Family Association, and others provide the training, resources, and support needed by the congregations of the Synod.

Action: Adopted (6)

(An amendment calling for deletion of the first whereas was declined.)

To Promote Awareness and Provide Guidance with Regard to Pornography, Violence, Obscenity, Gambling, and Indecency

RESOLUTION 2-04A

Overtures 2-73, 2-74 (CW, pp. 147–48)

WHEREAS, Our Lord Jesus taught that we should live in a manner pleasing to the Father as the Holy Spirit empowers and guides us through Word and Sacrament; and

WHEREAS, Members of the congregations of The Lutheran Church—Missouri Synod are being increasingly subjected to pornography, obscenity, indecency, gambling, and violence in all areas of media and especially with the introduction of the Internet; and

WHEREAS, The Synod, its Districts, congregations, and other agencies may and should address such moral issues; and

WHEREAS, The Synod has previously spoken at length on such issues in a helpful resolution (1986, 2-08); therefore be it

Resolved, That the Synod encourage such agencies as the Board for Congregational Services, the Family Connection, *The Lutheran Witness*, the *Reporter*, the International Lutheran Women's Missionary League, Lutheran Hour Ministries, Lutheran Youth Fellowship, and others to continue and increase promoting awareness and providing guidance on these issues; and be it further

Resolved, That members of the congregations of the Synod be encouraged to participate fully as Christian citizens and parents to promote awareness and provide guidance with regard to these issues; and be it further

Resolved, That The Lutheran Church—Missouri Synod meeting in convention authorize the President of the Synod to communicate the deep disappointment of the Synod to any company or branch of government that publicly violates the morals and values taught in the Scriptures by their policies and practices; and be it finally

Resolved, That the President of the Synod communicate our support to those Christian organizations who publicly stand against the immoral lifestyles in our world today (for example, Focus on the Family, American Family Association, the Southern Baptist Convention, Assemblies of God, The Catholic League, and others).

Action: Adopted as amended (6)

(By common consent the word *Gambling* was added in the title after *Obscenity* and after *indecency* in the second whereas. The last two resolves were added as a result of an adopted amendment.)

To Protect and Promote Freedom of Religion and Religious Expression

RESOLUTION 2-05A

Overtures 2-67–68 (CW, pp. 145–46)

WHEREAS, The United States of America was founded on the Judeo-Christian ethic and this cornerstone has been publicly recognized and affirmed; and

WHEREAS, A part of America's heritage is a commitment to freedom of religion and religious expression; and

WHEREAS, Freedom of religion and religious expression is constantly under attack; therefore be it

Resolved, That the Synod and its members work to promote and protect freedom of religion and religious expression both at home and abroad; and be it further

Resolved, That realizing that the strength of any freedom is in its constant practice, The Lutheran Church—Missouri Synod actively encourage all its members to publicly and privately be in the Word and in prayer at home, school, work, and church; and be it further

Resolved, That the Office of Government Information continue to inform the governmental agencies about LCMS positions concerning public policy; and be it further

Resolved, That our congregations and their members make use of the information provided by the OGI; and be it further

Resolved, That the Synod encourage members of its congregations to use this information to make informed decisions as Christian citizens, each according to his or her vocation; and be it finally

Resolved, That the Synod in convention encourage congregations and their members to pray often for our nation, its leaders, and persecuted Christians throughout the world. (1 Tim. 2:1–2; Heb. 13:3).

Action: Adopted as amended (10)

(The resolution was amended by addition of the second resolve.)

To Review Recognized Service Organization Status Granted by Board for Congregational Services

RESOLUTION 2-06A

Overtures 2-60–63, 3-41 (CW, pp. 143–44, 167)

Background

A Recognized Service Organization (RSO) is a Lutheran not-for-profit, tax-exempt service organization that exists to extend the mission and ministry of the congregations of the Synod and acts in harmony with the purposes and programs of the Synod.

a. Recognized Service Organization status may be granted 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. The granting of recognition 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 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.

b. Under the governance and policies of its own board, a Recognized Service Organization operates with freedom and self-determination as a ministry organization independent of the Synod or Districts or congregations of the Synod in the establishment and evaluation of its own objectives, activities, and programs, in organization and administration, and in financial matters.

c. Requests for Recognized Service Organization status shall be made to the board of the Synod to which the organization desires to relate. Within the area of its responsibility, each board of the Synod may determine those organizations to which Recognized Service Organization status will be granted.

d. The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies for granting Recognized Service Organization status. Each operating board of the Synod may also adopt policies and criteria to assure that its unique needs are met and shall report these to the Board of Directors.

e. Each board of the Synod shall adopt policies that each Recognized Service Organization give 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. (Bylaw 14.03)

WHEREAS, Recognized Service Organization status enables associations of congregations to enter into areas of ministry that would not have been feasible if left to one congregation alone (elementary and secondary schools, camps, etc.); and

WHEREAS, Many of these associations are of a long-standing nature entered into when altar and pulpit fellowship permitted such relationships; and

WHEREAS, Great blessings have often resulted from such associations; and

WHEREAS, Recent ecumenical directions of the Evangelical Lutheran Church in America may jeopardize the doctrine and practice of The Lutheran Church—Missouri Synod congregations participating in RSOs (i.e., instruction of the Christian faith, chapel services, and theological supervision); therefore be it

Resolved, That those congregations currently involved in joint RSO ventures between The Lutheran Church—Missouri Synod and Evangelical Lutheran Church in America review the RSOs' constitutions, bylaws, and present practices to assure that they respect, and do not act contrary to the doctrine and practice of the Synod; and be it further

Resolved, That the President of the Synod in consultation with the Board for Congregational Services appoint a task force to review the status of RSOs granted by the Board for Congregational Services, its membership to include, but not be limited to, representative District Presidents, District educational executives, and individual pastors, teachers, and laity of congregations to

1) evaluate potential impact brought about by recent Evangelical Lutheran Church in America ecumenical direction;

2) survey current constitutions, bylaws, and practices of existing RSOs;

3) develop model constitution and bylaw clauses relating to RSO status which are in concert with the doctrine and practice of the Synod for use in both existing and future RSOs;

4) provide a complete report to the 2001 synodical convention;

and be it finally

Resolved, That the Board for Congregational Services, District Presidents, and District educational executives continue to encourage starting only such new RSO ventures in which the doctrine and practices of The Lutheran Church—Missouri Synod are upheld in the constitution and bylaws of the potential RSO.

Action: Adopted as amended (10)

(By common consent, on recommendation of the floor committee, the words *to review the status of RSOs granted by the Board for Congregational Services* were inserted after *task force* in the second resolve and the words *on RSOs* were deleted. An amendment to substitute *unionistic* for *ecumenical* in 1) was defeated.)

To Track and Serve Transfers In and Out

RESOLUTION 2-07

Report R2-01 (CW, pp. 20-28); Overture 2-38 (CW, p. 137)

WHEREAS, "Backdoor losses" (those released from membership and those released to other Lutheran bodies) in the congregations of the Synod range from 55,000 to 70,000 souls annually; and

WHEREAS, 50 percent of those who move do not request transfer of membership; and

WHEREAS, 50 percent of those released from membership involve people who have moved at least 40 miles from their previous residence; and

WHEREAS, God's people are encouraged to follow the Savior, who commended the shepherd who left the 99 and searched for the lost sheep (Luke 15:3-7); therefore be it

Resolved, That all congregations are urged to develop an intentional process that contacts, welcomes, orients, instructs, and serves all transfers in and move-ins; and be it further

Resolved, That all congregations are urged to assist their members who move by informing them of synodical congregations in their new community, by explaining and encouraging a speedy transfer of membership, and by encouraging the potential receiving congregations to seek and to serve them; and be it further

Resolved, That all congregations are urged to strengthen their internal life and relationships so that people are attracted to and kept in the fellowship of believers; and be it finally

Resolved, That the Board for Congregational Services develop a uniform procedure which assists congregations in implementing this process.

Action: Adopted (10)

(The committee consented to add the words *are urged to* after *all congregations* in the first three resolves.)

To Revise Bylaws on Membership of Conference of Congregational Services

RESOLUTION 2-08

Overture 2-72 (CW, p. 147)

Rationale:

The current membership of the Conference of Congregational Services calls for "four youth of the Synod elected by their peers at a Lutheran Youth Fellowship Delegate Assembly, who shall not be younger than 15 years of age nor older than 18 years of age at the time of their election" [approved by 1995 synodical convention].

The 1997 Council of District Lutheran Youth Fellowship Representatives [CLYFR] approved the following change regarding the election of the LYF Executive Board:

Elections of the LYF Executive Board shall be done at the triennial meetings of the LYF Delegate Assembly at the national LCMS youth gathering.

a. The Executive Board shall consist of five persons. Election of five persons, one from each of the five De-

partment of Youth Ministry regions, from a slate of three nominees per region, shall be by plurality.

The regions shall be identified as follows:

REGION ONE—WEST COAST/MOUNTAIN, including the following Districts: Pacific-Southwest, California-Nevada-Hawaii, Northwest, Rocky Mountain, Wyoming, and Montana.

REGION TWO—UPPER MID-WEST, including the following Districts: South and North Wisconsin, Iowa West, Iowa East, Minnesota North and South, North and South Dakota.

REGION THREE —SOUTHERN/MID-WEST, including the following Districts: Southern, Mid-South, Missouri, Kansas, Oklahoma, Texas, and Nebraska.

REGION FOUR—EAST COAST, including the following Districts: Southeastern, Eastern, Atlantic, New England, New Jersey, Florida/Georgia, SELC, and English.

REGION FIVE—CENTRAL, including the following Districts: Indiana, Michigan, Ohio, Northern, Central, and Southern Illinois.

b. A slate of no fewer than three candidates per region shall be presented as nominees for the Executive Board. Nominees shall be solicited from District youth ministry boards/committees and from District youth ministry executives and chairpersons. Nominees may also be nominated by the Council of LYF Representatives. The Council shall review the slate and certify it for presentation to the Delegate Assembly.

Resolved, That Bylaw 3.805 be amended as follows:

~~PRESENT~~/PROPOSED WORDING

3.805 Membership

4 5 youth of the Synod elected by their peers at a Lutheran Youth Fellowship Delegate Assembly, who shall not be younger than 15 years of age nor older than 18 years of age at the time of their election.

Action: Adopted (6)

To Revise Bylaw 3.803

RESOLUTION 2-09

Overture 2-54 (CW, p. 142)

WHEREAS, The 1995 convention of the Synod in its extensive bylaw revisions did not retain the historical and widely respected statement, "Assist congregations in arranging and carrying out a comprehensive and effective program of Christian education, especially counseling that the most effective agencies available to the church for equipping children and youth for ministry are the full-time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation"; and

WHEREAS, Many congregations of the Synod continue to validate this through increased interest in opening and supporting Lutheran elementary and secondary schools; therefore be it

Resolved, That Bylaw 3.803 be revised by restoring the following as function 8:

"8. Assistance to congregations in arranging and carrying out a comprehensive and effective program of

Christian education, especially counseling that the most effective education agencies available to the church for equipping children and youth for ministry are the full-time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation."

Action: Adopted (6)

To Build Consensus on Worship

RESOLUTION 2-10

Report R2-02 (CW, pp. 28-29); Overtures 2-01-10, 2-15-17, 2-20-25 (CW, pp. 127-29, 131-34)

Preamble

Our Lutheran Confessions state that "the highest worship in the Gospel is the desire to receive forgiveness of sins, grace, and righteousness" (AP IV 310). It is through the Word of God and the Sacraments that our Lord delivers this forgiveness and grace, thus nourishing and sustaining His church (Acts 2:42; AC V). Through His commands to baptize and teach (Matt. 28:19-20) and to "do this" in remembrance of Him (Luke 22:19-20; 1 Cor. 11:23-25), Jesus has revealed what is absolutely necessary for the church's worship, namely that "the Gospel is taught purely and the sacraments are administered rightly" (AC VII 1).

Beyond these divinely mandated means of grace, God has not commanded additional rites that must be observed (Gal. 5:1; Acts 15:10-11; Col. 2:16-17, 20-23; Matt. 15:8-9). The Lutheran Confessions reiterate this point, especially rejecting the opinion that human rites and ceremonies are necessary for salvation (AC XV 2-4; AP XV 5, 10-11; etc.). Furthermore, they state that the unity of the Church is not dependent on a similarity of rites (AC VII 3; AP VII/VIII 33a).

Because the Word of God and the Sacraments cannot be delivered to the people of God in a vacuum, some form of rites and ceremonies will be necessary. Through the centuries, the church has instituted various rites for this very purpose. Our confessions acknowledge the usefulness of these rites, especially in so far as they promote good order and tranquility in the church and aid in the discipline and instruction of God's people (AC XV 1; AP XV 13, 20-21, 38; FC SD X 7; c.f., 1 Cor. 14:33a, 40). Likewise, the Confessions encourage the use of the church's rites and ceremonies for the sake of love, especially for the weak in faith (AP XV 51; AP XXVIII 17; AC XXVIII 55). The church's common rites and ceremonies not only set apart the church from the world, but also serve as a unifying force within the church, allowing Christians from every land and race to join together with one voice to praise their Maker and Redeemer.

The synodical Constitution recognizes the balanced approach of our confessional understanding. On the one hand, Article VI lists as a condition of membership the "exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school" (Article VI, 4). This requirement is not intended as the imposition of a new law on congregations, but is, rather, an agreement we have voluntarily made with one another for the sake of good order in our

walk together. On the other hand, Article III encourages "congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith" (Art. III, 7).

Recent synodical conventions have addressed concerns related to worship (e.g., 1992, Res. 2-02 and 3-16; 1995, Res. 2-06 and 2-07). A number of overtures have again highlighted both the concern of divergence in practice and the reminder of our freedom in Christ. In order to express our God-given unity in the Gospel, and to exhibit our love for one another, as we work toward a consensus, therefore be it

Resolved, That we rejoice in the gift of God's grace received through the proclamation of the Gospel and the Sacraments of Holy Baptism and the Lord's Supper; and be it further

Resolved, That we give thanks for the opportunity provided in the worship assembly to thank, praise, sing, and petition in response to God's grace; and be it further

Resolved, That we give thanks to God for the freedom in the Gospel that is ours in Christ; and be it further

Resolved, That we acknowledge that there is no one rite or ceremony that alone gives expression to the truth of the Gospel; and be it further

Resolved, That we acknowledge the blessings that have and continue to come to us through the rites and ceremonies of the church; and be it further

Resolved, That we remind one another of the promise we have made to use "doctrinally pure agenda, hymnbooks, and catechisms," both to preserve the truth and for the sake of good order; and be it further

Resolved, That the Commission on Worship bring together a forum representing the diversity of practices within the Synod (including representatives from such entities as the President's office; the Council of Presidents; the Board for Congregational Services; the Board for Black Ministry Services; North American Missions; the colleges/universities and seminaries; conferences of congregations such as those for growing, mission, ethnic, and large churches; parish pastors; church musicians; and others) for the purposes of increasing understanding, building consensus in our doctrine and practice of worship, and providing input to the Commission on Worship as it develops guidelines for worship; and be it further

Resolved, That the Commission on Worship enable a process by which songs and liturgical materials from sources other than LCMS publications might be reviewed for acceptability so that congregations may be assisted in their goal of using doctrinally pure worship materials; and be it further

Resolved, That the Commission on Worship issue regular progress reports in a variety of ways and at many levels prior to a full progress report at the 2001 synodical convention; and be it finally

Resolved, That everyone heed the advice of Dr. Martin Luther who, in writing to the Christians in Livonia, penned words that speak directly to our time and place:

I pray all of you, my dear sirs, let each one surrender his own opinions and get together in a friendly way

and come to a common decision about these external matters, so that there will be one uniform practice throughout your district instead of disorder (*Luther's Works*, 53, 47).

Action: Adopted as amended (4)

(By amendment the eighth resolve was added. An effort to substitute Ov. 2-09 for the resolution was declined. An amendment calling for a change of title as well as substituting *in our doctrine as clearly revealed by the Holy Scriptures and in the historic practices of the church in our divine services for building consensus in our doctrine and practice of worship* in the seventh resolve was also defeated.)

To Commend *Hymnal Supplement 98*

RESOLUTION 2-11A

Report R2-02 (CW, pp. 28–29)

WHEREAS, The Synod in convention (1995, Res. 2-07) encouraged the Commission on Worship to prepare a supplement of hymns; and

WHEREAS, Over the past two years appropriate materials have been gathered and doctrinally reviewed for such a supplement; and

WHEREAS, *Hymnal Supplement 98* has been produced and is being released and used at this convention; therefore be it

Resolved, That the Synod in convention give thanks to God for *Hymnal Supplement 98*; and be it further

Resolved, That *Hymnal Supplement 98* be commended for use throughout the Synod in its congregations, schools, and homes.

Action: Adopted (4)

To Encourage Work to Begin on New Hymnal

RESOLUTION 2-12

Report R2-02 (CW, pp. 28–29); Overtures 2-18–19, 2-27 (CW, pp. 132, 134)

WHEREAS, The Commission on Worship has proposed a timetable for preparing a new hymnal (CW, p. 29); and

WHEREAS, Synodical Bylaw 3.929 a specifies the procedure for preparing and approving official hymnals of the Synod; and

WHEREAS, The Commission on Worship desires sufficient time to test and receive reaction to its work; therefore be it

Resolved, That the Synod assembled in convention encourage the Commission on Worship to begin the task of developing and testing materials, inclusive of all hymns found acceptable in the list of songs submitted for the African-American hymnal, for a new hymnal; and be it further

Resolved, That the Commission on Worship report to the 2001 synodical convention on its progress.

Action: Adopted as amended (6)

(By common consent the words *inclusive of all hymns found acceptable in the list of songs submitted for the African-American hymnal* were added between *materials* and *for* in the first resolve.)

To Support Annual Urban Institute

RESOLUTION 2-13A

Overture 2-40 (CW, pp. 137–38)

WHEREAS, The apostle Paul's first mission strategy was very much an urban strategy of planting and strengthening churches in the cities of the Roman Empire (Rom. 15:22–24); and

WHEREAS, The United States continues the trend of becoming a more and more urban nation; and

WHEREAS, Urban ministry is a unique challenge and opportunity because of the many cultures that are found in urban areas; and

WHEREAS, Many of our urban congregations see the need for assistance in serving the changing populations of their neighborhoods; and

WHEREAS, Our whole Synod and all Districts are challenged to identify, train, and encourage urban church workers and congregations; therefore be it

Resolved, That the congregations and District and national staffs of The Lutheran Church—Missouri Synod be encouraged to support the development of an annual Urban Institute conducted to train and support present and emerging urban workers; and be it further

Resolved, That the congregations and District and national staffs of The Lutheran Church—Missouri Synod seek to begin new ministry in at least one urban area in each District. Examples of this new ministry might be a new church plant or the development of new mission work by an existing congregation.

Action: Adopted (10)

To Encourage District Rural/Small Town Ministry Committees

RESOLUTION 2-14

Report R2-01 (CW, pp. 20–28); Overture 2-41 (CW, p. 138)

WHEREAS, The national Rural/Small Town Ministry Committee during the last three years has discovered that District Presidents along with lay leaders and pastors from rural/small town settings are seeking assistance with mission and ministry issues of rural/small town congregations; and

WHEREAS, The 2,100 (33 percent) rural/small town congregations spread throughout all the Districts have a unique cultural makeup and outlook very different from suburban settings; and

WHEREAS, The 653,000 baptized members (25 percent of the Synod's membership) live in geographic areas where agriculture, leisure/tourism, and the extraction industries of mining, fishing, or forestry are dominant means of making a living; and

WHEREAS, The congregations need to recognize the mission fields God has placed around them or the LCMS could lose 20–25 percent of rural/small town congregations in the foreseeable future; and

WHEREAS, The Board for Congregational Services has recognized the importance of the ministry to rural/small

town congregations by establishing a national Rural/Small Town Ministry Committee; and

WHEREAS, The Board for Congregational Services' Rural/Small Town Ministry Committee properly serves as a linking and coordinating center with the Districts by training pastors and other full-time workers to understand rural cultures, effective outreach and leadership styles; by assisting congregations with adult, child, evangelism, family, leadership, schools, stewardship, youth department resources; by developing adult Bible studies through CPH; by linking LCMS Human Care and government social welfare agencies; by collating and sharing supportive resources with District leaders and rural/small town committees and establishing ongoing communication with Districts and congregations; therefore be it

Resolved, That Districts be encouraged to establish Rural/Small Town Ministry Committees to work in partnership with the Board for Congregational Services' Rural/Small Town Ministry Committee to strengthen the mission and ministry of the LCMS congregations where farming, leisure/tourism, mining, fishing, or forestry are the dominant means of making a living for the members.

Action: Adopted (10)

To Support Outreach Discovery Events and Harvesters for Christ

RESOLUTION 2-15

Report R2-01 (CW, pp. 20–28); Overture 2-31 (CW, p. 135)

WHEREAS, Congregations have expressed a need for on-site training and guidance in evangelism ministry; and

WHEREAS, Many effective congregations are willing to serve as teaching congregations in evangelism; and

WHEREAS, Many dedicated laypeople and church workers have been richly gifted by God and are willing to use those gifts “for the common good” (1 Cor. 12:7) and to work with congregations seeking assistance in evangelism; and

WHEREAS, Ministries such as Harvesters for Christ and Outreach Discovery Events, sponsored by the Department of Evangelism Ministry of Congregational Services, have proven effective in training and encouraging evangelism ministries in congregations; therefore be it

Resolved, That LCMS congregations be encouraged to

investigate the use of a Harvesters for Christ evangelism team to serve in their congregation for four to eight weeks to help begin or refocus the congregation's evangelism ministry; and be it further

Resolved, That congregations that have shown themselves effective in evangelism ministry be encouraged to serve as teaching congregations through Outreach Discovery Events; and be it finally

Resolved, That congregations be encouraged to send their leaders to Outreach Discovery Events that will help them grow in reaching the unchurched in their community.

Action: Adopted (10)

To Respectfully Decline Overtures

RESOLUTION 2-16

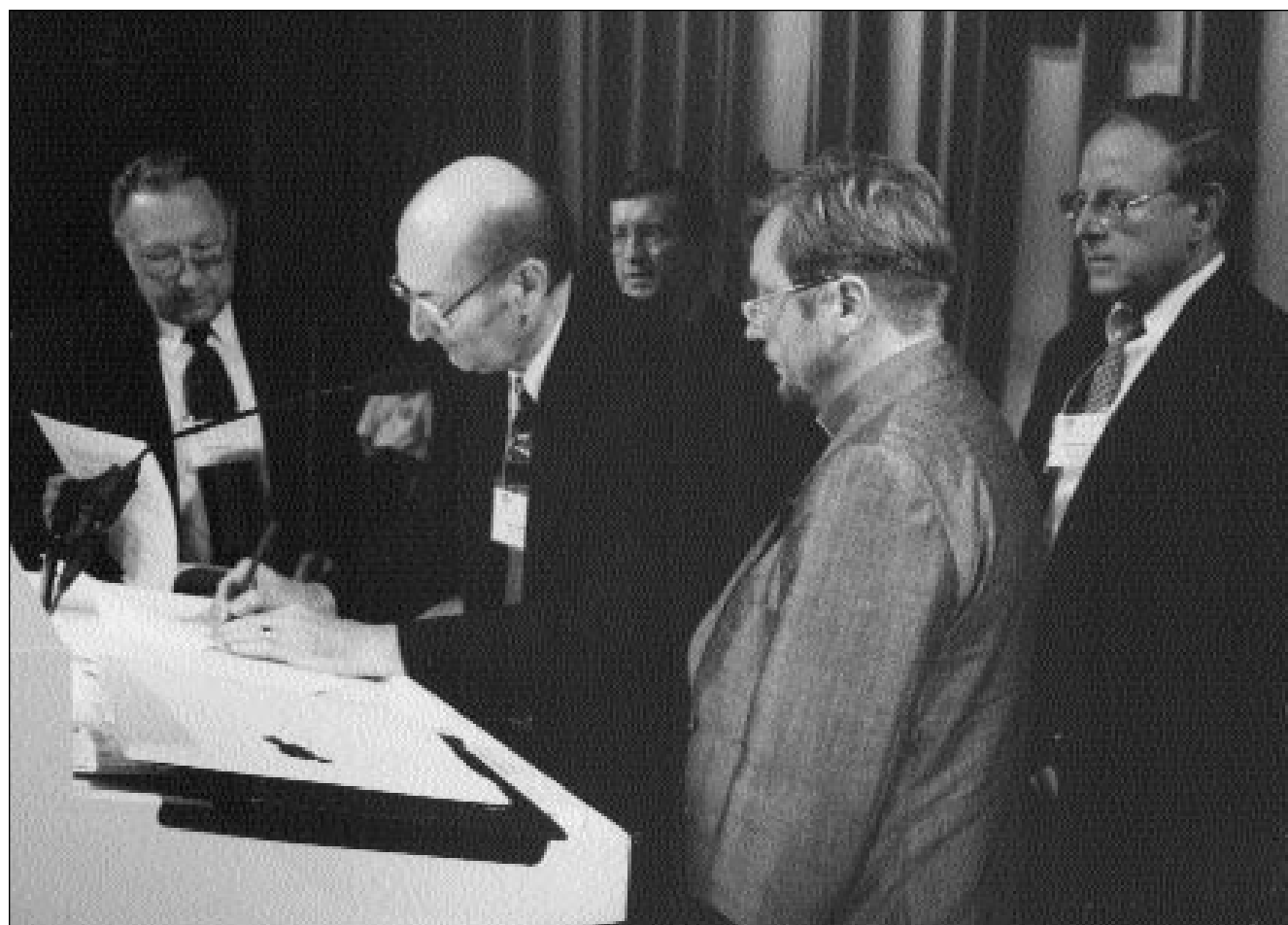
Overtures 2-44–48, 2-53, 2-71, 2-75–76, 2-79–80 (CW, pp. 138–39, 141, 147–49)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

<i>Number</i>	<i>Subject</i>	<i>Reason</i>
Ov. 2-44	History of The Lutheran Church—Missouri Synod	Already studied and declined by 150th Anniversary Committee as being too costly to produce relative to potential market; video series issued instead.
Ov. 2-47	To publish names of authors	Current processes of doctrinal review and dealing with concerns are adequate.
Ov. 2-48	Lower direct-sale cost of Sunday school materials from CPH	Resellers result in lower costs to congregations.
Ov. 2-53	<i>New International Version</i>	International Bible Society states inclusive language version permanently abandoned; Synod does not have an official version; synodical publications already use multiple versions.
Ov. 2-71	Disband BFCS	St. Louis, 1995, Res. 2-04A.
Ov. 2-75–76	<i>Statistical Yearbook</i>	Information already available in electronic format on LCMS Web page (www.lcms.org).
Ov. 2-79–80	Clarify 1995 Res. 2-11B	St. Louis, 1995, Res. 2-11B.

Action: Adopted (10)



3. Theology and Church Relations

To Declare Altar and Pulpit Fellowship with Evangelical Lutheran Church of Ingria in Russia

RESOLUTION 3-01

Overture 3-01 (CW, p. 153)

Preamble

The Evangelical Lutheran Church of Ingria in Russia traces its roots back to the late 16th century when the Lutheran faith first established itself in Scandinavia. The region of Ingria is located south and east of the Gulf of Finland in the area around present-day St. Petersburg, Russia. Finnish immigrants settled in this area in the 17th century, and before the 1917 revolution this church had a membership of 147,000. During the atheistic Soviet regime its churches were closed and countless Ingrians were shipped off to prison camps or deported to Siberia and central Russia. By the beginning of World War II, virtually all Lutheran pastors had been killed or were in prison. In the 1950s surviving Ingrians gradually began to return to this area, and in 1992 the Evangelical Lutheran Church of Ingria reestablished itself as an independent church. Today it has a membership of approximately 16,000 baptized members in 40 congregations.

WHEREAS, The Evangelical Lutheran Church of Ingria in Russia traces its origin to the work of Scandinavian immigrants of the Lutheran faith going back to the late 16th century; and

WHEREAS, This once thriving church suffered greatly from persecution during the time of the atheistic Soviet regime; and

WHEREAS, The Evangelical Lutheran confession was nevertheless not extinguished but was preserved by God's grace; and

WHEREAS, The Lutheran Church—Missouri Synod, in obedience to God's Word and the Lutheran Confessions, endeavors to seek out other Lutheran churches that believe, teach, and confess the same true faith; and

WHEREAS, The Lutheran Church—Missouri Synod already enjoys church fellowship with 25 other Lutheran churches throughout the world; and

WHEREAS, The Evangelical Lutheran Church of Ingria was reestablished as an independent Lutheran church in 1992; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has enjoyed a working relationship with the Evangelical Lutheran Church of Ingria in Russia (ELCIR) since 1992, providing teachers and lecturers for the training of pastors and other workers in the church; and

WHEREAS, Doctrinal discussions between official representatives of the LCMS and the ELCIR have revealed that complete agreement between our two churches in doctrine and practice exists; and

WHEREAS, The Sixth General Synod of the ELCIR has declared itself to be in altar and pulpit fellowship with the LCMS; and



Committee 3 Chairman Raymond Hartwig

WHEREAS, The Commission on Theology and Church Relations has reviewed the charter of the Evangelical Lutheran Church of Ingria, and in accordance with Bylaw 13.03 a has recommended that The Lutheran Church—Missouri Synod declare itself to be in altar and pulpit fellowship with this church body; 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 that doctrinal discussions between official representatives of the LCMS and the ELCIR have revealed that complete agreement between our two churches in doctrine and practice exists; and be it further

Resolved, That we formally declare The Lutheran Church—Missouri Synod to be in altar and pulpit fellowship with the Evangelical Lutheran Church of Ingria in Russia; and be it further

Resolved, That we give thanks that God, by His grace, equipped and upheld the members of this church body with a faithful witness during difficult times of persecution and suffering; and be it further

Resolved, That we pray for God's blessings in the coming years on the agreement in the confession of the Gospel which we enjoy; and be it further

Resolved, That the Synod officially recognize the Evangelical Lutheran Church of Ingria in Russia as a partner church and that the President of the Synod be responsible for implementing this relationship as soon as possible; 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 “A Mighty Fortress Is Our God.”

Action: Adopted (2)

To Commend International Lutheran Council

RESOLUTION 3-02

Report 3-01, II, A, 1 (CW, pp. 55–56)

Preamble

The Lutheran Church—Missouri Synod resolved in 1995 Res. 3-03A officially to join the newly organized International Lutheran Council. The ILC is a worldwide association of established confessional Lutheran church bodies that proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions (Report 3-01, II, A, 1, pp. 55–56). The ILC exists for the purpose of encouraging, strengthening, and promoting confessional Lutheran theology and practice centering in Jesus Christ, both among member churches and throughout the world. The LCMS, in observance of its 150th anniversary, invited the ILC churches to participate in a 1997 theological convocation.

Resolved, That the LCMS express joy over the ILC, because it advances confessional unity among Lutheran churches committed to the authority of Holy Scriptures and to the Lutheran Confessions; and be it further

Resolved, That the LCMS encourage the ILC to continue to carry on the task to which it has committed itself; and be it further

Resolved, That the LCMS ask the Lord to grant His greatest blessings on this organization so that the ILC churches may continue to be a bold witness to our Lord throughout the world; and be it finally

Resolved, That the LCMS encourage and offer its greatest support to the continuation of discussions among the member churches of the ILC and other Lutherans throughout the world.

Action: Adopted (6)

To Study Fellowship Principles and Practices

RESOLUTION 3-03B

Overture 3-51 (CW, p. 170)

Preamble

Some people and church workers of The Lutheran Church—Missouri Synod do not always have a clear and positive understanding of the basis and purpose of our Synod's fellowship posture. As a result they may be unable to act accordingly or to give a helpful answer when questioned by other Christians regarding this practice.

For the sake of better understanding, general harmony, and more consistent practice in our Synod, the following resolution is proposed.

WHEREAS, Significant differences in fellowship understanding and practice are increasingly evident in The

Lutheran Church—Missouri Synod today, at times also in the actions of its leaders; and

WHEREAS, This is in part due to a lack of understanding of why we are who we are and why we do what we do as Missouri Synod Lutherans; and

WHEREAS, These conditions in our Synod are disruptive of peace and unity and provide a confusing witness within and without our Synod; therefore be it

Resolved, That this 60th convention of The Lutheran Church—Missouri Synod recognize that a growing problem exists among some of our pastors and congregations regarding the understanding, application, and practice of our Synod's fellowship principles; and be it further

Resolved, That this problem be boldly addressed by a synodwide study of the confessional nature of our church body (why we are who we are) and of our fellowship principles and practices (why we do what we do) suitable for use by church workers and lay people; and be it further

Resolved, That the President of our Synod and the Commission on Theology and Church Relations be charged with the responsibility for developing and promoting this biblical and confessional study of our Synod's fellowship principles and practices during the next triennium; and be it finally

Resolved, That pastors, congregations, and church leaders be reminded of our synodical commitment to walk together in compliance with the decisions of our church body, faithfully making use of our established procedures for dissent when taking issue with agreed-upon principles and practices.

Action: Adopted as amended (6)

(By common consent the first word was changed from *the* to *some* and *some of* was added between *among* and *our* in the first resolve. An amendment calling for deletion of the final resolve was declined.)

To Maintain Use of General Creeds in Public Worship

RESOLUTION 3-04A

Overtures 3-123–25 (CW, pp. 189–90)

Preamble

“Since in ancient times the true Christian doctrine as it was correctly and soundly understood was drawn together out of God's Word in brief articles or chapters against the aberrations of heretics, we further pledge allegiance to the three general creeds, the Apostles', the Nicene, and the Athanasian, as the glorious confessions of the faith—succinct, Christian, and based upon the Word of God—in which all those heresies which at that time had arisen within the Christian church are clearly and solidly refuted” (Formula of Concord, Rule and Norm, 4 [Tappert, p. 504]).

WHEREAS, The three creeds—the Apostles', the Nicene, and the Athanasian—are the cherished possession of the entire church down through the ages and are not just the expression of any one individual; and

WHEREAS, The church has maintained the confession of these creeds and has even suffered martyrdom rather than to deny the faith confessed in them; and

WHEREAS, The pastors and congregations of The Lutheran Church—Missouri Synod by virtue of member-

ship in the Synod have subscribed the three general creeds of the church—the Apostles', the Nicene, and the Athanasian—as correct exposition of the Scriptures (LCMS Constitution, Art. II); and

WHEREAS, Some congregations are not making regular use of these historic creeds in their public worship services; and

WHEREAS, Informal statements of faith are subject to an imprecise and even erroneous confession of the faith of the Christian church; therefore be it

Resolved, That we beseech one another by the mercies of God not to substitute informal statements of faith for the regular use of the three general creeds of the church in our public worship services.

Action: Adopted as amended (6)

(By amendment, the word *regular* which had been deleted by the committee in the resolve was restored. Following adoption, a motion to reconsider for further discussion was defeated.)

To Reaffirm Our Practice of Admission to the Lord's Supper

RESOLUTION 3-05

Overtures 3-02–25, 3-27–31 (CW, pp. 153–64)

Preamble

The Lutheran Church—Missouri Synod has stated and reaffirmed on the basis of Scripture (1 Cor. 11:26; 1 Cor. 10:21; 1 Cor. 11:17ff; 1 Cor. 4:1–2) that the Lord's Supper is an expression of the oneness of the congregation in Christ and in His Gospel; that one who eats and drinks at an altar confesses what is taught from that altar; that each communicant is called on to avoid creating divisions within the assembly; and that pastors are called by God through the congregation faithfully to administer the Sacrament according to the Lord's institution; and, as part of this practice the pastor will seek to prevent a profession of confessional unity in the faith where there is, in fact, disunity and disagreement (see 1995 Res. 3-08).

The Synod affirmed in 1986 Res. 3-08, and reaffirmed in 1995 Res. 3-08, "that the pastors and congregations of The Lutheran Church—Missouri Synod continue to abide by the practice of close Communion, which includes the necessity of exercising responsible pastoral care in extraordinary situations and circumstances," and beseeched the Synod in love to remember that "situations of emergency, and special cases of pastoral care, or extraordinary situations and circumstances" are, by their nature, relatively rare.

The Synod affirmed in 1995 Res. 3-08, "that because we are 'eager to maintain the unity of the Spirit in the bond of peace' (Eph. 4:3), any members of the Synod who advocate a different practice of Holy Communion be fraternally reminded of the commitment all the members of the Synod make to one another by subscribing to the Constitution of the Synod to honor and uphold its doctrine and practice and, if there is disagreement, to follow the channels of dissent as outlined in synodical Bylaw 2.39 c."

WHEREAS, *A Declaration of Eucharistic Understanding and Practice* has been circulated throughout The Lutheran Church—Missouri Synod; and

WHEREAS, Foremost among our concerns with *A Declaration* is its failure to recognize the following two essential elements of our practice:

1. Pastoral Oversight

"Let a man so consider us, as servants of Christ and stewards of the mysteries of God. Moreover it is required in stewards that one be found faithful" (1 Cor. 4:1–2 NKJV);

"Obey your leaders and submit to them; for *they are keeping watch over your souls*, as men who will have to give account" (Heb. 13:17a RSV);

"Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to *care for the church of God* which He obtained with the Blood of His own Son" (Acts 20:28 RSV);

"The Mass is preserved among us in its proper use, the use which was formerly observed in the church and which can be proved by St. Paul's statement in 1 Cor. 11:20ff, and by many statements of the Fathers. For Chrysostom reports how the priest stood every day, *inviting some to Communion and forbidding others to approach*" (Augsburg Confession, Article XXIV, 36); and

2. Public Confession of the Faith Is Reflected by Participation in the Sacrament

"For as often as you eat this bread and drink the cup you *proclaim the Lord's death* until he comes" (1 Cor. 11:26);

"It must be remembered that he who communes at the altar of a church *thereby confesses the faith of that church [Abendmahlsgemeinschaft ist Glaubengemeinschaft]*. We have the right to assume that those who commune at our Lutheran altars confess the faith of the Lutheran church. The Lord Himself demands that every Christian *should believe all the Word of God and not only some of it*, Mt. 28:20." (C. F. W. Walther "Supper Fellowship with Those Who Believe Differently," *Proceedings of the Western District*, 1870; cited by John Fritz, *Pastoral Theology*, [St. Louis: CPH, 1932], p. 135); therefore be it

Resolved, That *A Declaration of Eucharistic Understanding and Practice* is not an adequate basis for addressing questions about admission to the Lord's Supper; and be it further

Resolved, That the Commission on Theology and Church Relations provide, in a timely fashion, a careful response to *A Declaration*, with special emphasis on pastoral oversight and the role that agreement in the public confession of faith participation in the Lord's Supper entails; and be it further

Resolved, That this response be used as the basis for study and discussion of this issue throughout the entire Synod; and be it finally

Resolved, That the Synod pleads with its members by the mercies of God to abide by the historic practice of the church and The Lutheran Church—Missouri Synod concerning admission to the Lord's Supper.

Action: Adopted as amended (7)

(Discussion on the resolution was begun in session 6 and resumed in session 7 after delegates in session 7 had declined to continue debate at the close of 30 minutes or continue debate until the matter was concluded. A motion to consider Ov. 3-13, to rescind 1986 Res. 3-08, was lost as was an amendment to add the words *and condemns* after the word *rejects* in the first resolve. An amendment calling for deletion of the first whereas and the first resolve was before the convention at the close of debate in session

6. During this session the document, *A Declaration of Eucharistic Understanding and Practice*, which originated in the Florida-Georgia District was read to the convention. When debate was resumed in session 7, delegates agreed to delete a proposed second whereas and amend the first resolve by striking the words *the Synod rejects* and substituting the words *is not* for the word *as*. Following adoption of the resolution, the committee announced its intention to withdraw Res. 3-28 from consideration.)

To Recognize Action of Florida-Georgia District as Null and Void

RESOLUTION 3-06A

Overtures 3-03, 3-11, 3-21-34 (CW, pp. 154, 157, 160-64)

WHEREAS, The Florida-Georgia District of The Lutheran Church—Missouri Synod, at its 1997 District convention, affirmed “the right of its pastors and congregations to welcome to the Lord’s Table those who, regardless of denominational affiliation, share our confession of Christ and our conviction of what He freely offers in the eucharist”; and

WHEREAS, Synodical Bylaw 4.07 a states, “Resolutions of the Synod are binding on the Districts”; therefore be it

Resolved, That the third “Resolved” of the Florida-Georgia District convention resolution, referenced above, is therefore null and void because it is contrary to the resolutions of the Synod which have consistently upheld the truth, “that pastors and congregations of The Lutheran Church—Missouri Synod, except in situations of emergency and in special cases of pastoral care, commune individuals of only those Lutheran synods which are now in fellowship with us” (1967 Res. 2-19; see also 1977 Res. 3-12; 1981 Res. 3-04; 1983 Res. 3-12; 1986 Res. 3-08; 1989 Res. B; 1992 Res. B; 1995 Res. 3-08).

Action: Adopted (7)

(During discussion the President of the Florida-Georgia District expressed his agreement with the resolution in view of the intent to discuss the issues involved.)

To Seek Harmony between Pastors and Their Hearers

RESOLUTION 3-07

Overtures 3-82, 3-92 (CW, pp. 177-78, 180-81)

WHEREAS, Concerns have been voiced in the Synod about the relationship between pastors and their congregations; and

WHEREAS, Conflict between pastors and congregations have arisen due to the sins of both pastors and congregations; and

WHEREAS, The Sacred Scriptures of God instruct pastors regarding their conduct toward their hearers and their personal life (1 Tim. 3:2-4) “The overseer must be above reproach, the husband of one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent, not quarrelsome, not a lover of money,” and 1 Peter 5:2, “Shepherd the flock of God which is among you, serving as overseers, not by compulsion, but willingly, not for dishonest gain but eagerly; nor as being lords over those intrusted to you, but by being examples to the flock”; and

WHEREAS, The Scriptures of God instruct the hearers (1 Cor. 9:14, “The Lord has commanded that those who preach the Gospel should receive their living from the Gospel,” and 1 Thess. 5:12-13, “We ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with one another”); and

WHEREAS, The Scriptures of God declare that the pastors are accountable to God for their hearers (Heb. 13:17, “They keep watch over you as men who must give an account”); therefore be it

Resolved, That pastors together with their hearers study the Word of God and the Table of Duties in Luther’s Small Catechism in order that they might govern their conduct toward one another according to the Word of God; and be it further

Resolved, That where conflict begins, congregations and pastors seek early help in resolving such conflict according to the Word of God by inviting their District President to bring the good services of his office to their assistance; and be it further

Resolved, That prayers be offered in our weekly worship services that the Word of God may have free course and not be hindered by the Old Adam and the sinful flesh of either pastor or people; and be it finally

Resolved, That pastor and people conduct themselves toward each other with the love and tenderness of Jesus Christ our Savior by whose death we are forgiven and live.

Action: Adopted (10)

(The convention declined an amendment calling for congregation visits by the Circuit Counselor on a two-year cycle, such visits to include observation of a congregation meeting and interviews with the pastor and individual congregation members. Also proposed and declined were training seminars for Circuit Counselors, reference of conflicts to the District office for development of a plan for resolution in concert with and by invitation of the pastor and congregation, and a report of the progress in counselor training at the 2001 convention of the Synod.)

To Express Deep Regret and Profound Disagreement with ELCA Actions

RESOLUTION 3-08A

Overtures 3-37-47, 3-55, 3-131 (CW, pp. 165-69, 171, 192)

Preamble

In 1997 the Evangelical Lutheran Church in America (ELCA) adopted *A Formula of Agreement* which formally declared full communion with the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ based on what is referred to as “a fundamental doctrinal consensus” (*A Formula of Agreement*, p. 19). Although this document acknowledges that “it has not been possible to reconcile the [Lutheran and Reformed] Confessional formulations from the sixteenth century” concerning the presence of Christ in the Lord’s Supper, it contends that “these enduring differences” can be regarded “as acceptable diversities” and should therefore not be regarded as “church-dividing, but are complementary” (p. 20). The Lutheran Confessions, however, reject the Reformed posi-

tion on the presence of Christ in the Sacrament (FC Ep. VII, 21–42; FC SD VII, 111–28), and they clearly affirm what the Scriptures teach, namely: “We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present and are truly distributed and received with the bread and wine. We believe, teach, and confess that the words of the testament of Christ are to be understood in no other way than in their literal sense, and not as though the bread symbolized the absent body and the wine the absent blood of Christ, but that because of the sacramental union they are truly the body and blood of Christ” (FC Ep VII, 6–7).

The ELCA in 1997 also formally accepted the *Joint Declaration on the Doctrine of Justification*. The purpose of this statement is “to show that on the basis of their dialogue the subscribing Lutheran churches and the Roman Catholic Church are now able to articulate a common understanding of our justification by God’s grace through faith in Christ” (p. 2). While recognizing that this common understanding “does not cover all that either church teaches about justification,” this statement declares that “the remaining differences in its explication are no longer the occasion for doctrinal condemnation” (p. 2). However, these “differences in ... explication” as articulated in this statement itself have to do with such critically important issues as the following:

- The centrality of the doctrine of justification in its relationship to all other teachings of Scripture (para. 18)
- The Roman Catholic view “that persons ‘cooperate’ in preparing for and accepting justification by consenting to God’s justifying action” (para. 20)
- The relationship between the Lutheran understanding that “the sinner is granted righteousness before God in Christ through the declaration of forgiveness” and the Roman Catholic emphasis on “the renewal of the interior person through the reception of grace imparted as a gift to the believer” (para. 23–24)
- The precise role of faith in justification; i.e., the significance of the difference in the Lutheran understanding that “God justifies sinners in faith alone (*sola fide*)” and the Roman Catholic understanding which only “sees faith as fundamental in justification” (para. 26–27)
- The compatibility of the Lutheran understanding of “the Christian as a being ‘at the same time righteous and sinner’” and the Roman Catholic view that the inclination toward sin in the justified Christian is not really “sin in the authentic sense” (para. 30)

It is clear that Roman Catholics and Lutherans have not yet resolved substantive points of disagreement over the doctrine of justification.

WHEREAS, The Evangelical Lutheran Church in America’s actions—i.e., the declaration of full communion with three Reformed church bodies while recognizing continuing disagreements between them regarding the understanding of the bodily presence of Christ in the Sacrament of the Altar; and also its adoption of the *Joint Declaration on the Doctrine of Justification* which claims a common understanding between Lutherans and Roman Catholics on the sinner’s justification by God’s grace through faith in Christ in spite of continuing lack of agreement between them on

critically important aspects of the doctrine of justification—have significant implications for all Lutherans and other Christians in the United States and around the world; and

WHEREAS, The Lutheran Church—Missouri Synod desires to remain faithful to its commitment to Holy Scripture and the Lutheran Confessions as stated in Article II of its Constitution, even while striving to resolve differences in doctrine with other church bodies; therefore be it

Resolved, That in faithfulness to God’s Word and the Lutheran Confessions, and motivated by our love and concern for the people and pastors of the ELCA, we express our deep regret and profound disagreement with these actions taken by the ELCA; and be it further

Resolved, That we encourage all members of the LCMS to commit themselves to engage in theological discussions with the members of the ELCA; and be it further

Resolved, That the LCMS support its President as he continues to work together with the Presiding Bishop of the ELCA in arranging for discussions of these issues between representatives of our two church bodies; and be it further

Resolved, That these discussions address such theological issues as the doctrine of justification, the Lord’s Supper, the nature of Lutheran identity, and the appropriate relationships with churches of other theological traditions in today’s confusing and changing ecclesiastical landscape; and be it finally

Resolved, That the CTCR be asked to prepare an evaluation of the ELCA/Reformed *A Formula of Agreement* and the Lutheran/Roman Catholic *Joint Declaration on the Doctrine of Justification* for use in discussing these issues throughout the Synod.

Action: Adopted (8)

To Address Commission on Theology and Church Relations Workload and Priorities

RESOLUTION 3-09

Overtures 3-104–9 (CW, pp. 184–85)

Preamble

The Commission on Theology and Church Relations (CTCR) was established by the Synod in 1962 (Res. 6-03) to “assist the President at his request in discharging his constitutional responsibilities” and to “provide guidance to the Synod in matters of theology and church relations” (Bylaw 3.925 a, b). It was designed to have broad representation, and this representation has been changed twice in response to changing needs (1981 Res. 2-18B, 1986 Res. 3-61). Today its membership includes seminary faculty members, parish pastors, a parish teacher, one member from the faculties of the synodical colleges, a District president, and laypersons. This representative body is elected or appointed by the Synod in convention, the seminary faculties, the President of the Synod and the Council of Presidents (Bylaw 3.921). It has served the Synod well in providing guidance to the Synod on a wide variety of theological issues.

Because of the workload, the complex nature of the issues before the CTCR, and the mandate often given by the

Synod's conventions to consult with other groups on certain issues, theological studies and opinions of the CTCR are not always issued in a timely fashion. It is apparent that thought needs to be given to which issues are most appropriate for the CTCR to discuss and which issues might be given to seminary faculties for an opinion; therefore be it

Resolved, That the staff and members of the CTCR be commended for their faithful service to the Synod; and be it further

Resolved, That the Executive Committee of the CTCR meet semiannually with the Praesidium of the Synod jointly to

1. evaluate requests presented to the CTCR;
2. determine priorities in addressing the CTCR workload;
3. recommend to the CTCR which requests might be forwarded to one or both of the seminary faculties;
4. identify and involve additional drafters; and be it finally

Resolved, That the CTCR as a body representative of the Synod, and working in concert with the President of the Synod, continue to provide theological guidance and leadership by carrying out the responsibilities assigned to it by the Synod.

Action: Adopted (10)

To Endeavor to Keep the Unity of the Spirit in the Bond of Peace

RESOLUTION 3-10C

Overture 3-51-4 (CW, pp. 170-71)

WHEREAS, Article VI of the Synod's Constitution lists among the conditions of membership the "renunciation of unionism and syncretism of every description such as ... taking part in the services and sacramental rites of heterodox congregations or congregations of mixed confession"; and

WHEREAS, Throughout the history of The Lutheran Church—Missouri Synod various applications of this article have been adopted to assist us in our walk together (e.g., 1971 Res. 2-21, 1977 Res. 3-25); and

WHEREAS, For "the sake of better understanding, general harmony, and more consistent practice in our Synod," this convention has adopted Res. 3-03B directing the development and promotion of a biblical and confessional study of our Synod's fellowship principles; therefore be it

Resolved, That the Synod in convention affirm its position on joint worship; and be it further

Resolved, That all District conventions in the year 2000 utilize the biblical and confessional study of our Synod's fellowship principles and practices called for in Res. 3-03B of this convention, emphasizing church fellowship, joint worship, and pastoral oversight concerning the Lord's Supper; and be it further

Resolved, That during the six months following the District convention each District President shall promote and provide for the use of this study by pastors' conferences, teachers' conferences, lay/clergy conferences, and congregations within his district; and be it further

Resolved, That the 2001 convention of The Lutheran Church—Missouri Synod devote special attention to the topic of church fellowship, including joint worship and Communion fellowship; and be it further

Resolved, That significant time be scheduled during the 2001 convention for prayer and the special study of church fellowship through the study of Scripture and the Confessions, doctrinal essays, and theological discussions; and be it finally

Resolved, That we commit ourselves to live according to the instruction of the Lord's Apostle, "I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called with all lowliness and gentleness, with long suffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3) and "submit to one another in the fear of God" (Eph. 5:21).

Action: Adopted (11)

(Earlier in the convention the committee had introduced a resolution for consideration. A substitute resolution was proposed and when delegates agreed to consider it, it was referred to the committee. The resolution now before the convention was based on the substitute resolution as rewritten by the committee and agreed to by the maker of the substitute resolution. An amendment calling for deletion of the first resolve was declined. An amendment stating that the Synod does not consider participation in an anti-abortion rally with other denominations as unionism was declared out of order.)

To Encourage Sensitivity to Ethnic Nuances in Doctrinal Review

RESOLUTION 3-11

Report R2-04 (CW, pp. 36-39); Overture 3-139 (CW, p. 194)

WHEREAS, The second point of the Synod's fivefold vision statement is "Christ Centered, People Sensitive" (1995 Res. 2-01A); and

WHEREAS, The Synod, at its 1992 convention, through the "Mission Blueprint for the Nineties," committed itself to "Reach out from congregations with culture-specific ministry"; and

WHEREAS, The Christian church in all ages needs to distinguish between culture and universal truths revealed in Holy Scripture; and

WHEREAS, The congregations of The Lutheran Church—Missouri Synod consist of people of many cultures; and

WHEREAS, The Bylaws of the Synod state that "all official periodicals and journals of the Synod as well as any material with doctrinal content issued publicly by boards, commissions, or other subordinate groups of the Synod except as stipulated in these Bylaws shall be subject to doctrinal review" (Bylaw 11.03a); and

WHEREAS, Bylaw 11.05 provides "the President of the Synod shall appoint reviewers for each group according to its needs"; and

WHEREAS, It is the policy of the President of the Synod to appoint persons of various ethnic backgrounds to review ethnic specific materials; therefore be it

Resolved, That the Synod in convention encourage all persons and entities of the Synod involved in the doctrinal

review process to continue to be sensitive to the necessary distinction between ethnic nuances and universally applicable truth; be it further

Resolved, That those involved in the doctrinal review process take care to be faithful to the Scriptures and the Lutheran Confessions.

Action: Adopted (10)

To Request President to Work Toward Renewing Discussion with RIM and to Bring to Conclusion

RESOLUTION 3-12A

Overtures 3-95-99, 7-98-99 (CW, pp. 182-83, 269-70)

WHEREAS, Representatives of The Lutheran Church—Missouri Synod have been engaged in theological discussions with leaders of Renewal in Missouri (RIM) since its inception in the late 1980s; and

WHEREAS, The most recent round of these discussions in 1990-92 resulted in "some progress in the resolution of differences between the position of the Synod regarding 'charismatic' teaching and positions of RIM" (1992 CW, p. 11); and

WHEREAS, Disagreements still remain between the position of the Synod and the position of RIM in at least the following areas:

1. The interpretation of SA III viii, 3-13 (Tappert pp. 312-13) and its application to 1977 Res. 3-10A, point 8
2. The relationship between the means of grace, prayer, and charismata
3. Does the context of promises made by Jesus Christ to His church include the charismata?
4. The Word- and faith-confirming function of manifestations of the Spirit
5. How to discern the authenticity of spiritual gifts (1992 CW, p. 12); and

WHEREAS, The President of the Synod has attempted during this past triennium to arrange for a continuation of these discussions in order to resolve their remaining differences but without success; therefore be it

Resolved, That we give thanks to God that some progress has been made in resolving the differences between the position of the Synod and of RIM; and be it further

Resolved, That we commend the President of the Synod for his efforts in seeking to have these discussions between members of the Synod continue; and be it further

Resolved, That the members of the Synod join in asking God for His blessings on these continuing discussions; and be it finally

Resolved, That the President of the Synod report to the next convention of the Synod regarding the results of these continuing discussions and bring a recommendation so that a God-pleasing conclusion may be brought to this matter.

Action: Adopted (9)

(During discussion an amendment stating, *Resolved*, That if Dr. Ted Jungkuntz's candidate status is not restored by the time that these discussions resume, that he be permitted to be an "unofficial" observer and advisor to the RIM team, with RIM picking up his expenses was declined as was an amendment to add the

words *and the Director of RIM have* after the word *Synod* in the fourth *whereas*.)

To Recognize Sanctity of Life Efforts

RESOLUTION 3-13A

Report R1-8 (CW, p. 186); Overture 3-113 (CW, pp. 3-4)

WHEREAS, The President's Commission on the Sanctity of Life has produced the document "That They May Have Life," in which is stated: "Human life is not an achievement. It is an endowment. It has measureless value, because every individual, at every state of development and every state of consciousness, is known and loved by God. This is the source of human dignity and the basis for human equality. It must therefore be asserted without exception or qualification: no one is worthless whom God has created and for whom Christ died"; and

WHEREAS, The commission has also produced the document "Real and Abundant Life," in which is stated, "In much of today's culture what so many call 'really living' is often marked by carelessness and irresponsibility at the expense of other human lives. It reduces human beings to insignificance. Such lives are emptied of meaning and often end in despair. The defeat of death by Christ's resurrection, however, means that those who are joined to Christ now live before God in innocence and holiness. This real life is filled with the good gifts of the Creator. His fatherly blessing attends them as it did Adam and Eve before the Fall. The Holy Spirit comforts and sustains them"; therefore be it

Resolved, That the Synod in convention commend for churchwide study the President's Commission on the Sanctity of Life documents "That They May Have Life" and "Real and Abundant Life"; and be it further

Resolved, That all congregations and church workers be strongly encouraged to regularly support and promote all efforts to uphold and underscore Christian concern for the sanctity of life; and be it finally

Resolved, That our President, Dr. A. L. Barry, be commended for the leadership he is providing our Synod in affirming the sanctity of life.

Action: Adopted (9)

To Affirm Life and Oppose Abortion on Demand

RESOLUTION 3-14

Overtures 3-114, 3-116-17 (CW, pp. 186-87)

WHEREAS, God our heavenly Father is the Author and Creator of all life (Gen. 1 and John 1:1-3); and

WHEREAS, Many unborn children, whom God has woven together in their mothers' wombs (Ps. 139:13-16) are being slain through abortion on demand, including through the inhumane partial-birth abortion procedure; and

WHEREAS, The developing field of fetal tissue research may create new pressures and incentives for abortion on demand or even harvesting fetal tissue for use in research in developing technologies; and

WHEREAS, We are called to speak up for those who cannot speak for themselves (Prov. 31:8), and to love them as ourselves (Matt. 19:18–19; Luke 10:27; John 13:34–35; 15:17; Rom. 13:10); and

WHEREAS, The Lutheran Church—Missouri Synod has shown a consistent commitment to the sanctity of human life (convention resolutions 1995—6-01A, 1989—3-09A, 1983—3-04B, 1981—3-02, 1979—3-02A); therefore be it

Resolved, That the Synod in convention encourage its congregations, pastors, teachers and lay people to use every opportunity to confess openly our Synod's biblical prolife stand and completely reject the inhumane treatment of unborn children through "willful abortion" (1979 Res. 302A); and be it further

Resolved, That the Synod understand the biblical prohibition of "willful abortion" to include abortion for the purpose of fetal tissue research and fetal tissue transplantation; and be it further

Resolved, That the congregations of The Lutheran Church—Missouri Synod be encouraged to put their commitment to Christ and the unborn into action with physical and financial support for lawful prolife activities and prolife organizations such as Lutherans for Life; and be it finally

Resolved, That the congregations of The Lutheran Church—Missouri Synod be encouraged to reach out to those who find themselves in a crisis pregnancy and those families confronted with decisions about fetal tissue transplantation with the same love, mercy, and grace that Christ Himself extended to us.

Action: Adopted (9)

(The resolution was adopted by acclamation with the notation that some negative votes were cast.)

To Request Commission on Theology and Church Relations Study Document on Issues Raised by Cloning

RESOLUTION 3-15B

Overtures 3-110–12 (CW, pp. 185–86)

WHEREAS, The Word of God teaches that every human life is created by God and is sacred to Him (Psalm 139:13–16); and

WHEREAS, This truth is not impinged by the manner of any person's propagation; and

WHEREAS, This truth nevertheless does not mean that all means of propagation are in and of themselves God-pleasing; and

WHEREAS, The possibility of cloning humans has arisen in our society; and

WHEREAS, The issues surrounding the matter of cloning are still emerging; and

WHEREAS, Such a practice raises numerous questions and grave concerns among those who confess the blessed Trinity to be the Author and Sustainer of life; therefore be it

Resolved, That the Synod in convention reject without reservation as contrary to God's Word any technique or method of human cloning that results in the destruction of human embryos or the creation of human embryos for the

purposes of fetal tissue research or organ harvesting or transplantation; and be it further

Resolved, That the Synod in convention request the CTCR to provide for the preparation of a study document to help the church, on the basis of the Word of God, make informed ethical judgments concerning cloning and attendant issues; and be it further

Resolved, That said study give special attention to the issues surrounding the potential production and harvesting of human organs; and be it finally

Resolved, That the preparation of this study document be given a high priority by the CTCR in keeping with the Synod's mandate that the CTCR continue to provide guidance in the area of bioethics (1977 Res. 3-26, Bylaw 3.925 b 4).

Action: Adopted (9)

To Affirm Use of Bread and Wine in the Sacrament of the Altar

RESOLUTION 3-16B

Overtures 3-34–35 (CW, p. 164)

WHEREAS, In the institution of the Sacrament of the Altar the Lord Jesus Christ gave His body and blood for us to eat and drink under the form of bread and wine (Matt. 26:26–29; Mark 14:22–25; Luke 22:15–20; 1 Cor. 11:23–26; cf. AC X); and

WHEREAS, In accordance with Christ's institution the Lutheran Confessions define the Sacrament of the Altar to be "the true body and blood of the Lord Christ in and under the bread and wine which we Christians are commanded by Christ's Word to eat and drink" (LC V 8; cf. AC X; Apology X); and

WHEREAS, The blessings and benefits proffered in the Sacrament of the Altar are not given and received apart from the elements used by Christ in His institution of this most venerable sacrament, as Christ said of the bread, "Take eat, this is My body which is given for you" and of the cup, "This is My blood of the new covenant which is shed for you for the remission of sins" (Matt. 26:28; Mark 14:24; Luke 22:20; also in the Lutheran Confessions AC X; LC V 21–22; FC SD VII 43–53); therefore be it

Resolved, That the congregations of the LCMS continue to use bread and wine in the administration of the Sacrament of the Altar; and be it further

Resolved, That pastors, who are stewards of the mysteries of God (1 Cor. 4:1) and are entrusted with the pastoral care of souls, remain faithful in their practice of Christ's institution of the Sacrament of the Altar through the use of bread and wine "in order not to introduce an element of uncertainty into the sacrament" (*Christian Dogmatics*, Pieper, Vol. III p. 354); and be it finally

Resolved, That in cases where pastoral concern arises concerning the reception of bread and wine by certain persons, the institution of Christ not be overthrown, but that the pastor stress the Gospel's power and total effectiveness in the individual's life and patiently seek a practical solution which is faithful to the Word of Christ and sensitive to the desire to partake in the Supper of the Lord.

Action: Adopted (10)

To Prepare Policy and Guidelines for Intentional Interim Ministries

RESOLUTION 3-17B

Overtures 3-85, 3-88, 5-26 (CW, pp. 178-79, 217)

WHEREAS, In the case of some pastoral vacancies, congregations may well benefit from a significant time for healing, self-examination, or other needs; and

WHEREAS, These vacancies are occasionally being served by pastors as intentional interim ministries; and

WHEREAS, Intentional interim ministries ought never to be imposed upon congregations, for the precious relationship of the shepherd to his sheep can be protected only as long as the congregation maintains the right to choose its own pastor (see C. F. W. Walther, *The Congregation's Right to Choose Its Pastor*); and

WHEREAS, For the sake of this same precious relationship, an intentional interim ministry ought never to be the kind of "temporary call" against which Walther warns (Walther, *Pastoral Theology*, pp. 26-29); and

WHEREAS, A number of practical questions pertaining to intentional interim ministries have arisen; therefore be it

Resolved, That we recognize the value of intentional interim ministries in certain cases when congregations choose them; and be it further

Resolved, That when congregations do choose to be served by intentional interim ministries, they be assisted by their District Presidents to select among available candidates; and be it finally

Resolved, That the Council of Presidents prepare policy and guidelines for intentional interim ministry in harmony with this resolution.

Action: Adopted (9)

To Reject Temporary Calls (Recertification) for Pastors

RESOLUTION 3-18

Overtures 3-87-88 (CW, p. 179)

WHEREAS, Candidates for the pastoral office are examined and certified by the church through one of the synodical seminaries, and on the basis of this, are called and ordained into the holy ministry; and

WHEREAS, The recertification of pastors makes ordination a temporary action equivalent to the licensing of professionals, thereby violating Art. XIV of the Augsburg Confession; therefore be it

Resolved, That we reject the proposal for mandatory recertification of our ordained pastors; and be it further

Resolved, That pastors be encouraged to continue their education throughout their ministry on a voluntary basis.

Action: Adopted (9)

(An amendment stating *Resolved*, That congregations of the Synod be encouraged to provide continuing education support for professional church workers was declined.)

To Study Materials on the Pastoral Office and the Church from the 150th Anniversary Convocation

RESOLUTION 3-19

Report R3-01, F (CW, p. 55); Overtures 3-83, 3-86, 3-89-90, 3-94 (CW, pp. 178-81)

WHEREAS, On Aug. 5-7, 1997 a theological convocation was held in St. Louis as part of the celebration of the 150th anniversary of the Synod. Participants in this convocation included the Council of Presidents of The Lutheran Church—Missouri Synod, members of the Commission on Theology and Church Relations, professors of both seminaries and the heads of 27 international churches and 26 theologians from these church bodies.

The subject of the convocation was "church and ministry." At the request of Dr. Barry, the major papers presented, together with the responses given and the concluding reflections were published together with a four-part Bible study on the office of the public ministry and the priesthood of believers. This study and the papers will be distributed to the Synod this year; therefore be it

Resolved, That we urge all our pastors and congregations to share in the Bible study; and be it further

Resolved, That pastoral conferences devote time to serious study of this published material and that the subject be considered for District convention essays; and be it further

Resolved, That pastoral conferences of our Districts are encouraged to present their reaction arising out of such study to the office of the President of the Synod; and be it finally

Resolved, That the President of the Synod share these responses with the Commission on Theology and Church Relations, the Council of Presidents, and the faculties of our seminaries as he deems advisable.

Action: Adopted (10)

To Remove Assignment on Study of Inerrancy of Scripture

RESOLUTION 3-20

Overture 3-149 (CW, p. 197)

WHEREAS, The Synod at its 1973 convention requested that the Commission on Theology and Church Relations "conduct an intensive study of the doctrine of inerrancy and also of the traditional interpretation of Genesis 1-3 and the interpretation of the Book of Jonah" (1973 *Proceedings*, p. 46); and

WHEREAS, The CTCR, in view of more pressing assignments, has asked that this assignment be removed from its agenda; therefore be it

Resolved, That the Synod grant the CTCR's request to remove the study on inerrancy called for by the 1973 convention from its agenda.

Action: Adopted (11)

To Affirm the Sanctity of Marriage and to Reject Same-Sex Unions

RESOLUTION 3-21

Report R1-8, Part II (TB, pp. 14–18)

WHEREAS, The Sacred Scriptures teach that in the beginning the blessed Trinity instituted marriage to be the life-long union of one man and one woman (Gen. 2:24; Matt. 19:4–6), to be held in honor by all; and

WHEREAS, Homosexual unions come under categorical prohibition in the Old and New Testaments (Lev. 18:22, 24; 20:13; 1 Cor. 6:9–20; 1 Tim. 19–10) as contrary to the Creator's design (Rom. 1:26–27); therefore be it

Resolved, That the Synod declare that the same-sex unions are, according to the Scriptures, contrary to the will of the Creator and sin against the commandments of God; and be it further

Resolved, That the Synod encourage all its members to give a public witness in word and deed to heterosexual marriage as an estate to be held in honor by all and kept inviolate (Heb. 13:4; 1 Thess. 4:2–5).

Action: Adopted as amended (9)

(By amendment, the word *heterosexual* was added in the second resolve.)

To Encourage Continuation of Commission on Theology and Church Relations' Comprehensive Study of Scriptural Relationship of Man and Woman

RESOLUTION 3-22

Report R3-01, B, 1, b (CW, p. 50); Overtures 3-57–61, 3-70–71, 3-75–77, (CW, pp. 172–73, 175–76)

Preamble

So often the Holy Scriptures exalt the precious service of women to God's kingdom. Women were leaders in Israel (Judges 4–5), caregivers to our Lord and His disciples (Luke 8:1–3), witnesses of the resurrection (Matt. 28:1–10), and, above all, godly wives and mothers (Judges 4:4; 5:7; Ruth 4:11–17; 1 Sam. 1:1–2:10; Luke 1:24–63; 2 Tim. 1:5; 3:14–15; 1 Peter 3:1–6). Likewise, throughout the history of the church, women have provided unique and invaluable service. Therefore, it behooves our church today to honor women for their service to the Kingdom and to encourage them to continue their contributions in every God-pleasing activity.

WHEREAS, The question of women's service in the church is a vitally important one to our congregations; and

WHEREAS, Our church eagerly seeks to involve women in every role and activity which God in Holy Scripture allows, but at the same time wishes to faithfully heed those limits which God places upon women's roles in the church; and

WHEREAS, The Commission on Theology and Church Relations is progressing on an assigned comprehensive study of the scriptural relationship of man and woman; and

WHEREAS, The study of the complex issues involved in this assignment requires patient deliberation; therefore be it

Resolved, That the CTCR be commended for examining the appropriate texts thoroughly and foundationally so that questions of women in the church may be answered in an organized and unified fashion; and be it further

Resolved, That the CTCR be encouraged to continue and complete its above-mentioned study in time for consideration prior to the 2001 convention; and be it finally

Resolved, That as they await the completion of this study, congregations of the Synod abide by its position as stated in the 1970 opinion of the Commission on Constitutional Matters that congregations may allow women to hold congregational offices except those of chairman, vice-chairman, elder, and any other board or policy-making committee "whose chairmanship the congregation might wish to restrict to men."

Action: Adopted (10)

(An amendment to change *women's* to *believers* in the first whereas and *women* to *believers* in the second whereas, to delete the remainder of the second whereas following *allows*, to substitute *service* for *women* in the first resolve, and to delete the words following *Synod* in the third resolve, adding in their place *continue to practice good stewardship with the gifts of God* was defeated.)

To Commend to the Church the Commission on Theology and Church Relations Report, "Biblical Revelation and Inclusive Language"

RESOLUTION 3-23

Overtures 3-80, 5-51 (CW, pp. 177, 223)

WHEREAS, Questions of inclusive language are lively issues in our world today; and

WHEREAS, These questions have given rise also to suggestions of inclusive language usage in the church (as, for example, gender-neutral Bibles and liturgies); and

WHEREAS, God has revealed Himself to the world in human language, and therefore we must be careful to speak of Him precisely according to His revelation in Holy Scripture; and

WHEREAS, The Synod in 1989 asked the Commission on Theology and Church Relations to "study the theological implication of utilizing inclusive versus exclusive language in our teaching, worship, and printed materials" (1989 Res. 2-12); and

WHEREAS, In completing this assignment the CTCR has taken into account the responses of a panel of six reactors (which included five women); and

WHEREAS, The exegetical work in this study has been foundational also for the CTCR's "Comprehensive Study of the Scriptural Relationship of Man and Woman" (1995 Res. 3-10), currently in progress; therefore be it

Resolved, That the CTCR report, "Biblical Revelation and Inclusive Language," be commended to the church for study.

Action: Adopted (10)

To Request Fort Wayne Seminary to Do In-depth Study of Promise Keepers

RESOLUTION 3-24

Overtures 3-100–102 (CW, p. 183)

WHEREAS, A significant number of pastors and laymen have attended Promise Keepers' rallies and participated in its ongoing activities; and

WHEREAS, Some of the practices of Promise Keepers are not in agreement with either Scriptures or the Lutheran Confessions (e.g., confusion of Law and Gospel, practicing a "sacred" meal some regard as the Lord's Supper); and

WHEREAS, There is a recognized need for a ministry to men regarding their responsibilities to their marriage, family, and church; and

WHEREAS, Concordia Publishing House currently offers new materials for men, such as the "Godly Man" series; therefore be it

Resolved, That CPH continue to publish and expand the "Godly Man" series and other materials directed to men in the Synod; and be it further

Resolved, That congregations of the Synod seek new and additional ways to strengthen their men in faith and life, including the use of CPH materials and *Luther's Small Catechism*; and be it finally

Resolved, That Concordia Theological Seminary, Fort Wayne, prepare an in-depth study of Promise Keepers, giving the results of the study to the synodical President for distribution to the church.

Action: Adopted (11)

(Delegates declined to consider a substitute resolution that would have replaced the second and third whereases and would have directed the President of the Synod to write a letter to the president of Promise Keepers outlining the concerns, if any, expressed in the study and made available for distribution to the church. They also declined a resolution to strike the final resolve.)

To Affirm Position of Synod That Only Men May Hold the Pastoral Office

RESOLUTION 3-25A

Overtures 3-62–67, 3-73–74 (CW, pp. 173–75)

WHEREAS, The Lutheran Church—Missouri Synod has consistently stated and reaffirmed on the basis of Scripture (1 Cor. 11:1–4; 14:33–35; 1 Tim. 2:11–14) that the pastoral office is to be entrusted only to men (see 1969 Res. 2-17, 1971 Res. 2-04, 1977 Res. 3-15, 1986 Res. 3-10, 1989 Res. 3-14); therefore be it

Resolved, That the 1998 convention of the Synod reaffirm its previous resolution on this issue and declare clearly and unequivocally once again that the Scripture teach that only men may hold the pastoral office.

Action: Adopted (10)

To Address the Issue of Gambling

RESOLUTION 3-26

Overture 3-103 (CW, pp. 183–84)

WHEREAS, The Word of God teaches that possessions are entrusted to us by the Creator Himself so that by our use of them we may bring honor to Him and help others:

Let him that stole, steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth (Eph. 4:28 KJV);

By this we know love, that He laid down His life for us; and we ought to lay down our lives for the brethren. But if any one has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech, but in deed and truth" (1 John 3:16–18 RSV); and

WHEREAS, Gambling has not only been legalized but is also actively promoted by government and is gaining wide acceptance in mainstream culture; and

WHEREAS, Gambling often becomes addictive and may lead us to love money more than God and thereby threaten our relationship with God (Eph. 5:5; 5:24; 1 Cor. 6:9–11; 1 Tim. 6:10) and our exercise of good stewardship; and

WHEREAS, Gambling can be a symptom of greed or materialism, especially in a society which mistakenly assesses the worth of an individual on the basis of possessions; and

WHEREAS, Many members within The Lutheran Church—Missouri Synod may be unaware of gambling's many harmful consequences and the scriptural directive in this regard; therefore be it

Resolved, That The Lutheran Church—Missouri Synod encourage its pastors and lay leaders to educate themselves and the members of their congregations in proper stewardship of the resources entrusted to them by God; and be it further

Resolved, That the Synod in convention encourage pastors and lay leaders to study the CTCR report on gambling with special reference to its delineation of six moral concerns about gambling in order to advise the members of their congregations on the potential dangers of even recreational gambling; and be it further

Resolved, That the Synod in convention encourage our pastors and lay leaders to educate themselves and their members in the help available for those with gambling addictions; and be it finally

Resolved, That the members of the Synod offer their love and support for those under the burden of such addictive behavior and direct them to the use of the means of grace as God's power for healing and restoration.

Action: Adopted (11)

(By common consent the request to change *direct* to *urge* in the final resolve was declined.)

To Warn Against Entertainment/Media Promotion of Violence and Immoral Lifestyles

RESOLUTION 3-27A

Overtures 3-118–22 (CW, pp. 187–89)

WHEREAS, Selected business organizations, notably in the entertainment industry (television, movies, theme parks), and/or in the media industry (books, tapes, CDs, video games, and the like) present and endorse immoral lifestyles including sex outside of marriage and all manner of sexual promiscuity and sexual perversion; and

WHEREAS, The frequent presentation of immoral lifestyles and the suggestion that they are acceptable not only violate the commandment of God, but also attack and undermine (1) the institution of marriage as a reflection of the relationship that exists between Christ and His church, and (2) the family unit; and

WHEREAS, Gratuitous violence and the glorification of violence so prevalent in the entertainment and media industries violate the commandment of God; therefore be it

Resolved, That the Synod through its agencies and organizations express public concern regarding the harmful impact of the continued promotion of immorality and violence in the entertainment media; and be it further

Resolved, That The Lutheran Church—Missouri Synod in convention commend its members to exercise their duties as Christian citizens by making conscious and prayerful decisions about communicating their discontent in a heartfelt and loving manner to the executives of business and entertainment organizations that promote immoral lifestyles; and be it further

Resolved, That the Commission on Theology and Church Relations report “Human Sexuality: A Theological Perspective” be commended to LCMS members for study and guidance regarding a biblical perspective of human sexuality; and be it finally

Resolved, That individuals caught up in all forms of sexual immorality, including homosexual behavior, adultery, fornication, impurity, licentiousness, etc. (Rom. 1:26–32; Gal. 5:16–21) be viewed lovingly as people for whose sins Christ has atoned, and for whom the remedy to their condition lies in the Holy Spirit’s powerful work through the church’s faithful application of God’s Word of Law and Gospel to bring them to true repentance of sin and faith in Christ and His forgiveness.

Action: Adopted (10)

(The word *people* was substituted for *creatures* in the final resolve by committee agreement.)

To Accept “Close” and “Closed” Communion as Synonymous Terms

RESOLUTION 3-28

Overtures 3-06-07, 3-09, 3-17 (CW, pp. 155–56, 159)

WHEREAS, There are elements within our synodical fellowship who advocate defining “Close Communion” and “Closed Communion” to make the terms mutually exclusive; and

WHEREAS, The Commission on Theology and Church Relations’ study entitled, *Theology and Practice of the Lord’s Supper* (1983) explains:

While the term “Closed Communion” has a longer history (cf. W. Elert, Ch. 7) and is regarded by some as

theologically more proper than “Close Communion,” the latter term, which has been used in more recent history by writers in The Lutheran Church—Missouri Synod, may also properly be employed as a way of saying that confessional agreement must precede the fellowship of Christians at the Lord’s Table. Whatever term is used, it is clear that the LCMS’ official practice is consistent with the historic practice of the church, which has regarded unity of doctrine as a prerequisite for admission to the sacrament (cf. 1967 Res. 2-19);

and

WHEREAS, Both “Close Communion” and “Closed Communion” refer to the same practice which seeks to prevent a profession of confessional unity in faith where there is, in fact, disunity and disagreement; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention clarify that the terms “Close Communion” and “Closed Communion” are synonymous terms; and be it further

Resolved, That this understanding be incorporated in future studies and dialog regarding the historic and faithful practice of “Close(d) Communion” within the member churches of The Lutheran Church—Missouri Synod.

Action: Withdrawn (7)

(The resolution was withdrawn in view of the adoption of Res. 3-05.)

To Respectfully Decline Overtures

RESOLUTION 3-29

Overtures 3-49-50, 3-56, 3-69, 3-72, 3-115, 3-126, 3-128-30, 3-135-36, 3-140, 3-144, 3-147 (CW, pp. 169-70, 172, 175, 186-87, 190-97)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

<i>Number</i>	<i>Subject</i>	<i>Reason</i>
Ov. 3-49-50	Fellowship	Changes nature of Synod
Ov. 3-56	Amend Constitution	Changes nature of Synod
Ov. 3-69	Empower Women	No action possible
Ov. 3-72	Service of Women	Already shared with Synod
Ov. 3-115	Abortion Policy	Inappropriate request
Ov. 3-126	21st Century Concord	Not possible
Ov. 3-128	Doctrine and Tradition	Inappropriate request
Ov. 3-129-130	Doctrinal Resolutions	Bylaw 1.09, 1973 Res. 2-12
Ov. 3-135	Faith and Practice	Article III, VI, LCMS Constitution
Ov. 3-136	Send observer to WCC	Already done
Ov. 3-137	LWF Membership	Inadequate information to proceed
Ov. 3-140	Remove certification	Already done
Ov. 3-144	Messianic Prophecy	CTCR Study
Ov. 3-147	Delete Bylaw on Dissent	Article III, LCMS Constitution

Action: Adopted (11)

(The committee, in presenting the resolution, added Ov. 3-137. A motion to remove Ov. 3-69 for referral to the committee was defeated.)

4. Program and Finance

To Adopt Biblical Stewardship Principles

RESOLUTION 4-01

Overture 4-01 (CW, p. 199); Appendix I (CW, pp. 293-96)

WHEREAS, The Lutheran Church—Missouri Synod in its 1995 convention (Res. 4-07A) resolved that the Department of Stewardship articulate the biblical principles of stewardship, which should guide all of our stewardship and appeal efforts, and disseminate these to all synodical entities, agencies, and auxiliaries prior to the 1998 convention; and

WHEREAS, The Synod in convention resolved that the Synod's entities, agencies, and auxiliaries approach any solicitation on the basis of these biblical principles of financial stewardship, instead of a worldly, legalistic approach; therefore be it

Resolved, That the Synod in convention adopt the draft of biblical stewardship principles articulated by the Department of Stewardship of the Board for Congregational Services with considerable input from rostered workers and representatives of the congregations, entities, agencies, and auxiliaries of the Synod as found in the 1998 *Convention Workbook*; and be it further

Resolved, That the Synod in convention encourage all members of congregations, entities, agencies, and auxiliaries to study carefully these articulated biblical stewardship principles and use them as guidelines for all stewardship education and fund-raising activities.

Action: Adopted (2)

(The resolution was adopted after delegates declined to add *and that the seminaries emphasize these in pastoral training* at the end of the second resolve. They also declined to refer it to the committee to incorporate the idea of stewardship responsibility of everyone, Christian or not.)

To Encourage Unrestricted and Restricted Giving in a Balanced Manner

RESOLUTION 4-02

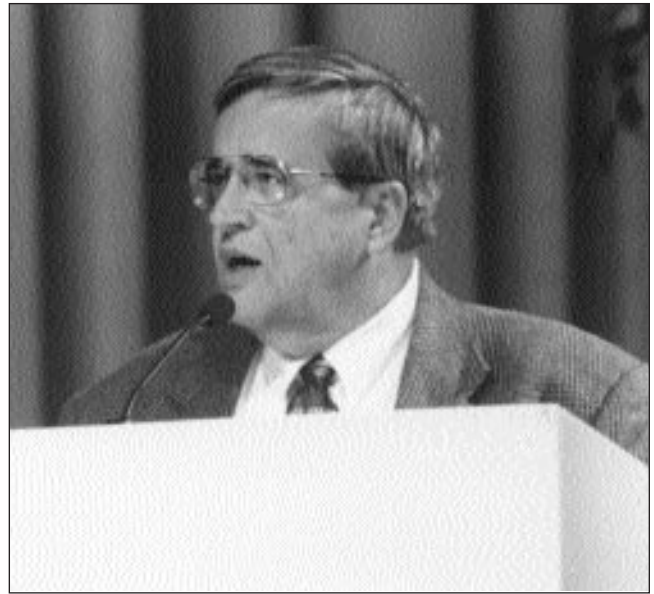
Report R4-01 (CW, pp. 66-67)

WHEREAS, God has richly blessed the individual members and congregations of The Lutheran Church—Missouri Synod with an abundance of financial resources; and

WHEREAS, Over the past several years restricted gifts from individuals, endowments, foundations, and other sources have grown to the extent that they now are greater in volume than the unrestricted gifts of God's people to the work of the Synod through their congregational and District giving; and

WHEREAS, The doors of mission opportunity have been and continue to be wide open with challenges of Gospel communication to the world in which we live; therefore be it

Resolved, That The Lutheran Church—Missouri Synod give thanks to almighty God for His blessings and express appreciation to individuals, congregations, and Districts for the unrestricted gifts that are so vital to the ministry of the Synod; and be it further



Committee 4 Chairman Timothy Sims

Resolved, That The Lutheran Church—Missouri Synod acknowledge and give thanks to God for the abundant resources realized from restricted gifts by individuals, endowments, foundations and fraternal benefit societies; and be it further

Resolved, That The Lutheran Church—Missouri Synod encourage itself, individuals, congregations, and Districts to not become overly dependent upon restricted gifts, but to seek and maintain a proper balance between restricted and unrestricted funding of its mission and ministry; and be it finally

Resolved, That individuals, congregations, and Districts be encouraged to exercise appropriate joyful biblical stewardship of God-given resources especially through unrestricted giving, that God may be honored, His kingdom might grow, and that the mission and ministry of The Lutheran Church—Missouri Synod might continue to aggressively meet the challenges which God has placed before us.

Action: Adopted (4)

(An amendment calling for deleting the words *especially through unrestricted giving* in the final resolve was declined as was the addition of the word *Synod* in the first line of that resolve.)

To Endorse and Implement Report of Financial Aid Task Force

RESOLUTION 4-03

Report R4-06 (CW, pp. 74-78); Overtures 5-06, 5-16, 5-18 (CW, pp. 211-12, 214-15)

WHEREAS, The Financial Aid Task Force has documented both the inadequate funding of retirement benefits for individuals under the Synod's old Pension Plan for Pastors and Teachers (PPPT) and the increasing level of debt of

many of our Synod's professional church workers (Financial Aid Task Force Report R4-06, *Convention Workbook*, pp. 74–78); and

WHEREAS, The Task Force has suggested plausible solutions; therefore be it

Resolved, That the Synod in convention assembled endorse the Task Force Report; and be it further

Resolved, That the Synod in convention assembled direct the various synodical entities addressed in the report to implement the suggested solutions where possible; and be it further

Resolved, That congregations be encouraged to implement where possible the suggested solutions addressed to them; and be it further

Resolved, That the synodical entities report their efforts at implementation to the synodical President; and be it finally

Resolved, That the synodical President give a cumulative report to the next synodical convention.

Action: Adopted (4)

To Fund Staffing for Commission on Organizations

RESOLUTION 4-04

Overture 4-07 (CW, p. 200)

WHEREAS, In 1926 the work of the Commission On Organizations began as the Lodge Information Bureau; and

WHEREAS, Since the decade of the 1970s—which has been called the beginning of the “modern era of cultism”—we have witnessed a virtual explosion of cultic ideas, movements, and belief systems in America (e.g., New Age); and

WHEREAS, The Synod has established the Commission on Organizations to provide information and counsel to the members of the Synod through the gathering and preparation of current resources on organizations, philosophies, and world views in our society and culture; and

WHEREAS, The Commission on Organizations—despite a growing need for the services it has rendered—since 1993 has been functioning with only part-time staff services provided by the Commission on Theology and Church Relations under an “Operating Agreement” adopted by both commissions; and

WHEREAS, Prior to 1993, CTCR staff was able to devote its full-time energies to CTCR matters, which have been significantly and steadily increasing; and

WHEREAS, There is a pressing need for the expansion and updating of Commission on Organizations files and library resources to provide materials that present a much needed Lutheran theological perspective; and

WHEREAS, The Commission on Organizations, upon the encouragement of the CTCR, has unanimously urged the Synod to provide funding for the restoration of a full-time staff position for the Commission on Organizations; therefore be it

Resolved, That the Synod commend the Commission on Organizations for its invaluable service to the Synod over the years, its ongoing attempt to monitor developments in the changing and confusing religious scene today, and its efforts to provide biblically and confessionally sound evaluative materials for the pastors and lay people of our church body; and be it further

Resolved, That the Synod thank the CTCR for providing staff services to the Commission on Organizations during the past four years; and be it further

Resolved, That the Synod reaffirm the present “Operating Agreement” between the CTCR and the Commission on Organizations, and commit itself to secure funding for a full-time Commission on Organizations staff person; and be it finally

Resolved, That the CTCR and the Commission on Organizations seek out and employ human resources on an “as needed” basis in order to be proactive in the research and development aspects of this important ministry.

Action: Adopted (4)

To Eliminate Council on Human Resources

RESOLUTION 4-05

Overture 4-08 (CW, p. 200)

Rationale

The Council on Human Resources was appointed at the 1989 convention. Since that time it has continued to struggle with the broad responsibilities assigned to it in Bylaw 3.935. In addition, it has become clear that the council has limited ability to impact the Human Resources policies followed throughout the Synod. Inasmuch as the current position description of the Director of Human Resources calls for providing leadership to the Synod in areas related to human resources, it appears that the council as defined in Bylaw 3.935 is a duplication of assigned responsibilities. The council feels that the Synod could better be served through the appointment, on an as needed basis, of advisory groups to work with the Director of Human Resources. Such advisory groups would provide appropriate representation and input to the director and would also allow for flexibility, when needed, to add to or modify the membership for issues related to specific areas of the Synod.

Resolved, That the Council on Human Resources be eliminated; and be it further

Resolved, That Bylaw 3.935 be deleted.

Action: Adopted (4)

To Respectfully Decline Overtures

RESOLUTION 4-07

Overtures 4-04–06, 4-09–10 (CW, pp. 199–201)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

Number	Subject	Reason
Ov. 4-04	Disclosure of Compensation	Already available
Ov. 4-05	Better Use of Foundation Funds	Inaccurate information
Ov. 4-06	Restrict Use of Endowment Funds	In control of givers
Ov. 4-09	Provide Financial Support	Already in process for unjust, arbitrary removals; <i>Handbook</i> , chapters 2 and 8
Ov. 4-10	To Permit Video Conferencing	Already allowed

Action: Adopted (4)

5. Higher Education

To Continue Support of Distance Education Leading to Ordination (DELTO)

RESOLUTION 5-01

Report 5-01 (CW, pp. 78–83), Overtures 5-10–14 (CW, pp. 212–14)

WHEREAS, There is an increasing number of special-need pastoral vacancies and mission start-up opportunities in the LCMS; and

WHEREAS, There is a need to provide off-site seminary education to meet these special needs; and

WHEREAS, The Board for Higher Education has established the Joint Seminaries DELTO program for off-site preparation of future pastors; and

WHEREAS, The DELTO Policy Manual has been developed to provide a responsible educational process supervised by the two seminaries; therefore be it

Resolved, That the Synod commend the seminary faculties for their cooperation in the development and implementation of the DELTO program; and be it finally

Resolved, That the Synod continue the DELTO program and direct the BHE to assure compliance with the approved policies.

Action: Adopted (2)

To Encourage Participation in Postseminary Applied Learning and Support

RESOLUTION 5-02

Report R5-02 (CW, pp. 85–88), Overture 5-45 (CW, p. 222)

WHEREAS, The 1995 convention of The Lutheran Church—Missouri Synod charged the Commission on Ministerial Growth and Support (CMGS) with responsibility for producing a detailed program model for postseminary education (Res. 5-09A, 1995 *Convention Proceedings*, p. 138); and

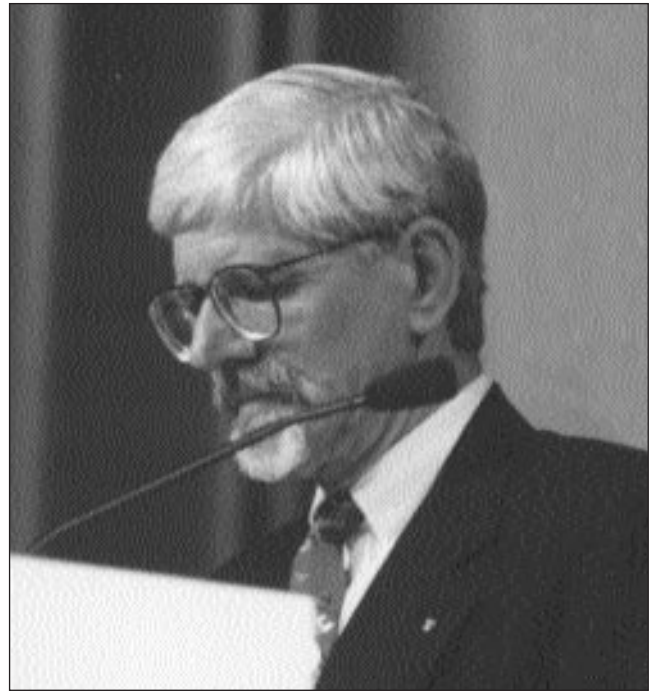
WHEREAS, The CMGS has developed the PALS program for seminary graduates receiving first calls into parish ministry, as described in the *Convention Workbook*; and

WHEREAS, The PALS program has received a positive response from seminary faculties, and graduating students and their wives; and

WHEREAS, The Council of Presidents and the BHE/CUS Board support and advocate the introduction and operation of the PALS program; and

WHEREAS, The CMGS has begun to introduce the PALS program throughout the Synod, offering the program to all 1998 graduates of our LCMS seminaries; and

WHEREAS, Optimal success of the PALS program depends upon the commitment of all LCMS Districts as well as the participation of all seminary candidates and their congregations; therefore be it



Committee 5 Chairman Norman Sincebaugh

Resolved, That the 1998 convention of The Lutheran Church—Missouri Synod strongly encourage all seminary candidates, beginning with the 1998 placement, and their calling congregations to participate in the PALS program; and be it finally

Resolved, That the 1998 convention of The Lutheran Church—Missouri Synod strongly encourage LCMS Districts to do everything possible to promote and support the PALS program in the interest of these pastors, their congregations, and the Synod at large.

Action: Adopted (2)

To Encourage a Renewed Effort for Recruitment of Professional Church Workers

RESOLUTION 5-03

Overtures 5-04–05, 5-07–08, 5-35 (CW, pp. 211–12, 219–20)

WHEREAS, The Constitution of the LCMS states: “The Synod, under Scripture and the Lutheran Confessions shall ... (3) Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” and “(5) Aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries” (Art. III); and

WHEREAS, The Board for Higher Education/Concordia University System has as its central purpose the education

of ordained and commissioned ministers as well as other professional church workers for the Synod (Bylaw 3.601); and

WHEREAS, "The Board of Regents of each institution shall consider as one of its primary duties the defining and fulfilling the mission of the institution" (Bylaw 6.03) directly as set forth in Bylaw 3.601, noted above; and

WHEREAS, There is broad interest in the Synod to increase both the quantity and quality of solidly Lutheran academics at these institutions; therefore be it

Resolved, That the Synod remind the BHE/CUS that its central purpose is to train men and women for full-time church work and that this central purpose is to be clearly reflected in its public relations; and be it further

Resolved, That the Synod encourage and support the BHE/CUS in the area of recruitment and training of full-time church workers; and be it further

Resolved, That the Synod instruct the BHE/CUS, in cooperation with the Board for Congregational Services and the Council of Presidents, to evaluate current recruitment processes and to develop a broad-based (i.e., congregation, District, the Synod, BHE/CUS) recruitment process; and be it finally

Resolved, That the BHE/CUS present a report on recruitment of full-time church workers to the 2001 convention.

Action: Adopted as amended (2)

(By common consent, the words *full-time* were added before *church work* in the first resolve and the word *vocations* was deleted. In the final resolve the words *of full-time church workers* were added after the word *recruitment*.)

To Amend Bylaw 6.91 1 a

RESOLUTION 5-04

Overture 5-44 (CW, pp. 221-22)

WHEREAS, Bylaw 6.91 provides a process for ministers who were ordained in a non-LCMS church body to become rostered members of The Lutheran Church—Missouri Synod, under the supervision of the Colloquy Committee; and

WHEREAS, Bylaw 6.91 1 a requires that "ministers who are in good standing in other Christian church bodies, are graduates of established seminaries, and have served at least three years in a recognized ministry of their church body." The term "established seminaries" does not require that applicants have graduated from an educational program that meets the standards for service in the LCMS; and

WHEREAS, A change was requested by the Pastoral Colloquy Committee and is supported by that Committee; therefore be it

Resolved, That Bylaw 6.91 1 a be changed to read: "ministers who are in good standing in other Christian church bodies, are graduates of programs of study leading to ordination of no less than 60 semester hours or the equivalent thereof, in length, and have served at least three years in a recognized ministry of their church body"; and be it further

Resolved, That the Secretary of the Synod be authorized to bring other parts of the synodical *Handbook* into conformity with this change as needed.

Action: Adopted (2)

To Amend Bylaw 6.91 1

RESOLUTION 5-05

Overture 5-43 (CW, p. 221)

WHEREAS, The 1995 *Handbook* of The Lutheran Church—Missouri Synod contains no category of eligibility for admission to the colloquy program to the pastoral ministry for graduates of nonsynodical seminaries unless they are "ministers who are in good standing in other Christian church bodies, are graduates of established seminaries, and have served at least three years in a recognized ministry in their church body" (Bylaw 6.91 a); and

WHEREAS, The alternate route programs at both LCMS seminaries are designed only for those who are either Ministers of Religion-Commissioned with at least 8 years of experience or laymen with at least 10 years of significant experience related directly to Word and Sacrament ministry with the LCMS; and

WHEREAS, Graduates of nonsynodical seminaries who want to become pastors in the LCMS have no program of preparation open to them within the LCMS other than completing an additional Master of Divinity degree or applying to the alternate route program after they have accumulated 10 years of significant experience related directly to Word and Sacrament ministry with the LCMS; therefore be it

Resolved, That Bylaw 6.91 1 of the 1995 synodical *Handbook* be amended to add an additional category of eligible applicants for colloquy by adding the following: "Men who are graduates of programs of study leading to ordination of no less than 60 semester hours or the equivalent thereof, in length, and who have been communicant members in good standing of synodical congregations for at least 2 years"; and be it further

Resolved, That the Secretary of the Synod be authorized to bring other parts of the synodical *Handbook* into conformity with this change, as needed.

Action: Adopted (4)

To Revise Bylaws 6.01-85 on Higher Education

RESOLUTION 5-06

Overture 5-01 (CW, pp. 203-210)

Rationale:

The Synod convention in 1992 (Pittsburgh) clearly expressed its desire that the Board for Higher Education should assume greater responsibility for the effective and efficient operation of higher education in The Lutheran Church—Missouri Synod. The convention put into place a system that developed a relationship of mutual trust and cooperation between Boards of Regents, presidents, administrations, and faculties of the Concordias. The Board for Higher Education accepted the convention action as a man-

date to be responsible for revising the Bylaws to reflect an orderly operation of higher education. In this regard the Board for Higher Education requested that the Concordias work together to develop policies and procedures that maintain a close tie to the mission and ministry of the Synod and function in an effective and efficient manner so that the educational mission of the church is accomplished.

The Board for Higher Education proposed Bylaw revisions to clarify the responsibilities of the Board for Higher Education, the Board of Regents, and the administration of each institution.

The Board for Higher Education placed a significant emphasis on the revision and update of chapter VI of the synodical *Handbook* over the course of the past five years. An initial draft of Bylaw revisions was edited to conform with acceptable practice and established laws governing higher education. This revised document was reviewed three times with representatives of the President's Blue Ribbon Committee, and reviewed and revised twice by the BHE/CUS Board.

The Board for Higher Education encourages the Synod in convention in 1998 to adopt the revised Bylaws. Furthermore, legal counsel has consistently advised the Board for Higher Education to remove certain Bylaws which would be better placed in a policy manual.

WHEREAS, The *Handbook* specifically describes an integrated relationship between responsibilities of staff, boards and commissions, the Synod's Board of Directors, elected officers of the Synod, and the convention of the Synod (Bylaw 1.07); and

WHEREAS, The *Handbook* directs each board and commission that serves the Synod in a specific area of program or ministry to "administer the programs and resources as provided or authorized by the Constitution and applicable Bylaws, or as assigned by the respective convention or boards; and proposes modifications thereto" (Bylaw 1.07 d); and

WHEREAS, It has been the practice of the Synod to periodically update or revise the *Handbook* statements to comply with state and Federal law and other regulatory agencies that influence educational operations; and

WHEREAS, It is extremely difficult to revise Bylaw statements in a piecemeal fashion without disrupting coordination of activity with other entities of the church; and there has not been a major revision of chapter VI for several years; and

WHEREAS, over the years, the need for other changes in operational procedures has become apparent; and

WHEREAS, Two members of the Blue Ribbon Committee, appointed by the Blue Ribbon Committee, have worked with the BHE/CUS Board to revise needed parts of this chapter; and

WHEREAS, It is the intent of the members of the Board for Higher Education to serve the church with orderly policy, therefore be it

Resolved, That the Synod in convention adopt the revisions to Bylaws 6.01 through 6.85 herewith presented in order to establish orderly policy; provide conformity with present state and Federal laws and regulatory requirements; recommendations of legal counsel; and to remove ir-

regularities, duplications, and conflicting statements within chapter VI of the *Handbook* of the Synod; and be it further *Resolved*, That the Secretary of the Synod be directed to bring all other parts of the *Handbook* into conformity with these changes.

~~PRESENT~~/PROPOSED WORDING

VI. Colleges and Seminaries

A. Boards of Regents

6.01 Membership

Each college, university, and seminary of the Synod shall be governed, subject to general policies set by the Synod, by a Board of Regents.

a. The Board of Regents of each theological seminary shall consist of the following voting members:

1. Three ordained ministers, one commissioned minister, and three laypersons elected by the convention of the Synod

2. A Vice-President of the Synod designated by the President of the Synod:

3. A District President other than the President of the geographical District in which the seminary is located, elected by the Council of Presidents

b. The Board of Regents of each college and university shall consist of 13 voting members: ~~12 of whom shall be elected for 3 year terms renewable twice~~ 2 ordained ministers, 2 commissioned ministers, and 8 laypersons. The President of the District in which the college or university is located or a District Vice-President as his standing representative shall serve as an ex officio member.

[Rationale: Specification of terms covered in c below.]

1. One ordained minister, one commissioned minister, and three laypersons elected by the synodical convention;

2. One ordained minister, one commissioned minister, and one layperson elected by the geographical District in which the institution is located;

3. Four laypersons elected by the Board of Regents in a nonconvention year.

c. ~~All Board of Regents members shall be elected for three year terms renewable three times~~ All Boards of Regents members (colleges, universities, and seminaries) shall be elected to serve a maximum of two consecutive six-year terms, (ref. Bylaw 3.61 b) and All members must hold membership in a member congregation of the Synod, and not more than two of the elected members shall be members of the same congregation. ~~They shall not be on the salaried staff of a synodical educational institution or enter into any gainful business, contracts, or transactions with the institution.~~

d. All Board of Regents members shall comply with Bylaw 3.71 regarding conflicts of interest.

[Rationale: Term specification for seminaries was not included in a above.]

[Rationale: Allowing an additional term increases the stability of the board.]

6.02 Vacancies

Vacancies that occur on a Board of Regents shall be filled in the following manner:

a. If the vacancy occurs in a position that was previously filled by the Board of Regents, the Board of Regents shall be the appointing body.

b. If the vacancy occurs in a position that was previously filled at a District convention, the District Board of Directors shall be the appointing body.

c. If the vacancy occurs in a position that had been filled by a national synodical convention, the Board for Higher Education shall be the appointing body and

shall follow the nomination procedure as outlined in Bylaw 3.63 a and b.

6.03 Functions

In exercising its relationship to the Synod and to the Board for Higher Education as set forth elsewhere in the Bylaws (3.601), 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 and shall

- a. become familiar with and develop an understanding of pertinent synodical and Board for Higher Education policies, standards, and guidelines;
- b. develop details of policies and procedures for governance of the institution;
- c. participate in planning for the institution and approve the institution's plans;
- d. review and approve academic programs recommended by the administration and faculty after assessment of system policies in accordance with Board for Higher Education standards and guidelines and institutional interests and capacities;
- e. review and approve the institutional budget;
- f. approve institutional fiscal arrangements, develop the financial resources necessary to operate the institution, and participate in its support program;
- g. establish appropriate policies for institutional student aid;
- h. 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 ~~and have received prior approval by the Board for Higher Education~~; approve sabbatical and study leaves; and encourage faculty development and research;

[Rationale: See 6.23 as specified under appointment of members.]

i. 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;

j. 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 for Higher Education, and the respective Board of Regents as the local governing body; included in the operation and management are such responsibilities as

1. carrying out efficient business management through a business manager appointed on recommendation of the president of the institution and responsible to him;

2. receiving of all gifts by deed, will, or otherwise made to the institution and delivering them to the Vice-President—Finance—Treasurer of the Synod or such other person as may be designated by the Board of Directors of The Lutheran Church—Missouri Synod, unless precluded by law or the terms of the gift. In such case, the Board of Regents shall hold and administer the same, in accordance with the terms of the instrument creating such gift and in accordance with the policies of the Board of Directors of The Lutheran Church—Missouri Synod;

3. 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 to close the institution or to sell all or any part of the property which constitutes the main campus;

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. reviewing and approving the major policies of the institution regarding student life and activities as developed by the faculty and recommended by the administration;

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.

B. Presidents

6.11 Election

a. As soon as an impending vacancy in the office is known, the Board of Regents, with prior consent of the Board for Higher Education, shall issue in an official periodical of the Synod a call for the nomination of candidates for the presidency of the institution. The call for nominations shall describe the office and qualifications desired to fill it.

b. Candidates may be nominated by congregations of the Synod, the Board for Higher Education, the Board of Regents, and the faculty of the institution.

c. All nominations must be filed with ~~the secretary of the~~ *designee* of the Board of Regents within 60 days of the date of its published request unless the request sets a later date. Persons nominated may decline to be candidates, and their names will be removed from the list of nominees. Nominees who allow themselves to be listed as candidates will be asked to pledge, if called, to render a decision within 15 days of receipt of the call, unless granted an extension by the Board of Regents. ~~The secretary of the~~ *designee* of the Board of Regents shall publish, in an official periodical of the Synod, the names of the nominees who have permitted themselves to be candidates and the date on which the election is to be held, which shall not be less than 30 days after the date of the publication of the names of the candidates.

[Rationale: Dropping the requirement that the board secretary handle nominations allows the board more flexibility to work as it sees best.]

d. All recommendations, statements of qualifications of any nominees, or objections to any nominee with reasons therefor, must be filed with the Board of Regents before the time fixed for the election. If a charge of false doctrine or offensive life is registered, the Board of Regents shall investigate and reach a decision on such charge before proceeding with the election.

~~e. A committee composed of three faculty members elected by the faculty and of two board members elected by the board shall make a careful analysis of the needs of the institution, the requirements of the Synod, and the academic and personal qualifications of the nominees. To this end the secretary of the Board of Regents shall make available to this committee all information, recommendations, and objections which he shall receive. On the basis of these studies a committee of faculty members elected by the faculty shall submit to the electors evaluations and pertinent recommendations regarding the candidates who have been proposed.~~

e. A Search Committee, in its first phase of activity, shall be composed of three full-time faculty members (elected by the faculty with one alternate), and three Board of Regents two-board members (elected by the board with one alternate). The alternate members shall participate in all meetings but shall not vote while serving as alternates. The Search Committee shall make a careful analysis a written report of the needs of the institution, the requirements of the Synod, and the required and desired academic and personal qualifications of the nominees. This written report shall be shared with the electors.

The Search Committee, in its second phase of activity, shall be composed of the original Search Committee, with the addition of three full-time faculty members (elected by the faculty). The Search Committee shall prepare reports on the credentials of the nominees. To this end the secretary of the Board of Regents shall make available to the Search Committee all information recommendations and objections which he shall receive it receives regarding the candidates. On the basis of these studies a committee of faculty members elected by the faculty and The Search Committee shall submit to the electors a report of evaluations and recommendations regarding the candidates. who have been proposed

Open forums shall be conducted with administrative staff, students, and other constituents as deemed essential by the Search Committee to gather extensive input to the process.

[Rationale: This revision clarifies the roles of the two committees, includes alternates in the event that a member cannot continue, and provides for Board of Regents involvement with a final faculty recommendation.]

f. At a meeting of the Board of Regents held to elect a president, there shall be present and voting as electors the members of the Board of Regents as a group with one vote (the District President on the board not voting with the board); the President of the synodical District President elected to the board or his official representative with a distinct vote; the President of the Synod or his official representative with one vote; and the chairman of the Board for Higher Education or his official representative with one vote. The Executive Director of the Board for Higher Education shall attend as an observer.

[Rationale: The president to be elected will be working closely with the Board for Higher Education, and the Executive Director needs firsthand acquaintance with the candidates' credentials and election interview.]

g. The Search Committee shall prepare a list of at least five candidates that it recommends to the electors as the list from which the election slate is prepared. At least two weeks before the election, the electors shall finalize the slate of nominees to be interviewed in the election meeting. The slate is fixed by a majority of the electors, with the members of the Board of Regents now voting as individuals. They may add names to the Search Committee's list only from the officially published list of nominees, after consultation with the Search Committee. The entire Board of Regents (voting as individuals) shall participate, and the addition or deletion of names shall require a simple majority of all electors and Board of Regents members present. The

Search Committee shall be available to answer questions regarding potential interviewees. If there are persons placed on the slate who were not on the Search Committee's recommendation list, they shall complete all interviews and questionnaires prior to the election.

[Rationale: This assures that all candidates are present at the election and have had opportunity to read the relevant materials. In general, it reduces confusion regarding credentials and procedures during the election meeting.]

~~g. h. The election shall be held on the day designated in the notice published in the official periodical of the Synod or as soon thereafter as feasible. The electors shall give due consideration to the recommendations and statements of qualifications and objections submitted on behalf of all nominees. A majority of the electors, with the members of the Board of Regents now voting as individuals, may add names to any preferred list supplied by the faculty committee after consultation with the faculty committee.~~

[Rationale: The process of fixing the slate is described in proposed point g above.]

~~h. i. The initial election of a president shall require three of four elector votes. If the electors are unable to finalize the slate or complete the election, they may shall postpone the election and, if desirable, request the Board of Regents to issue a new call for nominations.~~

~~i. j. The Board of Regents shall extend the formal call promptly after the election and submit its action to an official periodical of the Synod for publication.~~

~~j. k. Whenever a call is declined, the chairman of the Board of Regents shall give notice in an official periodical of the Synod and shall promptly call another meeting of the electors, at which meeting the call may be reissued or another person may be elected from among the remaining candidates, or the Board of Regents may be requested by the electors to issue a new call for candidates.~~

6.12 Functions

The president of the institution shall be the executive officer of the Board of Regents and as such, He shall serve as the spiritual, academic, and administrative head thereof of the institution. He shall

a. represent the institution in its relations to the Synod and its officers and boards;

b. supervise, direct, and administer the affairs of the institution and all its departments, pursuant to the rules and regulations of the Synod and its boards and agencies, and the policies of the Board of Regents;

c. bring to the attention of the Board of Regents matters which require consideration or decision and make pertinent recommendations;

d. 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;

e. periodically visit or cause to be visited the classes of professors and instructors, and in general secure conformity in teaching efficiency and subject matter to the standards and policies prescribed by the Board of Regents and by the Synod through the Board for Higher Education;

f. advise and admonish in a fraternal spirit any member of the faculty found dilatory, neglectful, or exhibiting problems in his teaching. Should this action prove ineffective, he shall request selected members of the faculty privately to engage their colleague in further fraternal discussion. If this results in failure to correct or improve the situation, the president shall report the matter to the Board of Regents with his recommendation for action;

g. delegate or reassign one or more of his functions to a member of the faculty or staff, although standing administrative assignments shall be made by the Board of Regents on his recommendation;

h. be responsible for the provision of spiritual care and nurture for every student;

i. 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;

j. be responsible for the employment, direction, and supervision of all employees of the institution;

k. be responsible for the business management of the school and for the proper operation and maintenance of grounds, buildings, and equipment;

l. make periodic and special financial reports to the Board of Regents.

6.13 Term of Office

a. The president of each seminary, college, or university shall serve a five-year renewable term of office, under the terms set forth herewith under ~~Bylaws 6.13 and 6.14~~ *Bylaw 6.14*, beginning with the date of his assumption of his responsibilities as president.

b. *Each president shall relinquish academic tenure upon assumption of the presidency, and shall not be granted academic tenure during the time of presidential service.*

[Rationale: This eliminates potential conflicts in situations where the president is a tenured faculty member but it is not in the best interest of the school for him to remain actively associated with the school.]

6.14 Evaluation

The president and Board of Regents shall develop mutually agreed upon institutional goals and priorities that give direction to the individual as he carries out the duties of the office of the presidency. The Board of Regents will annually evaluate presidential effectiveness based on these goals and priorities.

6.15 Renewal

Nine months prior to the end of each five-year term the Board of Regents will conduct a formal review of the president's effectiveness in the current term of office. The president shall then be eligible for another five-year term by majority action of the Board of Regents, voting with a ballot containing only the current president's name. In addition to considering the evaluation report, the Board of Regents shall consult with the President of the Synod and the chairman of the Board for Higher Education. The Regents may consult with other boards, commissions, and councils of the Synod as they deem wise.

6.16 Nonrenewal Procedure

In the event that a president's term is not renewed, the office of the president shall be considered vacant as of the end of the term of the incumbent. ~~If the president is tenured, lack of renewal shall not affect tenure status in an academic department. A president whose term is not renewed shall be offered a one-year sabbatical at full salary with health and welfare benefits, shall continue to receive full salary and benefits for six months excepting those benefits specifically associated with the office of the president.~~

~~b. A president who has been honorably retired from his presidential responsibilities shall ordinarily no longer be actively associated with the school which he last served.~~

6.17 Retirement Procedure

When a president retires, the Board of Regents may continue the president's full salary and benefits for six months excepting those benefits specifically associated with the office of the president.

C. Faculties

6.21 Members

a. The *regular* faculty of each synodical institution shall consist of the president, the full-time faculty (instructors, assistant professors, associate professors, professors, or full-time faculty without rank), and part-time or temporary nonvoting members distinguished by an appropriate prefix or suffix ("visiting, guest, adjunct, emeritus") or the term "graduate assistant."

b. Any part-time or temporary faculty members shall hold nonvoting membership on the faculty.

~~c. Administrative positions may be created, modified, abolished, or have functions assigned to them by the Board of Regents on recommendation by the president of the institution. Such offices are to be those made necessary by the functions assigned to the institution and appropriate to its size and internal organization. Appointments to these offices are to be for renewable terms. Ordinarily administrative officers are also to carry a partial teaching load.~~

c. *At each school the president shall propose creation, modification, or abolition of administrative positions to the Board of Regents for its approval. The Board of Regents at each school shall maintain clear policies for filling and vacating administrative positions.*

[Rationale: Each institution has policies that deal with the detail listed in item c. (Note Bylaws 6.03 b and 6.12 b.)]

d. Administrative appointments shall be made by the Board of Regents on recommendation by the president of the institution. The Board for Higher Education shall periodically review the internal administrative organization of the Synod's institutions.

e. *Each Board of Regents shall maintain a clear plan of succession of administration to assure that the institution continues to function effectively in the case of incapacity or lengthy absence of the president.*

[Rationale: This is necessary and very important at every institution.]

6.23 Appointment of Members

a. The Board of Regents on recommendation of the president of the institution shall appoint ~~the members of the faculty to positions approved by the Board for Higher Education.~~ *all full-time members of the faculty. The Board for Higher Education shall require certification of theological and professional competency. All initial appointments to seminary, university, and college seminaries and to college/university theology faculties will also* shall require the prior approval of the Board for Higher Education. *All other initial full-time appointments shall require prior approval of the Board of Regents and shall include a thorough theological review involving the District President and selected members of the Board of Regents.*

[Rationale: A Board of Regents committee including the District President could evaluate the school's needs and the candidate's qualities more efficiently than the BHE/CUS. Adequacy of this process on each campus, based on established guidelines, would be reviewed as part of the periodic Board for Higher Education institutional review visit.]

~~b. Appointments shall ordinarily be for one to four years and may be extended by the Board of Regents unless otherwise indicated at the time when prior approval is granted.~~

[Rationale: Authorized under 6.03 j 3.]

~~d. b.~~ The terms and conditions of every appointment shall be stated in writing and be in the possession of both the institution and the prospective faculty member before the appointment is consummated. Limitations of academic freedom because of the religious and confessional nature and aims of the institution shall be stated in writing at the time of the appointment and conveyed to the person being appointed.

~~e. c.~~ Ordinarily candidates for ~~teaching positions with tenure on the Synod's instructional staff shall be graduates of a theological seminary or teachers college affiliated with the Synod or shall have achieved such status by colloquy~~ full-time teaching positions shall be rostered members of the Synod. When, ~~in exceptional cases, laypersons are involved, they should be persons who are solemnly pledged to the Holy Scriptures as the inspired Word of God and to the Lutheran Confessions.~~ are employed in full-time teaching positions, they shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, the Synod's doctrinal statements, and the policies of the Synod.

[Rationale: This new wording states the same policy in clearer language.]

~~e. d.~~ The Board of Regents may decline to renew the appointment of a faculty member without tenure at its discretion and without formal statement of cause. If reappointment to the teaching staff is not contemplated, the Board of Regents shall so notify the faculty member through the president of the institution at least six months prior to the expiration of the current appointment. In the case of individuals under consideration for permanent tenure ~~(Bylaw 6.25 (b))~~ such notice of nonreappointment shall be made at least 12 months before the expiration of the current appointment.

~~f. e.~~ The Board for Higher Education shall state standards of good practice that provide uniform procedures for renewing faculty employment contracts.

~~g. f.~~ Each institution shall state policies regarding faculty tenure, employment contracts, contract renewal, and contract termination for all employees within Board for Higher Education guidelines.

6.25 Permanent Tenure

Each educational institution of the Synod shall normally award tenure to a minimum of 40 percent and maximum of 60 percent of its faculty.

a. Standards or qualifications for granting tenure shall be as follows:

1. The faculty member shall ordinarily have completed five years of creditable service (periods of leave are not included) as a member of the faculty of one or more educational institutions of the Synod, at least the last two years of which shall have been in the institution currently served. However, the said five-year requirement may be waived in exceptional cases if the unanimous consent of the electors is given.

~~2. The faculty member shall have demonstrated scholarly achievement by earning advanced academic degrees. The faculty members shall, as determined by their academic discipline, regularly continue to demonstrate scholarly achievement which may be institutionally funded as determined by the Board of Regents.~~

3. The faculty member's reputation, character, concern for students, and ability to honor leaders shall present a good reflection on the institution and the church.

4. The faculty member's aptness to teach has been demonstrated by effective communication in the classroom.

b. Steps toward granting tenure shall be as follows:

1. If the Board of Regents, on recommendation of the president of the institution, determines that a faculty member meets the above requirements and has not been granted permanent tenure, it shall either carry

forward the procedure for granting permanent tenure or inform the faculty member of its decision not to grant tenure, in which case the contract may either be renewed or terminated. In cases in which the decision is made to terminate the individual's contract, the contract shall be extended for at least six months beyond the time at which notice is given. If the Board of Regents does not take up the question of permanent tenure at least nine months prior to the end of the sixth year of service, the faculty member may petition the Board of Regents to take up the question of permanent tenure.

2. Notice of intent to grant tenure shall be announced in an official periodical of the Synod.

3. The faculty member shall be given the opportunity to respond to any comments or concerns that may have been raised relative to tenure.

4. At least six weeks after the notice is published, consent of the electors of the institution shall be given.

5. If the above steps have all been met, after final review the Board of Regents may grant tenure.

c. The granting of permanent tenure shall in no case be construed as requiring or indicating advancement in rank or increase in salary.

6.27 Ranking of Members

~~a. The Board of Regents shall determine the assignment and rank of members of the faculty and of the administrative officers.~~

~~b. The approved nomenclature for the ranks of the regular teaching faculty is instructor, assistant professor, associate professor, and professor. Any part time or temporary faculty members shall hold nonvoting membership on the faculty.~~

~~c. Faculty and staff members whose educational responsibilities include supporting services may be designated as "faculty without rank," or "staff."~~

~~d. The descriptive prefixes visiting or guest may be used, when appropriate, with the designation of any rank. The descriptive suffix emeritus may be used, when appropriate, with the designation for professor or associate professor, by special resolution of the Board of Regents in the case of each person to be so designated.~~

~~e. Persons appointed with the designation graduate assistant shall not be voting members of the faculty but may be granted other faculty privileges and benefits as determined by the Board of Regents.~~

~~f. Nonteaching staff positions that require a minimum of a four-year degree in their job description may be classified as professional staff. All other employees are designated as support staff.~~

[Rationale: This detail is Board of Regents' business under 6.03 b and 6.03 j 3.]

6.29 Salary Schedules

The salary schedules of all institutional employees shall be fixed by the Board of Regents on recommendation of the president of the institution. Ordinarily, The salary schedules shall be established within the broad guidelines provided by the Board for Higher Education.

6.31 Faculty Organization and Meetings

~~a. Instructional staff size or special synodical responsibilities may lead to the organization of a faculty senate. The Board of Regents, on recommendation of the president of the institution, shall establish an effective faculty organizational structure.~~

[Rationale: Faculty organization is included in institutional governance policies, a Board of Regents responsibility under 6.03 c.]

~~b. Faculty and faculty senate meetings shall be held at regular intervals.~~

c. ~~Special meetings of the faculty or of the faculty senate may be called by the president.~~

[Rationale: This detail is included in institutional governance documents.]

d. ~~b. In the president's absence the designated acting president shall preside at regular and special meetings. The president or his designee shall preside at regular and special meetings.~~

[Rationale: Too specific—routine absences of the president do not require naming a formal “acting president.”]

e. c. The faculty shall elect a secretary and provide for the election of committees, consisting of faculty members or of faculty members and other persons, who shall study, evaluate, and report to the faculty on policy matters affecting the *academic* activity of the institution, the activity and welfare of the members of the faculty, and the life and welfare of the students.

[Rationale: The faculty's administrative responsibilities are in the academic area.]

f. d. The faculty shall elect a standing hearings committee or assign the functions of such a committee to another standing committee.

6.35 Institutional Educational Policies

a. Each faculty shall ~~adopt rules and regulations recommend policy to the Board of Regents through the president~~ for the admission, transfer, dismissal, or withdrawal of students, ~~fix~~ set the standards of scholarship to be maintained by students, determine criteria for ~~their promotion~~, graduation or failure, act on recommendations in the matter of granting certificates, diplomas, and such academic or honorary degrees as may lawfully be conferred by the institution.

[Rationale: These policies are an institutional responsibility of the Board of Regents. Note 6.03 b and d; 6.03 j 8.]

b. Each faculty shall develop and construct curricula implementing the recognized and established purposes of the institution and designed to attain the synodically approved objectives of ~~training preparation~~ for professional church workers and *other Christian leaders*. Each faculty shall pursue the improvement of teaching and learning and the evaluation of their effectiveness in every segment of the institution and its curriculum.

c. Each faculty shall ~~develop policies, standards, and programs recommend policy to the Board of Regents through the president~~ regarding out-of-class life and activity of its students so that the cocurricular and off-campus activities of the student contribute to the attainment of the educational objectives of the institution. The faculty shall ~~draw up recommend such standards, criteria, and regulations policies~~ as will be conducive to the cultivation of a Christian deportment on the part of all students, will stimulate the creation of a cultured and academically challenging atmosphere on and about the whole campus, and will make a spiritually wholesome community life possible.

[Rationale: The Board of Regents of each institution is responsible for this function, 6.03 j 8.]

d. ~~Each faculty shall develop policies, standards, and regulations that will contribute to the maintenance of wholesome conditions of instructional staff service and welfare~~ Each faculty shall recommend policy to the Board of Regents through the president regarding the maintenance of wholesome conditions of faculty service and welfare.

[Rationale: Staff welfare is assigned to the Board of Regents (6.03 j 3) and not to the faculty.]

e. The faculty of each institution which ~~trains~~ prepares professional workers directly for service in the Synod shall conform its placement policies to the syn-

odical provisions for the distribution of candidates and workers through the synodical Board of Assignments.

~~6.37 e.~~ e. The Board for Higher Education shall periodically review the institutional policies, programs, and curricula to determine whether they are consistent with the stated objectives of the Synod's educational system and its institutions.

6.37 Institutional Policy Formation

a. ~~The regulations, standards, criteria, policies, programs, and curricula developed and adopted by each synodical faculty shall be submitted for approval to the respective Board of Regents.~~

[Rationale: Covered in 6.03 b.]

b. ~~After approval, these regulations, standards, criteria, policies, programs, and curricula shall be administered and applied by the administrative officers of the institution.~~

[Rationale: Covered in 6.03 j 7 and 10; 6.12 b.]

c. *Moved to 6.35 above.*

6.39 Evangelical Discipline and the Right of Appeal

a. ~~Each faculty shall develop policies worthy of the Christian faith for personal conduct and community life applicable to students, faculty and staff members, and other employees while on the campus.~~

[Rationale: Faculty, staff, and student welfare is assigned to the Board of Regents (6.03 j 3, 8) through the President (6.12 f, i, j).]

b. a. Each Board of Regents, on recommendation of the ~~faculty president~~, shall adopt a comprehensive policy statement committing the school to the principles of Christian discipline, evangelical dealing, and good order governing the students individually and collectively.

[Rationale: Faculty, staff, and student welfare is assigned to the Board of Regents through the President (6.12 f, i, j).]

e. b. Each student shall be informed regarding the disciplinary policy and procedure and under what conditions and to whom an appeal from a disciplinary decision may be made. There shall be no right of appeal under the provisions of Bylaw 8.01ff.

6.41 Controversies among Faculty Members or Other Employees

Controversies and disagreements among ~~members of the faculty members or other employees~~ (other than those ~~set forth~~ involving matters described in Bylaw 6.43) shall be submitted to the president of the institution for mediation. If this proves unsuccessful, he shall report the matter to the Board of Regents for arbitration. After hearing the parties the board will render its decision, which shall be final, without the right of appeal under the provisions of Bylaw 8.01ff. A record of the proceedings shall be filed with the Board for Higher Education.

[Rationale: This process needs to include the staff.]

6.43 Removal from Office

a. The Board of Regents may decline to renew the appointment of a faculty member without permanent tenure *or the contract of an employee* at the time of the expiration of the term of the appointment in accordance with ~~Bylaw 6.23 e.~~ of the contract. (See Bylaw 6.23 c.)

[Rationale: This is also true for staff.]

b. No member of the faculty who has been granted permanent tenure and no member of the faculty without permanent tenure at times other than the expiration of the term of appointment shall be removed from the faculty either by ecclesiastical authority or by the

Board of Regents except for causes hereinafter enumerated and by procedures hereinafter described.

c. The only causes for which members of a faculty may be removed from office (within the definitions of a and b above), other than honorable retirement, are

1. professional incompetency;
2. incapacity for the performance of duty ~~because of physical, mental, or emotional disabilities;~~
3. refusal to cooperate;
4. neglect of or refusal to perform duties of office;
5. conduct unbecoming a Christian;
6. advocacy of false doctrine (Constitution, Art. II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.09 c.

6.44 Termination of Position

a. Positions of nontenured faculty, as well as tenured faculty, may be terminated by the Board of Regents under certain institutional conditions that do not reflect on the competency or faithfulness of the individual faculty member whose position is terminated. These conditions are the following:

1. Discontinuance of an entire program (e.g., social work, business).
2. Discontinuance of an entire division or department (e.g., modern foreign language) of a college, university, or seminary.
3. Reduction of the size of staff in order to maintain financial viability *in compliance with policies concerning fiscal viability*.

[Rationale: The Board for Higher Education maintains a standing policy statement on institutional fiscal viability, referenced in current paragraph 4.]

~~4. A state of financial emergency exists as determined by the Criteria for Fiscal Viability standards and confirmed by a financial analysis and subsequent resolution of the Board for Higher Education.~~

[Rationale: Incorporated into previous paragraph 3.]

~~5.~~ 4. Discontinuance, merger, or consolidation of an entire college, university, or seminary operation.

b. In the event of termination of a faculty position by the Board of Regents, a minimum of six months advance notice to contracted faculty and 12 months to tenured faculty must be provided the terminated professor in writing.

c. The opportunity to serve the college, university, or seminary in another capacity for which the terminated professor has credentials and qualifications shall be offered the terminated professor if such a vacancy exists at the time of termination or becomes available within two academic years.

d. In identifying which specific faculty positions are to be discontinued or terminated, the Board of Regents shall follow the guidelines and procedures of that institution's RIF (reduction in force) policy.

e. A terminated position may not be subsequently staffed by another person during the next two academic years without first offering the last previous incumbent the position at his or her last previous salary plus average annual salary increases provided to that faculty during the interim.

6.45 Board Supervision

a. The Board of Regents shall have authority to investigate, hear, and act on any complaint arising out of Bylaw 6.43 c 1-6.

b. Any decision made pursuant to Bylaw 6.47 shall be final and binding on the parties involved with no right of further appeal except as set forth in Bylaw 6.47 g.

6.47 Procedures for Exercising Board Supervision

a. If the Board of Regents receives a complaint against a member of that institution's faculty or administration concerning any matter, including those specified under Bylaw 6.43 c 1-6, it shall direct the complainant first to meet face to face with the respondent in an attempt to resolve the issue (Matt. 18:15). The president of the institution shall assist in this attempt. If the president himself is the respondent, the chairman of the board shall act in his stead.

b. If the complainant is of the opinion that such informal reconciliation efforts have failed and there is a wish to pursue the matter, the complainant shall prepare a written statement of the matter in dispute and a written statement setting forth, in detail, the efforts that have been made to achieve informal reconciliation and forward such statements to the Board of Regents and to the respondent.

c. Within 21 days after receipt of the written statement of the matter in dispute, the respondent shall submit a written reply to the Board of Regents and the complainant. If the respondent fails to reply, the allegations of the statement of the matter in dispute shall be deemed accepted.

d. Upon receipt of a reply from the respondent or if no reply is received, and the Board of Regents determines that all informal reconciliation efforts have failed, the Board of Regents shall form a Review Committee of five persons (Matt. 18:16), which shall be chosen as follows:

1. Each party shall select one faculty member and one regent.

2. The fifth member shall be selected by blind draw from the synodical roster of reconcilers and shall serve as chairman.

3. The selection shall be completed within one month of the date on which the board decides to form the Review Committee.

e. If the board decides that the matter is of such a nature that the interests of the institution will best be served, it may limit the activities of the respondent. It may do so by relieving the respondent of teaching and/or administrative duties pending final resolution of the conflict. However, contractual obligations of the institution shall continue until the matter is resolved.

f. The Review Committee shall proceed as follows:

1. The committee shall hold its first hearing no later than 60 days after the last committee member has been appointed.

2. The chairman of the committee shall notify the complainant and the respondent, at least 28 days in advance, of the date, time, and place of the said hearing.

3. If any part of the dispute involves a specific question of doctrine or doctrinal application, each party shall have the right to an opinion from the Commission on Theology and Church Relations. If it involves questions of Constitution or Bylaw interpretation, each party shall have a right to an interpretation from the Commission on Constitutional Matters. The request for an opinion must be made through the Review Committee, which shall determine the wording of the question(s). The request for an opinion must be made within four weeks of the final formation of the Review Committee. If a party does not request such an opinion within the designated time, such a request may still be made to the Review Committee, which shall, at its discretion, determine whether the request shall be forwarded. The Review Committee shall also have the right, at any time, to request an opinion from the Commission on Theology and Church Relations or the Commission on Constitutional Matters. When an opinion has been requested, the time limitations will not apply until the opinion has been received by the parties. Any

opinion received must be followed by the Review Committee.

4. All hearings shall be private, attended only by the parties and the witnesses who can substantiate the facts relevant to the matter in dispute. The Review Committee shall establish the procedure to be followed in the hearing and the relevancy of evidence so that each party shall be given an opportunity to present fully its respective position. In performing its duty, the Review Committee shall continue efforts to reconcile the parties on the basis of Christian love and forgiveness. If a party is a board or commission of the Synod or its Districts, it shall be represented by its chairman or a designated member.

5. Within 60 days after completion of the final hearing, the Review Committee shall issue a written decision which shall state the facts determined by the committee and the reasons for its decision and forward them to the parties and the Board of Regents. The Board of Regents shall then take appropriate action, which shall be final.

g. However, if the complaint involves conduct under Bylaw 6.43 c 5 and 6, the complainant may take the complaint to the District president, who shall follow the procedure set forth in Bylaw 2.27.

h. If the committee decides there is a valid complaint (1) regarding matters under Bylaw 6.43 c 1–4, it may take whatever action it deems appropriate, including recommendation for termination of the employment contract, (2) regarding matters under Bylaw 6.43 c 5–6, it must refer the complaint to the District president, who shall follow the procedure set forth in Bylaw 2.27.

i. At every stage of the above-described procedure, all parties must be furnished copies of all documents filed.

6.49 Ecclesiastical Supervision

A faculty member who is on a roster of the Synod is under the ecclesiastical supervision of the Synod. In the event a member is removed from membership in the Synod pursuant to procedure established in these Bylaws, then that member is also considered removed from the position held and shall be terminated forthwith by the Board of Regents.

6.53 Modified Service and Retirement

~~a. The president of a synodical institution shall be relieved of his presidential responsibility at the end of the school year at which he reaches the age of 70.~~

~~b. [Moved to 6.16, "Nonrenewal Procedure."]~~

~~c. a. Faculty members may request early retirement under the applicable provisions of the Concordia Retirement Plan. Upon retirement, faculty members who are ordained or commissioned ministers of religion are retained on the appropriate roster of the Synod on the basis of Bylaw 2.17, emeritus, and may, by action of the Board of Regents, be retained on the roster of their faculty as "emeriti" (Bylaw 6.27 c). Faculty emeriti shall be eligible for appointment to serve on other than a call basis for up to one academic year at a time, continuously or intermittently, until age 75.~~

~~d. b. Service loads and the conditions of service between retirement and age 75 after retirement shall be determined by the Board of Regents.~~

~~e. The compensation of a faculty member who is on modified service may be reduced provided that the Board of Regents shall, upon diligent and regular inquiry, satisfy itself that the total income available is sufficient to provide a level of living appropriate to that person's status.~~

[Rationale: This policy function is already covered by Board of Regents responsibility 6.03 j 3.]

6.55 Grants for Advanced Study

~~The Boards of Regents of the Synod's institutions shall provide funding for advanced study by instructional and administrative personnel when such additional study is deemed mandatory or desirable by local circumstances beyond the control of the personnel involved (e.g., addition of courses, request to assist in library administration, guidance work, requirements of achieving or maintaining accreditation).~~

[Rationale: This is covered by the policy activities described in 6.03 j 3.]

6.57 Sabbatical Leave and Leave of Absence

~~a. A Board of Regents may grant any member of the instructional staff who has served seven years at synodical institutions a sabbatical leave for one half year with pay or for an entire year with half pay, to pursue advanced studies in a special field of work or in any other acceptable program of experience or research or to gain additional parish experience.~~

~~b. A Board of Regents may grant any member of the instructional staff a leave of absence for a fixed period of time to pursue advanced studies in a special field of work or to render particular service to the Synod or to its agencies. Time so spent on a special leave shall ordinarily not be charged against a subsequent sabbatical leave. Budgetary provisions shall be arranged in advance by the boards and agencies involved.~~

Each institution shall state policies regarding sabbaticals for faculty and leave of absence procedures for all employees within Board for Higher Education guidelines.

[Rationale: The Board of Regents is responsible for faculty welfare (6.03 j 3), and responsible for detailed policies.]

D. Finances

6.61 Uniform Accounting Methods

~~The Board for Higher Education shall, in consultation with the Board of Directors of The Lutheran Church—Missouri Synod and on the basis of reasonable and generally accepted educational practice, establish and prescribe uniform accounting methods, financial controls, budgetary classifications, and allocations for operating income and costs and for capital investments of each of the educational institutions of the Synod.~~

6.63 Budget Adjustments

~~a. The Board for Higher Education shall have responsibility for the proper administration of the subsidy of the educational institutions.~~

~~b. The Board of Regents may on recommendation of the president of the school make necessary internal transfers of current budget funds from one classification or account to another within the institution's budget. Notification of this internal transfer of current funds is to be conveyed to the Board for Higher Education.~~

[Rationale: These responsibilities are already assigned to each Board of Regents (6.03 e, f) and are covered in BHE/CUS policy statements.]

6.63 Financial Management

All surplus institutional funds above an adequate working balance shall be *deemed to be surplus* and shall be deposited with the Vice-President—Finance—Treasurer of the Synod for investment. *Earnings from such investments shall be credited to the depositing institution.*

[Rationale: Moved from current 6.71 c.]

6.65 Budget for Capital Improvements

On a regular basis, the schedule to be determined by the Board for Higher Education, the Board of Regents shall submit to the Board for Higher Education proposals for major repairs, capital improvements, and purchase of equipment. After due consideration of these proposals, the Board for Higher Education shall submit its recommendations to the Board of Directors of The Lutheran Church—Missouri Synod.

[Rationale: These responsibilities are already assigned to each Board of Regents (6.03 e, f, j 6), to be supervised by the BHE/CUS Board (3.601 i) and are covered in BHE/CUS policy statements.]

6.65 Line of Credit and Borrowing of Funds

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 for Higher Education and the Board of Directors of the Synod.

[Rationale: This precludes any other entity from usurping the responsibility of the Board of Regents (6.03 f).]

6.67 Objections to or Changes in Budget

The Board for Higher Education shall give notice to the respective Board of Regents of any objection to, or of a proposed change in, the budget (either operating or capital investment) submitted by such board and shall, upon request, give a hearing to such board with reference thereto, prior to transmitting the same to the Board of Directors of The Lutheran Church—Missouri Synod or the President of the Synod, as the case may be.

[Rationale: Guidelines and processes for Board for Higher Education review of institutional budgets are contained in BHE policy statements. Neither the synodical Board of Directors nor the synodical President are involved in institutional budgeting processes.]

6.69 Contracts for Capital Improvements

Each Board of Regents shall make all contracts for major repairs, capital improvements, and expansion of the physical plant and equipment of its institution only after recommendation of the Board for Higher Education.

[Rationale: These responsibilities are already assigned to each Board of Regents (6.03 i, j 6), to be supervised by the BHE/CUS Board (3.601 i) and are covered in BHE/CUS policy statements.]

6.71 Business Management

a. The Board of Regents, on recommendation of the president, shall appoint a business manager who shall keep accurate accounts of all funds, goods, property, and assets received and disbursed by the institution in accordance with the system of accounting and business records prescribed by the Board for Higher Education in consultation with the Board of Directors of The Lutheran Church—Missouri Synod. The business manager shall deposit all funds in a bank or banks designated by the Board of Regents, prepare regular financial reports to be transmitted to the Board of Regents through the president, submit the books, records, files, and inventories for inspection and audit, under bonding for the faithful performance of duties.

[Rationale: These responsibilities are already assigned to each Board of Regents (6.03 j 1), to be supervised by the BHE/CUS Board (3.601 a, f) and are covered in BHE/CUS policy statements.]

b. The Board of Regents is responsible for the supervision and management of student affairs, of the finances and budgets of student organizations, ventures, and services, and of properties used or acquired by student enterprises and organizations. The policies gov-

erning each student organization and its enterprises are to be submitted to the Board of Regents for its review and approval.

[Rationale: These responsibilities are already assigned to each Board of Regents (6.03 i, j 8) and are covered in BHE/CUS policy statements.]

c. Moved to 6.63

E. Special Regulations Vicarage

6.81 Special Academic Programs

a. The educational institutions of the Synod may be authorized by the Board for Higher Education to conduct summer schools under the direction of the respective Board of Regents and faculty for regular and special students and for the in-service education of pastors and teachers.

b. The terminal institutions of the Synod may be authorized by the Board for Higher Education to conduct schools for graduate studies or correspondence schools under the direction of the respective Boards of Regents and faculties for regular and special students and for the in-service education of pastors and teachers.

[Rationale: This authority is covered under 3.601 c.]

6.83 The Transfer Student

A qualified student applying for admission to an educational institution of the Synod after previous attendance at another synodical institution shall be admitted only after the admitting institution has received proper credentials, cumulative records, and a recommendation from the president of the synodical institution which the student last attended.

[Rationale: This matter is contained in a Board for Higher Education policy statement (3.601 a).]

6.85 Eligibility and Assignment of Certain Church Workers Vicarage

An academic year of supervised internship (vicarage) is required of all seminary students before graduation, ordinarily in the second year before graduation. Every vicar shall be assigned by the Council of Presidents, acting as the Board of Assignments.

b. The faculties of the Synod's schools shall consider applications for temporary supply work by their students only when such applications have received prior approval of the respective District President.

[Rationale: Details of vicarage policy are established jointly by the seminaries. Procedures for arranging temporary service are established between schools and District presidents.]

No changes are recommended for the Bylaws regarding colloquy, 6.87–6.141.

Action: Adopted (10)

(When first presented, delegates agreed to dispense with the reading of the Bylaws. An amendment calling for Board of Regents to consist of 12 rather than 13 members, with the District President an ex-officio nonvoting member, was declined as was one intended to have Board of Regents members be advisory members of a search committee. An amendment calling for a change from *shall* to *may* with respect to a president of an institution relinquishing academic tenure and the same change with respect to the attendance of the Executive Director of the Board for Higher Education as an observer in the election of an institutional president was offered. The question was divided and both portions were declined. Delegates declined to consider a substitute resolution which called for the Executive Director to attend *only* as an observer and would have excepted seminary presidents from the requirement to relinquish academic tenure. They also declined to delete altogether the provisions dealing with relinquishing of academic tenure. After the second 30 minutes of debate there was agreement to call the question. After the resolu-

tion was adopted delegates defeated a motion calling for reconsideration.)

To Study Faculty Tenure within the Board for Higher Education Concordia University System

RESOLUTION 5-07

Overtures 5-40-41 (CW, pp. 220-21)

WHEREAS, The faculties of two synodical schools have expressed concern over the tenure policy; and

WHEREAS, It is important that this issue be addressed in a fair and wise manner; therefore be it

Resolved, That the President of the Synod, in consultation with the Board for Higher Education/Concordia University System, appoint a task force of representatives of synodical faculties, regents, and administrators as well as representatives of the BHE/CUS to study the matter and report their recommendations to the 2001 synodical convention.

Action: Adopted (4)

To Amend Bylaw 3.913

RESOLUTION 5-08A

Overture 6-01 (CW, p. 227)

WHEREAS, Bylaw 3.913 concerning the Commission on Ministerial Growth and Support (CMGS) stipulates that one of the members "shall have professional expertise in clinical psychology and/or pastoral counseling," the Commission is of the view that it has need for many areas of professional expertise, without a particular delimiting requirement; therefore be it

Resolved, That the membership provision in Bylaw 3.913 stating that "one of the above shall have professional expertise in clinical psychology and/or pastoral counseling" be eliminated.

Action: Adopted (4)

To Convene Task Force to Provide Pastoral Assistance Where Full-Time Ministry Cannot Be Maintained

RESOLUTION 5-09

Report R5-01A (CW, pp. 83-85); Overtures 3-81, 3-83-84, 3-91, L5-64 (CW, pp. 177-78, 180; TB, pp. 10-12)

WHEREAS, There is a growing number of congregations whose pastoral needs cannot be provided by full-time pastors, and our Synod needs to meet challenges in the rural and urban congregations as well as the rapidly growing opportunities among immigrant and ethnic groups; and

WHEREAS, The Board for Higher Education, the Standing Committee for Pastoral Ministry, and the Council of Presidents have been studying our Synod's need for church workers; and

WHEREAS, A consultation group consisting of the synodical President, First Vice-President, both seminary presidents, five District presidents, two parish pastors, a representative of the Board for Mission Services, and staff, was jointly convened by the synodical President and the Board for Higher Education to seek solutions to these needs; and

WHEREAS, This consultation group's study clearly indicated a need for action; therefore be it

Resolved, That the Board for Higher Education convene a task force to create a church worker position that will respond to the urgent needs identified by the consultation group; and be it further

Resolved, That this task force shall consist of representatives of the office of the synodical President, the synodical Board of Directors, the Council of Presidents, the Board for Higher Education, the Commission on Theology and Church Relations, and the seminaries; and be it further

Resolved, That the synodical Board of Directors shall be empowered to authorize a provisional implementation of this church worker position within the next triennium, having first received the concurrence of the entities represented on the task force; and be it finally

Resolved, That the task force submit this program and any needed Bylaw changes to the Commission on Constitutional Matters for clearance before presenting it to the 2001 convention of the Synod for final approval.

Action: Adopted (4)

(An amendment to substitute *support of a majority of* for *concurrence of* in the third resolve was declined as was an amendment to strike the second to last resolve and one to add *Lutheran Lay Ministry Association* in the second resolve.)

To Affirm Word and Sacraments in Issues of Pastoral Care

RESOLUTION 5-10

Overture 5-23 (CW, p. 216)

WHEREAS, Psychology and therapy can be useful tools in pastoral care; and

WHEREAS, They are not a replacement for Word and Sacraments, but are tools that, where suitable, may be utilized in conjunction with the Word and Sacraments; and

WHEREAS, Word and Sacrament ministry has always been and remains the focus for pastoral care; therefore be it

Resolved, That the 1998 convention of The Lutheran Church—Missouri Synod affirm that Word and Sacraments are primary in dealing with issues of pastoral care.

Action: Adopted (4)

To Respectfully Decline Overtures

RESOLUTION 5-11

Overtures 2-36, 5-02, 5-24, 5-36, 5-54-56 (CW, pp. 136-37, 211, 216, 220, 223-24)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

<i>Number</i>	<i>Subject</i>	<i>Reason</i>
Ov. 2-36	Institute of Apologetics	Lack of adequate information
Ov. 5-02	Name "Lutheran" in CUS	Publicity includes: "An educational mission"
Ov. 5-24	Training of Pastors	Unsubstantiated information
Ov. 5-36	Women in Preseminary Program	Women not currently allowed to enroll
Ov. 5-54	False doctrine at Concordia, Portland	Issues are being dealt with according to synodical Constitution and Bylaws
Ov. 5-55	Evaluate Concordia Seminary, St. Louis	Unsubstantiated information
Ov. 5-56	Investigate Concordia Seminary, St. Louis	Matter is concluded (President's Report, CW, p. 4)

Action: Adopted (10)

To Effect New Terms of Office for Boards of Regents

RESOLUTION 5-12

Overture 5-06 (TB, pp. 66-84)

WHEREAS, This 1998 convention has adopted Res. 5-06 relating to Bylaw VI, colleges and seminaries; and

WHEREAS, The adoption of 6.01 c brings into conformity the terms of office of all Boards of Regents; therefore be it

Resolved, That these six-year terms take effect with the next regular elections that take place following this 1998 convention; and be it further

Resolved, That the provisions of Bylaw 3.61 b be observed in determining eligibility and term limits for the Board of Regents elections that take place following this 1998 synodical convention.

Action: Adopted (10)

6. Human Care

To Respond to Worldwide Persecution of Christians

RESOLUTION 6-01A

Overtures 6-17-19, 6-20-22 (CW, pp. 230-32)

WHEREAS, The LCMS Office of Government Information reports that more than 200 million followers of Christ around the world are being actively persecuted; and

WHEREAS, It is projected that more Christians will die for their faith in this century than in all the preceding history of the church; and

WHEREAS, In Heb. 13:3, Scripture commands us to “remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering” (see also Prov. 3:27; 1 Cor. 12:26; Gal. 6:2); and

WHEREAS, The United States Senate and the House of Representatives passed resolutions condemning the persecution of Christians; therefore be it

Resolved, That we express our gratitude to the Rev. David Mahsman, *Lutheran Witness* editor, and the Rev. David Adams, executive director for the LCMS Office of Government Information, and others who have brought information on these matters to the church; and be it further

Resolved, That congregations of The Lutheran Church—Missouri Synod, through delegates at this convention encourage each other to follow the early church and pray without ceasing for those suffering persecution and death because of their faithfulness to Jesus; and be it further

Resolved, That we encourage congregations to observe a regular day of prayer for persecuted Christians, such as the International Day of Prayer for the Persecuted Church; and be it further

Resolved, That the President of The Lutheran Church—Missouri Synod, on behalf of all congregations of the Synod, send a letter of appreciation to each legislator who voted in favor of these resolutions to condemn the persecution of Christians; and be it finally

Resolved, That this convention provide opportunity for delegates and guests to sign the attached enclosure of support emphasizing our appreciation for their stand against these human rights violations, with copies being sent to the President of the United States, the President of the Senate, and the Speaker of the House of Representatives.

Enclosure:

In the year of our Lord, 1998, The Lutheran Church—Missouri Synod resolved in convention assembled to thank the 105th Congress for their stand against the worldwide persecution of Christians; and we have hereby set our hand on this day of July 13, in the year of our Lord 1998 and extend our utmost appreciation and gratitude.

Action: Adopted (3)

(Delegates declined to add a final resolve stating *Resolved*, That the President of The Lutheran Church—Missouri Synod, also on behalf of all congregations of the Synod, send a letter to the President of the United States urging him to take a stronger stand against human rights violations in China. Copies of the enclosure were made available for signing in the exhibition hall.)



Committee 6 Chairman Arleigh Lutz

To Reaffirm Sanctity of Human Life

RESOLUTION 6-02

Overture 6-28 (CW, p. 234)

WHEREAS, After a quarter of a century abortion continues to be a legal choice in the United States for women who want to terminate an unwanted pregnancy, although the Holy Scriptures clearly teach that this killing of the unborn is an abomination to the Lord (Gen. 9:6; Prov. 6:16-17); and

WHEREAS, Partial-birth abortion remains a legal choice for late-term abortions; and

WHEREAS, The legalization of assisted suicide is being promoted throughout the country; and

WHEREAS, God is the Author and Perfecter of life, and it is within His wisdom to judge its quality and effectiveness; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention reaffirm its historic position on the sanctity of life; and be it further

Resolved, That The Lutheran Church—Missouri Synod denounce partial-birth abortion as a barbaric procedure; and be it further

Resolved, That The Lutheran Church—Missouri Synod reject the legalization of assisted suicide; and be it finally

Resolved, That the congregations and schools of the Synod proclaim the sanctity of human life through the teaching and preaching ministry.

Action: Adopted (3)

(In adopting the resolution the word *remains* was substituted for *has been made* in the second whereas.)

To Encourage Evangelical Concern for Issues of Welfare Reform

RESOLUTION 6-03

Report 6-01 (CW, pp. 88-93)

WHEREAS, God says in Deut. 15:11, "There will always be poor people in the land. Therefore, I command you to be openhanded toward your brothers and toward the poor and needy in your land." And, in Psalm 12:5, "Because of the oppression of the weak and the groaning of the needy, I will now arise," says the Lord. "I will protect them from those who malign them," and;

WHEREAS, The Personal Responsibility and Work Opportunity Act of 1996 virtually eliminated direct federal cash assistance to needy families and decentralized those programs to state jurisdictions; and

WHEREAS, Compassion calls for the church to respond; therefore be it

Resolved, That congregations of the LCMS be encouraged to research the effect of welfare reform within their communities; and be it further

Resolved, That the Welfare Reform Task Force of The Lutheran Church—Missouri Synod Board for Human Care Ministries assist Districts and congregations by recommending strategies for helping those who are hurting; and be it finally

Resolved, That congregations be encouraged to continue to seek God's will in ministry to the poor.

Action: Adopted (3)

To Encourage Ministry to the Imprisoned, Ex-offenders, Their Families, and to Victims of Crime

RESOLUTION 6-04A

Overture 6-24 (CW, p. 233)

WHEREAS, Crime is one of the chief problems of our present-day society; crime disrupts God's peace in Christ Jesus, the Prince of peace; and

WHEREAS, The Lutheran Church—Missouri Synod, empowered by the Holy Spirit in Word and Sacrament, is in a vital position to offer comfort and hope to people affected by crime so that they may share in reconciliation and the abundant life; and

WHEREAS, The 1995 convention of our Synod resolved (Res. 6-10) to emphasize prison ministry with the result that the Board of Human Care Ministry empowered its specialized pastoral care director, Dorothy Prybylski, to enhance the Synod prison ministry endeavors and established a prison ministry Justice Task Force which outlined goals for emphasizing prison ministry; and

WHEREAS, The Task Force goals include to motivate the church to seize Gospel opportunities and responsibilities to the imprisoned, ex-offenders, their families, and to victims of crime; and to enable efforts to recruit and train persons for ministry with the above. In addition, a lending library and training materials have been made available through the Human Care Ministries Specialized Pastoral Care Department; therefore be it

Resolved, That the Synod through the Board for Human Care Ministries provide encouragement and resources to enable the implementation of a relevant Gospel ministry to prisoners, ex-offenders, their families, prison staff, and victims of crime; and be it further

Resolved, That each District be encouraged to earnestly seek information concerning the feasibility of beginning, or enhancing, prison ministry within its own region.

Action: Adopted (10)

To Encourage and Guide Board of Managers—Worker Benefit Plans

RESOLUTION 6-05

Overtures 6-09-12, 6-15-16 (CW, pp. 229-30)

WHEREAS, The Board of Managers—Worker Benefit Plans is continuing a comprehensive study of all the Plans and how to best serve the needs of synodical workers, retirees, dependents, surviving spouses, and the Synod's entities; and

WHEREAS, The Board of Managers—Worker Benefit Plans is working with the Board of Directors and the Board for Higher Education regarding student health-care coverage (see Ov. 6-11); and

WHEREAS, Congregations are only required to pay the cost of Concordia Health Plan coverage for enrolled workers and have the option to pay for dependent health coverage, and some congregations do require workers to pay all or part of the cost for dependents out of their own pockets (see Ov. 6-09); and

WHEREAS, The Board of Managers is announcing the addition of an Employee Assistance Program to the Concordia Health Plan which will provide counseling and referrals for a variety of work and family-life issues, including a strong proactive emphasis on holistic and preventive health and wellness in conjunction with District Human Care Committees (see Ov. 6-12); and

WHEREAS, The Board of Directors of the Synod and the Board of Managers—Worker Benefit Plans continue to show concern for retired workers and surviving spouses, especially those experiencing economic hardship, most recently evidenced by a mailing to all District Presidents with information about special assistance available (see Ov. 6-16); and

WHEREAS, Resolutions expressing concern about the impact that the cost of medical care has on retired workers and surviving spouses have been considered in prior conventions (see Ov. 6-10); and

WHEREAS, Providing reduced or no-cost medical coverage to retired workers and surviving spouses would require an annual amount between \$4.6 million and \$17.5 million, depending on the level of subsidy (see Ov. 6-10); and

WHEREAS, The Board of Managers is conducting the necessary research and giving serious consideration to implementing a 1999 cost-of-living increase for retired workers (see Ov. 6-16); and

WHEREAS, The Concordia Retirement Plan is a defined benefit plan in which retirement plan contributions provided by LCMS employers on behalf of valuable workers

are placed in a trust fund to be paid to qualified members at retirement, but workers and employers may not adequately understand the benefits and functions of the Concordia Retirement Plan (see Ov. 6-15); therefore be it

Resolved, That the convention commend the Board of Managers for faithful management of its very complicated and technically demanding responsibilities (such as working with the Board of Directors and the Board for Higher Education regarding student health-care needs) (see Ov. 6-11); and be it further

Resolved, That this convention encourage the Synod employers to seriously study the possibility of paying the cost of health-care coverage for both the enrolled workers and eligible dependents (see Ov. 6-09); and be it further

Resolved, That the Board of Managers be instructed to continue pursuing all avenues to promote and encourage wellness and preventive medicine for the welfare of active church workers, retired workers, and their dependents (see Ov. 6-12); and be it further

Resolved, That this convention affirm the action taken in Res. 7-18 (1992 *Proceedings*), "To Continue Concern for Synodical Retirees and Widows of Retired Workers," and in Res. 6-04A (1995 *Proceedings*), "To Commend, Instruct, and Encourage Board of Managers of Worker Benefit Plans," and encourage the Board of Directors of the Synod and the Board of Managers—Worker Benefit Plans to continue assisting retired workers and surviving spouses with special financial hardship assistance (see Ov. 6-10 and 6-16); and be it further

Resolved, That the LCMS retain a defined benefit plan (i.e., the Concordia Retirement Plan) as the foundation for benefits provided to retiring church workers, and that the Board of Managers continue to study and implement appropriate Plan improvements to strengthen the retirement security for all workers (see Ov. 6-15); and be it finally

Resolved, That the Worker Benefit Plans continue to improve and expand communications with participating workers and the Synod employers to help ensure the greatest possible understanding and appreciation for the value and magnitude of protection available through the Worker Benefit Plans.

Action: Adopted as amended (10)

(The resolution was amended by deleting the words *and holistic* before *medicine* in the third resolve and by inserting *and between wellness and preventive*.)

To Reaffirm and Encourage Caring and Biblical Ministry to Homosexuals

RESOLUTION 6-06A

Overture 6-32 (CW, p. 235)

WHEREAS, God instituted marriage, which is one man and one woman becoming one flesh (Gen. 1:26–27; 2:22–24; Eph. 5:31); and

WHEREAS, Homosexuality is included as one of the sins condemned in 1 Cor. 6:9, "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders ..." and are also included therefore in those referred to in 1 Cor. 6:11,

"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, Many homosexuals are hurting and feel isolated though they desire healing and freedom from the bondage of this sin; and

WHEREAS, Extended families may also feel isolation, and deep pain; and

WHEREAS, Many Christians need education and understanding on how to use Law and Gospel to respond to those involved in the homosexual lifestyle; therefore be it

Resolved, That The Lutheran Church—Missouri Synod affirm the scriptural teaching about homosexual behavior and the bondage that it brings rather than the freedom it promises; and be it further

Resolved, That we, our leaders and members, be encouraged to make use of Lutheran and other appropriate Christian tools and programs to minister in love, mercy, and grace to homosexuals and their families.

Action: Adopted as amended (10)

(The resolution was amended with the addition of the reference to 1 Cor. 6:11.)

To Actively Seek Ways to Minister to People in Institutions

RESOLUTION 6-07

Overture 6-35 (CW, pp. 236–37)

WHEREAS, There are many people, both those who know Christ and those who need to know Him, in hospitals, nursing homes, etc., in our communities; and

WHEREAS, Often there is no regular Gospel ministry provided by The Lutheran Church—Missouri Synod to patients and residents of these facilities even though they are hungry for the Word; therefore be it

Resolved, That the congregations, schools, and pastors of the Synod be encouraged to actively seek ways to minister to the patients and residents in the facilities of their communities; and be it further

Resolved, That the Board for Human Care Ministries, working together with the Districts, encourage and provide resources to the congregations of the Synod to enable ministries in health-care facilities.

Action: Adopted (10)

To Expand Housing Ministries

RESOLUTION 6-08

Overture 6-34 (CW, p. 236)

WHEREAS, The Lutheran Church—Missouri Synod has demonstrated its commitment to housing ministry in response to our Lord's wish that His people might be servants, particularly to those in need; and

WHEREAS, Hundreds of Missouri Synod parishes and thousands of volunteers are involved with local and international housing projects, including Habitat for Humanity projects; and

WHEREAS, Cooperation between Habitat for Humanity International and The Lutheran Church—Missouri Synod

would further the mission of housing ministry within The Lutheran Church—Missouri Synod; therefore be it

Resolved, That The Lutheran Church—Missouri Synod

1. encourage congregations and members to participate with or to form a local Habitat affiliate in the production of affordable housing;

2. encourage LCMS congregations and schools to support Global Village Work Camps in other countries in cooperation with Habitat;

3. encourage the LCMS campus ministries to participate in a local chapter of Habitat for Humanity, or to form a campus chapter wherever possible;

4. encourage various conventions and gatherings of the LCMS to include the “blitz building” of a house during the event;

5. encourage LCMS congregations to support housing ministry projects financially by direct contributions of a “special interest” gift on investments with the Lutheran Church Extension Fund to one or both of the following: (a) LCMS locally sponsored housing project; (b) the LCMS Low Income Housing Loan Fund.

Action: Adopted as amended (10)

(The resolution was amended by deleting the second whereas which stated *Whereas, We see this life of service most clearly in Jesus, our Lord, who “came not to be served but to serve, and who gave His life as a ransom for many.”* The committee also agreed to change *members* to *congregations* in 5.)

To Support the Ministry to Parish Nurses

RESOLUTION 6-09A

Overture 6-05-06 (CW, pp. 227-28)

WHEREAS, *Better Health*, published by The Lutheran Church—Missouri Synod’s Worker Benefit Plans has many excellent articles on better health; and

WHEREAS, The Scriptures place emphasis on the integration of spirit, mind, and body in the life of a disciple (1 Thess. 5:23-24; Matt. 22:37-40; Rom. 6:12-14); and

WHEREAS, Christian people in contemporary society are experiencing growing tensions in human relationships and disease within the human person; and

WHEREAS, One example of effective care for the whole person is the service provided by an LCMS health ministries parish nurse; and

WHEREAS, Such an emphasis leads to an increased awareness of the total stewardship of life; therefore be it

Resolved, That the LCMS congregations study the broad implications of the disciple’s life of spiritual, mental, and physical wellness; and be it further

Resolved, That congregations of the Synod lift up the growing ministry of the parish nurse as a witness to the biblical emphasis on spirit, mind, and body; and be it finally

Resolved, That the Synod celebrate the blessing of God in our historic emphasis on Word and Sacrament even as we now seek to apply more profoundly that continuing emphasis to the whole person.

Action: Adopted (11)

(In the third whereas the word *system* was changed to *person* by common consent.)

To Amend Bylaw 3.819 g to Include Lutheran Services in America

RESOLUTION 6-10

Overture 6-02 (CW, p. 227)

WHEREAS, The LCMS Board of Directors at its Aug. 27-30, 1996, meeting endorsed the Synod’s Board for Human Care Ministries membership in Lutheran Services in America; and

WHEREAS, Lutheran Services in America came into existence in April 1997; and

WHEREAS, Lutheran Services in America needs to be incorporated into the appropriate Bylaws; therefore be it

Resolved, That Bylaw 3.819 g be amended to read: “sponsor and participate in World Relief activities for the alleviation of human suffering through cooperation with Lutheran World Relief, Lutheran Immigration and Refugee Services, *Lutheran Services in America*, the Board for Mission Services, and domestic projects endorsed by Districts.”

Action: Adopted (11)

To Respectfully Decline Overtures

RESOLUTION 6-11

Report L6-38 (TB, p. 13); Overtures 6-03, 6-04 (CW, p. 227)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

Number	Subject	Reason
L6-38	Allow congregations to choose from 20, 25, or 30 hours for all Concordia Plans	Legal reasons
Ov. 6-03	Return auxiliary organizations to Synod’s immediate affiliation	No supporting evidence
Ov. 6-04	To sever ties with ELCA	No pulpit and altar fellowship on social endeavors involved

Action: Adopted (11)

To Urge Reconciliation and Christian Love in Northern Ireland

RESOLUTION 6-12

WHEREAS, The tragic violence and resultant loss of human life in Northern Ireland has taken place for many years and, sadly, continues at this time; and

WHEREAS, The conflict in Northern Ireland is commonly presented and understood as a conflict between Protestants and Catholics; and

WHEREAS, This conflict does not reflect the Christian love and peace with which all Christians are to live with one another; and

WHEREAS, This conflict reflects negatively on the Christian witness to the love and forgiveness we have in Christ and may particularly have a negative impact on the unchurched; and

WHEREAS, we gathered together have a concern for all peoples to the ends of the earth; therefore be it

Resolved, That we express our concern to the parties of this conflict that their conduct is not reflecting positively on the Christian faith; and be it further

Resolved, That we urge the parties to display Christian humility, gentleness, and kindness as they relate to each other and as they seek to resolve historic difficulties; and be it further

Resolved, That we urge the administrative heads of the main church bodies found in Northern Ireland to take every

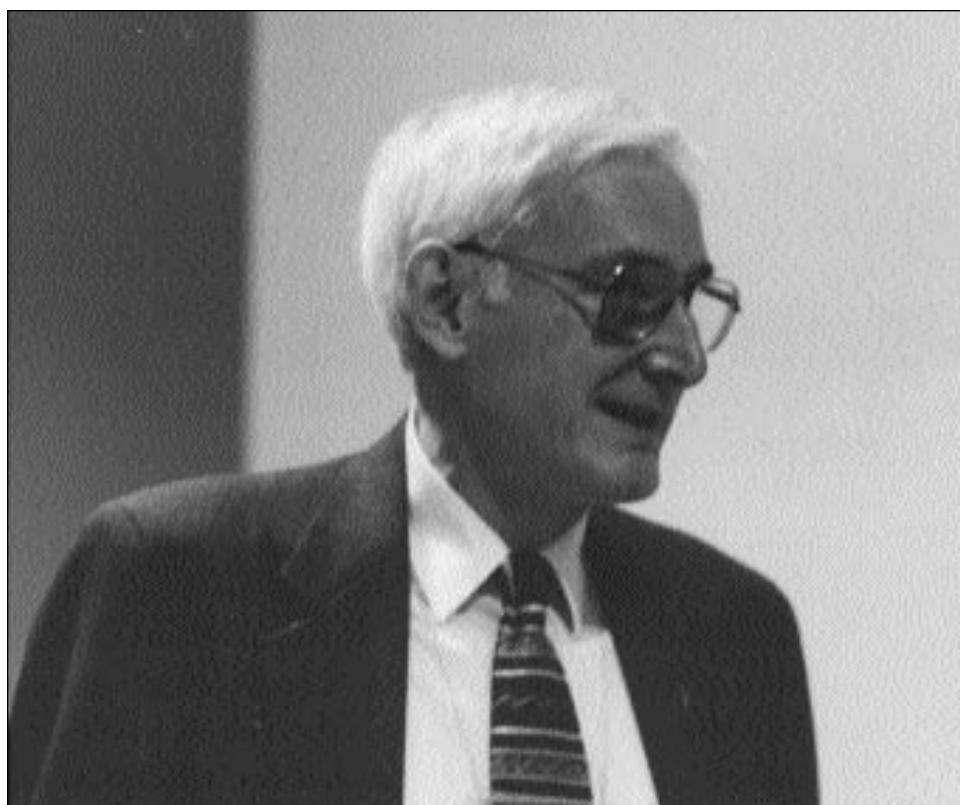
appropriate step and disciplinary action to foster the healing process and to end the violence; and be it further

Resolved, That we pledge our prayers for the healing process and an end to the violence; and be it finally

Resolved, That we direct our synodical President to communicate this resolution to the administrative heads of the main church bodies in Northern Ireland in the way or ways that he deems best.

Action: Adopted (11)





7. Planning, and Administration

To Re-establish Commission on Structure

RESOLUTION 7-01

Overture 8-14, F (CW, pp. 288-89)

Rationale:

In 1992 the Commission on Structure was eliminated from the Bylaws. It was believed that some of the major concerns had been dealt with by previous convention actions and that only minor changes in Bylaws would be required in the future. The decision of the Commission on Constitutional Matters involving corporate agencies, however, led to the conclusion that further consideration needed to be given to better clarify the Constitution and the Bylaws.

The responsibility for dealing with Bylaws revisions was made the responsibility of the Council of Mission and Ministry. On account of its large size and other duties, that group was not in a position to take over responsibility previously covered by the Commission on Structure.

The Blue Ribbon Committee has strongly indicated that there is still a need to deal with matters involving Districts, District/national relationships, and other issues. The present volume of the synodical *Handbook* included a compilation of revisions (both additions and deletions) representing the intents and desires of the membership of the Synod in convention as well as notations from synodical conventions dating back many years. It contains many inconsistencies and conflicting and fragmented statements inserted or omitted in strategic Bylaws governing specific activities of the Synod.

WHEREAS, There is a need to clarify ambiguities contained in the Synod's *Handbook*; and

WHEREAS, There may be some things contained in the Constitution and Bylaws of the Synod (*Handbook*) which could be better handled as board manuals and/or policy statements; and

WHEREAS, There is a perceived and strongly felt need to make the *Handbook* of the Synod easier to understand and use; and

WHEREAS, There is a need for a standing commission to keep the *Handbook* in order as it carries out directives of the Synod in convention and receives assignments from the President and Board of Directors of the Synod; therefore be it

Resolved, That the 1998 synodical convention empower the Board of Directors, in consultation and mutual concurrence with the President of the Synod, to appoint a Commission on Structure consisting of at least four persons; and be it further

Resolved, That this commission draft revisions to the format and content of the Synod's Constitution and Bylaws (*Handbook*) which will eliminate inconsistencies and make the *Handbook* more usable for the Synod; and be it finally

Resolved, That the draft be completed and disseminated to the Synod one year prior to the 2001 synodical conven-



Committee 7 Chairman Ron Garwood

tion for review and input for refinement by the commission prior to endorsement by the 2001 convention.

Action: Adopted (5)

To Create Task Force to Study National/District Synod Relations

RESOLUTION 7-02A

Report R1-8, Part II (TB, pp. 14-18) Overtures 7-30, 7-34-35, 7-37-38, 7-42 (CW, pp. 248-51, 252)

WHEREAS, The Blue Ribbon Committee has strongly indicated that there is still a need to deal with matters involving Districts, District/national relationships, and other issues; and

WHEREAS, It is our ongoing desire to enhance our Lord's work in The Lutheran Church—Missouri Synod; therefore be it

Resolved, That the 1998 synodical convention direct the President of Synod in consultation with and mutual concurrence of the Board of Directors, to appoint a task force, including among others representatives of the Commission on Structure, representatives of the Blue Ribbon Committee, and representatives of the Council of Presidents to study the Synod as it exists and relates to itself on the national, District, and Circuit levels, the manner of electing delegates, the role of the Council of Presidents, as well as other issues; and be it further

Resolved, That the task force complete a draft of its findings and disseminate them throughout the Synod, including District Boards of Directors and other entities, one year

prior to the 2001 synodical convention to receive input that will allow refinement by the task force in preparation for consideration by the 2001 convention.

Action: Adopted as amended (9)

(By amendment *and representatives of the Council of Presidents* was added in the first resolve. Following discussion and adoption of the resolution, delegates declined to consider a resolution that called for deferring action on Res. 7-05 and 7-06 until such time as the task force established in Res. 7-02A had completed its work.)

To Bring to Resolution the Matter Concerning President Orval Mueller

RESOLUTION 7-03

Overtures 7-01-04, 7-13, 7-15, 7-29 (CW, pp. 239-40, 243-44, 248)

Preamble:

In August 1996 the President of the Southern District of The Lutheran Church—Missouri Synod participated in a joint wedding service in Watertown, SD, with a clergyman of the Evangelical Lutheran Church in America. This participation was contrary to the official fellowship practice of the Synod, the regular practice of the South Dakota District, the fraternal request of the President of the South Dakota District, and the repeated counsel of the President and Praesidium of the Missouri Synod.

The President of the South Dakota District requested the Southern District President to respect the theological position of the Synod and the congregations of the South Dakota District and not to participate in the wedding. Dr. A. L. Barry, President of the Synod, then asked the President of the Southern District not to participate, and later instructed him as an officer of the Synod not to do so. In spite of these efforts, the Southern District President decided that he would participate and did so.

After the wedding had taken place, Dr. Barry met with the Southern District President, asked for an apology, and asked for the assurance that this would not happen again. Dr. Barry wrote to him and met with him several times since then and also involved the Praesidium of the Synod, and requested that he simply indicate:

1. I acknowledge that my action was inappropriate.
2. I regret that this has caused harm in the church.
3. I promise that it will not happen again.

As recently as early May 1998, the Southern District President has refused to do so.

WHEREAS, The Word of God teaches that we are to admonish a fellow Christian who falls into error, and if, after such fraternal admonitions, he persists in refusing to renounce his error and refuses to repent, we are to have nothing more to do with him (Titus 3:10 and Matt. 18:15ff); and

WHEREAS, At the time of their installations, District Presidents solemnly promise to perform the duties of their office in accordance with the Constitution and Bylaws of The Lutheran Church—Missouri Synod; and

WHEREAS, Participation in worship services with clergymen of church bodies with whom we are not in altar and pulpit fellowship is a serious breach of our synodical agreement to walk together (Art. VI 2 b), especially for a District President who has promised to uphold and promote the de-

cisions of the Synod (Bylaw 4.07 a, and 1977 convention Res. 3-25, quote:

“WHEREAS, The Council of Presidents has stated that participation in ecumenical marriage ceremonies should ‘not be as a co-officiant, worship leader, or celebrant, but should be arranged in such a way that it is not an official part of the worship service, nor a solemnizing or celebrating of the marriage’ 1973 CW, p. 44; therefore be it

Resolved, That we expect our pastors and congregations to follow this article with respect to mixed wedding ceremonies”); and

WHEREAS, Love for God, love for our erring brother, and love for Christ’s church compel us to deal with error in a God-pleasing manner; and

WHEREAS, The President of the Southern District did willfully participate, after being requested by the President of the South Dakota District and instructed by the President of the Synod not to participate in a wedding service in the South Dakota District with a rostered clergyman of the ELCA; and

WHEREAS, The President of The Lutheran Church—Missouri Synod, exercising supervision over doctrine and practice, brought this matter to the attention of our Synod; therefore be it

Resolved, That the synodical President and Vice-Presidents be directed to approach the Southern District President once again, out of fraternal love and concern, directing his attention to the biblical and confessional basis of our doctrine and practice as a Synod, and the great need to bear faithful witness to a unity of both doctrine and practice among all the members of the Synod; and be it further

Resolved, That should the President of the Southern District fail to heed the admonition of the synodical President and Vice-Presidents, and continue to refuse to repent and amend his stand on this issue (as outlined above), that the Synod in convention direct the President of the Synod to remove the Southern District President, Orval Mueller, from his office; and be it finally

Resolved, That the 1998 synodical convention and all pastors and congregations of the LCMS be encouraged to pray for President Mueller, the Praesidium, and the President of the Synod as they seek resolution to this matter.

Action: Withdrawn (9)

(In an earlier session the delegates, after receiving a statement from President Mueller, joined in singing the common doxology when the committee stated its intention to withdraw the resolution from consideration.)

To Establish Task Force to Clarify Role of Council of Presidents

RESOLUTION 7-04

Overtures 7-30, 7-34-35, 7-37-38, 7-42 (CW, pp. 248-52)

WHEREAS, There are many differing opinions regarding responsibilities of the Council of Presidents and the office of District President; therefore be it

Resolved, That the synodical President in consultation with the Board of Directors be requested to appoint a task force to study and clarify the role of the Council of Presi-

dents and the office of District President in light of the Synod's Constitution and Bylaws; and be it further

Resolved, That the task force present its findings to the Synod in convention in 2001.

Action: Withdrawn (9)

To Direct District Presidents to Fulfill Synodical Responsibilities

RESOLUTION 7-05A

Overture 7-08, 7-16, 7-25-26, 7-36, 7-39 (CW, pp. 241, 244, 247, 249-51)

WHEREAS, Art. XII 9 a of the Constitution of The Lutheran Church—Missouri Synod states: "The District President shall see to it that all resolutions of the Synod which concern the Districts are made known to the Districts and are carried out by them"; and

WHEREAS, Bylaw 1.05 f of The Lutheran Church—Missouri Synod states: "Districts and Circuits as component parts of the Synod are obligated to carry out resolutions of the Synod"; and

WHEREAS, Bylaw 4.07 a of The Lutheran Church—Missouri Synod states: "The Synod is not merely an advisory body in relation to a District. A District is the Synod itself performing the functions of the Synod. Resolutions of the Synod are binding on the Districts"; therefore be it

Resolved, That the District Presidents of The Lutheran Church—Missouri Synod be commended for their faithful service to the church and encouraged in their difficult work; and be it further

Resolved, That the Synod reaffirm Bylaw 4.71 b, which instructs its District presidents to faithfully "represent the Synod" in their respective territories; and be it finally

Resolved, That the Synod in convention affirm its expectation that all District Presidents carry out the resolutions of the Synod pertaining to public doctrine and practice.

Action: Adopted (11)

(An amendment to delete the two resolves and replace them with that which appears in the resolution as now adopted was declined after the maker of the motion declined a suggestion that it be included together with the first two resolves. After this action the committee then added it as the first resolve in the resolution they were presenting.)

To Clarify Action to Terminate Individual Membership of the District President

RESOLUTION 7-06A

Overtures 3-41, 7-05-07, 7-09-10, 7-12, 7-14, 7-17-23, 7-27-28 (CW, pp. 167, 240-48)

WHEREAS, The President of the Synod is entrusted with the responsibility of supervision for the doctrine and the administration of all District Presidents (Art. XI, B, 1); and

WHEREAS, "It is the President's duty to see to it that all the aforementioned act in accordance with the Synod's Constitution, to admonish all who in any way depart from it, and if such admonition is not heeded, to report such cases to the Synod" (Art. XI, B, 2); and

WHEREAS, The Constitution and Bylaws do not clearly specify procedures should a District President be guilty of

an offense which could lead to termination of membership in the Synod; therefore be it

Resolved, That the Synod, in convention assembled, support the President of the Synod in his supervisory role of District Presidents; and be it further

Resolved, That Bylaw 2.27 be amended by adding the following:

"g. Because the President of the Synod has ecclesiastical supervision of all District Presidents, the President of the Synod shall proceed in the same fashion as a District President if he receives a complaint relative to a District President. In cases under this subparagraph the synodical President shall not participate as a member of the Praesidium (Section a 1 and b). If disqualified for the reasons set forth in Section b, the next qualified officer of the Synod shall function in the place of the President"; and be it finally

Resolved, That Bylaw 2.25 be amended by adding the following:

"f. If the member on suspended status is a District President, the duties assigned to the District President under sections d and e hereof shall be performed by the next proper successor District officer."

Action: Adopted (11)

(A motion to table as well as one to refer the resolution to the task force created by Res. 7-02 was declined.)

To Support the Board for Black Ministry Recommendation

RESOLUTION 7-07

Overtures 7-54-56 (CW, p. 257)

WHEREAS, The 1996 The Lutheran Church—Missouri Synod Black Ministry Family Convocation in New Orleans adopted Res. 1-03, to request the Board for Black Ministry Services to petition The Lutheran Church—Missouri Synod to create a nongeographic District; and

WHEREAS, The Board for Black Ministry Services, upon the recommendation of President A. L. Barry, in accordance with the *Handbook* of the Synod, appointed a feasibility study committee; and

WHEREAS, The feasibility study committee made the following recommendations:

That the Board for Black Ministry Services not pursue the nongeographic Black Ministry District;

That the Board for Black Ministry Services develop partnerships with selected geographic Districts and explore ways to deal with the issues raised in the report;

That the Board for Black Ministry Services begin the dialog with the 26 geographic Districts about alternative ways to deal with issues raised in the nongeographic Black Ministry District Study Report; and

WHEREAS, The Board for Black Ministry Services has adopted the feasibility committee recommendation; therefore be it

Resolved, That the convention of the Synod empower and encourage the Board for Black Ministry Services to implement the recommendations; and be it finally;

Resolved, That the convention of the Synod encourage Districts to work with the Board for Black Ministry Services in the implementation of the recommendations.

Action: Adopted (5)

**To Thank God for Service of The
Lutheran Church—Missouri Synod
Secretary Rev. Dr. Walter Rosin**

RESOLUTION 7-08

WHEREAS, Dr. Walter Rosin, after 15 years of service as Secretary of The Lutheran Church—Missouri Synod and 3 years as executive of the Board for Higher Education, will retire in the coming months; therefore be it

Resolved, That we as a Synod officially express our public thanks for the years of dedicated service Dr. Rosin has rendered to his Lord and to his church.

Action: Adopted (5)

(An amendment calling for the certification of Herman Otten was declared out of order.)

**To Thank God for Service
of LCMS Board of Directors
Executive Secretary Dr. John Schuelke**

RESOLUTION 7-09

WHEREAS, Dr. John Schuelke, after 26 years of service as Executive Director of Synod's Board of Directors, will retire in the coming months; therefore be it

Resolved, That we as a Synod officially express our public thanks for the years of dedicated service Dr. Schuelke has rendered to his Lord and to his church.

Action: Adopted (5)

To Deal with One Another in Love

RESOLUTION 7-10

Overture 7-78 (CW, p. 264)

WHEREAS, Conflict between brothers and sisters in Christ is inevitable, living in a sin-filled world separated from God; and

WHEREAS, The Scriptures are full of incidents of the church on earth being subject to conflict (Gen. 28:41; 37:4; Deut. 1:16ff; John 10:30–33; Acts 15:36–40; 1 Cor. 5–6); and

WHEREAS, Scriptures anticipate conflict among Christians and prescribe guidelines and methods to be employed where there is manifest sin or disagreement among them (Matt. 5:23–26, 38–48; 6:12–15; 7:3–5; 18:15–18; 1 Cor. 6:1–11; 2 Cor. 5:14–20; Gal. 1:1–2); and

WHEREAS, The heart and center of all Christian conflict resolution and reconciliation is the making right of the sinner through grace in Christ Jesus received through faith alone; and

WHEREAS, Biblical conflict resolution begins with God's truth that Christ died for the sins of all people while we were yet sinners (Rom. 5:8); therefore be it

Resolved, That in any conflict or dispute, we as Christians strive to glorify God, show Him honor, bring Him praise, and give positive witness to what He has done for

us through Christ (1 Cor. 10:31–11:1; Gal. 2:20); and be it further

Resolved, That we as Christians strive to see conflict as an opportunity to serve others in a spirit of love and gentleness (Phil. 2:1–5; Gal. 6:1–2, 10; Matt. 18:15–18), setting an example for all believers in speech, in life, in love, in faith, and in purity (1 Tim. 4:12; Titus 2:7); and be it further

Resolved, That we as Christians be imitators of Christ and grow in Him in the midst of all conflict; putting away all malice which divides Christians and grieves God's Holy Spirit (Eph. 4:29–32); and be it finally

Resolved, That in all disagreements, we as Christians "get the log out of our own eye" (Matt. 7:5); "go and (lovingly) show our brother or sister his/her own fault" (Matt. 18:15); "go and be reconciled" (Matt. 5:24); and in so doing fulfill the law of Christ and ultimately and in all things give glory to our Father who is in heaven (1 Cor. 10:31).

Action: Adopted (5)

**To Revise Bylaws Relating to Conflict
Resolution**

RESOLUTION 7-11

Overture 7-59 (CW, p. 258)

WHEREAS, The Synod has adopted the Conflict Resolution process (Bylaws chapter 8) and continues to strive to improve and revise the process that it may better reflect the scriptural admonition, "Come now, Let us reason together"; and

WHEREAS, The Task Force on Conflict Resolution has reviewed the Bylaws of chapter VIII of the *Handbook* and Rules of Procedure related to dispute resolution, and the Task Force on Conflict Resolution appointed by President Barry identified a number of areas where revisions or additions would be beneficial; therefore be it

Resolved, That the following Bylaw revisions be made for the reasons given:

1. Bylaw 8.09 d states that "any party to the dispute, or the President of the Synod if a question of doctrine or practice is involved (Art. XI B 1–3), may request a decision regarding a reconsideration." The question has arisen as to whether a party to the dispute may request a decision for reconsideration on any other grounds. In order to deal with this issue, the words "identifying the doctrine or practice with which the decision is in conflict" that occur later in the Bylaw shall be deleted.

2. Because of the time factors involved in notifying parties of the nine names selected by blind draw for a panel, allowing them to delete three names if they desire, returning their response to the Secretary, and contact by the Secretary of the final three names chosen for the panel, the Task Force does not believe that the 10 days referred to in Bylaw 8.09 d and 8.07 h are realistic. Therefore, the number 10 shall be changed to 21 in both of these sections.

3. Because there are times when the Secretary may be out of the office or unavailable for some other reason, there should be provisions for moving the process forward on a timely basis. In order to provide for that possibility, in Bylaw 8.07 h and Bylaw 8.09 d the reference shall be made to the Secretary of the Synod "or his representative."

4. It was suggested that the trained reconciler or Dispute Resolution Panel might bring in others to assist in sensitizing the reconciler or the panel to certain issues which might be involved. In order to provide for this, in Bylaw 8.07 e the following words shall be added: "The reconciler may draw upon persons and resources which the reconciler deems necessary to assist in the reconciliation process," and Bylaw 8.15 d be added stating, "The chairman of the panel may draw upon persons and resources which he deems necessary for conducting a hearing in a fair and equitable manner."

In addition, in the glossary, Bylaw 8.03, the second sentence of the definition of witness shall be changed to read, "A reconciler appointed to assist parties in dispute resolution or a person called upon by a reconciler at the formal reconciliation meeting shall not testify as a witness before a Dispute Resolution Panel in the same dispute."

5. The question has arisen as to whether a reconciler who moves from one District to another may be allowed to serve as a reconciler in the District to which he/she moved. In order to deal with this issue, the following changes shall be made:

After the last sentence of Bylaw 8.13 a, add the following: "A District board may add to the District roster of reconcilers a reconciler who moves into the District from the District where appointed."

Also add as 8.13 f: "If all of the District reconcilers are unavailable for a particular matter, the Secretary of the District shall request that a reconciler from another District be chosen in the prescribed manner by the Secretary of the other District."

Action: Adopted (5)

(The resolution was amended by removing the reference to "adjacent" District in the final resolve.)

To End Dual Membership in ELCA and LCMS

RESOLUTION 7-12

Overtures 7-27, 7-88, 7-139-40 (CW, pp. 247-48, 266, 281)

WHEREAS, The Lutheran Church—Missouri Synod has a few congregations and professional church workers that are presently members both in the ELCA and the LCMS; and

WHEREAS, The Synod has been very patient in dealing with these situations speaking to them as early as the 1977 Dallas convention in Res. 5-01; and

WHEREAS, The ELCA has joined in confession with church bodies that teach false doctrine; and

WHEREAS, It is not possible to make confession in two church bodies at the same time; and

WHEREAS, It is a requirement of membership in the LCMS to "renounce unionism and syncretism of every description" (LCMS Constitution, Art. VI); and

WHEREAS, Our Synod takes no pleasure in the loss of members but desires that they join us in a free and genuine confession of the doctrine of our church; and

WHEREAS, District presidents are charged with the supervision of District congregations and professional church workers in accordance with Article XII of the Synod's constitution; therefore be it

Resolved, That the Secretary of the Synod ascertain which individual members of the Synod, and which congregational members of the Synod are, in fact, holding "dual membership" in the LCMS and ELCA and communicate this to the respective District President of that District who shall within 90 days from the end of this 1998 synodical convention notify them that this arrangement must be brought to an end; and be it further

Resolved, That the District President exercise his supervisory responsibilities as he works with these congregations and individuals to help them come to a resolution of this situation and if they do not resign their membership from the ELCA within 18 months after the conclusion of the 1998 synodical convention, they shall have forfeited their membership in The Lutheran Church—Missouri Synod; and be it finally

Resolved, That said forfeiture will be communicated to them by their District President.

Action: Adopted (5)

(An amendment to end the second resolve after the word *situation* and add a different final resolve was declined.)

To Clarify CCM Review Process Regarding Bylaw Changes

RESOLUTION 7-13A

Overture 7-135 (CW, p. 279)

Rationale:

Questions have arisen regarding the possible conflict between Bylaw 3.905 a and Bylaw 15.01 d. The former calls upon the Commission on Constitutional Matters to "examine all reports and overtures to the Synod asking for amendments to the Constitution and Bylaws of the Synod or which in any manner affect the Constitution and Bylaws, to determine their agreement in content and language with the Constitution and Bylaws of the Synod." The latter requires that amendments to the Bylaws be "submitted to the Commission on Constitutional Matters for clearance" and has been interpreted by some to mean that a special action of "submission" of proposed amendments is required, an action not covered in Bylaw 3.905 a. This possible conflict should be eliminated; therefore be it

Resolved, That Bylaw 15.01 d be amended to read as follows:

d. examined by the Commission on Constitutional Matters prior to presentation to the convention to determine that they are not in conflict with the Constitution and Bylaws of the Synod.

Action: Adopted (9)

To Address Nomenclature of Church Workers

RESOLUTION 7-14A

Overtures 7-118-31 (CW, pp. 275-78)

WHEREAS, The Pittsburgh convention in 1992 passed a resolution to study the nomenclature of professional church workers in light of the Doctrine of the Ministry and present a report to the Synod in convention; and

WHEREAS, The synodical President did indeed impanel a committee to study this issue, and that committee has issued its report and recommendation; and

WHEREAS, This report has insufficient evidence to justify the proposed changes; and

WHEREAS, The underlying concern which has been identified by the Nomenclature Committee stems from confusion caused by various understandings of the Doctrine of the Ministry; and

WHEREAS, The CTCR has issued a report in 1981 titled, "The Ministry: Offices, Procedures and Nomenclature," which deals in part with the Doctrine of the Ministry; therefore be it

Resolved, That the Synod in convention acknowledge receipt of the report and recommendations of the Nomenclature Committee and thank them for their work; and be it further

Resolved, That the recommendations and conclusions of the Nomenclature Committee report be declined at this time; and be it finally

Resolved, That the Synod in convention commend to the congregations and professional church workers the CTCR document, "The Ministry: Offices, Procedures and Nomenclature" for study that the Synod might open dialog and come to a clearer understanding of the Doctrine of the Ministry.

Action: Adopted (9)

To Commend President Barry

RESOLUTION 7-15

Overture 7-134 (CW, p. 279)

WHEREAS, The Lutheran Church—Missouri Synod has explicitly stated that the President has the responsibility to exercise supervision over the doctrine taught in our Synod, as well as supervision on how the true doctrine is put into practice (Bylaws 3.101–105); and

WHEREAS, Our Synod understands that only as true doctrine is taught and practiced will unity of the true faith be maintained (1995 *Handbook*, pp. 9–11; Art. II–Art. VI 7; Art. XI B 1–2); and

WHEREAS, Dr. Barry has sought to fulfill his responsibilities by producing some scriptural, orthodox, confessional, and helpful booklets which address certain key doctrinal areas (i.e., *Catechesis in the Lutheran Congregation*, *The Nature and Basis of Lutheran Worship*, etc.); therefore be it

Resolved, That The Lutheran Church—Missouri Synod delegates in the 1998 synodical convention rise and sing the Doxology in thanks to God for blessing our Synod with a faithful synodical President.

Action: Adopted (9)

To Address Candidate Status

RESOLUTION 7-16A

Overtures 7-86–87 (CW, p. 266)

WHEREAS, "Candidate status" is a designation for those who are eligible to perform the duties of any of the offices of ministry specified in Bylaw 2.15 but who are not currently performing those duties on a regular basis and who are not emeriti; and

WHEREAS, Candidate status is meant to be a short-term or temporary designation which is not to exceed two years unless an extension is granted by the Council of Presidents; and

WHEREAS, There are a large number of requests from those on candidate status for extensions beyond the two-year time limit; and

WHEREAS, Candidate status, in practice, has resulted in persons being able to retain roster status in spite of an inability or unwillingness to receive or accept a call into active service; and

WHEREAS, The result of this practice has caused many who have candidate status to become in some way stigmatized, even though they are in all ways eligible to receive a call, to serve in professional church work, and it is their hope to again serve their Lord in ministry; therefore be it

Resolved, That the "candidate" status be reserved for those qualified individuals who are desirous of receiving a call and are ready to reenter the active roster; and be it further

Resolved, That the Council of Presidents be directed to evaluate those who currently are designated with candidate status and establish appropriate designations for those who for some reasons are not desirous of a call, or are in some way unable to fulfill a call; and be it finally

Resolved, That the Council of Presidents be directed to establish guidelines and proposed Bylaws and amendments which, per Bylaw 15.01 2, will be drafted by the Secretary of the Synod, reviewed by the CCM, and adopted by a two-thirds majority vote of the Board of Directors. This is to be reported to the church and to the 2001 synodical convention by the Secretary of the Synod.

Action: Adopted (9)

(By common consent the words *for pastors and teachers and associates in ministry* were deleted from the first whereas. The floor committee deleted *an before appropriate* and *distinct* following it, made *designation* and *reason* plural, and added the word *are* before *not* in the second resolve.)

To Make Circuit Forums Optional

RESOLUTION 7-17

Overture 7-84 (CW, p. 265)

WHEREAS, Synodical Bylaw 5.31 requires each Circuit to hold a forum at least twice a year; and

WHEREAS, Some Circuits find such forums more beneficial than other Circuits; and

WHEREAS, The failure to hold semiannual forums does not appear to be detrimental to those other Circuits; and

WHEREAS, Insisting on a practice considered unnecessary can create negative attitudes toward District and national Synod; and

WHEREAS, Consciously ignoring some specific requirements may well encourage apathy in other areas; therefore be it

Resolved, To replace the current final sentence of synodical Bylaw 5.31, which reads, "The Circuit Forum will meet at least twice a year," with the following: "The Circuit Forum will meet at least once triennially to elect Circuit Delegates to the national convention and in addition is encouraged to meet at least twice a year."

Action: Adopted (5)

To Make Circuit Convocations Voluntary

RESOLUTION 7-18

Overture 7-83 (CW, p. 265)

WHEREAS, Circuit Convocations have met with success in some locations and have not been adequately attended or even held in other locations; and

WHEREAS, Many of the functions of Circuit Convocations are implemented already at the congregational level; and

WHEREAS, Other opportunities are available in which congregational members may learn about and celebrate the ministry of Circuit congregations, may review and discuss the work of the Circuit Forums, and may implement information received on the various phases of the work pursued through District and the Synod; therefore be it

Resolved, To change the word *shall* in 5.51 of the 1995 *Handbook* to *may* as concerns the holding of Circuit Convocations.

Action: Adopted (5)

To Respectfully Decline Overtures

RESOLUTION 7-19

Overtures 2-86, 7-11, 7-24, 7-27, 7-33, 7-40, 7-41, 7-44-49, 7-52, 7-57-58, 7-60-68, 7-73-77, 7-85, 7-89-96, 7-102, 7-107-14, 7-132, 7-136-38, 7-141-45 (CW, pp. 151, 242, 246-49, 251-69, 271-74, 278-82)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

Resolved, That the following overtures be respectfully declined for the reasons given:

Number	Subject	Reason
Ov. 7-11	Free Discussion	Bylaw 2.39
Ov. 7-24	Commandments and State Laws	LCMS Constitution, Art. VIII
Ov. 7-33	Eliminate Council of Presidents	Wrong premise
Ov. 7-40	District President and Staff to Parish	Synod does not do District staffing
Ov. 7-41	Visitations	Not practical
Ov. 7-27, 7-45-49, 2-82, 2-86	Evangelical Supervision	Bylaws allow for due process
Ov. 7-44	Pastoral Assessment	Errors in assumptions
Ov. 7-52	Downsizing	Synod does not do District staffing
Ov. 7-57-58	"Walther District"	Not practical
Ov. 7-60	Electing Reconcilers	Incorrect assumption
Ov. 7-61-68, 7-23-77	Adjudication Process	False assumptions, incorrect information
Ov. 7-85	District Conventions	Bylaws 3.01, 4.21
Ov. 7-89	Review and Reform Candidate Status	Faulty assumption, Bylaw 2.19, 2.33
Ov. 7-90-94	Certification of Herman Otten	Addressed in President's Report (CW p. 94)
Ov. 7-95-96	Robert Rahn	Accomplished
Ov. 7-102	Retired Pastors Voting	Already addressed by CCM
Ov. 7-107-10	Election of CCM	Unsupported assumption
Ov. 7-111-13	Term Limits	Limits provided through voting process
Ov. 7-114	Policy Changes	BOD already acted
Ov. 7-132	Doctrinal Review	Dealt with in Bylaws
Ov. 7-136-137	Amend Bylaws	Synod membership voluntary
Ov. 7-138	Daughter Church Body	Synod membership voluntary
Ov. 7-141, 7-145	Nominating Committee	Insufficient rationale

Action: Adopted (9)

(Delegates declined requests to remove Ov. 7-63 and Ov. 7-93 from the list included in the resolution.)

To Establish a Site for the 2004 Convention

RESOLUTION 7-20

WHEREAS, The Texas District of The Lutheran Church—Missouri Synod has invited the Synod to meet in convention in Dallas, TX, in the year 2004; and

WHEREAS, The Council of Presidents has received information in regard to this invitation and has voted to recommend that the invitation to Dallas in 2004 be accepted if it is feasible; therefore be it

Resolved, That the Synod in convention accept the invitation of the Texas District, and plan to meet there, if feasible, for our Synod's convention in the year 2004.

Action: Declined (9)

To Place Parish Assistants on Roster

RESOLUTION 7-21

Overture 7-104 (CW, p. 272)

WHEREAS, We have a number of parish assistants listed in the 1998 *Lutheran Annual*, p. 294-95; and

WHEREAS, These parish assistants are graduates of a four-year synodical program and each has a theology minor, plus an internship under synodical auspices; therefore be it

Resolved, That the parish assistants be placed on the roster of the Synod as Ministers of Religion—Commissioned; and be it further

Resolved, That the constitution Article V (*Handbook*, p. 10) be amended by adding the words *parish assistants*, after the word *deaconesses*; and be it further

Resolved, That the constitution Article V B (*Handbook*, p. 10) be amended so that the "parish assistants" are listed as number 9 under advisory members, that "Certified Lay Ministers" be number 10, and that the "Candidates for office of ministry" be number 11; and be it finally

Resolved, That the Bylaws be amended to reflect this change as follows:

Bylaw 2.07 a (*Handbook*, p. 22) be amended to read "directors of Christian outreach, deaconesses, and parish assistants"

Bylaw 2.09 b (*Handbook*, p. 22) be amended to read "director of Christian education, deaconess, or parish assistant ministry"

Bylaw 2.09 f 2 (*Handbook*, p. 23) be amended to read "directors of Christian outreach, deaconesses, parish assistants, or certified lay ministers"

Bylaw 2.43 (*Handbook*, p. 32) be amended to read "director of Christian outreach, certified lay minister, deaconess, and parish assistant rosters"

Bylaw 7.05 (*Handbook*, p. 119) be amended by deleting "parish assistant" from the classification and renumbering the classifications listed below them as numbers 3, 4, and 5 respectively.

Action: Adopted (5)

(Amendment of the Constitution Article received the necessary two-thirds majority vote.)

8. Structure

To Approve Changes in Higher Education

RESOLUTION 8-01B

Be it resolved, that the Synod in convention adopt the following Recommendation A as changes to its Bylaws for Higher Education and Recommendation B as an enabling action:

RECOMMENDATION A (Bylaws)

G. Board for Higher Education/Concordia University System

3.701 Board for Higher Education and Board of Directors of Concordia University System

a. The Board for Higher Education shall serve as the Board of Directors of the Concordia University System. Thus, the Bylaws in this section apply to the one board both as the Board for Higher Education, a program board of the Synod, and as the governing board of the Concordia University System. The Concordia University System is a synodwide corporate entity.

b. As the Board of Directors of the Concordia University System, this board has authority with respect to the Synod's colleges and universities. As the Board for Higher Education, it has authority with respect to all the Synod's institutions of higher education, including its seminaries.

COMMENT: Clarifies the identity and authority of this board.

3.703 Purpose of the Concordia University System

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 and duties of the Board for Higher Education within the Synod.

Any amendments to the articles of incorporation shall be subject to approval by the Members.

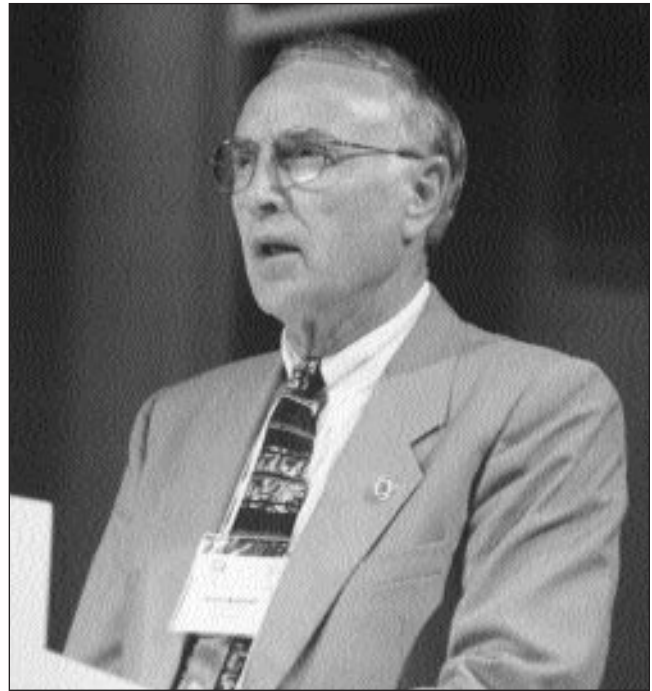
3.705 Membership of the Concordia University System

The Members of Concordia University System shall consist of two groups, one group consisting of individuals appointed by the Board of Directors of The Lutheran Church—Missouri Synod and the Council of Presidents, and the other group consisting of individuals representing the colleges and universities as established by the corporation's bylaws.

COMMENT: Restates current 3.600 b, divided into two new Bylaws.

3.707 Membership of the Board

The Board for Higher Education shall consist of 18 members (16 voting and 2 nonvoting members). Seven of its voting members shall serve on a Committee for University Education, and eight members, including the District Presidents' representative, shall serve on a Committee for Pastoral Education. One member shall be elected by the board to serve as chair and may sit with either committee but without committee vote.



Committee 8 Chairman James Kalthoff

a. Elected by the Council of Members of the Concordia University System: four laypersons who are not regents of any synodical higher education institution and who have financial or administrative or education experience. Three of these will serve on the Committee for University Education. The other, as chosen by the plenary Board for Higher Education, will serve on the Committee for Pastoral Education.

b. Elected jointly by the members of the seminary boards of regents meeting together: two laypersons who are not regents of any synodical higher educational institution and who have financial or administrative or education experience and two ordained ministers. Three of these four will serve on the Committee for Pastoral Education. The other, as chosen by the plenary Board for Higher Education, will serve on the Committee for University Education.

c. Elected by the Council of Presidents: one District President who will be a nonvoting member on both the Committee for Pastoral Education and the plenary board.

d. Elected by the Synod in convention: three ordained ministers who must be parish pastors, two commissioned ministers, and two laypersons. These members will be assigned to one of the two committees by action of the plenary Board for Higher Education. No more than one of these seven members elected by the Synod in convention can be from the same District of The Lutheran Church—Missouri Synod.

[NOTE: For the 1998-2001 triennium, the board will lack the two laypersons to be elected by the Synod in convention.]

e. The President of the Synod or his representative shall be a voting member of the plenary board. The Chief Financial Officer shall be a nonvoting member of the plenary board. The President of the Synod or his representative and the Chief Financial Officer shall be nonvoting members of both committees.

Any of the 16 voting members is eligible to serve as chair of the board. If one of the four members elected by the Concordia University System Council of Members or one of the four elected by the joint seminary regents is elected chair, that member will leave the Committee for University Education or Pastoral Education. The vacated committee seat will be filled by an appointment made by the plenary board from among the board members elected by the Synod in convention. The seminary presidents will serve as ex officio members of Pastoral Education without vote. Two presidents from the Concordia University System campuses shall be selected by the college and university presidents to be ex officio members of the Committee for University Education, without vote.

3.709 Functions

g. determine detailed policies for the administration of synodical student financial aid funds for the system and recommend individual institutional allocation;

h. provide details for the application of policies regarding personnel selection and grant prior approval for initial appointments of theological faculty;

k. establish criteria for determining institutional viability, fiscal and otherwise;

l. have authority, after receiving the consent of the Board of Directors of The Lutheran Church—Missouri Synod by its two-thirds vote and also the consent of either the Council of Presidents by its two-thirds vote, or the appropriate Board of Regents by its two-thirds vote, to expand, consolidate, relocate, change to a junior college level, or separate a college or university from the Synod. In the case of the closure of a college, university, or seminary, the approval of a two-thirds majority of the Synod in convention is also required.

COMMENT: Clarifies consent for closure of a college and stipulates need for approval by Synod to close a seminary.

3.711 Standing Committees

The board shall be assisted by standing committees dealing with the following areas:

Colloquy for the Pastoral Ministry
Colloquy for the Teaching Ministry
Colloquy for Diaconess Ministry

COMMENT: Standing committee for Pastoral Ministry is eliminated.

3.713 Boards of Regents, Presidents, Faculties

Each college, university, and seminary, with its president and faculty, shall be governed by a Board of Regents as detailed elsewhere in these Bylaws.

COMMENT: Numbering change only.

3.715 Advisory Council

Presidents and acting presidents of the Synod's educational institutions shall comprise an advisory council which shall meet at the call of the Board for Higher Education and report the results of its studies to the board for consideration in making its decisions.

COMMENT: Numbering change only.

6. Colleges and Seminaries

A. Boards of Regents

6.04 Joint Meeting of Seminary Boards

Once annually, the two seminary boards of regents shall meet in the same location on the same dates. Some of the meeting sessions shall be conducted jointly.

COMMENT: Will promote coordination and cooperation in pastoral education.

RECOMMENDATION B (Enabling Action)

Resolved that this board be served by an Executive Director and at least two directors selected according to synodical Bylaws, this resolution, and the policies of the Synod's Board of Directors; and be it further

Resolved that the Executive Director shall be selected after the board solicits input from the presidents of the colleges and universities and both seminaries; and be it further

Resolved that one of the two directors will be assigned to pastoral education and the other to university education; and be it further

Resolved that the two directors shall be selected in a manner which elicits input from the campuses to be administered:

- a. The regents of the two seminaries shall place three nominees before the Board for Higher Education for the director for pastoral education. The Board for Higher Education may add names, concerning which the regents may comment.
- b. The presidents of the universities and colleges shall place before the Board for Higher Education three nominations for the director for university education. The Board for Higher Education may add names, concerning which the presidents may comment;

and be it finally

Resolved that the director for pastoral education must have at least five years of full-time experience as a parish pastor.

Action: Adopted as amended (7)

(During discussion, by amendment the convention agreed to delete provisions requiring a two-thirds majority vote of the Board of Directors and Council of Presidents for the closure of a college or university. They then adopted an amendment which required a two-thirds majority vote of the Synod in convention to close either a college or university as well as a seminary. An attempt to add *relocation* to this provision was declared out of order since the delegates had already agreed to cease debate on the resolution.)

To Approve Changes in Officers and Administration

RESOLUTION 8-02B

Be it resolved that the Synod in convention adopt the following Recommendation C as changes to its Constitution seriatim, Recommendation D as changes to its Bylaws, and Recommendations E and F as enabling actions:

RECOMMENDATION C (Constitution)**Article XI B. Duties of the President of the Synod**

5. When the Synod meets in convention the President shall give a report of his administration. He shall conduct the sessions of the convention so that all things are done in a Christian manner and in accord with the Constitution and Bylaws of the Synod.

COMMENT: Restatement of present provision.

Omit: 6. "The president shall sign the official papers and documents in the name of the Synod."

COMMENT: Eliminated because in present practice the First Vice-President signs such documents in the absence of the President, and when both the President and the First Vice-President are absent and need requires, the Board of Directors authorizes another officer to sign such documents. A provision relative to signing official documents is not required in the Constitution.

6. It is the duty of the President, or an officer of the Synod appointed by the President, to be present at the meetings of the Districts, to advise them, and to report at the next session of the Synod.

COMMENT: Restates present paragraph 7 except that it provides that the President or an officer of the Synod designated by the President is to be present at every convention of a District.

7. The President shall perform all additional duties assigned to him by the Bylaws or by special resolution of the Synod in convention.

COMMENT: Restates the present Bylaw.

8. When matters arise between meetings of the Synod in convention which are of such a nature that action thereon cannot be delayed until the next convention, the President is authorized to submit them to a written vote of the member congregations of the Synod only after full and complete information regarding the matter has been sent to member congregations by presidential letter and has been published in an official periodical of the Synod. If such matters are related to the business affairs of the Synod, such a vote shall be conducted only after the President has consulted with the synodical Board of Directors. In all cases at least one-fourth of the member congregations must register their vote.

COMMENT: Adopts the present paragraph 9 except that it adds a requirement that full and complete information regarding the matter be mailed to the Synod's congregations in a letter from the President and published in an official periodical of the Synod. Votes on business affairs require the President to consult the Board of Directors.

Action: Adopted (7)

Article XI D. Duties of the Secretary

The Secretary shall

1. Record the proceedings when the Synod meets in convention;

2. Perform such other work as the Synod may assign to him through the Bylaws or special resolutions of the Synod.

COMMENT: Point 2 of current XI D is omitted. Several of officials are now authorized to sign papers and documents.

Action: Adopted (7)

RECOMMENDATION D (Bylaws)**3.51 Definitions**

a. *Agency of the Synod:* An instrumentality other than a congregation, whether or not separately incorporated, which the Synod in convention or its Board of Directors has caused or authorized to be formed to further the Synod's objectives. It includes each board, commission, council, seminary, university, college, District, Worker Benefit Plans, and each synodwide corporate entity. The term "agency of the Synod" does not describe or imply the existence of principal and agency arrangements as defined under civil law.

COMMENT: Two present definitions (3.51 h and 3.193 b) are combined into a single concise statement. The last sentence gives a disclaimer to allay legal confusion.

b. *Commission:* A group of persons, elected or appointed as prescribed in the Bylaws, rendering a precisely defined service function of the Synod and responsible, as the case may be, to the Synod in convention, to the President of the Synod, or to the Board of Directors of the Synod. The commissions of the Synod are the

1. Commission on Constitutional Matters;
2. Commission on Doctrinal Review;
3. Commission on Ministerial Growth and Support;
4. Commission on Organizations;
5. Commission on Theology and Church Relations;
6. Commission on Worship.

Omit: definition of *conference*, 3.51. c

COMMENT: The present definition in 3.51 c is deleted because "conference" as defined here has little usage in the Bylaws. Further, the same word is used in a different sense (to refer to pastors' and teachers' conferences) elsewhere in the Bylaws (see V E of Bylaws).

c. *Corporate Synod:* The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including the program boards, commissions, and all other departments operating under the supervision of the Board of Directors of the Synod. "Corporate Synod" is a term to define that portion of the Synod for which the Synod's Board of Directors has direct responsibility, and is not an agency of the Synod. Worker Benefit Plans, while operating under the supervision of the Board of Directors, is a trust agency whose assets are not the property of corporate Synod.

d. *Council:* An officially established group elected or appointed as an advisory body. The councils of the Synod are the

1. Council of Presidents;
2. Council on Human Resources.

COMMENT: The present definition in 3.51 d is retained except that "legislative" is deleted. The present councils are listed in the definition, with the exception of the Council of

Administrators and the Council on Mission and Ministry. The committee recommends the elimination of the Council of Administrators as such. It also recommends removing the Council on Mission and Ministry from the Bylaws.

Omit: definition of *department*, 3.51. e

COMMENT: The definition of “department” is deleted as unnecessary.

e. *Governing Board:* A board that directs an agency of the Synod and to which the staff of that agency is responsible, such as a board of directors, a board of trustees, a board of managers, or a board of governors.

f. *Member of the Synod:* See Art. V of the Constitution.

g. *Oversight:* For the purpose of these Bylaws, to monitor; to make inquiry and receive a response thereto; to make suggestions; to bring concerns to the attention of a higher authority.

h. *Program Board:* An officially established group of persons elected or appointed as prescribed in the Bylaws, charged with developing policies and programs for an operating function of the Synod and supervising their implementation. The program boards of the Synod are the

1. Board for Black Ministry Services;
2. Board for Communication Services;
3. Board for Congregational Services;
4. Board for Higher Education;
5. Board for Human Care Ministries;
6. Board for Mission Services.

COMMENT: The term “program board” is substituted for the present “operating board.” The proposed definition identifies the program boards.

i. *Property of the Synod:* “Property of the Synod” includes all assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. Provided, however, “property of the Synod” does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purposes of example, the funds administered by Worker Benefit Plans and certain funds held by The Lutheran Church—Missouri Synod Foundation).

COMMENT: Wording is changed slightly from that in current Bylaw 3.193 c for simplicity.

j. *Subcommittee:* Persons who are voting or advisory members of a board or commission who perform a specific function and are in a reporting relationship to the parent group. Subcommittees may be standing or ad hoc.

COMMENT: The definition remains essentially unchanged from present 3.51 f.

k. *Supervision:* For the purpose of these Bylaws, other than those pertaining to ecclesiastical supervision, to have authority over, to direct actions, to control activities. The definition of ecclesiastical supervision shall be determined exclusively by those Bylaws pertaining to ecclesiastical supervision.

l. *Synod:* The term Synod refers collectively to the association of self-governing Lutheran congregations initially incorporated on July 3, 1894, and presently named The Lutheran Church—Missouri Synod, and all agencies of the Synod as defined in Bylaw 3.51 a. Synod, as defined herein, is not a civil law entity.

COMMENT: Other than a brief one-sentence definition in present Bylaw 3.193 a, there is no other elaboration in the Bylaws as to what constitutes Synod. This lack of clarity has caused much confusion, particularly when dealing with financial and other organizations outside of The Lutheran Church—Missouri Synod. It is the hope of the committee that this proposed definition, together with the one for “Corporate Synod” will eliminate the present uncertainty to the greatest extent possible.

m. *Synodwide Corporate Entity:* A separate corporation established by the Synod for business and legal reasons. For purposes of these Bylaws, the “synodwide corporate entities” of the Synod are the following corporations:

1. Concordia Historical Institute;
2. Concordia Publishing House;
3. Concordia University System;
4. The Lutheran Church Extension Fund—Missouri Synod;
5. Lutheran Church—Missouri Synod Foundation. (The term *synodwide corporate entity* is not used in these Bylaws to include foreign corporations created by the Synod in order to undertake foreign missions.)

COMMENT: This definition is new and lists the corporate bodies to which the term refers.

n. *Task Force:* An appointed group which has an ad hoc assignment to accomplish a specific task and whose duties have a definite expiration date.

COMMENT: The definition is unchanged from present 3.51 g, except that the last clause is deleted as unnecessary.

o. *Voting Member:* See Art. V A of the Constitution.

3.59 Term of Office

b. The President, Vice-Presidents, Secretary, Vice-President—Finance—Treasurer, and members of all elected boards shall assume office on Sept. 1 following their election. The newly appointed members of all appointed boards and commissions shall begin their service on Sept. 1 following each regular meeting of the Synod in convention. Incumbents shall serve until their successors assume office.

3.61 Successive Terms

e. If the President, the First Vice-President, the Secretary or the Vice-President—Finance—Treasurer, of the Synod is not reelected to his office or does not stand for reelection, he shall continue to receive his full salary for a period of six (6) months while rendering transitional service with the understanding that such service and salary will cease at the time such person accepts another full-time position.

COMMENT: Reference to “official retirement age” is deleted. Reference to securing Worker Benefit Plans retirement income also deleted.

3.101 Powers and Duties

Omit: "The president shall be the chief executive officer of the Synod."

COMMENT: "Chief Executive Officer" not most apt term. See paragraphs 31–32 in part 1 of the Blue Ribbon Committee report.

The President shall supervise the doctrine taught and practiced in the Synod, including all synodwide corporate entities. In the Districts of the Synod, he shall carry out his ecclesiastical duties through the District's President. The President of the Synod has ecclesiastical supervision of all officers of the Synod and its agencies, the individual Districts of the Synod, and all District Presidents. (E)

at regular intervals officially visit or cause to be visited all the educational institutions of the Synod to exercise supervision over the doctrine taught and practiced in those institutions. (E)

oversee the activities of all agencies of the Synod to see to it that they are in accordance with the Constitution, Bylaws, and resolutions of the Synod. (A)

at regular intervals officially visit or cause to be visited all the educational institutions of the Synod and thereby exercise oversight over their administration as it relates to adherence to the Constitution, Bylaws, and resolutions of the Synod. (A)

COMMENT: The proposed change breaks one sentence into four, each defining a single duty. As it now stands, it is one of the more confusing points under powers and duties of the President. A major source of confusion is the number of duties presently covered in a single sentence. Two of these duties relate primarily to ecclesiastical matters and two primarily to administrative matters.

The first point specifies how far the doctrinal supervision of the President extends. There has been some confusion and disagreement on this matter.

The subject matter of the second point could be assumed to be covered in the first, but it seems important enough to be worth special mention, as in the present Bylaw.

The third and fourth points are repeats of the first and second, except they relate to administration rather than doctrine.

report in person or through a Vice-President or other officer of Synod to all District conventions and to that end formulate the report that is to be made. (EA)

COMMENT: Only a slight change in wording.

meet regularly with the Council of Presidents and, as deemed necessary, with individual District Presidents or small groups of District Presidents, to see to it that they are in accordance with Art. II of the Constitution, synodically adopted doctrinal statements, and doctrinal resolutions of the Synod. He shall receive regular reports on this subject from the District Presidents. In cases of doctrinal dissent, Bylaw 2.39. c shall be followed. (E)

meet regularly with the Council of Presidents and, as deemed necessary, with individual District Presidents or small groups of District Presidents, to see to it that their administration is in accordance with the Constitution, Bylaws, and resolutions of the Synod. He shall receive regular reports on this subject from the District Presidents. (A)

COMMENT: Proposal breaks one sentence into two and explicitly accounts for the President's administrative responsibility. Receiving reports from District Presidents is taken from current 3.101 b.

make provisions for new District Presidents and members of synodical boards and commissions to be acquainted with their duties and responsibilities. (EA)

COMMENT: Only a slight change in wording.

represent the Synod, in consultation with the appropriate board or commission, in official contacts with all partner churches by aiding, counseling, and advising them and strengthening the relations with and among them. (E)

COMMENT: Only a slight change in wording.

be the chief ecumenical officer of the Synod. He or his representative shall represent the Synod in official contacts with other church bodies. (E)

COMMENT: Change in wording which specifies the President's role.

serve as leader of the Administrative Team (see Bylaw 3.179), and as leader of the team, shall report to the Board of Directors on the activities of the team. (A)

COMMENT: Defines the President's role on the Administrative Team and provides linkage between the President of the Synod and Board of Directors in his capacity as head of the Administrative Team. (See paragraphs 36–53 in part 1 of the Blue Ribbon Committee report.)

call up for review any action by an individual officer, executive, or agency which, in his view, may be in violation of the Constitution, Bylaws, and resolutions of the Synod and, if he deems appropriate, request that such action be altered or reversed. If the matter cannot be resolved, the President shall refer it to the synodical Board of Directors, the Commission on Constitutional Matters, and/or the Synod in convention as the President deems appropriate to the issues and party/parties involved. (This provision in no way alters the President's constitutional duty to report to the Synod those who do not act in accordance with the Constitution and do not heed his admonitions, as prescribed in XI B 2.) (A)

COMMENT: Defines the President's options if in his view any of the named individuals or entities is operating in a manner which violates the Constitution, Bylaws, or resolutions of the Synod.

personally, or by way of a representative, have the option to attend all meetings of the Synod's program boards, the boards of all synodwide corporate entities, and Worker Benefit Plans, including executive sessions. The President's representative shall normally be a member of the Administrative Team. The President shall, in reasonable time, receive notice of such meetings, the proposed agenda, and minutes thereof. (EA)

COMMENT: Specifically provides for the President's access to board meetings, which presently is generally conceded.

engage in consultation with each program board, commission, and the governing board of each synodwide corporate entity to reach mutual concurrence on a slate of candidates for the position of Executive Director or Chief Executive Officer. (EA)

COMMENT: In practice, the President now approves a slate of candidates. See Bylaw 3.69 e.

serve as a voting member of the Synod's Board of Directors. (A)

consult with the Vice-Presidents, as elected advisers, whenever important and difficult synodical and intersynodical questions arise. (EA)

COMMENT: Only a slight change in wording.

establish the duties and responsibilities of the First Vice-President in consultation with the First Vice-President. (EA)

COMMENT: Only a slight change in wording. The First Vice-President's responsibility is covered in proposed Bylaw 3.121.

make an official report at each meeting of the Synod in convention. (EA)

COMMENT: Only a slight change in wording.

approve the draft of the *Convention Proceedings* before it is published by the Secretary of the Synod. (EA)

COMMENT: Only a slight change in wording.

have the right to authorize the Vice-Presidents to perform the duties of their office and hold them responsible for their performance. Accountability, however, shall always remain with the President. (EA)

COMMENT: Only a slight change in wording.

Omit heading: "3.103 Advisory and Executive Functions"

COMMENT: The subject matter of Bylaws 3.101 and 3.103 can be treated under one heading, in one Bylaw.

Omit: "The president shall upon request, or in the exercise of his office, give counsel and advice to those who are under his supervision."

COMMENT: Implicit elsewhere in Bylaws and explicit in Constitution XI B 3.

exercise executive power when the affairs of the Synod demand it and when he has been expressly invested with such power by the Synod in convention. (EA)

COMMENT: Only a slight change in wording.

c. In the event that the affairs of the Synod require the exercise of executive power for a purpose for which there is no specific directive of the Synod, he shall be authorized to exercise such power after consultation with the Vice-Presidents, the Board of Directors of The Lutheran Church—Missouri Synod, or the Council of

Presidents, whichever, in his judgment, is most appropriate. Any member of the Synod shall have the right to appeal such action to the Commission on Constitutional Matters and/or the Synod in convention, whichever is appropriate. The Lutheran Church Extension Fund—Missouri Synod is exempt from this Bylaw. (EA)

COMMENT: Wording change. Council of Administrators omitted. Lutheran Church Extension Fund exempted on advice of legal counsel.

in the interval between meetings of the Synod in convention, appoint special boards or committees whenever the purpose for which the Synod has been organized requires or when conditions arising in the course of time demand such action. (EA)

COMMENT: Only a slight change in wording.

3.121 The First Vice-President

The First Vice-President shall be a full-time executive and shall be responsible to the President at all times.

COMMENT: Better locates a current provision from Bylaw 3.101 j. Identifies the First Vice-President as a full-time executive.

3.123 Other Vice-Presidents

Four additional Vice-Presidents shall be ranked from two to five and are to be selected in the manner prescribed in these Bylaws. These four Vice-Presidents shall serve the Synod in a part-time capacity. They shall be responsible to the President at all times for the performance of their duties as Vice-Presidents.

COMMENT: The responsibility to the President specified above for the First Vice-President applies to the other Vice-Presidents as well.

3.141 General Duties

The Secretary shall perform all customary duties of a corporate secretary. He shall serve as a member and Secretary of the Board of Directors of The Lutheran Church—Missouri Synod.

COMMENT: This paragraph on General Duties reflects items in present 3.141 a and b.

3.143 Specific Duties

The Secretary shall

- a. serve as consultant to the local convention committee;
- b. publish the names of the members of the Committee for Convention Nominations in an official synodical periodical as soon as possible after they have been elected;
- c. carry out responsibilities with reference to the Committee for Convention Nominations as determined in the Bylaws;
- d. provide the Committee on Elections with copies of a manual of suggested election procedures;
- e. record the proceedings when the Synod meets in convention;

- f. announce daily the time and the place of committee meetings at conventions;
- g. officially notify every member of the Synod elected to office of election;
- h. edit the *Proceedings* of the Synod in convention and arrange for its distribution in harmony with the provisions of the Bylaws;
- i. serve as a nonvoting member and secretary of the Commission on Constitutional Matters;
- j. serve as a voting member of the Board of Governors of Concordia Historical Institute;
- k. carry out responsibilities with reference to the nomination and election of the President and First Vice-President as detailed in the Bylaws (3.901 and 3.903);
- l. supervise the maintenance of the official roster of member congregations, and ordained or commissioned ministers on the basis of information supplied by the District Presidents;
- m. serve as editor of *The Lutheran Annual*;
- n. keep a file of all governing instruments of Districts and entities of the Synod and of its Districts;
- o. administer the Synod's Dispute Resolution Process;

COMMENT: In effect, this is happening already.

- p. perform such other work as the Synod in convention, the President, or the Board of Directors of the Synod may assign to him.

COMMENT: Secretary may have work assigned by the Board of Directors in addition to the President and the Synod in convention.

3.145 Vacancy

In the event of the death, resignation, or permanent incapacity of the Secretary, the Board of Directors of The Lutheran Church—Missouri Synod shall appoint a successor for the unexpired term.

3.161 Election

The Vice-President—Finance—Treasurer shall be a layperson. The nominee or slate of nominees for election as Vice-President—Finance—Treasurer/Chief Financial Officer shall be provided by the Board of Directors of The Lutheran Church—Missouri Synod, after consultation with the other boards on which he serves and shall be elected by the convention. Any additional nominations from the floor must meet the requirements of Bylaw 3.985. a, with the Board of Directors serving as the committee for nominations for this position. The term of office shall be for a period of three years, with no limitation of reelection to successive terms. He shall not be in line of succession to the presidency. The Vice-President—Finance—Treasurer shall not be an officer or staff member of a synodwide corporate entity.

3.163 General Duties

The Chief Financial Officer shall administer the financial affairs of the Synod, excluding the synodwide corporate entities, the Districts, and Worker Benefit Plans. The Chief Financial Officer shall carry out the duties of the office in accordance with the rules and regulations adopted by the Synod and as directed by the Board of Directors of The Lutheran Church—Missouri Synod. The Chief Financial Officer shall receive and disburse the moneys of corporate Synod, and keep accurate account of them under the instruction of the Board of Directors of The Lutheran Church—Missouri Synod.

3.165 Specific Duties

The Chief Financial Officer shall

- a. act as the depository for all funds in the hands of corporate Synod's boards (excluding Worker Benefit Plans), commissions, officers, and employees who by virtue of their office act as custodians or trustees of such funds.

COMMENT: Only a change in job title.

- b. keep informed about the financial affairs of the synodwide corporate entities. In this capacity the Chief Financial Officer shall 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, Worker Benefit Plans, and Concordia Publishing House. The Chief Financial Officer shall serve on the investment committee of Worker Benefit Plans.

COMMENT: Chief Financial Officer to provide linkage in financial matters between Board of Directors of the Synod and synodwide corporate entities. Membership on CPH Board is new.

- c. keep on file a correct list of all devises and bequests which directly or indirectly have been given to Corporate Synod. Legacies and bequests made to other agencies of the Synod shall be reported annually to the Chief Financial Officer as part of the audit process.

COMMENT: Items in the list no longer to be specified in a Bylaw. Reports on legacies and bequests to synodical agencies are now annual.

Omit: Current Bylaw 3.165 d

COMMENT: Implicit in authority elsewhere conferred on CFO in Bylaws.

- d. report regularly to the Synod through the official periodical and at every meeting of the Synod in convention on the performance of his office.

COMMENT: Wording change.

- e. be authorized to borrow in the name of the Synod, provided the Board of Directors of The Lutheran Church—Missouri Synod has first determined the amounts and conditions under which such moneys shall be borrowed.

Instruments relative to such borrowing shall require two signators. One shall be the Chief Financial Officer and the other shall be another synodical officer designated by the Board of Directors of the Synod.

- f. at any time submit to an audit of official books and accounts when so ordered by the Synod or its Board of Directors.

COMMENT: Relocates a provision (slightly modified) from current Constitution XI E 3.

- g. perform such other work as the Synod in convention, the President, or the Board of Directors of Synod may assign.

3.171 Appointment

The Chief Administrative Officer shall be an officer of the Synod and be appointed by the Board of Direc-

tors of the Synod in consultation and mutual concurrence with the President of the Synod, to a three-year renewable term during which he shall serve at the pleasure of the Board of Directors. He may serve an unlimited number of terms, but each reappointment shall be with the mutual concurrence of the President and the Board of Directors of the Synod. The appointment or reappointment shall occur within six months following each regular meeting of the Synod in convention with an annual review and evaluation between conventions.

3.173 General Duties

The Chief Administrative Officer shall assist the President and the Board of Directors of Synod as each directs in carrying out the responsibilities given to them by the Constitution, Bylaws, and resolutions of Synod.

3.175 Specific Duties

The Chief Administrative Officer shall

a. meet regularly with the Executive Officers of program boards, commissions, and synodwide corporate entities as the liaison with the Board of Directors and the President of the Synod.

b. provide leadership to assure that the mission and ministry activities of the church are being carried out in a coordinated, cooperative, and efficient manner.

COMMENT: Establishment and description of duties for new position of Chief Administrative Officer.

3.179 Administrative Team

The Administrative Team consists of the President, First Vice-President, Chief Financial Officer, Chief Administrative Officer, and the Secretary and shall be under the leadership of the President. The team shall assist the President and the Board of Directors of the Synod in carrying out their respective responsibilities for oversight, supervision, management, and coordination as set forth in the Constitution, Bylaws, and resolutions of the Synod.

COMMENT: Establishes the Administrative Team. See paragraphs 36–53 in part 1 of the Blue Ribbon Committee report.

Omit: Bylaw 3.931, Council of Administrators

COMMENT: Responsibility for coordination will fall to the Administrative Team.

XIII. INTERCHURCH RELATIONS

A. NATIONAL INTER-LUTHERAN ENTITIES

13.01 Representation

Representatives of the Synod to various national inter-Lutheran entities in which the Synod in convention or through the synodical Board of Directors has authorized holding membership shall be named by the President of the Synod on recommendation of the executive directors of synodical boards and commissions. These representatives shall participate in the activities of the respective inter-Lutheran entities according to the constitutions and bylaws of those entities and in keeping with the theological and constitutional principles of The Lutheran Church—Missouri Synod. These representatives shall submit formal reports to the President.

RECOMMENDATION E (Enabling Action)

Regarding the amendments to Bylaw 3.161 adopted at its 1998 convention, during the transition period 1998 to 2001 the Synod's Chief Financial Officer may also serve as the president of The Lutheran Church—Missouri Synod Foundation, if necessary.

RECOMMENDATION F (Enabling Action)

The Synod call upon the Commission on Constitutional Matters to excise the term “entity” from the Synod's Bylaws in every instance where it is a synonym for “agency” of the Synod. (This would not, however, affect the term “synod-wide corporate entity.”)

Action: Adopted (7)

(When the resolutions of the committee were first introduced, the convention adopted an amendment which called for election of the Chief Financial Officer by the convention rather than by appointment of the Board of Directors. This required a revision of the entire document containing the resolutions because of its effects on other sections. When Res. 8-02B was again brought for consideration, an amendment to delete *nominee or* in relation to the position of Chief Financial Officer was declined as was an amendment to delete several provisions dealing with the relation of the President of the Synod to District Presidents in matters of ecclesiastical and administrative supervision. Another amendment to delete numerous other lines of the proposed Bylaws dealing with the same matters was also declined. After adopting each constitutional article separately by a two-thirds majority vote, the entire resolution was then adopted, including the provision for enabling action.)

To Approve Changes in Synodical Boards

RESOLUTION 8-03B

Be it resolved that the Synod in convention adopt the following Recommendation G as changes to its Constitution, Recommendation H as changes to its Bylaws, and Recommendation I as enabling action:

RECOMMENDATION G (Constitution)

Article XI E. Duties of the Board of Directors

1. The Board of Directors shall consist of not fewer than seven voting members, to wit: the President, the Secretary, one pastor, and four laymen. The First Vice-President and the Vice-President—Finance—Treasurer shall be nonvoting members.

2. The Board of Directors is the legal representative of the Synod. It is the custodian of all the property of the Synod, directly or by its delegation of such authority to an agency of the Synod. It shall exercise supervision over all the property and business affairs of the Synod except in those areas where it has delegated such authority to an agency of the Synod or where the voting members of the Synod through the adoption of Bylaws or by other convention action have assigned specific areas of responsibility to separate corporate or trust entities, and as to those the Board of Directors shall have general oversight responsibility as set forth in the Bylaws.

Action: Adopted (8)

COMMENT: Takes account of need to delegate authority in a large organization.

RECOMMENDATION H (Bylaws)**1.05 Relationships: Congregation, Synod, District, Circuits**

g. The formation of any corporation by the Synod itself or any agency of the Synod involving any other church body requires the approval of the Board of Directors and the President of the Synod.

COMMENT: Because of doctrinal issues and church relations implications that may lie behind the formation of a corporation with another church body, such corporations can only be formed with special approval.

1.07 Relationships and Accountability: Conventions, Officers, Synodwide Corporate Entities, Boards, Commissions, Other Agencies, and Staff

a. The delegate convention of the Synod is the legislative assembly which ultimately legislates policy, program, and financial direction to carry on the Synod's work on behalf of and in service to the member congregations, reserving to itself the right to give direction to all officers and agencies of the Synod (including the Districts, seminaries, universities and colleges, and other component parts of the Synod). Consequently, all officers and agencies, unless otherwise specified in the Bylaws, shall be accountable to the Synod, and any concerns regarding the decisions of such officers or agencies may be brought to the attention of the Synod in convention for appropriate action. (This provision does not apply to specific member appeals to Worker Benefit Plans, which has its own appeal process for such cases.) The delegate convention of each District of the Synod receives reports and counsel from the national Synod, makes recommendations thereto, assists in implementing synodical decisions, and adopts or authorizes programs to meet the unique needs of the District.

COMMENT: Clearly delineates accountability to the Synod in convention.

3.55 Boards

The boards of the Synod shall be elected or appointed as follows:

- a. Elected by the Synod in convention:
 - A Board of Directors of The Lutheran Church—Missouri Synod
 - A Board for Congregational Services
 - A Board for Mission Services
 - A Board of Directors for Concordia Publishing House
 - A Board of Regents for each synodical seminary
- b. Elected or appointed as otherwise prescribed in these Bylaws:
 - A Board for Communication Services
 - A Board for Human Care Ministries
 - A Board for Black Ministry Services
 - A Board for Higher Education
 - A Board of Directors of the Concordia University System
 - A Board of Directors of the Lutheran Church Extension Fund—Missouri Synod (Synodical Board for Church Extension)
 - A Board of Managers for Worker Benefit Plans
 - A Board of Trustees for The Lutheran Church—Missouri Synod Foundation

- A Board of Regents for each synodical college, university, or high school
- A Board of Governors of Concordia Historical Institute

COMMENT: See Exhibit E in part 3 of this report for the present composition of these boards and the committee's recommendations. The proposed changes provide that a minimum of approximately one-third (33%) of each board is directly elected by the Synod in convention (save the board of Worker Benefit Plans, which is an exceptional agency).

[NOTE: For the sake of logical progression, the remainder of these proposed Bylaws are not presented in numerical order. Rather, this is the order in which they will follow:

1. Candidates for Boards
2. General Regulations Governing Boards
3. Synodical Board of Directors
4. Program Boards
5. Synodwide Corporate Entities
6. Worker Benefit Plans]

[Candidates for Boards]**3.981 Solicitation of Suggestions for Candidates**

a. Approximately 24 months before a regular meeting of the Synod in convention, the Secretary of the Synod shall solicit from the program boards and the synodwide corporate entity boards descriptions of criteria for qualified candidates to serve on those boards. With such criteria in view, the Secretary shall solicit from those program boards and synodwide corporate entity boards as well as from congregations, District Presidents, District Boards of Directors, Circuit Counselors, and other likely sources names of persons who are regarded as suitable candidates for election to the various offices and boards of the Synod. Qualifications of each candidate suggested are to be submitted together with the names. All incumbents eligible for reelection shall be considered for nominations. The Secretary shall begin such solicitations of names at least 18 months prior to the Synod in convention through a publication going to the members of the Synod, including the congregations, and shall present the names and information gathered to the Committee for Convention Nominations at its first meeting. The Secretary shall not serve as a member of the committee, but he shall convene the initial meeting of the committee and be available, upon call, for consultation.

COMMENT: Program boards and synodwide corporate entity boards will have input to the Nominations Committee, not only as to specific desirable candidates, but also as to the criteria by which a qualified candidate might be evaluated.

[General Regulations Governing Boards]**3.69 General Regulations**

e. Every board, commission, and synodwide corporate entity shall operate under synodical Human Resources policies. Such policies may recognize the unique character of the operations of each board, commission, and synodwide corporate entity. Every board, commission, and synodwide corporate entity may create officer and executive staff positions and fill the same in accordance with such policies. The chief executive of such board, commission, and synodwide corporate entity shall serve at the pleasure of the governing board. The

governing board of each executive shall conduct an annual review and, before the expiration of five (5) years, conduct a comprehensive review. At the conclusion of each five (5) year period, the appointment shall terminate unless the governing board takes specific action to continue the person in the office. The slate of candidates for the initial appointment of the executive officer of a board, commission, or synodwide corporate entity shall be selected by the board or commission in consultation and mutual concurrence with the President of the Synod.

COMMENT: The proposed five-year term for executive officers will provide both the executive officer and the governing board a better way of reaching a decision concerning continued service based on performance reviews. This resembles the approach that the Synod has adopted in the instance of its college, university, and seminary presidents (Bylaw 6.13). In practice, the President approves a slate of candidates.

Omit: Bylaw 3.69 k

COMMENT: Responsibility to the President of the Synod and the Synod in convention is treated elsewhere. Council on Mission and Ministry has assumed a new role and the committee recommends removing it from the Bylaws.

[Synodical Board of Directors]

3.181 Membership

The Board of Directors of the Synod is the legal representative of the Synod and the custodian of all of the property of the Synod. It shall be accountable to the Synod in convention for the discharge of its duties.

a. The Board of Directors shall consist of 15 voting members, 13 of whom are elected by the Synod in convention, serving a maximum of two six-year terms: four ordained ministers, one commissioned minister, and eight laypersons. No more than one of these 13 may be elected from one District.

b. The President and Secretary shall be voting members of the Board. The First Vice-President and Vice-President-Finance—Treasurer of the Synod shall be non-voting members.

c. The Board shall elect its own chair and vice-chair and such operating officers as may be necessary. The board shall name those officers who have authority to sign official documents on behalf of the Synod.

d. A person salaried by the Synod or an agency of the Synod (other than one serving by virtue of his office) may not be a voting member of the Board.

e. Members of the Administrative Team shall assist the Board of Directors in carrying out its responsibilities by completing assignments made to them by the Board. The Board may also designate a member of the Administrative Team other than the President or First Vice-President to function as its staff person to carry out duties and responsibilities not assigned to other team members.

COMMENT: The role of the Board of Directors is stated briefly. See present 3.191 k. At least 13 different Districts provide voting members of the Board of Directors. The Chief Financial Officer and Chief Administrative Officer will report to the Board of Directors as part of their responsibilities.

3.183 Authority of the Board

a. The Board of Directors shall have the powers and duties which have been accorded to it by the Articles of Incorporation, Constitution, Bylaws, and resolutions of the Synod, and the laws of the State of Missouri.

COMMENT: This puts Board of Directors' responsibility to the Synod first in the listing.

b. The Board of Directors shall provide for the coordination of the policies and directives of the Synod authorized by the Constitution, Bylaws, and resolutions of the Synod, evaluate plans and policies, and communicate to the appropriate boards and commissions suggestions for improvement.

c. The Board of Directors shall be responsible for the general management of the business and legal affairs of the Synod and is authorized to take on behalf of the Synod any action related to such business and legal affairs which has not been expressly delegated by the Constitution, Bylaws, and resolutions of the Synod to other officers or agencies of the Synod, and as to those it shall have general oversight responsibility.

COMMENT: Focuses the Board of Directors on its assignment of business and legal affairs and gives it authority to act in this realm while keeping it responsible to the Synod in convention.

d. The Board of Directors shall allocate available funds to the program boards, commissions, councils, and departments of Corporate Synod and hold them accountable therefore. To the extent of its responsibilities relative to the general management and supervision of the business and legal affairs of the Synod:

1. It shall receive such reports as it requests on the operations and policies of the program boards, commissions, and councils, and

2. It shall have the right to call up for review, criticism, modification, or revocation any action or policy of a program board, commission, or council, except opinions of the Commission on Constitutional Matters.

COMMENT: Combines elements of current 3.191 d and e. Within its sphere of business and legal matters the Board of Directors should be able to do more than criticize or suggest changes in the policies or actions of program boards, councils, or commissions.

Omit: 3.191 f

COMMENT: Board of Directors responsibility to approve governing documents of synodwide corporate entities and changes thereto is in Bylaw 3.187 (proposed 3.197 b).

Omit: 3.191 g

COMMENT: Assignments to the Board of Directors to appoint are made elsewhere in the Bylaws.

e. The Board of Directors shall exercise general oversight over the operations and activities of the synodwide corporate entities and Worker Benefit Plans as required of it in the Constitution of the Synod and specified in these Bylaws, and shall assure itself that their accounting, budgeting, and financial policies comply with generally accepted accounting standards.

COMMENT: Adds “general oversight” of operations.

f. The Board of Directors shall assure itself that audits are performed by internal auditors or independent certified public accountants for the Synod's

1. synodwide corporate entities;
2. colleges, universities, and seminaries;
3. Districts;
4. Worker Benefit Plans.

It shall be furnished with copies of these and any interim financial reports it requests.

COMMENT: Reworded for clarity.

Omit: Bylaw 3.191 j

COMMENT: Implicit in the Board's responsibility to the Synod in convention.

Omit: Bylaw 3.191 k

COMMENT: Accountability to the Synod in convention is noted in proposed Bylaw 3.181.

3.185 Powers and Duties with Respect to the Property of the Synod

a. The Board of Directors is the custodian of all the property of the Synod. Except as otherwise provided in these Bylaws, it shall have such authority and responsibility with respect to the property of the Synod as is generally vested in and imposed upon a board of directors of a corporation. Provided, however, it

1. shall delegate to District boards of directors the authority to buy, sell, and encumber real and personal property in the ordinary course of performing the functions which the District carries on for the Synod in accord with general policies (which shall be applicable to all Districts) established from time to time by itself or the Synod in convention; and

2. may delegate to any agency of the Synod powers and duties with respect to property of the Synod for which such agency of the Synod has direct supervisory responsibility. Such delegation shall be in writing and shall be subject to change at any time by the Synod's Board of Directors provided that reasonable deliberations, as determined by the Board of Directors, take place with such agency prior to the change.

COMMENT: This proposed Bylaw reinstates Board of Directors responsibilities with regard to the control of synodical property as directed in the Constitution.

Omit: 3.193 a

COMMENT: Defined in proposed Bylaw 3.51.

Omit: 3.193 b

COMMENT: Defined in proposed Bylaw 3.51.

b. For the definition of “property of the Synod,” see Bylaw 3.51 i.

3.189 Budget

The Synod's budgeting process and the budget itself shall be designed to support the worldwide mission and ministry of the Synod.

- a. The Board of Directors shall establish policies and guidelines relating to the preparation of the annual budget of the Synod.

- b. The Board of Directors shall adopt the annual budget of the Synod.

COMMENT: This new Bylaw 3.189 would combine and replace Bylaws 9.51 and 9.53 and place it in the Handbook with other Board of Directors duties.

[Program Boards]

3. Board for Congregational Services

4. Board for Higher Education (See Board for Higher Education/Concordia University System, Bylaw 3.701ff.)

6. Board for Mission Services

2. Board for Communication Services

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

3.811 Membership

The Board for Communication Services shall have seven members. One ordained parish pastor and one commissioned minister shall be elected by the Synod in convention. Two ordained ministers and three laypersons shall be appointed by the Board of Directors of The Lutheran Church—Missouri Synod. Faculty members of synodical colleges, universities, and seminaries shall be eligible for board membership, including those serving as administrators. Membership shall include representatives of both print and electronic media.

COMMENT: Application of the principle that a minimum of approximately one-third of board membership shall be elected by the Synod in convention.

5. Board for Human Care Ministries

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

3.831 Membership

The Board for Human Care Ministries shall have seven voting members. One ordained parish pastor and one commissioned minister shall be elected by the Synod in convention. Two ordained ministers and three laypersons shall be appointed by the Board of Directors of The Lutheran Church—Missouri Synod.

COMMENT: Application of the principle that a minimum of approximately one-third of board membership shall be elected by the Synod in convention.

1. Board for Black Ministry Services

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

3.801 Membership

The Board for Black Ministry Services shall consist of nine members. One ordained minister, one commis-

sioned minister, and one layperson shall be elected by the Synod in convention. Three ordained ministers and three laypersons shall be appointed by the President of the Synod. The President shall appoint from a list of at least three candidates for each vacant seat on the board which the representatives of the black congregations, meeting in convocation, will have reviewed, evaluated, and approved. Vacancies on the board shall be filled by appointment by the President of the Synod from the remaining nominees on the same slate of candidates.

COMMENT: Application of the principle that a minimum of approximately one-third of board membership shall be elected by the Synod in convention.

E. Synodwide Corporate Entities

3.190 Role

The Synod in convention has authorized the creation of corporate and legal entities which are to be servants of and to the Synod and its members. Their purpose, function, and assigned areas of responsibility are set forth in these Bylaws. They are referred to in the Bylaws as "synodwide corporate entities" and are:

Concordia Historical Institute
 Concordia Publishing House
 Concordia University System
 The Lutheran Church Extension Fund—Missouri Synod
 The Lutheran Church—Missouri Synod Foundation

COMMENT: Lists the "synodwide corporate entities" alphabetically. Omits Worker Benefit Plans, which is not a legal corporation.

3.191 Members

The members, if any, of a synodwide corporate entity shall be as set forth in these Bylaws.

3.192 Governing Board

a. Each synodwide corporate entity shall have a governing board.

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

b. A minimum of approximately one-third (33%) of the voting members of every governing board shall be elected by the Synod in convention as described in these Bylaws.

c. The names of the individual members of each of these governing boards shall be reported annually in an official periodical of the Synod.

3.193 Officers of the Boards

Each governing board shall elect its own chair, vice-chair, and secretary and such operating officers as may be necessary. The executive officer of each synodwide corporate entity shall serve at the pleasure of the governing board. The governing board of each executive shall conduct an annual review and, before the expiration of each five (5) year period, the appointment shall terminate unless the governing board takes specific action to continue the person in the office. The slate of candidates for the initial appointment of the executive officer of a synodwide corporate entity shall be selected by its governing board in consultation and mutual concurrence with the President of the Synod.

COMMENT: Financial role played by the Foundation for corporate Synod gives synodical BOD an interest in Foundation executive.

3.195 Functions of the Boards

a. Each governing board shall have such powers and duties as have been assigned to it by the Constitution and Bylaws of the Synod, the resolutions of the Synod in convention, and the governing instruments of the synodwide corporate entity. Within such limitations it shall operate in accord with federal and state laws.

b. Each governing board is vested with the supervision of the business, financial, property, personnel, and legal affairs of the Synod assigned to that synodwide corporate entity and shall develop policies governing its operations. Each shall have an independent audit and shall provide for insurance and fidelity bonding, and use common policies with other synodwide corporate entities whenever possible.

COMMENT: Breaks one paragraph into two. Reference to Council on Mission and Ministry is omitted.

c. Each governing board shall establish and monitor long- and short-range plans and operating and capital budgets to carry out such plans in accord with the objectives of the Synod and its convention resolutions.

COMMENT: Largely unchanged, omitting reference to "mission and ministry plan."

d. Each governing board shall reply to inquiries and suggestions from the Synod's Board of Directors relative to its operations and activities. If the governing board and the Synod's Board of Directors do not reach an accord on such suggestions, the matter may be brought by the Synod's Board of Directors to the Synod in convention for decision.

COMMENT: Enables the Synod in convention to have final voice in all matters.

e. Each governing board shall be accountable to the Synod in convention for the discharge of its assigned duties and shall submit a report relative thereto for inclusion in the *Convention Workbook*.

COMMENT: Reference to Council on Mission and Ministry is omitted.

f. Each governing board shall be accountable to the President of the Synod for doctrinal faithfulness. It shall respond to any questions asked by the President of the Synod as he carries out his constitutional duties.

COMMENT: Makes explicit the need to respond to the concerns raised by the President of the Synod.

3.197 Governing Instruments

a. The governing instruments of a synodwide corporate entity shall be in conformity with the Synod's Constitution, Bylaws, and applicable resolutions of the Synod in convention.

b. Before becoming effective, such governing instruments, and any amendments thereto, shall be reviewed and approved by the Board of Directors of the Synod and the Commission on Constitutional Matters. A negative decision by either of these two bodies may be ap-

pealed to the Synod in convention, which retains the right on its own initiative to require amendments to such governing instruments.

COMMENT: Rewrites a portion of present Bylaw for clarity.

c. A copy of the current governing instruments of each synodwide corporate entity shall be filed with the Secretary of the Synod and shall be made available by the synodwide corporate entity upon request to any member of the Synod.

COMMENT: Change in wording.

d. Each synodwide corporate entity shall provide the following in its governing instruments:

1. Upon dissolution of a synodwide corporate entity, its remaining assets shall be transferred to the Synod. Any amendment of this provision shall require the affirmative vote of the Synod in convention.

2. Every member of the governing board shall be a member of a congregation that is a member of the Synod.

3. That it is a component part of the Synod, is subject to the Constitution, Bylaws, and resolutions of the Synod, and its governing instruments are subordinate to the Constitution and Bylaws of the Synod.

4. Any amendments to a provision of its governing instruments which relate to

a. its objects and purposes,

b. designating its members, or

c. the procedure for amending its governing instruments

shall require a two-thirds affirmative vote of its members, if any, who are appointed by the Board of Directors of the Synod.

3.199 Formation of a Synodwide Corporate Entity

Formation of a synodwide corporate entity shall require the approval of the Synod in convention or the Board of Directors of the Synod. At least six months prior to such approval an announcement thereof shall be given in an official publication of the Synod together with a detailed explanation of the problems or factors which make the formation of the proposed synodwide corporate entity advisable or necessary and an invitation for members of the Synod to submit comments thereon to the Board of Directors of the Synod.

COMMENT: Regularizes process for formation of a synodwide corporate entity.

2. Concordia Publishing House

3.290 The Corporation

a. Concordia Publishing House shall be maintained and controlled by the Synod as a corporate entity organized under the laws of the State of Missouri and shall be operated by a board of directors elected by the Synod in convention: one ordained minister, one commissioned minister, and seven laypersons. Board composition needs to reflect commitment to the mission of the church. Directors should have training and experience in diverse disciplines necessary for the operation of a publishing house, including product development and business management. The directors shall serve a maximum of two six-year terms. The President of the Synod or his representative from the clergy roster will serve as a voting member of the board. The Synod's Chief Financial Officer will be a nonvoting member.

COMMENT: President's representative, if one is appointed, no longer has to be an officer. CFO is added as non-voting member.

4. The Lutheran Church Extension Fund—Missouri Synod

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

3.490 Incorporation

c. The Board of Directors for the Lutheran Church Extension Fund—Missouri Synod shall consist of such number of directors as are specified in the Bylaws of The Lutheran Church Extension Fund—Missouri Synod. Three directors shall be elected by the Synod in convention and shall include one ordained or commissioned minister and two laypersons. The remaining voting directors shall be elected by the members. All directors shall have an understanding of the church-extension program and/or demonstrate an expertise in fields or areas closely related to church-extension activities, such as knowledge of real estate, management, and financial planning. The Chief Financial Officer of the Synod shall also be a non-voting member of the board.

COMMENT: Establishes that a minimum of approximately one-third of the voting board members are elected by the Synod in convention. The Chief Financial Officer remains on the board but no longer serves as Treasurer of the Lutheran Church Extension Fund—Missouri Synod.

3.493 Objectives

This corporation is formed to provide financial resources and related services for ministry, witness, and outreach of The Lutheran Church—Missouri Synod. In so doing it shall raise funds primarily through the issuance of corporate notes and other debt instruments. Its assets shall be used exclusively for the following:

a. To provide financing and services for the acquisition of sites, the construction of facilities, the purchase of buildings and equipment, operating expenses; professional church worker education, the residential housing needs of professional church workers, and other purposes approved by its governing board consistent with the ministry and mission of the Synod under policies approved by the Board of Directors of the Synod;

b. To provide financing for its own operations and for distribution of operating results to its member Districts, congregations, and corporate Synod, as determined by its governing board.

3.495 Assets and Liabilities

The assets and liabilities of the Lutheran Church Extension Fund—Missouri Synod are separate and distinct from those of the Synod, and its assets cannot be used to satisfy the liabilities and obligations of the Synod.

COMMENT: If assurance can be provided that the funds invested in LCEF cannot be taken over by the Synod, there is no reason to grant LCEF a blanket exemption from the Bylaws except where it is specifically named.

5. The Lutheran Church—Missouri Synod Foundation

3.501 Membership

a. The Members of the Foundation shall consist of two groups, one consisting of individuals appointed by the Board of Directors of The Lutheran Church—Missouri Synod and the other consisting of that number of individuals representing Districts, colleges, universities, seminaries, high schools, agencies, or auxiliaries of The Lutheran Church—Missouri Synod as established by the Foundation bylaws.

[The following paragraph is for adoption at the 1998 convention but implementation following the 2001 convention.]

b. The Board of Trustees of the Foundation shall consist of the following:

- Two members elected by the Synod in convention, one ordained minister and one layperson
- The chairman of the Board for Congregational Services or his representative from that board
- At least seven members appointed by the members, as provided in the Bylaws of the Foundation
- The Chief Financial Officer of the Synod as a nonvoting member
- The President of the Synod or his representative

COMMENT: Establishes that a minimum of approximately one-third of the voting board members are elected by the Synod in convention. The Secretary of Synod would no longer be a board member. The CFO would be a non-voting board member.

3.503 Functions

a. The Foundation shall provide investment management services for legacies, bequests, devises, endowments, annuity gifts, and other trust funds of the Synod and its agencies as established by the Foundation bylaws. It shall also provide such services to congregations, auxiliaries, other recognized service organizations, and others under policies approved by the Board of Trustees.

COMMENT: Foundation is no longer designated as "Trust Department."

d. The Foundation Board of Trustees shall elect a president/chief executive officer. The board shall assemble the slate of candidates for this position in consultation and mutual concurrence with the Board of Directors of the Synod, as well as the President of the Synod. The chief executive officer of the Foundation shall give regular reports to the Board of Directors of the Synod.

COMMENT: The Chief Financial Officer may serve as the president of the Foundation during the next triennium, 1998–2001.

3. Concordia University System

(See Board for Higher Education/Concordia University System, Bylaw 3.701ff.)

1. Concordia Historical Institute

3.201 Board of Governors

The Board of Governors of the institute shall have nine members: the Secretary of the Synod, five members who shall be elected by the membership of the In-

stitute, and three who are elected by the Synod in convention, two of whom shall be ordained ministers. Members may not serve more than two successive six-year terms, except the Secretary, who may serve unlimited terms.

COMMENT: Maintains five board members elected by membership. Others are elected by Synod in convention, including the Secretary.

F. Worker Benefit Plans

3.600 Board of Managers

[The following paragraph is for adoption at the 1998 convention, with implementation following the 2001 convention.]

The Board of Managers of Worker Benefit Plans shall consist of 10 voting members appointed by the Board of Directors of the Synod and the Chief Financial Officer of the Synod as a nonvoting member. The 10 voting members shall include 2 parish pastors, 1 teacher, and 7 lay persons, at least 3 of whom shall be experienced in the design of employee benefit plans and the others in the management of benefit plan investments.

RECOMMENDATION I (Enabling Action)

The Synod declare the following regarding the amendments to Bylaw 3.69 e and 3.193 adopted at its 1998 convention:

For all chief executives of boards, commissions, and synodwide corporate entities who are currently in office, the five-year process for review and reappointment shall begin at the date of the adoption of this resolution.

Action: Adopted (8)

(In presenting the resolution, the committee added the Vice-President—Finance—Treasurer as a nonvoting member to the listing of membership of the Board of Directors of the Synod. They also deleted a reference which had been inadvertently retained calling for approval of the Board of Directors of a slate of candidates for the position of executive director of the LCMS Foundation.)

To Amend Synod's Articles of Incorporation

RESOLUTION 8-04A

Overture 8-15 (CW, pp. 290–91)

Rationale

The President's Blue Ribbon Committee on Structure requested that the Board of Directors submit to the convention an overture to amend the Articles of Incorporation of the Synod based upon its review and suggestions and those of legal counsel. The recommended changes are

- to eliminate from Articles I and V reference to specific officers or persons, relying on the Constitution and Bylaws to define such positions and thereby simplifying future amendments;
- to incorporate by reference in Article II the objectives of the Synod as stated in the Constitution;
- to clarify in Article III that congregations are the voting members of the Synod;

- to clarify in Article IV that general meetings of the Synod are its conventions;
 - to reference the Constitution of the Synod in Articles VII and VIII;
- therefore be it

Resolved, That the Articles of Incorporation of the Synod be amended and restated as follows:

Article I Name, Duration, Registered Office, and Agent

- The name of this corporation shall be "The Lutheran Church—Missouri Synod."
- The period of duration of the corporation is perpetual.
- The address of the registered office of the corporation is 1333 S. Kirkwood Road, St. Louis, Missouri.

Article II Objectives

The objectives of this corporation shall be:

- To unite in a corporate body the congregations of the Evangelical Lutheran Church that acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine.
- To train ministers and teachers for service in the Evangelical Lutheran Church.
- To assist and advise congregations, pastors, and teachers affiliated with The Lutheran Church—Missouri Synod and to exercise supervision over such pastors and teachers as to doctrine, practice, and performance of their official duties.
- To establish, build, conduct, and maintain theological seminaries, colleges, academies, schools, and other institutions of learning.
- To assist in the establishment of Lutheran congregations and preaching stations.
- To spread the Gospel by means of radio and television broadcasting, visual education, and all other forms of missionary endeavor throughout the world.
- To print, publish, purchase, sell, and otherwise disseminate Bibles, books, periodicals, literature, music, and other supplies for congregations, schools, Sunday schools, preaching stations, and institutions.
- To establish and conduct all such enterprises and endeavors and to exercise such further power as may be necessary or expedient to carry out the objectives stated in the Constitution of The Lutheran Church—Missouri Synod.

Article III Membership

Membership in the corporation is held and may be acquired by congregations, ministers of religion-ordained, and ministers of religion-commissioned, such as teachers, directors of Christian education, directors of Christian outreach, deaconesses, and certified lay ministers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II of the Constitution of The Lutheran Church—Missouri Synod. The member congregations of The Lutheran Church—Missouri Synod shall be voting members of the corporation. Congregations shall exercise their voting power through clergy and lay delegates distributed among the member congregations in such number as may be determined from time to time by the Bylaws of The Lutheran Church—Missouri Synod.

Article IV Meetings

This corporation shall have general meetings, called synodical conventions, at least once every three years, or as often as may be determined by resolution of the corporation. Special meetings may be called in such

manner as may be provided by the Constitution or Bylaws of The Lutheran Church—Missouri Synod. All officers, the Board of Directors of corporate Synod, and all corporations, boards, and other subordinate bodies defined in such Constitution or Bylaws shall be responsible to the synodical convention which is the ultimate authority of the corporation.

Article V Officers

The corporation shall have a board of directors of such number and qualifications and who shall be elected in such manner and for such terms of office as shall be set forth in the Constitution or Bylaws of The Lutheran Church—Missouri Synod. In addition, the corporation shall have officers having such qualifications and who shall be elected or appointed in such manner and for such terms of office as provided for in the Constitution or Bylaws of The Lutheran Church—Missouri Synod.

Article VI Property

This corporation shall have power to acquire by gift, grant, demise, devise, bequest, purchase, or otherwise, property of every kind and description, real, personal, or mixed; to hold and use such property and deal with, or dispose of, any or all such property by sale, exchange, or gift, when necessary or expedient to carry out the objects and purposes of the corporation; to receive, maintain, and administer endowments, legacies, pension funds, retirement funds, and such other general or trust funds as may be necessary for the operation of said corporation or for the accomplishment of its purposes; provided that all such property shall be acquired, dealt with, or disposed of in a manner not in conflict with the laws of the State of Missouri or of the laws of any State in which said property is located.

Article VII Bylaws

This corporation shall have and make such Bylaws as may be necessary to accomplish its purposes and shall have power to create such corporations, boards, offices, and other subordinate bodies as may be necessary to accomplish its general and special objectives and in such Bylaws assign responsibilities to those bodies.

Article VIII Amendments

Amendments to these Articles of Incorporation may be made at any time at a regular called meeting of this Corporation by the affirmative vote of a two-thirds majority of the delegates present and voting or by a simple majority of all delegates, whichever is less, provided such amendments are not inconsistent with the Constitution of The Lutheran Church—Missouri Synod or Constitution and laws of the United States or the State of Missouri.

Action: Adopted (7)

To Remove Reference to Council on Mission and Ministry from Bylaws

RESOLUTION 8-05

R7-04-01 (CW, p. 100), Overture 8-16 (CW, p. 292)

Rationale

The Council on Mission and Ministry, of which the synodical Board of Directors is a part, has asked the Board to submit an overture to the 1998 synodical convention requesting that reference to the Council be removed from the Bylaws. The Council is unable to carry out the assigned functions in the present Bylaws. These functions tend to

duplicate the assigned responsibilities of the synodical Board of Directors and other corporations and boards. Therefore, the Council has functioned in this past triennium as a forum to consider issues which will help the Synod move forward in mission and ministry. It has recommended and the Board concurs that provision should be made in the Board's Policy Manual for issue-oriented forums meeting on a semiannual basis with attendance to be determined by the issue; therefore be it

Resolved, That the convention delete Bylaw 3.940, Council on Mission and Ministry; and be it further

Resolved, The synodical Board of Directors make provision in its *Policy Manual* for the President and the Board of Directors to convene, generally on a semiannual basis, forums to serve as an avenue for receiving research and other information and discussing issues confronting the church and society, bringing before specific boards recommendations in relation thereto, and receiving from such boards their responses toward fulfilling the objectives of the Synod as stated in Art. III of the Constitution.

Action: Adopted (7)

OMNIBUS RESOLUTIONS

RESOLUTION A

Rationale

More than 500 overtures and numerous reports have been presented to this convention of the Synod for consideration, discussion, and possible action. It is obviously not possible, within the time constraints of the convention, to thoroughly discuss every issue, nor is it economically feasible to conduct a convention of unlimited time.

Furthermore, many overtures request action that is the responsibility of various boards, commissions, or individuals to study and to implement.

Resolved, That the following overtures be placed in Resolution A and be referred to the designated board, commission, or individual:

<i>Number</i>	<i>Subject</i>	<i>Board, Commission, Individual</i>			
Ov. 1-09, 1-11, 1-17	Goal of Missions	Board for Mission Services			
Ov. 2-11-12	Faithfulness in Mission Starts	Commission on Worship and Board for Mission Services			
Ov. 2-13, 2-28-29	Confession and Absolution	Commission on Worship and CTRC			
Ov. 2-14	Terminology of <i>Lutheran Worship</i>	Commission on Worship			
Ov. 2-26	Introduction to the Ten Commandments	CTCR and CPH			
Ov. 2-43	Index to Synodical Conventions	Board of Directors			
Ov. 2-45	Republication of Books	CPH			
Ov. 2-46	Review <i>People's Bible Commentary</i>	CPH			
Ov. 2-49-51	Develop Curricular Materials	CPH			
Ov. 2-52	Publish an American Translation of the Bible and the New Evangelical Translation	CPH			
Ov. 2-55	Recognize Home Schooling	Board for Congregational Services			
Ov. 2-69	National Day of Prayer	Commission on Worship			
Ov. 2-70	Funding for Board for Congregational Services	Board of Directors			
Ov. 2-81	Concordia Historical Institute	Board of Directors			
Ov. 2-82	Inequality in Compensation	Board for Congregational Services in conjunction with the Council of Presidents			
Ov. 2-83	Discourage Photography at Convention Worship	President of Synod			
Ov. 2-84	Mutual Responsibility	CTCR			
Ov. 2-85	Discourage Assuming Role of Psychotherapist	Board for Higher Education			
Ov. 3-26	Communion	CTCR			
Ov. 3-32	Interpretation	CTCR			
Ov. 3-33	Vicars Celebrating Holy Communion	Board for Higher Education			
Ov. 3-36	Communion to Armed Forces	Ministry to Armed Forces			
Ov. 3-78	Valparaiso	President of Synod			
Ov. 3-79	Subordination	CTCR			
Ov. 3-93	Vacancies	Council of Presidents and CTCR			
Ov. 3-138	Inter-Lutheran Partnerships	CTCR			
Ov. 3-145	Church Growth	Church Growth Study Committee			
Ov. 3-146	Evolution	Seminary Faculty, St. Louis			
Ov. 3-148	Women	CTCR			
Ov. 3-150-151	Valparaiso	President of Synod			
Ov. 4-02	Loans to Mission Congregations	Lutheran Church Extension Fund			
Ov. 4-03	Open Communication	LCMS Foundation			
Ov. 5-15	Seminary Courses	LCMS Seminaries			
Ov. 5-17	Educational Fund for Church Workers	Board for Higher Education			
Ov. 5-19, 5-28	Preseminary Curriculum	Board for Higher Education			
Ov. 5-20-21	Seminary Curriculum	LCMS seminaries			
Ov. 5-25	Certification for Ordination	Board for Higher Education and Council of Presidents			
Ov. 5-27	Pre-Call Interview	CTCR, Council of Presidents, Seminaries			
Ov. 5-29	Theological Education	Board for Higher Education			
Ov. 5-30	Seminary Field Worker Assignments	LCMS Seminaries			
Ov. 5-31	Cost of Vicarage Program	Board for Higher Education			
Ov. 5-32	Pacific Southwest Seminary	Board for Higher Education			
Ov. 5-33	Mandatory Employment Requirements	Board for Higher Education and LCMS Seminaries			
Ov. 5-37	Male Theology Professors	Board for Higher Education			
Ov. 5-38	Male University Presidents	Board for Higher Education			
Ov. 5-39	Teacher Attitudes Toward Liturgy and Catechism	Board for Higher Education and Commission on Worship			
Ov. 5-42	LCMS Faculty in CUS Schools	Board for Higher Education			
Ov. 5-47	Counselor Certification	Board for Higher Education			
Ov. 5-48	Training for LCFS Workers	Board for Higher Education			
Ov. 5-52	Troubling Practices at Concordia, St. Paul	District President, Bylaws 4.73, 4.75			
Ov. 5-53	Use of Hymnals at Concordia, St. Paul	District President, Bylaws 4.73, 75			
Ov. 5-58-63	Valparaiso	President of Synod			
L6-37	Allow Enrollment for Any Workers, Etc.	Board of Managers—WBP			
Ov. 6-13	Require Courtesy and Compassion be Exercised	Board of Managers—WBP			
Ov. 6-25-26	Review Tom Bird Case	President of Synod			
Ov. 6-29	Establish Standing Committee on Ministry to Disabled	Board for Human Care Ministries			
Ov. 6-30	Establish Drug Treatment Facilities	Board for Human Care Ministries			
Ov. 6-31	Encourage Synod to Accept KEYS Ministries	Board for Human Care Ministries			
Ov. 7-43	Adjust Bylaw 2.27	Com. on Constitutional Matters			



Secretary Walter L. Rosin

Ov. 7-51, 7-53	Restructuring	Board of Directors	Ov. 6-08	Evaluate Current Concordia Health Care Program	Wichita, 1989, Res. 7-12
Ov. 7-79-82	Representation at Convention	Board of Directors			Pittsburgh, 1992, Res. 7-02
Ov. 7-97	Ted Jungkuntz	Council of Presidents			St. Louis, 1995, Res. 6-04A
Ov. 7-100-101	Campus Pastors	Com. on Constitutional Matters	Ov. 6-14	Authorize Independent Evaluation of Worker Benefit Plans	Wichita, 1989, Res. 7-12
Ov. 7-103	Assistant Pastors	President of Synod			Pittsburgh, 1992, Res. 7-02
Ov. 7-105-106	Delay Elections	President of Synod	Ov. 6-23	Reaffirm and Enhance Christian Citizenship Ministry	St. Louis, 1995, Res. 6-04A
Ov. 7-133	Clergy Roster	Council of Presidents			Pittsburgh, 1992, Res. 7-07A
Ov. 8-13	Select Nominees for Board for Black Ministry	Board for Black Ministry Services	Ov. 6-36	Encourage and Support Ministry to Mentally Ill	St. Louis, 1995, Res. 3-15

Action: Adopted as amended (1)

(The resolution was amended by the addition of Ov. 3-33, referring Ov. 3-36 to Ministry to the Armed Forces rather than the Praesidium, additionally referring Ov. 5-27 to the Council of Presidents and seminaries, addition of Ov. 6-26, referring Ov. 7-100, 7-101 to the Commission on Constitutional Matters rather than the President of the Synod, and by deleting Ov. 7-104 and referring it to the floor committee.)

RESOLUTION B

Rationale

Over the years the Synod in convention has spoken to many issues. At times it has found it necessary to restate its position because of misunderstanding or because there was an expressed desire to change the stated position of the Synod.

It is clearly not physically possible to debate and discuss, in detail, every issue which has been decided in one or more previous conventions of the Synod. Again at this convention a number of issues have been presented through overtures to which the Synod, in convention, has previously spoken. After careful consideration of these matters, there appears to be no valid reason to change or alter the stated position of the Synod.

Resolved, That petitioners offering the following overtures be referred to previous convention action as indicated:

Number	Subject	Previous Action
Ov. 1-07	To Support Lutheran Student Fellowship and Encourage Campus Ministry	St. Louis, 1995, Res. 1-01A, 1-05A, 1-06A
Ov. 2-58-59	Catechetical Instruction	St. Louis, 1995, Res. 2-09A
Ov. 2-64-66	Every Sunday Communion	St. Louis, 1995, Res. 2-08A
Ov. 3-48	Absolute Truth	Art. II, 1973, Res. 3-01
Ov. 3-68	Suffrage	St. Louis, 1995, Res. 3-05
Ov. 3-127	Confessional Study Groups	St. Louis, 1995, Res. 7-19A, Bylaw 5.65
Ov. 3-132	Main Thing	St. Louis, 1995, Res. 2-01A
Ov. 3-133	Accountability	St. Louis, 1995, Res. 7-19A Art. III, Bylaw 5.67
Ov. 3-134	Confessional Principles	Art. II, LCMS Constitution
Ov. 3-141	Jesus Only Way	New Orleans, 1973, Res. 3-01
Ov. 3-142	Jesus Only	Detroit, 1965, Res. 2-20
Ov. 3-143	Millennialism	New Orleans 1973, Res. 3-01
Ov. 5-09	Evaluate University System	Brief Statement
Ov. 5-34	Respect for Seminaries	St. Louis, 1995, Res. 5-08
Ov. 5-46	Professional Church Workers	St. Louis, 1995, Res. 5-10A
Ov. 5-49	Communion at Synodical Colleges	St. Louis, 1995, Res. 3-12
Ov. 5-50	Communion at Synodical Colleges and Seminaries	St. Louis, 1995, Res. 3-12
Ov. 6-07	Address Health Care Coverage for Workers on Candidate Status	St. Louis, 1995, Res. 6-04A

Ov. 6-08	Evaluate Current Concordia Health Care Program	Wichita, 1989, Res. 7-12
Ov. 6-14	Authorize Independent Evaluation of Worker Benefit Plans	Pittsburgh, 1992, Res. 7-02
Ov. 6-23	Reaffirm and Enhance Christian Citizenship Ministry	St. Louis, 1995, Res. 6-04A
Ov. 6-36	Encourage and Support Ministry to Mentally Ill	St. Louis, 1995, Res. 3-15
Ov. 7-31	Title of District President	Pittsburgh, 1992, Res. A
Ov. 7-32	Names for Call List	Bylaw 2.45
Ov. 7-50, 7-55	Nongeographic Districts	Anaheim, 1975
Ov. 7-69-70	Conflict of Interest	Bylaw 2.26 a 1, Bylaws 8.16 and 8.17
Ov. 7-71	Proof on Accuser	1998 Report R7-07, Task Force on Dispute Resolution, Bylaws
Ov. 7-72	Officials Bound to Judgements	Bylaw 8.09 4 a
Ov. 7-115	Limit Synodical Power	1991, Res. 2-01 St. Louis, 1983, Res. 5-10A
Ov. 7-116-117	Overture Submission	1965, Res. 5-38, Bylaw 3.19 a 2

Action: Adopted as amended (1)

(Ov. 3-137 was removed from the list and referred to the floor committee. Amendments to withdraw Ov. 7-71 and Ov. 7-55 were defeated.)

RESOLUTION D

WHEREAS, Some of the following overtures suggest to the convention acceptable approaches in dealing with matters mentioned; and

WHEREAS, Others among the following overtures thank and commend laudable individuals and efforts; therefore be it

Resolved, That the following overtures be received as expressions of encouragement or gratitude:

Number	Subject	Encouragement/Thanks
R1-02	The Lutheran Women's Missionary League	Thanks be to God
R1-103	Lutheran Hour Ministries	Thanks be to God
Ov. 1-14	Lutherans in Medical Missions	Commend
Ov. 1-15-16	Lutheran Heritage Foundation	Commend
Ov. 1-18	Hong Kong Synod	Thanks be to God for support
Ov. 2-39	Mount Calvary Lutheran Church, Kannapolis, N.C.	Rejoice in work accomplished
Ov. 2-42	Public Relations/Media	Make better use of
Ov. 2-77-78	<i>What about</i> Series	Commend the series and encourage its use
Ov. 5-22	Doctrine of Close(d) Communion	Thanks to Dr. Barry and encouragement to teach close(d) Communion
Ov. 5-57	Concordia Theological Seminary, Fort Wayne	Thanks be to God
Ov. 6-27	Commission on Sanctity of Life	Commend
Ov. 6-33	Ministry of Lutheran Disaster Response	Commend
BRC	Blue Ribbon Committee on Structure	Thanks

Action: Adopted as amended (1)

(By common consent, the subject of Ov. 5-57 was changed from Concordia Seminaries to Concordia Theological Seminary, Fort Wayne.)

LATE REPORTS AND OVERTURES

Bylaw 3.19 2 b provides that reports and overtures must be submitted not later than 18 weeks prior to the opening day of the convention. March 6, 1998, was therefore the deadline date for this information.

The same Bylaw goes on to state: "No report or overture received subsequent to that date shall be accepted for convention consideration unless a committee consisting of the President, the First Vice-President, and the Secretary adjudge it to be a matter of overriding importance and urgency which is not adequately covered by documents already before the convention."

After a careful evaluation of these documents, the committee referred to in the Bylaw decided to approve the following for consideration by the convention (the text of each of these is printed on these pages):

L1-19

To Promote Congregationally Based Urban and Cross-Cultural Mission

WHEREAS, The Lord Jesus Christ equipped His church with power from on high in order that they might be His witnesses in every place on earth until the end of time; and

WHEREAS, The Lutheran Church—Missouri Synod in its 1992 convention in Pittsburgh formally recognized the United States as a world mission field; and

WHEREAS, The Lutheran Church—Missouri Synod in its 1995 convention in St. Louis reaffirmed its commitment to mission in the urban setting, to immigrants, and to various ethnic groups, especially Latinos; and

WHEREAS, The flow of immigrants to this country continues and American culture is becoming further removed from the Christian consensus it once had, so that we are increasingly living in a non-Christian society; and

WHEREAS, The methods that have proven successful in foreign mission fields are being used with great advantage in the United States, including Church Extension through Leadership Development and Theological Education by Extension; and

WHEREAS, The ultimate success of mission in the United States will depend on the effectiveness of the local people and their pastors as they work in partnership with the Districts and the Synod that exist to serve them; therefore be it

Resolved, That The Lutheran Church—Missouri Synod in convention once again reaffirm that our primary responsibility is to our Lord and Savior, and that we are called and equipped by God to make the Gospel of Jesus Christ known throughout the world by the power and authority which He has received for our sake; and be it further

Resolved, That The Lutheran Church—Missouri Synod reaffirm that the local congregation, a gathering of people around Word and Sacrament, is the primary agency God uses for mission and ministry in the world; and be it further

Resolved, That The Lutheran Church—Missouri Synod give thanks for the workers who have labored, often at con-

siderable personal costs, in urban, cross-cultural, and ethnic-specific ministries throughout this country; and be it further

Resolved, That The Lutheran Church—Missouri Synod encourage congregations, schools, and ministries to innovate, to try new things, and especially to build relationships in their local community as a means for developing contextualized mission strategies for their own situations; and be it further

Resolved, That the new workers being sent to urban and ethnic ministries receive subsidized mission training, similar to the specialized training that foreign missionaries receive, in order to give them the understandings and skills needed for effective urban and ethnic mission work, to be coordinated through North America Missions (perhaps in cooperation with the seminaries, DELTO, or the Post-Seminary Applied Learning [PAL]) programs; and be it finally

Resolved, That criteria and procedures be established by North America Missions and the Board for Evangelism Services for designating congregations and ministries of the LCMS as mission stations that qualify to participate in *Together in Mission* or a similar program.

St. John the Evangelist
Brooklyn, NY

L5-64

To Establish an Ordained Diaconate

Rationale:

For several years the Board for Higher Education, the Standing Committee for Pastoral Ministry, and the Council of Presidents have been studying our Synod's need for church workers. There is a growing number of congregations whose pastoral needs cannot be provided by full-time pastors. Frequently, this is due to financial constraints in rural and urban areas, but now an increasing number of immigrants need to be reached in their native language. It is not unusual for a congregation to have immigrants from places such as Sudan, India, and Asia, necessitating pastoral care in several languages. Our Synod needs to meet these challenges in rural and urban congregations as well as the rapidly growing opportunities among immigrant groups.

A consultation group was jointly convened by synodical President Barry and the Board for Higher Education to define a solution to these needs. The consultation group includes the synodical President and First Vice-President, both seminary presidents, five District Presidents, two parish pastors, a representative of the Board for Mission Services, and staff. A full report of the meeting of the consultation group appears in the *Workbook*, pp. 83–84.

The following proposal recognizes the validity of the needs identified in the Wichita convention resolution that authorized establishment of laymen annually licensed to provide pastoral services. This proposal provides a more structured approach to providing pastoral care in situations where a congregation cannot utilize a full-time pastor.

Resolved, That

1. By 1 November 1998 the Board for Higher Education shall have rewritten the description of the Ordained Diaconate program to recognize the observations and concerns that arise in conjunction with the convention; and that

2. By 1 January 1999 the Board for Higher Education shall prepare a final draft of synodical Bylaws needed to implement the office of Ordained Deacon as described above; and that

3. By 1 July 1999 the synodical Board of Directors shall approve the Bylaws needed to implement the office of Ordained Deacon, having first received the concurrence of the President of the Synod, both seminary faculties, the Commission on Theology and Church Relations, and the Council of Presidents; and that

4. Synodical Bylaw 6.91 b is stricken, since it contradicts the foregoing presentation; and that

5. The convention rescind 1989 convention Res. 3-05B, authorizing establishment of "laymen licensed for Word and Sacrament ministry," with the stipulation that the creation of Ordained Deacons constitutes a replacement for the program contained in the 1989 resolution; and that

6. The 1995 convention Res. 3-07A is rescinded with the stipulation that in the case of any current "licensed layman" who does not become an Ordained Deacon by 31 December 1999, his license shall be allowed to lapse; and finally that

7. The Secretary of the Synod be authorized to bring the synodical *Handbook* into conformity with the above actions as needed.

Description of an Ordained Diaconate

A. Terminology

The Ordained Diaconate is a nonrostered pastoral office that exists to provide assistance to seminary-trained pastors in situations where full-time pastoral ministry cannot be maintained.

An ordained deacon is a man selected by a congregation to conduct Word and Sacrament ministry in that place under the permanent supervision of a seminary-trained pastor. In the history of the church, the office of deacon has been associated with a variety of congregational activities. The committee proposes the biblical term "deacon" because our Synod has already implemented it to refer to "laymen licensed for Word and Sacrament ministry" (1989 Res. 3-05B).

B. Eligible Situations

An ordained deacon may serve a congregation by providing Word and Sacrament ministry in contexts that cannot support a full-time pastor. This includes ministry in specialized contexts (e.g., immigrant groups). A congregation may establish as many ordained deacons as are needed to provide its ministry needs, within the parameters of the Ordained Diaconate program. An ordained deacon may not be placed into service in a situation where an Assistant Pastor could be called. An ordained deacon must serve a ministry of a specific local congregation that is under the care of a pastor.

C. Supervision and Functions

The ordained deacon provides basic pastoral care under supervision of an LCMS parish pastor. He cannot be directly supervised by Circuit, District, or synodical personnel. The focus of the ordained deacon's work is primary pastoral care: visitation, outreach, Bible study, and conduct of worship. The ordained deacon is not authorized to make pastoral decisions. He communes only the members of the congregation. The ordained deacon does not perform Baptisms, confirmations, weddings, or funerals without prior consultation with his supervising pastor. The ordained deacon's sermons are prepared or reviewed in advance by his supervising pastor. The ordained deacon does not provide formal pastoral counseling, but he does provide Christian advice and comfort.

D. Ecclesiastical Status

The Ordained Diaconate is a status recognized by the Synod but not included in the synodical roster. Although the ordained deacons are not on the roster, a registry of ordained deacons will be established for the sake of order in the church. There is no transition from the Ordained Diaconate to the clergy roster apart from formal seminary training and certification.

The ordained deacon may serve as long as his work is needed, provided his work is satisfactory to both his supervising pastor and the congregation. The ordained deacon cannot take a call to serve another congregation in the manner of a professional church worker. A man who previously served as an ordained deacon may be raised up by his current congregation on the basis of his residence and reputation in the congregation. He would be ordained only once, and therefore is ordained not merely "as to time and place."

The ordained deacon is ordinarily either bivocational or a retiree; he is not fully supported by the congregation (unless that is required by immigration laws). Participation in Concordia Plans is left to congregational discretion under applicable policies. Ordained deacons are not classified as Ministers of the Gospel for IRS purposes. Compensation is to be arranged by the congregation and the worker. (Further research into all applicable laws and policies could necessitate some changes in this paragraph.)

E. Admission/Participation

A man is ordained as an ordained deacon by authority of the District President after congregational selection with the approval of the parish pastor and the District President. The candidate for the position of ordained deacon will fit the description given by St. Paul in 1 Timothy 3 and Titus 1. The candidate has been a resident member of the congregation for at least two years (cf. 1 Tim. 3:10). There are no standard requirements regarding age or formal education.

F. Training

The ordained deacon receives a basic program of training, oriented to skills, and is not required to learn the biblical languages. The training program is organized and operated by the Board for Higher Education and the Districts.

Some centrally prepared instruction materials will be needed to assure uniform quality. (The seminaries have asked to serve this program as providers of instructional material rather than as administrators of the program.)

G. Areas of Instruction

Instruction offered to the ordained deacons will include the following: Scripture, the Lutheran Confessions, catechism and basic Christian doctrine, Walther's *Law and Gospel*, pastoral visitation and outreach, principles of Christian education, and principles of preaching.

Board for Higher Education
The Lutheran Church—Missouri Synod

L6-37

To Allow Enrollment for Any Workers of LCMS Congregations in All Concordia Plans without Restrictions of Congregational Minimum Enrollment Requirements

WHEREAS, The Concordia Plans are a comprehensive workers benefit program established by The Lutheran Church—Missouri Synod to meet certain needs of God's servants who work within our congregations; and

WHEREAS, Some Concordia Plans require minimum enrollments of a percentage of the workers in an LCMS congregation while others do not; and

WHEREAS, There is a rapid movement in our congregations to give greater flexibility and control to the worker in choosing the benefits plans the worker may deem best; and

WHEREAS, The calling of the Holy Spirit may move a church worker from one congregation to another, causing that worker to be unable to continue in certain plans solely due to the minimum enrollment requirements of the Concordia Plans; and

WHEREAS, Such minimum enrollment requirements seem to contradict the purpose for the Concordia Plans, which is to provide for the needs of church workers; and

WHEREAS, There is no legal impediment requiring minimum enrollment requirements in any plan or prohibiting the removal of these requirements from all Concordia Plans; therefore be it

Resolved, That this convention of the LCMS Pacific Southwest District petition the Board of Governors of the Concordia Plans to immediately remove all minimum enrollment requirements for all Concordia Plans to the extent the law permits; and be it further

Resolved, That if the Board of Governors of the Concordia Plans do not grant this petition, then this resolution be

submitted as an overture to the next convention of The Lutheran Church—Missouri Synod to be held in 1998, with the purpose of requiring the Board of Governors to remove all minimum enrollment requirements for all Concordia Plans.

Pacific Southwest District

L6-38

To Allow the Congregation to Choose from 20 or 25 or 30 Hours for All Concordia Plans

WHEREAS, The Concordia Plans are a comprehensive worker benefit program established by The Lutheran Church—Missouri Synod to meet certain needs of God's servants who work within our congregations; and

WHEREAS, The Concordia Health Plan (CHP) presently allows for a congregation to choose from 20 or 25 or 30 hours worked per week for enrollment of its workers, while the Concordia Retirement Plan (CRP) and the Concordia Disability and Survivor Plan (CDSP) requires a congregation to enroll all workers who work only 20 hours per week; and

WHEREAS, Requiring congregations to enroll all workers in CRP and CDSP who work as little as 20 hours per week has caused financial difficulty to some congregations of the Synod and may even have resulted in a decrease in the actual number of hours a worker is allowed, which hinders the work of the Lord; and

WHEREAS, There is no legal impediment requiring the use of the 20-hour-per-week definition for CRP and CDSP or prohibiting Concordia Plans from allowing the congregation to choose from the 20- or 25- or 30-hour-per-week requirement as long as the congregation imposes the same standard for all workers; therefore be it

Resolved, That this convention of the LCMS Pacific Southwest District petition the Board of Governors of the Concordia Plans to immediately implement to the extent the law permits a plan which allows congregations to choose from 20 or 25 or 30 hours per week for enrollment of its workers for all Concordia Plans, including CHP, CRP, CDSP; and be it further

Resolved, That if the Board of Governors of the Concordia Plans do not grant this petition, then this resolution be submitted as an overture to the next convention of The Lutheran Church—Missouri Synod to be held in 1998, with the purpose of requiring the Board of Governors to implement a plan that allows congregations to choose from 20 or 25 or 30 hours per week in enrolling its workers in all Concordia Plans.

Pacific Southwest District

ENTERED INTO REST

Ordained Ministers

Abendroth, Edwin C.	Frusti, Paavo J.	Laabs, Paul H.
Affeldt, Arnold S.	Gaertner, Carl A.	Laetsch, Willis E.
Aho, Edmond E.	Gassman, Paul H.	Lammert, Fred R.
Ahrendt, Theodore G.	Geiger, William P.	Lams, Edgar E.
Albers, Edgar H.	Geist, Carl T.	Laurie, Albert
Allen, William E.	Gerike, Victor F.	Lehenbauer, Carl A.
Ankerberg, Edward P.	Gerken, Theodore P.	Leimer, Adolph C.
Aufdemberge, Carl E.	Gerken, David G.	Lewis, Arthur T.
Aumann, Richard C.	Gienapp, J. Henry	Liese, Robert R.
Bahn, Eldon E.	Glock, Herbert F.	Light, Gordon H.
Bannon, Robert O.	Gockel, Herman W.	Lindner, Arthur F.
Barlag, Roy O.	Goehring, Charles N.	Liske, Louis H.
Baumann, Glenn C.	Gombert, Kenneth V.	Lobb, Clarence E.
Baumgaertner, John E.	Gorts, Edwin V.	Loesch, David J.
Belsheim, Harold G.	Graalman, Theodore H.	Lohrmann, Leon K.
Bentrup, Herman C.	Graef, Herman F.	Looker, Charles M.
Berner, Carl W. Sr.	Greif, A. David	Lubeck, Harold C.
Besalski, Albert H.	Guehna, Richard L.	Lutz, Walter H.
Besel, Harold C.	Gutekunst, Carl H.	Lyons, Arthur E. Jr.
Beversdorf, Edwin C.T.	Hafner, Roland L.	Machina, Francis
Beyer, Donald R.	Hafner, Theodore P.	Mack, David S.
Biel, Robert P.	Hahn, Arnold C.	Maier, William B.
Bischoff, Otto K.	Hansen, Eyrich E.	Malotky, Herbert J.
Blomquist, Emanuel G.	Hegstrom, Wayne R.	Mann, Joseph
Blumhorst, James K.	Heidemann, Leonard W.	Manns, Herbert T.
Boehne, Herbert F.W.	Heilman, Carl W.	Marburger, Richard
Bohlmann, Herbert F.	Heinecke, Paul T.	Marshall, James A.
Bohm, Edmund H.	Helton, Arnold J.P.	Mayer, Herman A.
Bomba, Andrew T.	Hermann, David R.	McRee, George V.
Bopp, Clarence H.	Hiller, Harold M.	Meibohm, Richard P.
Boriack, Paul A.	Ho, Philip M.	Menner, George E.
Bornemann, William H. *	Hoerber, Robert G.	Messerschmidt, Lester P.
Bornemann, George W.	Hofius, John A.	Meyer, Paul G.
Brammer, Edgar A.	Hofman, Martin F.	Mieger, Oswald W.
Brauer, Harold H.	Holzheimer, Walter R.	Miertschin, Elmo E.
Breihan, Armin H.	Hopkins, Kenneth A. Jr.	Miettinen, Toivo
Brighton, Louis F.	Jentsch, David W.	Moehring, Erwin
Broecker, Carl F.	Johnshoy, Edward W.	Mohlenhoff, William H.
Brown, J. Barclay	Kaczor, Kermit P.	Mueller, Arlo M.
Budewig, Glenn	Karlen, John W.	Mueller, Herbert C. Sr.
Buls, Harold	Kenreich, Charles C.	Mueller, Lyle R.
Bultman, Norman L.	Killion, Ronald G.	Mueller, Walter R.
Bunzel, Charles F.	Kirsch, Martin G.	Naumann, Otto E.
Burgdorf, Paul H.	Klemp, Oscar C.	Nichols, Robert L.
Bussman, Herbert L.	Klitzing, Leonard E.	Nickel, Theodore F.
Bylund, Dennis L.	Klotz, John W.	Niermann, Henry W. Sr.
Choitz, John F.	Knief, Daniel L.	Nieting, Ellis
Cizek, C. J.	Knoernschild, Erich H.	Norden, Rudolph F.
Clemetsen, Larry W.	Knoll, Roy E.	Ottemoeller, Harold M.
Dierks, Lambert A.	Koch, Walter J.	Petrich, William H.
Dohrmann, Edward F.	Koehneke, Edward W.	Petzold, Earl E.
Dressel, Oscar H.	Koehneke, Martin L.	Pfotenhauer, Frederick J.
Drevlow, Arthur H.	Koenig, Wilbert H.	Polley, Laverne W.
Droegemueller, Iml T.	Kohn, Otto E.	Porisch, Paul G.
Dumas, Percy C.	Kraft, Detlef T.	Prange, Erich H.
Dundek, Albert J.	Kreitzer, David	Pranschke, Leonard F.
Eckhardt, Martin W.	Kriefall, Harry A.	Pranschke, Roy G.
Einspahr, Robert L.	Krieg, Hugh J.	Preus, Robert D.
Ellwein, Armin L.	Krinke, Frieibert	Prince, Gary A.
Faulstick, Lawrence W.	Krueger, Reinhart J.	Prough, Raymond J.
Fields, Wilbert J.	Krug, Werner P.	Raedeke, Ronald R.
Fosdick, Ted B.	Kuehnert, Edward C.	Rath, Ernest
Freiburger, Paul M.	Kuring, Andrew F.	Rausch, Leonhard J.
Friedrich, Edwin A.	Kushner, Paul	Reichmann, James F.
	Kwirant, Frederick K.	Rieck, Carl A.

Riep, Albert R.
 Ries, Hebert H.
 Rimbach, Raymond W.
 Roehl, Donald D.
 Roehrs, Edwin H.
 Roehrs, Walter R.
 Roschke, Walter E.
 Rucki, Ludwik
 Ruthenbeck, Lehnert H.
 Ryding, Donald S.
 Sanders, Erwin H.
 Sass, Frank M.
 Sawyer, Norman R.
 Schaller, Arnold C.
 Schedler, Oscar A.
 Schiebel, William A.
 Schilling, William C.
 Schlutz, Carl B.
 Schmalz, Alfred C.
 Schmidt, Herbert W.
 Schmidt, Melvin O.
 Schmidt, Edgar P.
 Schnorr, Dan A.
 Schnute, Alvin F.
 Schoech, Theodore G.
 Scholz, August A.
 Schrader, Carl W.
 Schramm, Gustav C.
 Schroeder, Delbert C.
 Schumacher, Benjamin F.
 Schutte, John F.
 Segovia, Felix F.
 Sellman, Paul W.
 Sieving, Fred L.
 Skov, Oswald
 Snell, Jerry L.
 Sommerfeld, Martin H.
 Soovik, Mihkel
 Spitz, Lewis W.
 Steege, Mark J.
 Steffen, Carl A.
 Steinborn, Robert C.
 Steinke, Arthur F.
 Stellwagen, Robert F.
 Stenbeck, Clarence
 Stoehr, Roger R.
 Streicher, Walter E.
 Streufert, Arthur C.
 Stringer, Varnes J.
 Swigart, Philip F.
 Taddey, Martin R.
 Tai, Kuang-Ming
 Tepker, Howard W.
 Thaemert, Leonard C.
 Thalacker, Chester L.
 Tieman, Erwin G.
 Tietjen, Ottomar H.
 Trapp, Loren N.
 Uecker, Reinhard W.
 Velebir, Emil M.
 Voge, Clifford T.
 Voigt, Paul G.
 Voigtmann, Fred H.
 Waber, Thomas V.
 Wachholz, Laurence E.
 Wagner, Gerhard A. Sr.
 Wangerin, Harvey W.
 Warmann, Walter W.

Weber, Lorenz F.
 Weber, William W.
 Wedig, William F.
 Weiland, Richard N.
 Weisheit, Eldon
 Weiss, W. George
 Wendt, Walter S.
 Westerkamp, Luther J.
 Widiger, Normand J.
 Wiechmann, Glenn W.
 Wiederaenders, Roland P.
 Wiersig, Martin W.
 Wildermuth, Clarence E.
 Wilk, Walther W.
 Wilson, Paul G.
 Winkler, George L.
 Wirth, Philip J.
 Wittenburg, Everett L.
 Wolkenhauer, Alfred E.
 Wunderlich, Harold J.
 Yingling, Stanton A.
 Yohr, Elmer H.
 Zalman, Paul W.
 Zank, Lawrence K.
 Zehnder, Robert V.
 Zeitler, Lester E.
 Zwintscher, Victor

Commissioned Ministers

Affeldt, Christian T.
 Ahlschwede, Arthur M.
 Albers, Wayne D.
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