



# Convention Proceedings

61st Regular Convention  
The Lutheran Church—Missouri Synod  
St. Louis, MO • July 14–20, 2001



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# Preface

The 2001 convention of our Synod is now history. Delegates and representatives from across the Synod and the far corners of the earth came together in St. Louis, July 14–20, to do the work of the church, which is to tell the Good News about Jesus.

The *Handbook* of our Synod makes clear the twofold purpose of our conventions, (1) to “afford an opportunity for worship, nurture, inspiration, fellowship, and the communication of vital information” and (2) to serve as the principal legislative assembly of the Synod “which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals” (Bylaw 3.01, p. 34). One of the resolutions adopted by the convention intended to make clear, however, that there is but one overall purpose to all that Christians do together. Res. 1-02 required the addition of the following final *resolve* to every resolution that remained to be adopted: “*Resolved*, That all action taken in this resolution shall be used to help carry out ‘The Great Commission’ and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth.”

The telling of the Good News was indeed at the heart of all of the business of the convention. While the convention essays were in large part determined by an action of the 1995 convention, which required that the 2001 convention “devote special attention to the topic of church fellowship, including joint worship and Communion fellowship” and 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,” the five essays faithfully related the topic of fellowship to telling the Good News about Jesus, as did also the many opportunities for worship.

Much of the business of the convention was also clearly, if not directly, related to the theme, including resolutions to increase mission and evangelism activity; to reorganize the services provided to Districts and congregations; to enter into altar and pulpit fellowship with Lutheran churches in Sri Lanka, Haiti, Lithuania, and Latvia; to address church worker shortage and support concerns; to express again our Synod’s convictions regarding the sanctity of human life with special regard for persecuted Christians; and to continue to work on revisions to our *Handbook* to facilitate our life and work together as tellers of the Good News about Jesus.

To assist in your reading of the resolutions in these *Proceedings*, it will be helpful to note the following:

- Resolutions with an A or B attached to their identifying number are those that were revised or substituted after presentation by a floor committee in the first issue of *Today’s Business*.
- The number in parentheses at the bottom of each resolution after the action taken refers to the session in which the final action was taken.
- The comments within parentheses below each resolution offer information regarding changes attempted or made as the resolution was being discussed.
- The final vote totals are reported in brackets within the parenthetical comments under each resolution. Other ballot results are included in the minutes of the convention.
- References to page numbers in the minutes are references to issues of *Today’s Business* provided to delegates prior to and each morning of the convention.

Resolutions of the Synod are significant actions. In them the Synod states its intentions for its members as they walk and work together under the grace of God in Jesus Christ. Every member congregation and church worker is expected to honor and uphold its resolutions as part of life together in the synodical fellowship (Bylaw 2.39). But the adoption of resolutions is only one-half of the action taken. They remain to be implemented as our mutual decisions according to which we will be about our business as tellers of the Good News about Jesus in the years before us. May God the Holy Spirit guide and direct all of our efforts to do so, to the glory of His holy name and for the salvation of many other people.

Raymond L. Hartwig, *Secretary*

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#### Voting Ordained

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 Doellinger, Jerry W; 801 E 16th St N, Newton, IA 50208-2423  
 Gugel, Christian F; 415 State St, Osage, IA 50461-1939  
 Hedtke, Thomas E; 995 S 26th St, Marion, IA 52302-5062  
 Leckband, Mark Thomas; 102 N Spruce Ave, Garrison, IA 52229-9616  
 Mc Hone, Randolph W; 1024 W 8th St, Waterloo, IA 50702-2208  
 Otto, Mitchell E; 1025 20th Ave, Coralville, IA 52241  
 Piotter, Keith Alan; 3106 Dundee Ln, Bettendorf, IA 52722-3329  
 Riley, William R; 1033 26th St SE, Cedar Rapids, IA 52403-3415  
 Saunders, Brian S; 1103 Westwood Ln, Muscatine, IA 52761-2244  
 Sears, Gary L; PO Box 66, Conroy, IA 52220-0066  
 Weber, David C; 114 Guetzko Court, Manchester, IA 52057-1325  
 Young, Victor P; 244 S Walnut St, West Union, IA 52175

#### Voting Lay

Armbricht, Joseph; 1841 Eastman Ave, Clemons, IA 50051  
 Humphreys, John; 711 2nd, Columbus Junction, IA 52738  
 Brown, Paul G; 1111 10th Ave, Fulton, IL 61252  
 Cody, James T; Box 267, Riceville, IA 50466  
 Eichman, Robert; 3080 Karen Rd, Dubuque, IA 52001  
 James, Elise L; 3550 Manchester Dr, Bettendorf, IA 52722  
 Koch, Timothy D; 2818 Garden Ave, Cedar Falls, IA 50613  
 Lavrenz, Raymond; 209 W Walnut St, Hubbard, IA 50122  
 Matthias, Wendel H; 134 Hidden Meadow Ln, Denver, IA 50622  
 Meyer, Wayne; 2421 G Ave, Ladora, IA 52251  
 Pettit, Ken; 6118 Underwood Ave SW, Cedar Rapids, IA 52404  
 Roquet, Donald; PO Box 232, Keystone, IA 52249-0232  
 Whitmer, Amanda; 725 S Clinton St #6, Iowa City, IA 52240

#### Advisory Ordained

Eckert, Tim C.; 4852 Jersey Ridge Rd. #17, Davenport, IA 52807

#### Advisory Commissioned

Armbricht, Andy P; 2677 230th St, Williamsburg, IA 52361-8602

### Iowa District West

#### Voting Ordained

Arndt, Richard Louis; 1477 Harrison Dr, Cherokee, IA 51012-7237  
 Buelow, Albert H; 616 S Dewey St, Odebolt, IA 51458  
 Chellew, Steven P; 1411 Wilson Ave, Ames, IA 50010  
 Daumer, David H; 606 Kansas Ave SW, Orange City, IA 51041-1539  
 Dudley, Nathan S; PO Box 205, Yorktown, IA 51656-0205  
 Ericksen, David E; 50 N Central Ave, Hartley, IA 51346  
 Fechner, David W; 3110 Norman Dr, Sioux City, IA 51104-2837  
 Gerken, Mark A; 1311 Pleasant St, Adel, IA 50003-2006  
 Grimm, Edward R; 602 SE 2nd St, Ankeny, IA 50021-3788  
 Hanson, Philip W; 56742 230th St, Glenwood, IA 51534-6068  
 Hayden, Neil E; PO Box 216, Mallard, IA 50562-0216  
 Hedberg, Carl R; 2406 260th St, Garner, IA 50438-8506  
 Henderson, Allen W; 1004 N 31st PL, Fort Dodge, IA 50501-2920  
 Loesch, David P; 1026 Oak Park Blvd, Denison, IA 51442  
 Mann, Donald D; 1444 Johnson Ave, Fort Dodge, IA 50501  
 Miller, Alan Jay; 208 Arizona St # 448, Glidden, IA 51443-1019  
 Sabel, Thomas A; 2338 Story Ave, Battle Creek, IA 51006-8014  
 Schoenkecht, David M; 1603 1st Ave E, Spencer, IA 51301-4339  
 Schulz, Steven M; 504 Gran Drive, Storm Lake, IA 50588  
 Weishaupt, Theodore F; 70119 Memphis Rd, Wiota, IA 50274

#### Voting Lay

Boeck, Gaylord; 205 Valley View Dr, Schleswig, IA 51461  
 Buddenhagen, Jim; 1003 8th St S, Humboldt, IA 50548  
 Christensen, Dale L; 1788 355th St, Lake City, IA 51449  
 Elsberry, Merle; 903 E 7th, Atlantic, IA 50022  
 Frank, Rick; PO Box 574, Pautlina, IA 51046  
 Harder, Ronald A; 593 Greenfield Pkwy, Des Moines, IA 50320  
 Hinkeldey, Arlin; 1530 540th St, Cherokee, IA 51012  
 Krause, Gordon R; 237 S Boone St, Boone, IA 50036  
 Lang, Michael E; 610 S Park, Creston, IA 50801  
 Licht, Walter H; 218 5th St SE, Badger, IA 50516  
 Lieb, Duane; 2706 60th Ave, Lone Rock, IA 50559-8536  
 Maass, Arnold; PO Box 608, Remsen, IA 51050-0608  
 Mettenbrink, Harold; 3301 Walden Ave, Sioux City, IA 51106  
 Schmidt, Donald A; 1332 Taft Ave, Ocheyedan, IA 51354  
 Schramper, David W; PO Box 337, Exira, IA 50076  
 Seltz, Paul; 13594 Village Ct, Clive, IA 50325  
 Steenbock, Virgil; 305 5th Ave, Council Bluffs, IA 51503  
 Thiesse, Marvin; 3004 5th St, Emmetsburg, IA 50536-2724  
 Von Elwhagen, Duane; 110 N 3rd St, Terrill, IA 51364  
 Wilcke, Robert; PO Box 136, Battle Creek, IA 51006

#### Advisory Ordained

Mueller, Paul; 5223 Wellington Ct, Sioux City, IA 51106-4245

#### Advisory Commissioned

Sump, Merrilee A; 701 N 12th St, Clarinda, IA 51632-1244

### Kansas District

#### Voting Ordained

Cook, Theodore E Sr.; 214 E 7th St, Oakley, KS 67748-1809  
 Dehning, K C; 300 South H St, Herington, KS 67449-2850  
 Hofman, Donnie A; 1710 Jenkins St, Marysville, KS 66508-1348  
 Hopkins, John Richard; 4115 NW Fielding Rd, Topeka, KS 66618-2626  
 Jahnke, Randall L; 2217 Post Ave, Dodge City, KS 67801-2555  
 Kohlmeier, Keith E; 422 S Prescott Ct, Wichita, KS 67209-3502  
 Krause, Thomas P; 10319 Walmer St, Overland Park, KS 66212-1742  
 Matthews, Darrell; 22404 S Cedar Niles Rd, Spring Hill, KS 66083-9003  
 May, Michael N; 712 Reynolds Ave, Kansas City, KS 66101-3421  
 Peckman, Richard E; 510 W 9th St, Coffeyville, KS 67337-5002  
 Rohrberg, Kenton G; 2000 Main St, Hays, KS 67601-2938  
 Russert, Luke D; 637 S Erie St, Wichita, KS 67211-2904  
 Schotte, Michael L; 40307 NE 40th Ave, Preston, KS 67583-8572  
 Sharp, Michael D; RR 1 Box 104, Canton, KS 67428-9509  
 Twenhafel, Arnold G; 34748 243rd St, Easton, KS 66020-8039  
 Wootton, Glenn E; 114 2nd St, Aliceville, KS 66093-7108

#### Voting Lay

Becker, Paul E; PO Box 125, Nortonville, KS 66660-0125  
 Dennett, Bryan; 2600 Kucera Ct, Winfield, KS 67156  
 Hatesohl, Stanley; 2104 8th St, Clay Center, KS 67432  
 Koch, Dennis; 10515 N Hillside, Valley Center, KS 67147  
 Meisinger, Marvin; 2265 Pawnee Rd, Marion, KS 66861-9141  
 O Loughlin, Greg; 308 W Third St, Hugoton, KS 67951  
 Proctor, William E; PO Box 734, Coldwater, KS 67029  
 Reaman, Timothy; 11810 W 149th St, Olathe, KS 66062  
 Schneider, Matthew M; 1993 C 671 Ave, Waldo, KS 67673  
 Schultz, Ron; RR 1, Alma, KS 66401  
 Seyfert, Richard A; 5063 Trego Rd, Chetopa, KS 67336  
 Siahaan, Teruna; 2912 Iris Ln, Lawrence, KS 66047  
 Vogel, Arthur; 2215 Drury Ln, Shawnee Mission, KS 66208  
 Wacker, Daryl; 2514 Coronado Crt, Emporia, KS 66801  
 Wolters, Mark; RR 2, Atwood, KS 67730  
 Wertz, Gary; 4537 N Hillcrest, Wichita, KS 67220

#### Advisory Ordained

Meyer, Eldor W; PO Box 315, Girard, KS 66743-0315

#### Advisory Commissioned

Bierbaum, Edward W; 1509 3rd Rd, Palmer, KS 66962-8905  
 Hofman, Amy R; 1704 Jenkins St, Marysville, KS 66508-1348

### Michigan District

#### Voting Ordained

Bening, Virgil T; 2471 N Melita Rd, Sterling, MI 48659-9771  
 Bookshaw, John A; 4121 Honeyvale St SW, Grandville, MI 49418-3103  
 Brand, Timothy John; 1030 Centre St, Traverse City, MI 49686-3403  
 Bruner, James Richard; 8843 Fulmer Rd, Millington, MI 48746-8708  
 Cashmer, Terry L; 13690 Argyle St, Southgate, MI 48195-1929  
 Doroh, Gerhardt A; 8903 Bartel Rd, Columbus, MI 48063-4305  
 Duerr, John M; 31415 Saratoga Ave, Warren, MI 48093-1660  
 Filter, Edward W; 6824 Maynard Rd, Portland, MI 48875-9605  
 Fleming, David C; 4545 Meadowlawn Dr SE, Kentwood, MI 49512-5413  
 Geary, Duane O; 21727 Stratford Ct, Oak Park, MI 48237  
 Graves, K Frank; 7193 Summit Ridge, Brighton, MI 48116-8277  
 Gray, Barton C; 336 W Erie St, Rogers City, MI 49779-1631  
 Gruenhagen, David L; 30 Douglas Ave, Coldwater, MI 49036  
 Headapohl, Gary D; 31478 Rosslyn Ave, Garden City, MI 48135-1344  
 Hensler, David H; 2115 E Dodge Rd, Clio, MI 48420-9746  
 Hoogerhyde, Richard S; 1407 E Swain St, White Cloud, MI 49349-9206  
 Kayser, John Walter; 10069 W Ellsworth Rd, Ann Arbor, MI 48103-9613  
 Lucas, Bruce Kenneth; 6272 W Albain Rd, Monroe, MI 48161-9503  
 Lueke, Kenneth D; 134 W Butler St, Bad Axe, MI 48413-1001  
 Mabry, Gilbert R; 2952 Clement St, Flint, MI 48504-3042  
 Mc Cain, Paul B; 5177 Narcissus Dr, Saginaw, MI 48603-1147  
 Mikkelsen, Robert L; 7706 Wolf Creek Rd, Herron, MI 49744  
 Neumann, Mark Alan; PO Box 490, Hamburg, MI 48139-0490  
 Nowak, Thomas M; PO Box 129, Buchanan, MI 49107  
 Oswald, Mark Arthur; 1351 Harding St, Conklin, MI 49403  
 Plflug, Mark R; 9887 Palmer Rd, Greenville, MI 48838  
 Pohanka, John C; 2874 N Cedaridge Dr, Midland, MI 48642-8861  
 Rahn, Dennis Daryl; 1520 Red Apple Rd, Manistee, MI 49660  
 Rohlf, Raymond M; 1156 E Sherwood Rd, Williamston, MI 48895-9441  
 Rossow, Richard H; 3607 Common Rd, Warren, MI 48092-6004  
 Sarraut, Joel H; 2674 Oakwood, Adrian, MI 49221  
 Scharnitzke, Philip J; 7412 Flickinger Dr, Shelby Twp, MI 48317  
 Sell, Mark E; 162 Riverside Dr, Mount Clemens, MI 48043  
 Sherry, David F; 5545 8 Mile Rd, Bay City, MI 48706-9711  
 Sorenson, Robert H; 35275 Brighton Dr, Sterling Hts, MI 48310-7410  
 Turanski, Ted N; PO Box 524, Kalkaska, MI 49466



Van Dellen, James H; 2407 Browning Dr, Lake Orion, MI 48360-1809

Weis, Carl W; 35284 51st Ave, Paw Paw, MI 49079-9657  
Wendt, Ernest C; 9641 Bach Rd, Sebawaing, MI 48759-9566  
Werth, Luther A; 35698 Vargo St, Livonia, MI 48152-2941  
Westra, John; 66 W 31st St, Holland, MI 49423-5025  
Wilber, James G; 2461 W Maple Ave, Flint, MI 48507-3501  
Winter, William C; 302 Kimberly Dr, Prudenville, MI 48651-9740

Zeile, Richard A; 16800 Plainview Ave, Detroit, MI 48219-3363

#### Voting Lay

Albin, Gary; 8175 W Ann Arbor, Plymouth, MI 48170  
Balzer, Melvin; 6751 Center St, Unionville, MI 48767-9482  
Bartelt, Ralph R; 378 Lynn Ave, Ionia, MI 48846  
Bell, James; 12750 Leisure Way, Horton, MI 49246  
Bellhorn, Anthony L; 8361 Bellarine, Shelby Twp, MI 48316  
Black, Larry L; 2767 Gilbert Ln, Central Lake, MI 49622  
Bogema, Don; 1247 E Forest, Muskegon, MI 49442  
Carlson, David; 3389 Maple Dr, Ypsilanti, MI 48197  
Christiansen, Donald; 2539 Larry Tim Dr, Saginaw, MI 48601-5611

Dancer, Berton C; 29505 West Rd, New Boston, MI 48164  
Domke, Steven H; 8892 Marr Rd, Almont, MI 48003  
Dunker, Steven J; 545 Shady Lane, East China, MI 48054  
Elsholz, Ted J; 5060 Vantage Pt, Glen Arbor, MI 49636  
Fuehrmeyer, James; PO Box 485, Marcellus, MI 49067-0485  
Feusse, Larry; 2080 S Duncan Rd, Midland, MI 48640  
Fischer, Earl; 485 Boyne Rd, Marlette, MI 48453-9134  
Fliehmman, Dennis W; 1140 Blanchette Dr, East Lansing, MI 48823

Garber, James; 39604 Dun Rovin, Northville, MI 48167  
Johnson, Jeffrey; 16241 Merson Ct, Buchanan, MI 49107-9455  
Kitzman, Kermit; 619 S 8th Ave, Alpena, MI 49707  
Kluemper, Kenneth; 3979 Maple Rd, Frankenmuth, MI 48734  
Kramer, Donald; 1448 Wesley Ct, Bay City, MI 48708  
Lemley, Andrew; 275 N Syndicate St Box 795, Saint Paul, MN 55104

Lowling, Don; 7553 Hayes, Coopersville, MI 49404  
Mathena, Marvin; 1825 S Grove Rd, Ypsilanti, MI 48198  
Mc Arthur, Douglas; 148 Hillsdale St, Hillsdale, MI 49242  
Nutzmann, John W; 11878 Parklane, Mount Morris, MI 48458  
Oberly, Dennis; 1565 Beaver St, Dearborn, MI 48128-1474  
Olson, Keith; 13747 Adams Ave, Warren, MI 48093-1474  
Pett, Clarence; 3149 Dale, Harrison, MI 48625  
Remus, Willis W; 7757 Coddington, Clarkston, MI 48348  
Ritterling, Orville R; 44577 Midway Dr, Novi, MI 48375-3951  
Roberts, Gerald; 813 N Clinton, Saint Johns, MI 48879  
Robinson, James; 18111 80<sup>th</sup> Ave, Marion, MI 49665  
Roggow, Carl; 34656 S Black Rock Pt Dr, Drummond Island, MI 49726

Scherzer, Richard; 9449 Lake Dr, Mecosta, MI 49332  
Schneider, George R; 15621 Deerfield Ave, Eastpointe, MI 48021  
Seppamaki, Ray; 2596 Valley Ave NW, Grand Rapids, MI 49544-1751

Templeton, David; 302 Pin Oak Dr, Coppersville, MI 49404  
Uter, Al; 20439 Law, Trenton, MI 48183  
Viele, Michael; 7576 Teal Rd, Oscoda, MI 48750-9451  
Wernecke, Heinz; 30375 Woodgate Ln, Southfield, MI 48076  
Wingo, Marshall L; 7407 West Outer Dr, Detroit, MI 48235  
Wood, Wynne; 5147 Wakefield, Grand Blanc, MI 48439

#### Advisory Ordained

Fluegee, Wilton H; 16665 Shale Ct, Macomb Twp, MI 48042

#### Advisory Commissioned

Beckman, Katherine Sue; 19104 S Three Oaks Rd, Three Oaks, MI 49128-9511

Braun, Bruce Neal; 2061 W Williams Cir, Westland, MI 48186  
Brown, David E; 973 Crest, Mount Clemens, MI 48043  
Burke, Jeffrey R; 24057 Andover Dr, Dearborn Heights, MI 48125-1901

Ernst, Timothy L; 1655 Sun Prairie Dr, Saint Joseph, MI 49085-9431

Hambaum, Patricia Sue; 9471 W Saginaw Rd, Richville, MI 48758

Hindenach, Deanna J; 211 W North St, Paw Paw, MI 49079-0011

Pickelmann, Henry M; 44 E Salzburg Rd, Bay City, MI 48706-9712

Steensma, Richard D Jr.; 24600 Union, Dearborn, MI 48124  
Truog, David J; 20615 Okemos Rd, Big Rapids, MI 49307-9744

Weisenbach, Janice L; 1299 Allendale Dr, Saginaw, MI 48603-5411

Wolfrom, Wayne D; 37656 Palmer St, Clinton Twp, MI 48036-3627

### Mid-South District

#### Voting Ordained

Besel, Gordon W; 706 Valley West Dr, Rogers, AR 72756-1769  
Couch, William L Jr.; 5117 Yosemite Trl, Knoxville, TN 37909-1842

Gierke, John Peter; 108 Eastdale Ln, Dickson, TN 37055-2959  
Hasz, Luther N; 380 Henderson Rd, Jackson, TN 38305-9558  
Jackson, Meredith B; 110 Belvoir Ave, Chattanooga, TN 37411  
Jones, Daniel G; 111 Woodland Dr, Searcy, AR 72143-9662  
Kobs, Darrell C; 1016 Lancelot Dr, Russellville, AR 72801-5750  
Marks, Martin L; 1921 Calgary Trl, Little Rock, AR 72212-540  
Marshall, Stewart A; 1200 Highland Ave, Union City, TN 38261-4409

Mehl, Paul M; 650 Lonoke Ln, Batesville, AR 72501-8093  
Pick, Wayne T; 104 Alderman Dr, El Dorado, AR 71730-2936

#### Voting Lay

Dase, Jacob; 200 W Stroud, Jonesboro, AR 72401  
Ehorn, Steffanie; #19 Neal St, Bryant, AR 72022  
Gordley, Bryan S; 166 Elm Springs St, Springdale, AR 72762-9121

Hamby, David; 1177 Bob Arm Cir, Wartburg, TN 37887  
Hanusa, Timothy P; 111 Acklen Park Dr B-210, Nashville, TN 37203

Jones, Susan; 4512 Spring Valley Dr, Memphis, TN 38128  
Owen, Neely; 205 Downing Cove, Paducah, KY 42001  
Pitsch, Mat; 8207 Valley Forge Rd, Fort Smith, AR 72903  
Ramig, William; 16 Pennwood Dr, Sherwood, AR 72120  
Stephens, Allen; 555 Benson Dr, Chattanooga, TN 37412  
Wessels, Lloyd; 804 Vann St, Pine Bluff, AR 71602

#### Advisory Ordained

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

#### Advisory Commissioned

Pudwell, Kristin L; 6515 Elmore Rd, Memphis, TN 38134-5939

### Minnesota North District

#### Voting Ordained

Abrahams, Dan C; 1348 Pelican Ln, Detroit Lakes, MN 56501-8901

Bell, Dean M; 1943 220th St, Hendrum, MN 56550-9544  
Breach, Michael E; 3295 Velvet St, Hinckley, MN 55037

Dagel, Michael K; 7440 Ronneby Rd NE, Foley, MN 56329-9270

Deitemeyer, Leo R; 1211 N 4th St, Montevideo, MN 56265

Kutter, Frederick M; 26245 County Rd 9, Richmond, MN 56368-8026

Mc Manus, Dennis J; 1420 Nevada Ave, Benson, MN 56215-1136

Meyer, Wade R; 1415 Lake Crest Dr, Alexandria, MN 56308  
Schellenbach, Timothy D; PO Box 430, Marble, MN 55764-0430

Small, Terry Scott; 2010 Graydon Ave, Brainerd, MN 56401  
Stockman, Reed Joel; 519 N 4th Ave E, Melrose, MN 56352-1176

Stottlemeyer, William J; 22001 County Hwy 10, Fergus Falls, MN 56537-7903

Thomson, John M; 20268 State Hwy 226, Park Rapids, MN 56470

Tiaden, Kevin Norman; 344 20th St, Cloquet, MN 55720-2123

Tischer, Steven LaVerne; 6525 261st Ave NW, Saint Francis, MN 55070-9345

Vaughan, Timothy Bryan; RR 2 Box 674, Ottertail, MN 56571-9606

Warnier, Paul A; PO Box 318, Browns Valley, MN 56219-0318  
Wierschke, Allan Didrik; PO Box 219, Blackduck, MN 56630-0219

#### Voting Lay

Berndt, Delwood; Route #1, Box 157, Breckenridge, MN 56520

Clemens, George E; 110 Shaw St, Holloway, MN 56249

Doehr, Daryl; 5690 261st St, Wyoming, MN 55092

Duncan, David; 3390 Medin Rd, Duluth, MN 55804

Dykhuizen, Roger; 1448 Riverside Ave N, Sartell, MN 56377-2348

Esala, Gregory A; RR 1 Box 563G, Ottertail, MN 56571

Gangelhaf, Delbert; Box 506, Cass Lake, MN 56633-0506

Germolus, Chubb; 21644 E Hol Dr, Detroit Lakes, MN 56501

Gornowicz, Carl; Rt 1 Box 55-1, Warren, MN 56762-9801

Groth, Graham; PO Box 57, Herman, MN 56248-0057

Haar, Theodore H; 5229 Red Fox Ln SE, Alexandria, MN 56308

Hall, Jeff; 36456 245th Lane, Aitkin, MN 56431

Krenz, Darold; HC 79, Box 85, Kelliher, MN 56650

Mittag, Earl; 16487 Co Rd 64 NE, Miltona, MN 56354

Peterson, Vernon; 20843 Cty Rd 12, Akeley, MN 56433

Poier, Keith; 1075 1st Ave N, Montevideo, MN 56265

Sample, Paul D Sr.; 2755 Aho Rd, Mahtowa, MN 55707

Smallwood, Leonard; 1131 N 4 1/2 Ave, Sauk Rapids, MN 55379-2209

#### Advisory Ordained

Wilke, Donald; 2034 Highview Drive, Sauk Rapids, MN 56379

#### Advisory Commissioned

Hinz, David Walter; 412 Clark St, Mora, MN 55051

### Minnesota South District

#### Voting Ordained

Aldrich, Paul J; 1918 Bayview Dr, Albert Lea, MN 56007-2131

Bertram, Anthony T; 1015 N Miller Ave, Litchfield, MN 55355-1206

Bicknase, Keith W; 604 Roosevelt St, Marshall, MN 56258-1952

Bode, Grant T; PO Box 490, Lester Prairie, MN 55354-0490

Krienke, Howard A; 15302 Boulder Creek Dr, Minnetonka, MN 55345-6510

Krohe, Wayne Albert; PO Box 209, Medford, MN 55049-0209

Lee, Jeffrey A; 7820 Eastwood Rd, Mounds View, MN 55112-4311

Marxhausen, Jonathan; 2432 Lamplight Dr, Woodbury, MN 55125

Matasovsky, Daniel V; 7060 Babcock Trl, Inver Grove, MN 55077-2510

Musolf, Gregory Scott; 633 108th Ave NW, Coon Rapids, MN 55448

Otte, John; 310 E 4<sup>th</sup> St, Blue Earth, MN 56013

Perry, M Keith; 216 E 5th St, Carver, MN 55315

Schauder, Steven R; 3360 Geselle Ln NW, Rochester, MN 55901-6952

Schiller, Evan G; 301 Carter, Holland, MN 56139

Schulz, Jeffrey P; 665 Maple St, Wabasso, MN 56293-9690

Sherren, Randolph G; 9851 Edgewood Rd S, Minneapolis, MN 55438-1754

Trueblood, Robert Cairl; 1623 170th St, Fairmont, MN 56031-1305

Vaughn, John P; 17120 Pheasant Meadow Ln SW, Prior Lake, MN 55372-2760

#### Voting Lay

Bohrer, Timothy; 2245 Main St NW, Coon Rapids, MN 55448

Bonine, Kevin O; 583 Neal Ave S, Afton, MN 55001

Borchert, Marilyn; 1415 SW Prairie Ave, Apt 131, Fairbault, MN 55021

Breitbarth, Neal; 2579 Stella Ct, Fairmont, MN 56031

Brekke, Carol A; 7408 Landau Dr, Bloomington, MN 55438

Dykes, Glen; 14387 Embassy Way, Apple Valley, MN 55124

Edson, John W; 4835 Forestview Ln N, Plymouth, MN 55442

Folkert, Franklin; 300 Second Ave NE, Plainview, MN 55964

Gielow, Karrol; 311 N Mill St, Rushford, MN 55971

Halverson, Scott M; 202 W 4th St N, Truman, MN 56088

Klemp, Katherine A; 309 E First St, Waconia, MN 55387

Koehler, Kenneth; 55 Orchard Ave SE, Hutchinson, MN 55350

Kroehler, Phyllis; 44205 220th St, Arlington, MN 55307

Kruse, Kirby; 1116 6th Ave, Windom, MN 56101

Kruse, Pamela; 806 Third Ave SE, Pipestone, MN 56164

Loots, Lynn; 208 4th Street SW, Rose Creek, MN 55970-9776

Maycroft, Randal; 5108 W 108th St, Bloomington, MN 55437

Miller, Dennis; 24 West Raven Park Rd, Mankato, MN 56001

Moe, Gary; 3690 Weston Ln N, Plymouth, MN 55446-2538

Pedersen, Gerold; 4607 120th Ave, Ledyard, IA 50556

Sander, Kip; 7725 200th St W, Lakeville, MN 55044

Tesch, Armin; 5057 260th Ave, Waldorf, MN 56091

Ulbricht, Loren; 905 Milwaukee St, Lakefield, MN 56150

Van Gundy, Robert; 2235 Falcon Ave, Saint Paul, MN 55119

Walburn, Lloyd; 8041 Isaak Ave NW, Annandale, MN 55302

Weispenfening, James; 278 60th Ave NW, Rochester, MN 55901

#### Advisory Ordained

Benke, Robert J; 1233 Carroll Ave, St Paul, MN 55104

Dorner, Michael H; 5715 14th Ave S, Minneapolis, MN 55417-2534

#### Advisory Commissioned

Eyerly, Richard A; 443 Lake Park Blvd, Fairmont, MN 56031-2137

Kurth, Robin Renea; 430 Mendota Rd W Apt 206, Saint Paul, MN 55118

Mc Court, Craig T; 868 Crosspoint Rd, Waconia, MN 55387

Royuk, Ronald John; 956 Albion Ave, Fairmont, MN 56031-3007

Schmidt, Karl W; 1536 E 66th, Richfield, MN 55423

Spitzack, James R; 6245 3rd Ave S, Richfield, MN 55423-1626

### Missouri District

#### Voting Ordained

Benson, David M; 3005 W Rollins Rd, Columbia, MO 65203

Brann, Johannes W; RR 1 Box 248 - E, El Dorado Springs, MO 64744

Bronner, Michael A; 1035 Winter Park Dr, Fenton, MO 63026-5690

Carlson, Laurence H Jr.; RR 4 Box 4066, Salisbury, MO 65281

Dehnke, Gary; 4060 Toenges Ave, Saint Louis, MO 63116-2840

Feldt, Larry L; 529 W Relief St, Poplar Bluff, MO 63091-5203

Fish, Robin D Sr.; 202 Laurie Hts Dr, Laurie, MO 65037-6101

Gaunt, Douglas A; 4795 N Highway 94, Saint Charles, MO 63301-6406

Gerlach, John W; 2614 Paula Dr, West Plains, MO 65775-1553

Groth, David Karl; 1446 Blackhurst Dr, Saint Louis, MO 63137-1531

Hackbarth, Lloyd J; 509 Spring Meadow Dr, Wentzville, MO 63385

Karsten, Darwin L; 313 Wallach Dr, Eureka, MO 63025

Marth, David B; 2422 S 18th St, Saint Louis, MO 63104-4303

Martin, Mark D; 392 County Rd 627, Cape Girardeau, MO 63701-8748

Meseke, Paul R; Rt 1 Box 152, La Grange, MO 63448-1100

Mueller, Brett L; PO Box 146, Corder, MO 64021-0146

Nuckols, Mark S; 1820 NE 55th Terr, Kansas City, MO 64118

Palmer, Wayne H; 10200 Highway C, Frohna, MO 63748-9103

Petty, Rick L; 401 Armory St, Fredericktown, MO 63645-1343

Riordan, Steve G; 1000 N Grand, Eldon, MO 65026

Ritoch, David Michael; 108 Medallion Dr, Sweet Springs, MO 65351-1419

Rueckert, Paul W; 12723 Markaire Dr, Saint Louis, MO 63146-4416

Schmeisser, Kirk R; 1024 Magnolia Ave, St Joseph, MO 64505  
 Schmidtke, John R; 9941 Norbridge Ln, Saint Louis, MO 63137-1402  
 Smith, Mark S H; 9029 Laurel Crest Dr, Saint Louis, MO 63126-2412  
 Stolle, Gary D; 15805 E 45th Pl, Independence, MO 64055  
 Sveom, Dale D; 810 Minnie Ave, Belton, MO 64012-4732  
 Zastrow, William F; 9100 Highway Yy, Leslie, MO 63056-1101  
 Zirpel, David N; 654 E Pine, Bourbon, MO 65441

#### Voting Lay

Adams, Albert; 14 Waterways Ct, Florissant, MO 63033  
 Albaugh, Joe; #6 Potomac Ct, Saint Charles, MO 63303  
 Bachmann, Oliver; 4127 Hwy 61, Perryville, MO 63775-9612  
 Backs, Ronnie W; R-3 Box 140, Lockwood, MO 65682-9523  
 Bendickson, James; RR 1 Box 123B, Truxton, MO 63381-9611  
 Benitz, Gordon O; 2241 W Auburn, Bolivar, MO 65613  
 Bode, Darryl G; 6365 E Hwy 36, Palmyra, MO 63461-3623  
 De Cuir, Gloria; 143 Shaw Dr, Eureka, MO 63025  
 Deppermann, Edward; 2 Paradise Ln, Washington, MO 63090  
 Drier, Karen; 5628 Valleyside Lane, Saint Louis, MO 63128  
 Faskell, Raymond F; 809 S Grant, Desloge, MO 63601  
 Fritzler, Steve; 1507 Amblerwood, Cape Girardeau, MO 63701-2616  
 Huggins, Barbara M; 5732 White Pine Dr, St Louis, MO 63129  
 Kern, Frank J; PO Box 768, Rolla, MO 65402  
 Kratz, Bill L; 17906 E 24th Terr Ct S, Independence, MO 64057-1333  
 Lohmann, Curtis; 1603 Lipper, Higginsville, MO 64037-1336  
 Luebke, Ralph A; 8437 Midland Blvd, St Louis, MO 63114  
 Mattli, Ronald D; 61 County Road 505, Wappapello, MO 63966  
 May, David; 112 E Clinton St, Clinton, MO 64735-2124  
 Miner, Sidney M; 1416 Atkins Dr, Chillicothe, MO 64601-1204  
 Niewald, Todd J; 2049 Medicine Bow Dr, Wildwood, MO 63011  
 Niewald, Joyce A; 1036 Briarbrae Dr, Saint Louis, MO 63138  
 Ohlenschlen, Dennis E; 16478 Hwy N, Mound City, MO 64470  
 Pooker, Jack L; 4705 Apple Tree Ln, Columbia, MO 65203  
 Putnam, William; 798 El Tampa Rd, Camdenton, MO 65020  
 Ray, Sheryl; 6144 West Park, Saint Louis, MO 63139  
 Saugstad, Dennis; PO Box 68, Weston, MO 64098  
 Simpson, Duane; 603 NE Coronado, Lees Summit, MO 64063  
 Weber, Kenneth; Rt 1 Box 223, Sweet Springs, MO 65351

#### Advisory Ordained

Boettcher, Loren; 1419 N Clark Ave, Cape Girardeau, MO 63701  
 Dahlke, James E; PO Box 203, Concordia, MO 64020  
 Dissen, David V; 211 Hillview St, Cape Girardeau, MO 63703-6327  
 Kolb, Erwin J; 12429 Matthews Ln, Saint Louis, MO 63127-1345  
 Teuscher, Daniel J; 9832 Emil Ave, Saint Louis, MO 63126-3207  
 Witt, Melvin E; 5310 Warmwinds Ct, Saint Louis, MO 63129-3013

#### Advisory Commissioned

Bauer, Arlin J; PO Box 276, Alma, MO 64001  
 Bobzin, John C; PO Box 358, Concordia, MO 64020-0358  
 Engelbrecht, John M; 202 Sunset Hills Dr, Concordia, MO 64020-9710  
 Fortmeyer, Bernard Paul; 4225 Oakland Cir, Saint Joseph, MO 64506  
 Hagge, John B; 5204 B Salinas Valley Dr, Saint Louis, MO 63128-4244  
 Jorgensen, Steve A; 705 NW 12th St, Blue Springs, MO 64015  
 Laubenstein, Larry P; 314 College Dr PO Box 719, Concordia, MO 64020-0719  
 Reitmeier, Angeline R; 1861 E Arlington Dr, Springfield, MO 65803-4875  
 Schroeder, Andrew M; 205 Main St PO Box 719, Concordia, MO 64020-9670  
 Stoll, Paula L; 5452 Nagel Ave, St Louis, MO 63109  
 Thompson, Carolyn M; 5901 N Oneal Rd, Columbia, MO 65202-7277

### Montana District

#### Voting Ordained

Ebel, Alfred R; 1000 11th Ave, Havre, MT 59501  
 Grunst, Mark P; 4035 Buffalo Trail Rd, Molt, MT 59057-2131  
 Merritt, Glenn F; 405 South 4th St, Hamilton, MT 59840  
 Stenzel, Kent Charles; 817 Fourth St SW, Sidney, MT 59270-3705  
 Tabbert, Christopher J; PO Box 332, Eureka, MT 59917-0332  
 Wilson, James D; 1220 Arizona St, Deer Lodge, MT 59722-2053

#### Voting Lay

Buck, John W; 112 17th Ave NW, Great Falls, MT 59404  
 Edmisten, Dean; 1337 Lockview Ln, Billings, MT 59101  
 Grimes, Lyle; 5014 Larch Ln, Missoula, MT 59802  
 Livingood, Louise; PO Box 718, Three Forks, MT 59752-0718  
 Polzin, Jack; Box 260212, Martin City, MT 59926  
 Young, Lowell W; PO Box 304, Plentywood, MT 59254-0304

#### Advisory Ordained

Everson, Gale R; 3835 Chokecherry St, East Helena, MT 59635-3404

### Nebraska District

#### Voting Ordained

Albrecht, Paul G; 837 N Dakota St, Superior, NE 68978-1203  
 Boettcher, Donald L; RR 2 Box 110, Spencer, NE 68777-9744  
 Booth, Timothy D; PO Box 206, Stanton, NE 68779-0206  
 De Loach, James Howard; 36712 Church Rd, Louisville, NE 68037-2918  
 Dobbertien, David; 409 East 9th, Ogallala, NE 69153  
 Engebretsen, William C; PO Box 597, Laurel, NE 68745-0597  
 Feusse, Daniel J; PO Box 114, Clearwater, NE 68726-0114  
 Flores, Jose; 7821 Pasadena Ave, Omaha, NE 68124  
 Gierke, Timothy J; 2012 Phelps Ave, Fremont, NE 68025-4522  
 Hanson, Dean A; PO Box 211, Pleasanton, NE 68866-0211  
 Hein, Carlton K; 217 S 13th St, Tecumseh, NE 68450-2231  
 Jank, Roland A Jr.; 6928 Florence Blvd, Omaha, NE 68112-3414  
 Jurchen, Arnold H; 245 Nestor, Cordova, NE 68330  
 Kothe, Richard A; 421 S Saint Joseph Ave, Hastings, NE 68901-6145  
 Naylor, George E; PO Box 68, Oxford, NE 68967-0068  
 Nelson, John Edward Jr.; RR 1 Box 156, Columbus, NE 68601-9774  
 Poppe, Clint K; 705 Glenarbor Cir, Lincoln, NE 68512-1744  
 Rick, P Bradley; 804 G Ave, Central City, NE 68826-1606  
 Schmidt, Charles O; 1616 G St, Fairbury, NE 68352-1340  
 Seetin, Lee D; 435 Cedar Thayer Comm, Waco, NE 68460  
 Welch, Daniel J; PO Box 48, Meadow Grove, NE 68752  
 Wellman, Keith B; RR 2 Box 37, Wauneta, NE 69045

#### Voting Lay

Baden, Marvin; RR1 Box 126, Deshler, NE 68340  
 Boettcher, Brent; 104 Jay St, Bloomfield, NE 68718  
 Brashear, Kermit A; 216 N 117 St, Omaha, NE 68154-2204  
 Brunkhorst, Clarence; 1603 W 36th St, Kearney, NE 68845  
 Carlson, Robert G; Route 3, Box 185, McCook, NE 69001  
 Chaffee, Michelle J; 1836 Old Glory, Lincoln, NE 68521  
 Counselor, Joe W; 708 Creighton, Hastings, NE 68901  
 Elmschaeuser, Karl; 417 Rd East G S, Ogallala, NE 69153  
 Endorf, Ernest G; 72340 561 Ave, Daykin, NE 68338  
 Gellerman, Clarke R; 120 East John St, O'Neill, NE 68763  
 Glock, Eugene; 3031 G Rd, Rising City, NE 68658-3731  
 Grefe, Gary E; 9722 County Road 9, Arlington, NE 68002  
 Hiegel, Robert; 352 5th Ave, Saint Libory, NE 68872  
 Hunzeker, Roger; RR 3 Box 90, Humboldt, NE 68376  
 Loseke, Clifford; 4519 63rd St, Columbus, NE 68601  
 Maaske, Darrel; Route #1, Box 220, Loomis, NE 68958  
 Mann, Frederick; RR 1, Wayne, NE 68787  
 Meyer, Delbert; 928 E 3rd St, York, NE 68467-2142  
 Miller, Randy L; 1771 Hwy 51, Bancroft, NE 68004  
 Mussman, Oscar; 15262 U St, Omaha, NE 68137  
 Seim, Bill; 6018 Oak Hills Dr, Omaha, NE 68137  
 Warneke, Melvin; 106 S Smith St, Pierce, NE 68767-1638

#### Advisory Ordained

Janzow, W Theophil; 7515 Sherman St, Lincoln, NE 68506-4656

#### Advisory Commissioned

Huebner, Leland Dale; 5330 NW 4th, Lincoln, NE 68521  
 Kurtz, Neal; 609 E Florence, Pierce, NE 68767  
 Tietz, Stuart D; 4827 Bunker Hill Rd, Lincoln, NE 68521-1137

### New England District

#### Voting Ordained

Batchelder, David A; 51 Hakala Dr, New Ipswich, NH 03071  
 Coffey, Jimmy B Jr.; 38 Field Point Rd, Greenwich, CT 06830-5338  
 Gustafson, Charles; 312 Sharon Dr, Cheshire, CT 06410-4250  
 Hass, Robert C; 125 Scrub Oak Rd, North Haven, CT 06473-1111  
 Oien, Mark R; 424 Davis Rd, Bedford, MA 01730-1514  
 Pekari, Randall L; 29 Diane Dr, Vernon, CT 06066  
 Tegeler, Dean E; 540 Commercial St, Weymouth, MA 02188-3705  
 Wiese, James M; 2 Clark St, Easthampton, MA 01027  
 Wismar, Adolph H Jr.; 8 Ellington Rd, Quincy, MA 02170-1906

#### Voting Lay

Baugh, Rebecca; 11 Owl Hill Rd, Shelton CT 06484  
 Brezina, David; 9 Atwood St, Wakefield, MA 01880  
 Cowan, Arnold; 21 Beverly Dr, Somers, CT 06071  
 Eiding, Don; 90 Ridgewood Ln, Gardner, MA 01440  
 Flakne, Jerry L; 4 East Woodbine Dr, Londonderry, NH 03053  
 Oehlkers, William; 80 Rogers Ave, Barrington RI 02806  
 Schipul, Sandra; 14 White Swan Dr, New Milford, CT 06776  
 Solari, Peter; 1040 Goshen Hill Rd, Lebanon, CT 06249  
 Tassinari, Brian; 47 High St, New Hartford, CT 06057

#### Advisory Ordained

Mikulasik, Robert J; 108 Meadowbrook Rd, W Hartford, CT 06107-2532

#### Advisory Commissioned

Lutz, David A; 5 Valley View Dr, Danbury, CT 06810-7019

### New Jersey District

#### Voting Ordained

Gewecke, Stephen A; 1606 Harbournet Rocktown Rd, Lambertville, NJ 08530-3004  
 Krueger, Dennis J; 125 Glasgow Ter, Mahwah, NJ 07430-1635  
 Kuppler, Robert A; 77 Keats Rd, Basking Ridge, NJ 07920-2618

Pemberton, James F; 7 Hillside Rd, Elizabeth, NJ 07208  
 Pierce, James R; 650 Aldrich Rd, Howell, NJ 07731-1913  
 Rieker, Eric A; 295 Travers Pl, Lyndhurst, NJ 07071-1821

#### Voting Lay

Brown, Earl; 157 Hessian Ave, Woodbury, NJ 08096  
 Clayton, Raymond; PO Box 145, Stanton, NJ 08885  
 D Agostino, Rex; 90 Elm Ln, Shrewsbury, NJ 07702  
 Hoffmann, Eleanor; 95 Hobart Ave, Rutherford, NJ 07070-1427  
 Kievitt, David F; 500 E Ridgewood Ave #23, Ridgewood, NJ 07450  
 Schmidt, Kenneth; 877 Valley Rd Apt 6, Upper Montclair, NJ 07043-2117

#### Advisory Ordained

Zeeb, Otto T; 775 Liverpool Cir # B, Lakehurst, NJ 08733-5255

#### Advisory Commissioned

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

### North Dakota District

#### Voting Ordained

Baneck, James A; 504 15th St NE, Mandan, ND 58554-2162  
 Johnson, Charles E; PO Box 674, Cooperstown, ND 58425-0674  
 Kirklen, Don Lee; PO Box 668, Rolla, ND 58367-0668  
 O'Brien, Patrick E; 109 S 10th St, Oakes, ND 58474  
 Roth, Carlyle L; 1511 Glacial Dr, Minot, ND 58703-1222  
 Seter, Bernhard M; 1100 Hill Ave, Grafton, ND 58367-2228  
 Wagner, David S; 3720 15th St S, Fargo, ND 58104-6353  
 Werth, Alan R; 402 3rd Ave N, Wahpeton, ND 58075-4421

#### Voting Lay

Drevlow, Roger; 4325 Hay Creek Dr, Bismarck, ND 58504  
 Giese, Fred G; PO Box 608, Kenmare, ND 58746-0608  
 Helmer, Scott A; PO Box 303, Lidgerwood, ND 58053  
 Holaday, Paul W; 1107 4th St E, West Fargo, ND 58078  
 Puffe, Lyle; 1020 Belmont Rd, Grand Forks, ND 58201  
 Riley, John; 8098 5th Ave NE, Willow City, ND 58384  
 Schulz, Marvin; 7867 71st St SE, Edgeley, ND 58433-9607  
 Spitzer, Kenneth A; 504 86th Ave SE, Kensal, ND 58455

#### Advisory Ordained

Lyons, Howard D Sr.; 1700 7th St NW, Minot, ND 58703

#### Advisory Commissioned

Cziok, Kathleen M; 1641 3rd Ave S, Fargo, ND 58103-1515

### North Wisconsin District

#### Voting Ordained

Bertels, Ricky D; 200 W Main, Alma Center, WI 54611  
 Bratz, Gary C; PO Box 78, Townsend, WI 54175-0078  
 Dahlke, David James; 6082 Marshfield St, Auburndale, WI 54412-9020  
 Deitz, John A; 309 N 2nd St, Butternut, WI 54514  
 Dukovan, David M; 101 First St, Bowler, WI 54416  
 Freimuth, Jerome A; 266 S 3rd St, Dorchester, WI 54425-9562  
 Frusti, Todd I; E5120 E Margaret St, Ironwood, MI 49938-1536  
 Heisinger, Hans-Juergen W; PO Box 7, Irma, WI 54442-0007  
 Laatsch, John V; W2253 State Highway 22, Pulcifer, WI 54124-9407  
 Lamkin, Timothy Harold Sr.; W8089 County Road A, Shawano, WI 54166-5944  
 Leidich, Kevin Lee; 360 Railroad Ave, Boyceville, WI 54725-9504  
 Meador, Nathan Michael; E7263 Star Rd, Aniwa, WI 54408  
 Ott, Timothy Michael; 1765 S Rose St, Ishpeming, MI 49849-2740  
 Parrish, Brent L; 1814 Vine St, Eau Claire, WI 54703-4930  
 Roser, Timothy W; W7190 Luther Rd, Spooner, WI 54801-8676  
 Shearier, Jeff G; 616 N Stevens St, Rhinelander, WI 54501  
 Smiles, Jeffrey A; N7530 Church St, Manawa, WI 54949-9691  
 Stoll, Allen R; 715 S Superior St, De Pere, WI 54115-3277  
 Voss, Dennis L; E11775 Cty Hwy HH, Osseo, WI 54758-8851  
 Wessel, Jonathan; 1919 Wyatt Ave, Stevens Point, WI 54481

#### Voting Lay

Artz, Joe; N11759 Hillview Rd, Antigo, WI 54409-9602  
 Bauman, Phyllis M; 121 Cottage St, Merrill, WI 54452-2233  
 Brandt, James; 114 E State St, Bonduel, WI 54107  
 Fahl, Jeffrey; 455 S Avon, Phillips, WI 54555  
 Gibbons, Charles; 4310 Oakbrook Ct, Wisconsin Rapids, WI 54494  
 Grottko, Stephen; W1648 Pine Creek Rd, Chili, WI 54420  
 Hamann, Richard; W3004 Broek Rd, Curtis, WI 54422  
 Huettl, Mike; RR 1 Box 820, Wabeno, WI 54566  
 Johnson, Leonard; 3253 Fern Ct, Eau Claire, WI 54703-1190  
 Koser, Ralph; 210 N Clinton St, Almena, WI 54805  
 Kuehn, Milton; PO Box 137, Fall Creek, WI 54742  
 Lindquist, Kenneth; Route 1 Box 341, High Bridge, WI 54846  
 Martens, Richard; 1860 Preble Ave, Green Bay, WI 54302-2937  
 Meyer, James; 758 107th St, Amery, WI 54001  
 Siegel, Cal; 5018 N Little Pike Lake Rd, Mercer, WI 54547  
 Utecht, Burnell; 7485 Hwy K, Merrill, WI 54452  
 Walker, Stephen; 622 River St, Ontonagon, MI 49953  
 Weidner, Robert; 917 Auth St, Durand, WI 54452  
 Weismantel, Paul; 1624 S. Spruce Ct, Shawano, WI 54166  
 Zuehlsdorf, Bob; 2936 W Roselawn Dr, Appleton, WI 54914

**Advisory Commissioned**

Buchholz, Margaret L; 511 E Green Bay St, Bonduel, WI 54107-9266  
 Rehmer, Edgar P; E10646 County Road C, Clintonville, WI 54929-9526

**Northern Illinois District****Voting Ordained**

Anderson, Steven J; 6147 South Mason, Chicago, IL 60638  
 Aubey, Dennis A; 4251 183rd St, Country Club Hills, IL 60478-5337  
 Bussert, Mark P; 121 Willow Rd, Elmhurst, IL 60126  
 Clark, Lee S; 1098 Fuller Rd, Gurnee, IL 60031-1802  
 Dire, Jeffrey; 7100 Powell St, Downers Grove, IL 60516-3776  
 Donahue, Randall; 639 Maple Ave, Lisle, IL 60532  
 Gallup, Roger B; 2624 N Oak St, River Grove, IL 60171-1696  
 GeRue, Keith; 118 N Pine St, Mokenca, IL 60954  
 Gilbert, Dan Paul; 700 Morgan St, Yorkville, IL 60560-1644  
 Hauser, Dale A Jr.; 6450 Adamic Ln, Plainfield, IL 60544  
 Heggen, Michael J; 3319 Hopkins Ave, Steger, IL 60475  
 Hudak, David P; 208 E Schaumburg Rd, Schaumburg, IL 60194-3517  
 Jospait, John W; 10439 Songbird Cir, Orland Park, IL 60467-8470  
 Krause, Kenneth E; 1903 Spring Brook Ave, Rockford, IL 61107-1543  
 Loza, Julio A; 3424 N Oak Park Ave, Chicago, IL 60634-3719  
 Mumme, David C; 422 Liberty St, Marseilles, IL 61341  
 Ognoskie, Daniel F; 315 E Mazon Ave, Dwight, IL 60420-1103  
 Otten, Walter D; 9044 Sheridan Ave, Brookfield, IL 60513-1628  
 Phelps, Donald Reynolds; 325 S Main St, Sycamore, IL 60178  
 Pollock, Roger J; 40W119 Sturbridge Way, Elgin, IL 60123-8637  
 Schoenfuhs, Walter P; 7901 W Seminole St, Chicago, IL 60631-2935  
 Schuth, Paul R; 952 Mc Henry Ave, Crystal Lake, IL 60014  
 Teller, Daniel J; 416 Sussex Ct, Buffalo Grove, IL 60089-4457  
 Udoekong, Michael D; 245 E 138th St, Dolton, IL 60419-1060  
 Winkelman, Michael L; 15290 Norrish Rd, Morrison, IL 61270

**Voting Lay**

Baker, Donald; 3009 W 7000 S Rd, Chebanse, IL 60922  
 Baumann, Bill; 6001 Osage, Downers Grove, IL 60516  
 Brock, Jerry W II; 3713 Linden Rd, Richton Park, IL 60471  
 Collman, Kevin; 2949 N 4351th Rd, Sheridan, IL 60551  
 Duel, W Rick; 4054 N Bell Ave, Chicago, IL 60618-2912  
 Frenk, William; 237 Edgewater Dr, Crystal Lake, IL 60014  
 Gehrt, Robert E; 21W 671 Glen Crest Dr, Glen Ellyn, IL 60137  
 Gruber, Russ; 702 S Vail Ave, Arlington Heights, IL 60056  
 Hannah, Carol M; 414 S Clifton Park Ridge, IL 60068  
 Hayen, Greg; 1405 5th Ave, Sterling, IL 61081  
 Heise, Jean M; 3147 Talbottr, Rockford, IL 61114  
 Hoger, David R; 437 Saginaw Ave, Calumet City, IL 60409-2342  
 Jacob, Ralph E; 2942 N 72nd Ct, Elmwood Park, IL 60707-1212  
 Kolterman, James A; 12859 W Sanctuary Ln, Lake Bluff, IL 60044  
 Leise, William G; 10316 S Laramie Ave, Oak Lawn, IL 60453  
 Lord, Jim; 2997 Forest Park, Dyer, IN 46311  
 Luetkens, Melvin; 1269 North Ave, Batavia, IL 60510  
 Mantegna, Carl; 9415 South 83rd Ave, Hickory Hills, IL 60457  
 Marks, Carl; 3 Oak Brook Club Dr Apt 208D, Oak Brook, IL 60523  
 Misik, Mark; 25020 Clare Rd, Clare, IL 60111  
 Onsager, Bruce C; 1420 Isleworth Ct, Naperville, IL 60564  
 Reichel, William; 702 S Dartmouth Ln, Schaumburg, IL 60193-2523  
 Russert, Paul; 1166 N Westshore Blvd, Manteno, IL 60950  
 Sell, Emil; 14210 Marengo Rd, Huntley, IL 60142-9729  
 Westmeyer, Dean P; 5827 N Campbell Ave, Chicago, IL 60659-5010

**Advisory Commissioned**

Bauder, Karen F; 1200 N Sycamore Ln, Mt Prospect, IL 60056-1540  
 Bierlein, Leon C; 1630 Alison Dr, Elgin, IL 60123-5905  
 Faga, Barry; 832 Augusta Ave, Elgin, IL 60120-2926  
 Grebasch, Douglas H; 207 N Monterey, Elmhurst, IL 60126-3006  
 Lisius, Carl; 15422 Ridgeland Ave, Oak Forest, IL 60452-1621  
 Sander, Reed S; 1290 Coventry Ct, Roselle, IL 60172-1625  
 Sander, Sharolyn; 1290 Coventry Ct, Roselle, IL 60172-1625  
 Schipull, Douglas W; 655 Winston Dr, Melrose Park, IL 60160-2350  
 Schmidt, Joel H; 325 Foxfire Dr, Lake Zurich, IL 60047-7963  
 Septeowski, Dawn; 282 W 18th St, Lombard, IL 60148-6144

**Northwest District****Voting Ordained**

Davis, Richard J; 751 Oakhurst Dr Pacific, WA 98047  
 Donnan, John M; PO Box 525, Gooding, ID 83330  
 Eckert, Andrew William; 3360 Game Farm Rd, Springfield, OR 97477-7521  
 Goodfellow, Kendall Edward; 8527 N Pamela St, Spokane, WA 99208-9656  
 Hille, Kirk A; 1606 SE Larch Way, Gresham, OR 97080  
 Huber, Timothy L; 681 NE Goldie Dr, Hillsboro, OR 97124-2120  
 Kolasch, Bruce W; PO Box 387, Ashton, ID 83420-0387

Krueger, Stephen C; 8293 SW Canyon Ln, Portland, OR 97225-3923  
 Kunkel, Danny Joe; 303 E Nelson Rd, Moses Lake, WA 98837-2365  
 Larson, Stephen E; 815 Luther Ln, Prosser, WA 99350-1549  
 Lorenz, Dennis L; 1303 Cherrywood Dr, Coeur D Alene, ID 83814  
 Meyer, David J; 1402 Cedar Ridge Ct, Port Orchard, WA 98366  
 Miles, Tyrus H; 7313 N Washburne Ave, Portland, OR 97217-5859  
 Peterson, Richard J; 621 3rd Ave, Aberdeen, WA 98520-1914  
 Rabe, Gerald L; 600 Lincoln Ave, Cottage Grove, OR 97424-2850  
 Rasch, Arthur C; 4506 S Kent St, Kennewick, WA 99337-4510  
 Reese, Kerry D; 12618 47th Dr SE, Everett, WA 98208-9624  
 Renstrom, Tim Jerome; 358 NE 12th, Newport, OR 97365  
 Rockey, Jonathan; HC 3 Box 9552, Palmer, AK 99645-9506  
 Thomas, Steven C; 104 W Blvd, New Plymouth, ID 83655  
 Werfelmann, Theodore; 5307 Nathan Loop SE, Auburn, WA 98092  
 Winterstein, Paul E; 8108 11th Ave, Seattle, WA 98126  
 Wuerffel, Theodore L; 19520 Evanston Ave N, Shoreline, WA 98133  
 Zagel, Bruce R; 791 S Settmeir Ave, Woodburn, OR 97071-5505

**Voting Lay**

Ayer, William B; 14866 SE WyEast Ave, Clackamas, OR 97015  
 Balam, Gerald; 6514 63rd Dr NE, Marysville, WA 98270  
 Barkalow, Richard H; 1614 NW 25th St, Lincoln City, OR 97367  
 Cullen, Jim; 5545 SW 191st Ct, Aloha, OR 97007-2953  
 Cutler, Alvin; 337 E Bridlewood Ln, Spokane, WA 99224-8280  
 Evans, Donald L; 420 Linden Dr, Lewiston, ID 83501  
 Grah, Jack; 1760 Narrows Dr, Tacoma, WA 98406-1510  
 Green, John; 21839 Frager Rd, Kent, WA 98032  
 Gurney, Bill; 801 De Mun Ave, Saint Louis, MO 63105  
 Hoelter, Miriam E; 16452 NE Fargo St, Portland, OR 97230  
 Klimper, Scott C; 43901 N River Rd, Benton City, WA 99320  
 Lootens, Richard; 1812 151st St SE, Mill Creek, WA 98012-8225  
 Meyer, Richard; 2341 NW 153rd Ave, Beaverton, OR 97006-5636  
 Mikkelsen, Dick L; 3828 Wesleyan Dr, Anchorage, AK 99508  
 Miller, Leo; 585 E 10th N, Mountain Home, ID 83647-2013  
 Neilsen, Edgar; 1045 SW 10th St, Hermiston, OR 97838-2126  
 Nirider, Brett; 4518 48th St Ct E, Tacoma, WA 98443  
 Ockrassa, Eugene E; 120 Fircrest Dr, Sequim, WA 98382-8236  
 Prothe, Orval; PO Box 1581, Waldport, OR 97394-1581  
 Rash, Jody; 1102 W Military, Roseburg, OR 97470  
 Schilling, Naomi R; 861 Linden Pl, Idaho Falls, ID 83401-4965  
 Schmidt, Norbert; 1422 Ventura Ave, Enumclaw, WA 98022-8218  
 Sievers, Henry G; 604 Washington, Kimberly, ID 83341  
 Sramek, Leslie; 1657 S Okanogan, Wenatchee, WA 98801

**Advisory Ordained**

Bauer, Erhart L; 215 SE 76th Ave, Portland, OR 97215-1465  
 Fischer, Carl O; 1300 E Axton Rd, Bellingham, WA 98226-9755

**Advisory Commissioned**

Christian, Robert; 4618 SW Othello St, Seattle, WA 98136-2023  
 Johnson, Richard Delaine; 2617 20th St SE, Puyallup, WA 98374-1492  
 Miles, Sharon R; 7313 N Washburne Ave, Portland, OR 97217-5859  
 Quam, Karen; 3405 SW Willow, Seattle, WA 98126

**Ohio District****Voting Ordained**

Behnke, Richard W; 1640 State Route 108, Wauseon, OH 43567-9446  
 Cripe, Terry L; 1969 Redwood Dr, Defiance, OH 43512-3475  
 Duchow, Gilbert J; 4875 Elkwood Dr, Burlington, KY 41005-9774  
 Dueker, Kirk D; 608 Highland Ave, South Charleston, WV 25303-2033  
 Eiwen, John G; 316 Ellen Ave, Akron, OH 44305-3979  
 Esala, Philip J; 333 Blackstone Dr, Centerville, OH 45459-4307  
 Gross, Lloyd E; 5901 Graydon Dr, Seven Hills, OH 44131-1907  
 Juengel, Dennis R; 24271 Yosemite Dr, Euclid, OH 44117-1864  
 Korte, Michael R; 2896 Morningridge Dr, Cincinnati, OH 45211  
 Le Pere, Ronald P; 8032 Brentwood Rd, Mentor, OH 44060-5508  
 Lutz, Stephen H; 406 Fremont St PO Box 22, Elmore, OH 43416  
 Matzke, Gerald D; 7978 State Route 38, Milford Center, OH 43045-9722  
 Miller, Gary L; 1708 Cypress Ave, Cleveland, OH 44109-4410  
 Schmidt, Dennis L; 660 Augdon Dr, Elyria, OH 44035-3032  
 Stephens, Jeffrey B; 3392 Kenmore, Shaker Heights, OH 44122-4807

**Voting Lay**

Beal, Larry; 75 Hill St, Logan, OH 43138-1509  
 Becker, Robert; 1524 Lewis Dr, Lakewood, OH 44107  
 Dopuch, Steve; 6080 Center St, Mentor, OH 44060  
 Eibon, John; 172 W Martin St, Amherst, OH 44001  
 Frye, Jim; 725 Cranford Dr, Cincinnati, OH 45240  
 Herre, Ronald; 213 Cambria Dr, Dayton, OH 45440  
 Kiefer, Mary; 51 Parmelee Rd, Hudson, OH 44236  
 Lee, Larry; 5775 Harrison Center Rd, Van Wert, OH 45891

Palmer, Dennis; 462 King Ave, Columbus, OH 43201  
 Rathje, Arnold; 31550 Cheswick Pl, Solon, OH 44139  
 Reitz, Leonard; 21920 Robinhood Ave, Fairview Park, OH 44126  
 Spencer, Gary; 815 Lynne Ave, Napoleon, OH 43545  
 Strieter, Winfried I; 1602 Eastfield Rd, Maumee, OH 43537  
 Vollbracht, Paul; 1584 Hilltree, Cincinnati, OH 45255  
 Wilms, Dave; 2650 Brown Rd #3, Ashtabula, OH 44004-9514

**Advisory Commissioned**

Backs, Peggy A; 6400 Center St A-105, Mentor, OH 44060  
 Johnson, Wade; 2860 Robindale Ave, Akron, OH 44312  
 Sansbury, Richard W; 2115 Mt Vernon, Toledo, OH 43607-1547

**Oklahoma District****Voting Ordained**

Adamson, Terrance Sean; PO Box 98, Mustang, OK 73064  
 Bird, Chad L; PO Box 628, Wellston, OK 74881-0628  
 Howard, Donald R; 210 NW 74th St, Lawton, OK 73505  
 Lohrke, Merlyn C; 1313 E Prairie Grove Rd, Guthrie, OK 73044-6801  
 Myers, Joseph L; PO Box 59, Garber, OK 73738-0059  
 Polk, John; 1643 E 55th Place, Tulsa, OK 74105-6924  
 Raddatz, John F; 7835 S 66th East Ave, Tulsa, OK 74133-3406  
 Williams, Guillaume J S; 1306 Oak Ave, Woodward, OK 73801-4418

**Voting Lay**

Barnett, David; RR 4 Box 62205, Okarche, OK 73762  
 Brosowske, Duane H; 906 Cedar Dr, Purcell, OK 73808  
 Koch, Vernon; 205 NE 20th St PO Box 312, Guymon, OK 73942-2816  
 Krahn, Robert; RR 2 Box 155 B, Porter, OK 74454  
 Madison, Major; 13913 Wellsburg Ct, Edmond, OK 73013  
 Nobis, Martin; 1612 Foxcroft, Enid, OK 73703  
 Pennekamp, Paul; 14814 E 104th St N, Owasso, OK 74055  
 Thiemann, Leola; 225 Terrill Dr, Stillwater, OK 74075-8638

**Advisory Ordained**

Schumacher, Fred; 3720 NW 62 St, Oklahoma City, OK 73112

**Pacific Southwest District****Voting Ordained**

Baker, Claude H; PO Box 577, Tujunga, CA 91043-0577  
 Barth, Gregory J P; 3274 Hereford Ct, Simi Valley, CA 93063-1325  
 Bielefeld, Earl A; 20609 W Southern #10, Tempe, AZ 85281  
 Bolte, David J; 830 E Plaza Cir, Litchfield Park, AZ 85340-4915  
 Brewer, Michael K; 6265 Terracina Ave, Rancho Cucamonga, CA 91737-6919  
 Byars, Andrew K; 1202 Green Ln, Prescott, AZ 86305-5231  
 Cwirla, William M; 1843 Pontenova Ave, Hacienda Heights, CA 91745-3524  
 Eckelkamp, Michael A L; 1087 W Country Club Ln, Escondido, CA 92026-1101  
 Frese, Kenneth Walter; 3778 Ashwood Ave, Los Angeles, CA 90066-3516  
 Glade, Wilfred W; 11936 Hartdale Ave, La Mirada, CA 90638-1512  
 Graff, Paul L; 19310 San Leandro Dr, Santa Clarita, CA 91321  
 Harman, Vincent Ronald; 2242 E San Marcos Dr, Yuma, AZ 85365-3219  
 Hendry, Thomas E; 7962 Elk Trl, Yucca Valley, CA 92284-3320  
 Hooper, Brian W; 10236 Wateridge Suite 193, San Diego, CA 92121-2732  
 Jones, Brandon Scott; 2317 Cannehill Ave, Long Beach, CA 90815  
 Klinkenberg, Timothy M; 1423 E Dana Pl, Orange, CA 92866-1736  
 Lieber, Kenneth D; 7560 Parnell Ave, Las Vegas, NV 89147-4850  
 Rebensal, Robert F; 9022 San Bernardino Rd, Rancho Cucamonga, CA 91730  
 Rogers, Thomas J; 24411 Corta Cresta Dr, Lake Forest, CA 92630-3914  
 Rossington, Mark W; 6235 E Twin Peak Cir, Anaheim, CA 92807-4850  
 Schmooch, Norman W; 13228 Kirkwood Dr, Victorville, CA 92392  
 Smith, Wiley James; 1566 Campus Ave, Redlands, CA 92374-3908  
 Sonnenberg, Roger R; 531 Monte Vista Rd, Arcadia, CA 91007-6062  
 Teuscher, Harold J; 9625 E Eddystone Ct, Sun Lakes, AZ 85248-7162  
 Wyneken, Alan A; 355 Canyon Ridge Dr, Bonita, CA 91902-4261  
 Yaspelkis, Benedict B Jr.; 624 Montgomery Ave, Ventura, CA 93004-2120

**Voting Lay**

Anderson, Dave; 3425 E Cherokee, Phoenix, AZ 85044  
 Baumgartner, Al; 26852 Canyon Crest, San Juan Capistrano, CA 92675  
 Bergeman, JoAnn; 8992 - 1/2 Annetta Ave, South Gate, CA 90280  
 Breitenfeld, Howard; 530 South Kalmia, Escondido, CA 92025  
 Cake, Joyce C; 4495 Mobley Ave, Riverside, CA 92505  
 Froemming, Dennis E; PO Box 1727, Parker, AZ 85344  
 Hobbs, Kevin A; 2643 Capella Way, Thousand Oaks, CA 91362  
 Hodges, Robert; 1602 Svea Ct, Lemon Grove, CA 91945

Holman, Howard L; 826 E Alder St, Brea, CA 92821  
 Holst, Jon; 33460 Brushy Hollow Dr, Yucaipa, CA 92399  
 Klein, Mark; 10285 Priscilla St, Downey, CA 90242  
 Lehman, William D; 1096 E Holton Rd, Holtville, CA 92250  
 Madding, Curtis L; 507 Pauley St, Tehachapi, CA 93561  
 Martin, Douglas R; 2211 Vail Ave, Redondo Beach, CA 90278-2519  
 Olsen, Richard; 16816 Marquez Ave, Pacific Palisades, CA 90272  
 Olson, Craig W; 699 N Creekview Dr, Orange, CA 92869-2320  
 Raysor, William C; 711 Winchester Way, Dewey, AZ 86327  
 Renfro, Luther; 975 N Oakland, Pasadena, CA 91104  
 Schliebe, Michael; 6328 California Ave, Long Beach, CA 90805  
 Schutte, Oliver; 1860 Greenfield Dr, El Cajon, CA 92021  
 Schwartz, Paul; 8801 N 43rd Ave, Phoenix, AZ 85051  
 Stork, Floyd; 735 Ukiah Way, Upland, CA 91786-4644  
 Vanderfeltz, Lennard; 2411 W Mission Dr, Chandler, AZ 85224  
 Violet, Louise E; 1380 E Badillo St, Covina, CA 91724-2951  
 Wiedle, Gary; 82-362 Gable Dr, Indio, CA 92201-7439  
 Wischetz, Keith; 3131 Melody Ln, Simi Valley, CA 93063

#### Advisory Ordained

Blanke, Neal R; 21801 Saguaro St, California City, CA 93505-6054  
 Laesch, Norman T; 24721 Daphne E, Mission Viejo, CA 92691-4723  
 Manksch, Charles L; 14782 Elm Ave, Irvine, CA 92606-2658

#### Advisory Commissioned

Frick, Roger P; 2602 E Coolidge Ave, Orange, CA 92867  
 Hensley, Douglas D; 9530 Alondra Blvd Spc 25, Bellflower, CA 90706-3581  
 Landskroener, Nathan L; 1877 Blue Ribbon Dr, Las Vegas, NV 89142-0740  
 Lebrecht, Larry G; 1981 Chevy Chase, Brea, CA 92821  
 Maxwell, Deryl R Jr.; 2336 N Bedford Dr, Fullerton, CA 92831-1506  
 Perkins, Katherine S; 2218 Durasno Ln, Spring Valley, CA 91977-7127  
 Smallwood, Carol J; 9126 Carl Ln, Garden Grove, CA 92844-2217  
 Vroom, Nola J; 27522 Halcon, Mission Viejo, CA 92691

#### Rocky Mountain District

##### Voting Ordained

Baldwin, Harold Richard; 2511 Pear St, Canon City, CO 81212-2667  
 Bauer, James D; 6969 W Yale Ave #64, Denver, CO 80227  
 Blanco, Charles W; 889 S Hoover Ave, Fort Lupton, CO 80621-1254  
 Blazek, Scott R; 5 Pineway Blvd, Clovis, NM 88101-8464  
 Dahl, David C; PO Box 989, Cortez, CO 81321-0989  
 Flannery, Michael L; 12745 N Holmes, Colorado Springs, CO 80908  
 Golter, Randall L; 2825 Tennessee St NE, Albuquerque, NM 87110-3707  
 Hinchey, Donald F; 10906 E Berry Ave, Englewood, CO 80111-3904  
 Kalthoff, Glenn D; 765 E 890 N, Tooele, UT 84074  
 Paulson, Michael E; 800 Clark St, Sterling, CO 80751-2824  
 Sterle, Roger D; PO Box 342, Vernal, UT 84078-0342  
 Van Fossan, Kurt A; 6244 Quinman St, Arvada, CO 80003  
 Winsor, James; 8230 Jay Ct, Arvada, CO 80003-1730  
 Winter, Frank E; 3112 Colony Dr, Fort Collins, CO 80526-2749

##### Voting Lay

Beckler, Victor; 29 W Ridge Ct, Parachute, CO 81635  
 Buchholz, Norbert; PO Box 921, Pagosa Springs, CO 81147-0921  
 Defferding, Conley; 7916 Northridge Ave NE, Albuquerque, NM 87109-3015  
 Dodge, Will; 1802 Apollo Dr, Las Cruces, NM 88005  
 Elmshouser, Mary M; PO Box 187, Flagler, CO 80815  
 Funk, Gerry G; 3858 S 2050 W, Roy, UT 84067  
 Hansen, Kenneth J; 1417 W Lake Ct, Littleton, CO 80120  
 Krueger, Bernard; 9493 Surrey Rd, Castle Rock, CO 80104  
 Monroe, Bell; 603 Sycamore, Julesburg, CO 80737  
 Phillips, Bob; 5071 Ellsworth Pl, Boulder, CO 80303-1209  
 Sherman, Pete; 4535 Eagle Lake N, Fort Collins, CO 80524  
 Timmerman, Kenneth C; 16541 E 121st Circle Dr, Brighton, CO 80601-6910  
 Wearda, Robert; PO Box 277, Winter Park, CO 80482

#### Advisory Ordained

Beltz, Dewyth D; 7625 Jullynn Rd, Colorado Springs, CO 80919-4228

#### Advisory Commissioned

Eickmann, Nathan A; 5357 W Fremont Pl, Littleton, CO 80128-4979  
 Hipenbecker, Timothy J; 12754 Eudora Dr, Thornton, CO 80241  
 Steinbrenner, Glenn Alan; 11323 Latigo Ln, Parker, CO 80138  
 Zehendner, Cherie; 2208 San Carlos Ct, Saint George, UT 84790

#### SELCDistrict

##### Voting Ordained

Hoyer, Paul M; 301 Washington Ave, Lake Mary, FL 32746-3507  
 Lange, Steven A; 10917 Anthony Dr, Orland Park, IL 60467-4557  
 Telloni, John L; 1034 Irvington Ave NE, Massillon, OH 44646

#### Voting Lay

Barrett, C Butler; 522 Peachtree St, Emporia, VA 23847  
 Masson, Curt A; 7326 Ira Ave, Brooklyn, OH 44144  
 Sabol, John; 370 Devon Rd, Valparaiso, IN 46383

#### South Dakota District

##### Voting Ordained

Christopher, Thomas D; PO Box 126, Alexandria, SD 57311-0126  
 Gies, Clark H; 201 High Ave, Box 506, Wagner, SD 57380  
 Johnson, Larry G; PO Box 46, Wauabay, SD 57273-0046  
 Moore, Kevin D; 601 E Logan Ave, Gettysburg, SD 57442-1615  
 Otten, David Gene; PO Box 469, Murdo, SD 57559-0469  
 Reed, Russell Allan; PO Box J, Britton, SD 57430-0622  
 Sattgast, Dale L; 20723 396th Ave, Huron, SD 57350-5040  
 Schwan, David E; 7201 Timberline Rd, Black Hawk, SD 57718-9686  
 Spiehs, Leonard Scott; 5509 W 23rd St, Sioux Falls, SD 57106-0405  
 Townes, Richard Arthur; 621 9th Ave, Brookings, SD 57006-1523  
 Weeman, Richard D; PO Box 204, Delmont, SD 57330-0204

##### Voting Lay

Brandt, David; 503 2nd Ave W #311, Avon, SD 57315  
 Grooms, Michael; 5210 W 39th St, Sioux Falls, SD 57106  
 Hemminger, Dale; 431 Nelson St NE, Wolsey, SD 57384  
 Herz, Robert J; 4414 Bellwood Dr, Rapid City, SD 57702  
 Luebke, Paul; 27172 421st Ave, Parkston, SD 57366  
 Miller, Larry; 28273 383rd Ave, Armour, SD 57313  
 Pigors, Howard; 104 Ash St PO Box 831, Ferney, SD 57439-0831  
 Ring, Marcus; HC 75 Box 4, Norris, SD 57560-9403  
 Schoenefeld, Lloyd; RR 2 Box 96, Altamont, SD 57226-9759  
 Warns, Ronald W; Rt 1 Box 8, Madison, SD 57042  
 Wulf, Jerald C; 1714 E Erskine, Pierre, SD 57501-3603

#### Advisory Ordained

Nix, Matthew William; 6205 N Purple Martin Ave, Sioux Falls, SD 57107-1120

#### Advisory Commissioned

Sopko, Marvin; 217 East 41<sup>st</sup> St, Sioux Falls, SD 57105

#### South Wisconsin District

##### Voting Ordained

Berg, John M; 1522 16th Pl, Kenosha, WI 53140-1518  
 Blonski, Edward A; 650 Green Bay Dr, Mayville, WI 53050-1708  
 Boehler, Robert A; 2237 Hollister Ave, Madison, WI 53705-5313  
 Borgman, Paul L; N53W35748 Hillview Ct, Oconomowoc, WI 53066-3238  
 Bramstadt, Allen H; 1085 Van Dyne Rd, North Fond du Lac, WI 54937  
 Fabrizio, Karl F; 7390 Hill Valley Ct, Greendale, WI 53129-2725  
 Fisher, Joseph M; 616 Meadowbrook Dr, West Bend, WI 53090  
 Holtz, Lowell D; N2296 County Road I, Reeseville, WI 53579-9615  
 Hougard, Donald T; 9615 W Kaul Ave, Milwaukee, WI 53225-1620  
 Huebner, Wayne Kenneth; 304 Oak St, Chilton, WI 53014-1570  
 Kilps, William R; 3504 Pierce Ct, Two Rivers, WI 54241-1858  
 Klieve, John E; 430 W Jefferson St, Port Washington, WI 53074-2111  
 May, Edward H; 709 Kaleen Ln, Beloit, WI 53511  
 Mueller, Frederick L; N4490 Hwy. 49, PO Box 346, Poy Sippi, WI 54967  
 Peckman, Paul H; N65 W14452 Redwood, Menomonee Falls, WI 53051  
 Pingel, James A; 1183 Abbott Ln, Sun Prairie, WI 53590-8901  
 Powers, Marcus H; 918 Custer Ave, Sheboygan, WI 53081-6368  
 Quinn, Daniel B; 2920 Cherry Tree, Racine, WI 53402-1318  
 Richter, George J Jr.; 1365 N Calhoun Rd, Brookfield, WI 53005-5565  
 Seaver, Wade M; PO Box 230, Richland Center, WI 53581  
 Senkbeil, Harold L; 2680 El Rancho Dr, Brookfield, WI 53005-4543  
 Suellflow, John G; 1406 Fox Ln, Grafton, WI 53024-9702  
 Totsky, David W; PO Box 141, Oxford, WI 53952-0141  
 Voigt, Steven J; 4251 N 86th St, Milwaukee, WI 53222-1703  
 Wieting, Kenneth W; 2118 E Shorewood Blvd, Shorewood, WI 53211-2559  
 Wille, John; 1221 LaGrange Ave, Tomah, WI 54660-2908  
 Zimdars, David H; 1901 Kellogg Ave, Janesville, WI 53546-3906

**Voting Lay**  
 Bahr, William; 915 Mulberry Ln, Kohler, WI 53044  
 Boness, Fred; 8616 W Medford Ave, Milwaukee, WI 53225  
 Buss, Myron; 824 Linden Rd, Kohler, WI 53044-1453  
 Crawford, Larry; N8635 River Rd, Watertown, WI 53094  
 Dau, Theodore K; 1384 Sunnynridge Rd, #5, Pewaukee, WI 53072  
 Dissen, Eunice; 1839 Taylor Ave, Racine, WI 53403  
 Drewes, David; W5886 Cedar Rd, La Crosse, WI 54601  
 Faust, Judith; W8116 Cty F, Cascade, WI 53011  
 Gabert, William P; 55 Bowen St, Oshkosh, WI 54901  
 Glaess, Harvey; 4125 Farmington Ln, Racine, WI 53403-4083

Going, Kenneth R; PO Box 237, Wautoma, WI 54982  
 Hasenstein, James; 1250 Main Ave, Sheboygan, WI 53083  
 Hintz, William; 3853 S 74th St, Milwaukee, WI 53220-1719  
 Johnson, Robert; N6646 Fawn Cr, Pardeeville, WI 53954  
 Kampe, Larry; 6696 Chestnut Cir, Windsor, WI 53598  
 Kienast, Marvin E; 605 North Clark St, Horicon, WI 53032  
 Klatt, Katherine A; W174 N9443 Joper Rd, Menomonee Falls, WI 53051  
 Konz, Marsha; N12531W29 Woodland Dr, Mequon, WI 53092-2417  
 Powers, John; 6054 N Kent Ave, Whitefish Bay, WI 53217  
 Radtke, Bob; 151 Forest Park Blvd, Janesville, WI 53545  
 Rose, Melvin; S6292 State Hwy 154, Hillpoint, WI 53937  
 Sitzman, Ron; 24228 Fish & Game Rd, Kiel, WI 53042  
 Traeger, Norman A; 733 Petunia Ln, Beloit, WI 53511  
 Valentine, James; 541 North 111th St, Wausawata, WI 53226  
 Vander Meer, James; 920 Lansdowne, Brookfield, WI 53045  
 Wolter, Daniel M; S98 W36980 Juniper Ct, Eagle, WI 53119  
 Ziebell, Robert W; 334 Spring St, Ripon, WI 54971

#### Advisory Ordained

Suellflow, Edwin; 12024 N Wasaukee Rd, Mequon, WI 53097  
 Vogts, Kevin D; 9914 W Huntington, Mequon, WI 53097-3827

#### Advisory Commissioned

Baars, Marilyn J; N1482 Sunset Dr, Lodi, WI 53555-9442  
 Becker, Herbert H; W150N8213 Norman Dr, Menomonee Falls, WI 53051-3832  
 Bellin, Willard H; 2601 Ole Davidson Rd, Racine, WI 53405-1440  
 Bergeron, Janine Marie; 1534 Georgia Ave, Sheboygan, WI 53081-5120  
 Busacker, William P; 132 W Juniper Dr, Grafton, WI 53024-2234  
 Haas, Walter D; 1800 W Mangold Ave, Milwaukee, WI 53221-5063  
 Jording, David C; 1024 Grove St, Menasha, WI 54952-1924  
 Kolander, Eugene E; 1510 Blue Heron Dr, Two Rivers, WI 54241-1761  
 Miller, Todd Anthony; 755 Terrace Dr, Elm Grove, WI 53122-2031  
 Riemer, Norman E; 6525 N 76th St, Milwaukee, WI 53223-6103  
 Rohde, Donald J; 8109 N Celina St, Milwaukee, WI 53224-2905

#### Southeastern District

##### Voting Ordained

Alms, Paul Gregory; PO Box 187, Catawba, NC 28609-0187  
 Armbrust, Kevin L; 1460 Kenwood St, Winston-Salem, NC 27103  
 Baldinger, Timothy L; 900 Sunnyview Cir, Matthews, NC 28105-2801  
 Bremer, Robert A; 20056 Long, Chapel Hill, NC 27514  
 Clocker, Thomas R; 5137 Stratford Chase Dr, Virginia Beach, VA 23464  
 Diefenthaler, Jon T; 7311 Shady Glen Dr, Columbia, MD 21046  
 Duddleston, Robert W; 2315 Vanderbilt Dr, Charleston, SC 29414-7027  
 Hagebusch, Michael C; 206 Pine St, Chestertown, MD 21620-1412  
 Izzard, Richard C; 329 Gordon Ave, Severna Park, MD 21146  
 Meehan, John S; 5606 Cornish Way, Alexandria, VA 22315  
 Nieting, R Mark; 21 Wilburn Rd, Asheville, NC 28806-2748  
 Olson, Gary C; 1100 W Grace St, Richmond, VA 23220-3613  
 Robertson, Elliott M; 1338 S Hanover St, Baltimore, MD 21230-4221  
 Schafer, Stephen B; 2001 Old Frederick Rd, Catonsville, MD 21228-4119  
 Seaman, William D; 2160 35th Avenue Dr NE, Hickory, NC 28601-9264  
 Stano, Lester P; 436 Winter Walk Dr, Gaithersburg, MD 20878-5785  
 Todd, Gerald E; 502 Fairway Ct, Towson, MD 21286-1124  
 Updegrave, Stephen W; 40965 Knight Rd, Leonardtown, MD 20650-2211

##### Voting Lay

Barth, Gary R; 4100 Taylor Ave, Baltimore, MD 21236-4608  
 Benck, Ralph F; 316 Bynum Ridge Rd, Forest Hill, MD 21050  
 Burke, Thomas; 1242 St Andrews Ln, Odenton, MD 21113  
 Culler, Terry; 7906 Yellow Springs Rd, Frederick, MD 21702  
 Engebrecht, Charles L; 1940 Breitwert Ave, Baltimore, MD 21230  
 Freeman, Sheryl J; 20443 Ambassador Terr, Germantown, MD 20874  
 Hymes, Morris Sr.; 3633 Tyrol Dr, Springdale, MD 20774  
 Lang, John; 900 Cloisters Dr, Florence, SC 29505  
 Lenz, Kenneth R; 5000 Deerbrook Dr, Pleasant Garden, NC 27313  
 Morrow, J Phillip; 3600 Lido Pl, Fairfax, VA 22031-3841  
 Prewett, Barbara B; 956 Amesbury Rd, Virginia Beach, VA 23464-3133  
 Reid, Mildred; 393 Church St N, Concord, NC 28025  
 Richter, Kenneth; 9824 Canterbury, Felton, DE 19943  
 Rogers, Charles; 121 Rutledge Rd, Greenwood, SC 29649-8801  
 Saulnier, Joseph O; PO Box 1893, Hildebran, NC 28637  
 Scherzer, Vanessa; 2396 Manakintown Terry Rd, Midlothian, VA 23113  
 Wood, Pearson L; 307 Kelso Ct, Cary, NC 27511  
 Yount, Hugh; 3939 Lee Cline Rd, Conover, NC 28613

**Advisory Ordained**

Devan, Edward J; 4264 Webster Dr, York, PA 17402-3331  
 Sundbom, Paul D; 5985 St Peter's Church Rd, Conover, NC 28613

**Advisory Commissioned**

Schaefer, Carol M; 2790 Chestnut Run Rd, York, PA 17402-8858  
 Steinbach, Martha Clara; 3423 40th Pl, Brentwood, MD 20722-2113

**Southern District****Voting Ordained**

Ansorge, Bernard H; 2000 Joseph Cir NE, Huntsville, AL 35811-2418  
 Brinkley, Weldon Delmadge; 636 N Bayou Ave, Cleveland, MS 38732-2054  
 Drew, Bradley A; 315 Ridgelake Dr, Metairie, LA 70001-5315  
 Elam, Carey Paul; 6107 Margo Pl, Montgomery, AL 36117  
 Ertl, James A; 931 Independence St, New Orleans, LA 70117  
 Hayman, Mark C; 6336 Berkley Dr, New Orleans, LA 70131  
 Kummer, Paul W; 821 N Lakeside Dr, Destin, FL 32541-2039  
 Meyer, William Joseph; 3900 Airport Blvd, Mobile, AL 36608-1622  
 Miller, Charles R; 111 Orchard Dr, Lake Charles, LA 70605-4441  
 Peterson, Gary I; 550 Lee Dr Apt 105, Baton Rouge, LA 70808-4908  
 Robatzen, David A; 5760 Leesway Blvd, Pensacola, FL 32504-7728  
 Schmidt, Walter C; 4809 Masonic Dr, Alexandria, LA 71301-3327  
 Schultz, Kurtis D; 764 Abigail Ln, Birmingham, AL 35210-2902  
 Weier, Gary W; 34 Greenbriar Dr, Gulfport, MS 39507-4215

**Voting Lay**

Bagley, James; 22466 Hwy 1084, Covington, LA 70433  
 Breikreutz, Robert H; 1419 Plough, De Ridder, LA 70634  
 Durgin, Charles; PO Box 421, Point Clear, AL 36564  
 Essig, Werner; 803 Pine Circle, Starkville, MS 39759  
 Kaul, Nancy F; 607 Walnut, Hattiesburg, MS 39401  
 Miller, John A; 14806 Front Beach Box 86, Panama City Beach, FL 32413  
 Mosley, Penrose; 3602 Goode St, Montgomery, AL 36105-2123  
 Oser, John F; 1200 Casa Calvo, New Orleans, LA 70114  
 Piasky, Henry; 325 Burbank Dr, Birmingham, AL 35226  
 Ponseti, John; 4008 Taft Park, Metairie, LA 70002  
 Reinhardt, David; 2309 Greenbrier Blvd, Pensacola, FL 32514  
 Smith, Joel; 4995 US Highway 278 E, Cullman, AL 35055-8229  
 Verrett, Joyce J; 7725 Ligustrum Dr, New Orleans, LA 70126  
 Wilkening, Harvey; 9460 Garfield Dr, Shreveport, LA 71118

**Advisory Ordained**

De Ramus, David T; PO Box 2005, Selma, AL 36702-2005

**Advisory Commissioned**

Scott, Mablelean D; 3619 Owens St, Mobile, AL 36612-1137

**Southern Illinois District****Voting Ordained**

Esget, Christopher S; 699 W Main, Du Quoin, IL 62832  
 Gude, George J; 5221 Loop Rd, Dorsey, IL 62021-1103  
 Love, Mark W; 102 S Railway St, Mascoutah, IL 62258-1934  
 Mac Dougall, Steven Alan; 10241 S Prairie Rd, Red Bud, IL 62278-4611  
 Nehrt, Jeffery D; 812 E Oak St, Greenville, IL 62246-1547  
 Schuessler, Mitchel E; 12903 Clara St, Carlyle, IL 62231  
 Wolfe, Edward K; 43 Summit Ave, Glen Carbon, IL 62034-1411

**Voting Lay**

Burgdorf, Kenneth C; 121 N 5th St, Duplo, IL 62239-1214  
 Decker, Larry; 306 N Jefferson, Jerseyville, IL 62052  
 Grote, Curtis W; 225 W Saint Louis St, Hoyteton, IL 62803  
 Harms, Loren; 305 E Field Dr, Red Bud, IL 62278

Kostencki, Dan; 702 W First S St, Mt Olive, IL 62069  
 Rydgig, Nancy; 4 Frontenac Ln, Maryville, IL 62062  
 Turner, Victor; 1304 Charles Ave, Carterville, IL 62918-5100

**Advisory Ordained**

Kollmann, Alvin V; 100 Windridge Dr, Collinsville, IL 62234-4737

**Advisory Commissioned**

Boehne, Ruth E; 21324 Sycamore Rd, Hoyteton, IL 62803-1202  
 Gude, Mary A; 5221 Loop Rd, Dorsey, IL 62021-1103  
 Schelp, Keith A; 7186 Renken Rd, Dorsey, IL 62021-1802

**Texas District****Voting Ordained**

Bahn, David L; 3411 Viscount Dr, Arlington, TX 76016-2339  
 Beyer, Jay B; 9005 Lynnhaven Ave, Lubbock, TX 79424-3615  
 Boineau, Edward L; 305 Freeman Blvd, W Columbia, TX 77486  
 De Vries, Kim T; 5522 Crosswind Dr, San Antonio, TX 78239-1903  
 Eckert, Allan C; 815 S 10th St, Kingsville, TX 78363  
 Erickson, Patrick Theron; 404 Westview Ter, Midlothian, TX 76065-2034  
 Etzel, Russell Alvin; PO Box 794, Centerville, TX 75833-0794  
 Feierabend, John O; 112 Tenderfoot Trl, Del Rio, TX 78840-2327  
 Frank, Victor L; 2410 Sweetgum Hill Ct, Spring, TX 77388-5446  
 Goodwill, Richard R; 2029 Inverness Dr, Round Rock, TX 78681  
 Haedge, Randall; 822 Arrowhead Dr, Garland, TX 75043-5001  
 Handrick, Thomas V; 1526 South Winds Dr, Wichita Falls, TX 76302-2930  
 Hass, Mark Christian; RR 3 Box 306, Hamilton, TX 76531  
 Hasskarl, Leif R; 1200 Duncan, Pampa, TX 79065-4736  
 Hoyt, Thomas W; PO Box 69, Warda, TX 78960-0069  
 Janssen, Laverne A; 2301 Darrell Dr, Abilene, TX 79606-3601  
 Jung, David R; 6865 Dogwood Ct, North Richland Hills, TX 76180-2050  
 Kasper, Donald M; 130 Thane St, Navasota, TX 77868-3730  
 Kieschnick, John H; 18220 Upper Bay Rd, Houston, TX 77058-4108  
 Knippa, William B; 12505 Red Mesa Holw, Austin, TX 78739-7535  
 Kollmann, Victor J; 3524 Santana Ln, Plano, TX 75023-3705  
 Konz, Philip M; 4213 Greenbrier Dr, Midland, TX 79707-5460  
 Kunkel, Lee R; 111 W Travis St, Fredericksburg, TX 78624-3850  
 Mann, James K; 105 Regina Ct PO Box 642, Thorndale, TX 76577-0642  
 Morfitt, Steven; 1157 E Monroe, Brownsville, TX 78520-5842  
 Noack, Richard C; 6310 Elmgrove Rd, Spring, TX 77389-3618  
 Perez, Claudio Sr.; 7439 Azalea St, Houston, TX 77023-2706  
 Quail, David C; 916 Manchester Dr, Conroe, TX 77304-2713  
 Ramey, John M; 16313 Wellers Way, Houston, TX 77095-3900  
 Rathgeber, Douglas D; 5390 Cambridge Dr, Beaumont, TX 77707-2048  
 Rynearson, Stephen P; 809 Cheyenne Trl, Hewitt, TX 76643-3240  
 Schultz, David V; 2006 Ottawa Ln, Houston, TX 77043-2412  
 Snyder, Walter W; RR 1 Box 53A, Windom, TX 75492-9702  
 Sullivan, Bryan C; 801 W 11th St, Elgin, TX 78621-2006  
 Tiekens, Russell W; 2400 Natchez Trace, Denton, TX 76210-2932  
 Van Duzer, Thomas N; 3039 Pasture Ln, Sugar Land, TX 77479-1800

**Voting Lay**

Bade, Milton; 2403 Lazybrook Dr, Houston, TX 77008  
 Belk, George; 4035 Fairlakes Dr, Dallas, TX 75228  
 Calder, Les; 622 Evergreen Ln, New Braunfels, TX 78130-6679  
 Cowan, Daniel P; 1507 Waxwing Ct, Arlington, TX 76018  
 Dockweiler, Clarence J; 5020 Spearman Dr, College Station, TX 77845

Doyal, Odis; 1041 County Road 761, Devine, TX 78016  
 Eggers, James D; 1918 Mount Forest, Kingwood, TX 77345  
 Engele, Leo; 2204 Edgermer, Big Spring, TX 79720  
 Goodson, Mark; 3370 Forest Glen Dr, Denton, TX 76205-2176  
 Graf, Charles E; 5104 Western Ln, Vernon, TX 76384  
 Herter, Adolph W; RR 1 Box 47, Lexington, TX 78947  
 Jennings, Frank; 2700 Pinewood Ter, Austin, TX 78757  
 Karle, Fred; 8100 North 23rd St, Mc Allen, TX 78504  
 Kelm, David; 109 Oak Ln, Whitney, TX 76692-4702  
 Koons, C. Bruce; 10835 St Marys, Houston, TX 77079  
 Kramer, John; 512 Junell St, Sulphur Springs, TX 75482  
 Lockwood, David A; 2217 Stagecoach Trl, Temple, TX 76502  
 Melcher, Harvey J; PO Box 1076, Friendswood, TX 77549-1076  
 Moore, Billy B; HCR #1 Box 20, Wildorado, TX 79098  
 Ognoskie, Daniel; 1207 Georgia, Orange, TX 77630  
 Osborne, Robert; PO Box 506, East Bernard, TX 77435  
 Purnell, Clifton A; 10811 Normont Dr, Houston, TX 77070  
 Ratke, Michael D; PO Box 763, Farwell, TX 79325  
 Roesler, Leon L; 111 Harvey Blvd, Baytown, TX 77520  
 Satre, Dennis D; 1104 Silver Crk, De Soto, TX 75115-3726  
 Schatte, William A; Route 3, Box 157J12, Whitewright, TX 75491  
 Schwane, Jim; 10665 Mountain View Pl, White House, TX 75791  
 Schweninger, Edward; 2809 Old Ranch Rd, San Antonio, TX 78217  
 Schwiesow, Brian R; 549 Souder Dr, Hurst, TX 76053  
 Smith, Eldridge; PO Box 91295, Houston, TX 77291-1295  
 Stein, Jerry; 108 Copperleaf Rd, Austin, TX 78734  
 Streicher, Harold M; PO Box 307, La Grange, TX 78945  
 Wagner, Robert; RR 2 Box 190B, Brownwood, TX 76801-9802  
 Weinhold, David R; 1119 Lehman, Houston, TX 77018  
 Weiser, Eudoris; 2980 FM 1113, Copperas Cove, TX 76522  
 Yanez, Joe Jr.; 4610 French, Corpus Christi, TX 78411

**Advisory Ordained**

Graf, Herbert C; 8 Village Hill Dr, Conroe, TX 77304-3526  
 Heckmann, Eugene E; 11314 Hillside Glen Trl, Houston, TX 77065-5026

Joekel, David B; 1719 S Pecan St, Arlington, TX 76010-4360

**Advisory Commissioned**

Christian, Deborah Ruth; 1127 Lehman, Houston, TX 77018  
 Christian, Donald A; 1127 Lehman, Houston, TX 77018  
 Frieling, Gary M; 6200 Allegheny Trl, Plano, TX 75023-4408  
 Hoffschneider, Larry E; 2218 Cedar Cir, Carrollton, TX 75006-1913  
 Hoffschneider, Nancy M; 2218 Cedar Cir, Carrollton, TX 75006-1913  
 Ladendorf, Gene W; 9816 Presthlope Dr, Frisco, TX 75035-5270  
 Loomans, Keith A; 7401 Charlton Dr, Austin, TX 78723-1637  
 Menke, Steven A; 1801 Palm Valley Blvd #215, Round Rock, TX 78664  
 Schaefer, Daniel V; Rt 1 Box 263, Giddings, TX 78942  
 Vandercook, James L; 612 Burchshire, Wylie, TX 75098

**Wyoming District****Voting Ordained**

Heine, William C; 910 Idaho Ave, Sheridan, WY 82801  
 Heinecke, Bradley D; 1424 Maple St, Sidney, NE 69162  
 Praeuner, Daniel C; 610 E Park Ave, Riverton, WY 82501-3655  
 Schnare, Martin T; 1015 Box Butte Ave, Alliance, NE 69301-2519  
 Warness, Barry G; 1117 E 14th St, Scottsbluff, NE 69361-3311  
 Wiley, Terry William; 1305 Ritter St, Rawlins, WY 82301-4439  
 Zill, Marcus T; 1656 Coughlin St, Laramie, WY 82072-2386

**Voting Lay**

Brantz, Walter G; 169A Sage Creek Rd, Cody, WY 82414  
 Brumbaugh, Chuck; PO Box 1492, Lyman, WY 82937-1492  
 Larson, Larry W; 251 Cummings, Buffalo, NY 82834  
 Miller, Lee; 302 Paddock St, Crawford, NE 69339-1150  
 Narjes, Alvin; 1478 Summit Dr, Sidney, NE 69162  
 Peterson, Lloyd W; RR 1 Box 102 E, Torrington, WY 82240  
 Wisroth, Robert W; 4750 Rd 213, Burns, WY 82053

## B. Synodical Representatives (Advisory)

### Officers of the Synod

#### President

Kuhn, Robert T., St. Louis, MO

#### First Vice-President

King, Robert H., Jefferson City, MO

#### Second Vice-President

Weinrich, William C., Fort Wayne, IN

#### Third Vice-President

Pittelko, Roger D., Elk Grove Village, IL

#### Fourth Vice-President

Schulz, Wallace, Pacific, MO

#### Secretary

Hartwig, Raymond L., St. Louis, MO

#### Treasurer

Middeke, Paul W., St. Louis, MO

### Board of Directors

#### Ordained Ministers

Barth, Karl L., Elm Grove, WI  
Gray, Roosevelt, Jr., Southfield, MI  
Hartwig, Raymond L., St. Louis, MO  
Kuhn, Robert T., St. Louis, MO  
Marshall, Ulmer, Jr., Mobile, AL  
Muchow, Donald K., Austin, TX

#### Commissioned Minister

Dietrich, Clifford A., Ft. Wayne, IN

#### Laypersons

Duda, Betty, Oviedo, FL  
Garbe, Ernest E., Dieterich, IL  
Garton, Jean, Benton, AR  
Hanson, Oscar H., South Lake Tahoe, CA  
Kober, Ted, Billings, MT  
Peters, Richard D., Amery, WI  
Preus, Christian, Plymouth, MN  
Trapp, Edwin A., Jr., Dallas TX

#### Non-Voting Members

King, Robert, Jefferson City, MO  
Middeke, Paul W., St. Louis, MO

#### Staff Officer

Hewitt, Bradford L., St. Louis, MO

### DISTRICT PRESIDENTS

Ameiss, William H., Northern Illinois  
Arp, Gary M., Iowa East  
Benke, David H., Atlantic  
Bergen, Ronald L., Ohio  
Bode, David A., Minnesota North  
Brunner, John G., Eastern  
Bueltmann, David J., Central Illinois  
Callies, David W., Mid-South  
Diekelman, William R., Oklahoma  
Garwood, Ron M., Wyoming  
Gierke, Eugene V., Nebraska  
Harvala, Larry S., North Dakota  
Hoesman, C. William, Michigan  
Kalthoff, James W., Missouri  
Keurulainen, James, New England  
Kieschnick, Gerald B., Texas  
Klettke, William R., New Jersey  
Krause, Roger, Rocky Mountain  
Krueger, Carl H., Jr., SELC  
Lutz, Arleigh L., North Wisconsin  
Meyer, Ronald E., South Wisconsin  
Michael, Gerhard C., Jr., Florida-Georgia  
Mueller, Herbert C., Jr., Southern Illinois  
Mueller, Orval D., Southern  
Patten, Howard J., Kansas  
Ritt, David H., English  
Scherer, Arthur W., Southeastern  
Schindler, Vernon L., South Dakota  
Schumacher, Warren W., Northwest  
Seitz, Lane R., Minnesota South  
Sieveking, Paul G., Iowa West  
Sims, Timothy E., Indiana  
Stoterau, Larry A., Pacific Southwest  
Tietjen, Walter C., California-Nevada-Hawaii  
Wollenburg, George F., Montana

### BOARD OF REGENTS AND FACULTIES

#### Concordia Theological Seminary Fort Wayne, IN

##### Board of Regents

Anderson, David L., Dubuque, IA

#### Faculty

Gard, Daniel L., Ft. Wayne, IN  
Wenthe, Dean O., Ft. Wayne, IN

#### Concordia Seminary St. Louis, MO

##### Board of Regents

Kercher, Conrad J., Laramie, WY

#### Faculty

Bartelt, Andrew H., St. Louis, MO  
Johnson, John F., St. Louis, MO

#### Concordia College Ann Arbor, MI

##### Board of Regents

Bennett, Donald, DeWitt, MI

#### Faculty

Adler, Barbara, Ann Arbor, MI  
Koerschen, James, Ann Arbor, MI

#### Concordia University at Austin Austin, TX

##### Board of Regents

Mickan, Curtis, Georgetown, TX

#### Faculty

Duder, Clyburn, Austin, TX  
Schoedel, John, Austin, TX

#### Concordia College Bronxville, NY

##### Board of Regents

Wisnar, Gregory J., Newtown, CT

#### Faculty

Jacobson, David, Tuckahoe, NY  
George, Viji, D., Bronxville, NY

#### Concordia University Irvine, CA

##### Board of Regents

Krueger, Daniel M., Larkspur, CO

#### Faculty

Bachman, James V., Irvine, CA  
Hoffman, Patricia A., Irvine, CA  
Preus, Jacob A. O., Irvine, CA

#### Concordia University Wisconsin Mequon, WI

##### Board of Regents

Herbolsheimer, Jim, Cleveland, OH

#### Faculty

Ferry, Patrick, Wauwatosa, WI  
Ratcliffe, Kermit, Milwaukee, WI

#### Concordia University Portland, OR

##### Board of Regents

Edwards, Gloria, Portola Valley, CA

#### Faculty

Metzler, Norm, Vancouver, WA  
Schlimpert, Charles E., Clackamas, OR  
Wahleers, Mark E., Portland, OR

#### Concordia University River Forest, IL

##### Board of Regents

Niermann, Thomas A., Elgin, IL

#### Faculty

Barz, Jonathan M., River Forest, IL  
Heider, George C., River Forest, IL  
Wassilak, Kristin R., Forest Park, IL

#### Concordia University St. Paul, MN

##### Board of Regents

Crisler, Paul G., St. Louis, MO

#### Faculty

Holst, Robert A., St. Paul, MN  
Stohlmann, Stephen C., North St. Paul, MN

#### Concordia College Selma, AL

##### Faculty

Jenkins, Julius, Selma, AL

#### Concordia University Seward, NE

##### Board of Regents

Glawatz, Roger E., Seward, NE

#### Faculty

Preuss, Judith C., Seward, NE  
Walz, Orville C., Seward, NE

### PROGRAM BOARDS

#### Board for Black Ministry Services

##### Board

Brown, James, Pensacola, FL

##### Staff

Clancy, Bryant E., St. Louis, MO

#### Board for Communication Services

##### Board

Winterstein, Charles A., Decatur, IL

##### Staff

Lapacka, J. Thomas, St. Louis, MO

#### Board for Congregational Services

##### Board

Hoffman, Patricia A., Irvine, CA

##### Staff

Wilke, LeRoy, St. Louis, MO

#### Board for Higher Education

##### Board

Reinke, Ralph L., Austin, TX

##### Staff

Meyer, William F., Wildwood, MO

#### Board for Human Care Services

##### Board

Marcis, Thomas R., Jr., Bismarck, ND

##### Staff

Harrison, Matthew C., St. Louis, MO

#### Board for Mission Services

##### Board

Johnson, James P., Goleta, CA

##### Staff

O'Shoney, Glenn, Manchester, MO

### COMMISSIONS

#### Commission on Constitutional Matters

##### Commission

Barber, Alan J., Greencastle, IN  
Bode, Gerhard H., Hutchinson, MN  
Piehler, David A., Wausau, WI  
Marcis, Albert, Parma, OH  
Tesch, Walter, Milwaukee, WI

#### Commission on Doctrinal Review

##### Commission

MacKenzie, Cameron A., Ft. Wayne, IN

#### Commission on Ministerial Growth and Support

##### Commission

Schuchard, Bruce, St. Louis, MO

##### Staff

Hartung, Bruce, St. Louis, MO

#### Commission on Organizations

##### Commission

Nichols, Larry, Greenville, RI

#### Commission on Theology and Church Relations

##### Commission

Bergman, Shirley, Seward, NE  
Brosz, Donald, Laramie, WY  
Gibbs, Jeffrey, St. Louis, MO  
Jastram, Nathan, Mequon, WI  
Kieschnick, Gerald, Austin, TX  
Lumpp, David, St. Paul, MN  
Marquart, Kurt, Ft. Wayne, IN  
Moldenhauer, Raymond, Long Prairie, MN  
Murray, Scott, Houston, TX  
Palmreuter, Kenneth, Denver, CO  
Scaer, David, Ft. Wayne, IN  
Schnelz, Gene, Novi, MI  
Senkbeil, Harold, Elm Grove, WI  
Thompson, Richard L., Watertown, WI  
Voelz, James, St. Louis, MO  
Weinrich, William, Ft. Wayne, IN

##### Staff

Joersz, Jerald, St. Louis, MO

Lehenbauer, Joel, St. Louis, MO  
Nafzger, Samuel, St. Louis, MO

### **Commission on Worship**

#### **Commission**

Resch, Richard C., Ft. Wayne, IN

#### **Staff**

Grime, Paul J., Ballwin, MO

### **OTHER SYNODICAL ENTITIES**

#### **Concordia Historical Institute**

##### **Board**

Lumpe, Larry L., St. Louis, MO

##### **Staff**

Preus, Daniel, St. Louis, MO

#### **Concordia Publishing House**

##### **Board**

Brickler, John, St. Louis, MO

##### **Staff**

Carter, Stephen J., St. Louis, MO

#### **Lutheran Church Extension Fund**

##### **Board**

Schumacher, Jon, Milwaukee, WI

##### **Staff**

Freitag, Merle, St. Louis, MO

#### **LCMS Foundation**

##### **Board**

Bernthal, Fred, Morris Plains, NJ

##### **Staff**

Stuenkel, Mark H., St. Louis, MO

#### **Worker Benefit Plans**

##### **Board**

Wilkening, Harvey W., Shreveport, LA

##### **Staff**

Leeman, Dan A., St. Louis, MO

### **OTHER SERVICE UNITS**

#### **President's Office**

Kuhn, Robert T., St. Louis, MO  
McCain, Paul, St. Louis, MO  
Schurb, Ken, St. Louis, MO  
Zimmerman, Paul, Traverse City, MI

#### **First Vice-President's Office**

King, Robert H., Jefferson City, MO

#### **Secretary's Office**

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

#### **Treasurer's Office**

Middecke, Paul W., St. Louis, MO

#### **Legal Counsel**

Pranschke, Len, St. Louis, MO

#### **Parliamentarian**

Haines, Angeline, Lutherville, MD

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

#### **Accounting**

Rhodes, Charles, St. Louis, MO

#### **Church Information Center**

Berner, David, St. Louis, MO

#### **General Services**

Schultz, Ron, St. Louis, MO

#### **Human Resources**

Ryan, Barbara, St. Louis, MO

#### **Office of Information Systems**

Meyer, Alan, St. Louis, MO

#### **Internal Audit**

Spotanski, Joann, St. Louis, MO

#### **Planning and Research**

O'Hara, John, St. Louis, MO

### **OFFICIAL DISTRICT REPRESENTATIVES**

#### **Atlantic District**

George, Janet, Bronxville, NY  
Koepchen, Henry, Setauket, NY

### **California-Nevada-Hawaii District**

Krueger, Ed, Tracy, CA  
Schrull, Joe E., Piedmont, CA

### **Central Illinois District**

Reimnitz, Wesley, Springfield, IL

### **Eastern District**

Porter, Richard, Batavia, NY

### **English District**

Bacon, Paul E., New Lenox, IL  
Lewis, Dale, Farmington, MI

### **Florida-Georgia District**

Glick, Dennis W., Boca Raton, FL  
Neubauer, Richard G., Orlando, FL

### **Indiana District**

North, Paul, Tipton, IN  
Strasen, Luther, Ft. Wayne, IN

### **Iowa District East**

Rehmer, Norman, Marion, IA  
Tarbox, Bruce, Cedar Rapids, IA

### **Iowa District West**

Pierce, Earl J., Des Moines, IA

### **Kansas District**

Niehoff, Garry, Topeka, KS  
Schadel, Robert, Salina, KS

### **Michigan District**

Sack, Jim, Lansing, MI

### **Mid-South District**

Mahnken, Esther, North Little Rock, AR  
Tieman, Terry, Cordova, TN

### **Minnesota North District**

Fondow, Don, Brainerd, MN

### **Minnesota South District**

Decker, Daniel J., Chaska, MN  
Gehlbach, Daryl D., Brooklyn Center, MN

### **Missouri District**

Mailand, Roger L., St. Louis, MO  
Weber, James, Jefferson City, MO

### **Montana District**

Merritt, Glenn, Hamilton, MT

### **Nebraska District**

Metschke, Ron, Elkhorn, NE  
Sandfort, Niel, Seward, NE

### **New England District**

Butler, James E., Springfield, MA  
Koch, Vernon, Bristol, CT

### **North Dakota District**

Sharpe, Bill, Fargo, ND

### **North Wisconsin District**

Weber, Paul, Marquette, MI  
Whipkey, Robert, Wausau, WI

### **Northern Illinois District**

Gourlay, Donald B., Oak Park, IL  
Helming, Scott B., Lansing, IL

### **Northwest District**

Becker, Matthew L., Portland, OR  
Scansen, Jerry, Portland, OR

### **Ohio District**

Mann, Bonnie, Aurora, OH  
Wendorf, Kenton G., Painesville, OH

### **Oklahoma District**

England, Brent, Owasso, OK  
Hartman, Paul, Moore, OK

### **Pacific Southwest District**

Droegemueller, Beryl D., Vista, CA  
Stoop, Carol, Irvine, CA

### **Rocky Mountain District**

Abel, Charles, Clovis, NM  
Larson, Mark C., Aurora, CO

### **SELC District**

Cahill, Christopher, Lodi, OH

Dzurovcik, Andrew, Clark, NJ

### **South Dakota District**

Farden, John W., Freeman, SD  
Shane, Howard, Sioux Falls, SD

### **South Wisconsin District**

Hoehner, Robert, West Bend, WI  
Struve, John, Wauwatosa, WI

### **Southeastern District**

Heemann, Stephen, Alexandria, VA  
Wiggins, James Jr., Washington, DC

### **Southern District**

Menzel, Eugene W., Kenner, LA

### **Southern Illinois District**

Lukomski, John P., New Athens, IL  
Roth, Dan, Belleville, IL

### **Texas District**

Hennings, Ken, Austin, TX  
Kiesling, Ernst, Lubbock, TX

### **Wyoming District**

Boche, Richard O., Cheyenne, WY  
Craft, Frank, Gering, NE

### **CHAPLAINS**

Harris, Marlin L., Scott AFB, IL  
Precup, J. Lee, San Diego, CA  
Sager, William A., Ft. Campbell, KY

### **MISSIONARIES**

Mehl, John L., Moscow, Russia  
Meyer, Delano R., Cote d'Ivoire, West Africa  
Wakeland, Mike S., Jalisco, Mexico

## **C. Special Representatives**

### **YOUTH REPRESENTATIVES**

#### **Minnesota South District**

Lein, Michael, Prior Lake, MN

#### **Northwest District**

Pirie, Allison, Olympia, WA

#### **SELC District**

Friedman, Meredith, Colonia, NJ

#### **South Wisconsin District**

Raddemann, Douglas, West Bend, WI  
Schreiber, Charles, Milwaukee, WI

#### **Southern Illinois District**

Schelp, Christopher, Dorsey, IL

#### **Texas District**

Meyer, Michael, Midlothian, TX

### **AD HOC COMMITTEES**

#### **Committee for Convention Nominations**

Brandenburg, Donald, Edgeley, ND  
Brese, James, Williamsville, NY  
Buegler, David, Westlake, OH  
Doering, Allen F., Kingwood, TX  
Donner, Paul, Paducah, KY  
Etter, Roger, Collinsville, IL  
Garber, James, Northville, MI  
Giger, Robert, Lakeville, MA  
Grunst, Mark, Billings, MT  
Kohlmeier, Keith, Wichita, KS  
Kramer, Loren T., Dana Point, CA  
Krenz, Darold, Kelliher, MN  
Krueger, Daniel M., Larkspur, CO  
Lavrenz, Ray, Hubbard, IA  
McDaniels, Janis, Greensboro, NC  
Roegner, Robert, Westwood, NJ  
Suelflow, Edwin, Mequon, WI  
Vogel, Larry, Pennsauken, NJ

#### **Commission on Structure**

Rosin, Walter L., Shawano, WI  
Schoer, Lowell, Iowa City, IA  
Thomas, David C., Chesterfield, MO

#### **Task Force on National/District Synod Relations**

Oesch, Gene A., Scroggins, TX  
Foelber, J. Thomas, Baltimore, MD  
Task Force on RSO Schools  
Hoesman, C. William, Ann Arbor, MI  
(add convention staff/committee ??)

**REGISTERED DELEGATES AND REPRESENTATIVES  
TABULAR SURVEY**

Synodical District	Delegates Present							Delegates Absent					
	Voting			Advisory				Voting			Advisory		
	Pastors	Laymen	Total	President Bd. Director	Ordained	Commissioned	Total	Pastors	Laymen	Ordained	Commissioned	Others	Total
Atlantic	9	10	19	2	1	2	5	1	0	0	0	0	1
California-Nevada-Hawaii	16	16	32	3	2	3	8	0	0	0	1	0	1
Eastern	14	14	28	2	1	1	4	0	0	0	0	0	0
English	20	19	39	3	1	1	5	0	1	0	0	0	1
Florida-Georgia	16	16	32	3	2	5	10	0	0	0	0	0	0
Illinois, Central	16	15	31	2	1	2	5	0	1	0	0	0	1
Illinois, Northern	25	24	49	3	0	9	12	0	1	0	1	0	2
Illinois, Southern	7	7	14	3	1	3	7	0	0	0	0	0	0
Indiana	22	22	44	3	3	2	8	0	0	0	0	0	0
Iowa East	13	13	26	3	1	1	5	0	0	0	0	0	0
Iowa West	20	20	40	2	1	1	4	0	0	0	0	0	0
Kansas	16	16	32	3	1	2	6	0	0	0	0	0	0
Michigan	44	44	88	2	1	12	15	0	0	0	0	0	0
Mid-South	10	11	21	2	1	1	4	1	0	0	0	0	1
Minnesota North	18	18	36	2	1	1	4	0	0	0	0	0	0
Minnesota South	27	26	53	3	2	4	9	0	1	0	2	0	3
Missouri	29	29	58	2	5	10	17	0	0	1	1	0	2
Montana	6	6	12	1	1	0	2	0	0	0	0	0	0
Nebraska	22	22	44	3	1	3	7	0	0	0	0	0	0
New England	9	9	18	3	1	1	5	0	0	0	0	0	0
New Jersey	5	6	11	1	1	1	3	1	0	0	0	0	1
North Dakota	8	8	16	2	1	1	4	0	0	0	0	0	0
Northwest	24	24	48	3	2	4	9	0	0	0	0	0	0
Ohio	15	15	30	3	0	3	6	0	0	0	0	0	0
Oklahoma	8	8	16	3	1	0	4	0	0	0	0	0	0
Pacific Southwest	26	26	52	3	3	8	14	0	0	0	0	0	0
Rocky Mountain	14	14	28	3	1	4	8	0	0	0	0	0	0
SELC	3	3	6	3	0	0	3	0	0	0	0	0	0
South Dakota	11	11	22	3	1	1	5	0	0	0	0	0	0
Southeastern	18	18	36	2	2	1	5	0	0	0	1	0	1
Southern	14	14	28	3	1	1	5	0	0	0	0	0	0
Texas	36	36	72	3	3	8	14	0	0	0	2	0	2
Wisconsin, North	20	20	40	3	0	2	5	0	0	0	0	0	0
Wisconsin, South	27	26	53	3	2	9	14	0	1	0	2	0	3
Wyoming	7	7	14	3	0	0	3	0	0	0	0	0	0
Boards/Commissions							80					0	0
Officials/Guests							16					0	0
Boards of Regents							10					2	2
Faculty Members							26					0	0
Missionaries/Chaplains							6					0	0
TOTALS	595	593	1188	91	46	107	382	3	5	1	10	2	21
Ad Hoc Committee							9						
District Youth Reps							4						

**Comparative Figures**

Delegates Present	1977	1979	1981	1983	1986	1989	1992	1995	1998	2001
Voting	1,123	1,116	1,127	1,128	1,155	1,139	1,166	1,177	1,185	1,188
Advisory	496	516	495	360	372	363	361	379	377	382
Total	1,619	1,632	1,622	1,488	1,527	1,502	1,527	1,556	1,562	1,570



# CONVENTION FLOOR COMMITTEES

## KEY TO ABBREVIATIONSKEY TO ABBREVIATIONS

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

### District Abbreviations

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

### Committee 1

#### MISSIONS

**C:** Arthur Scherer (SE)  
**O:** William Ameiss (NI), Larry Harvala (ND), Robert King (MO), Walter Snyder (TX), Larry Stoterau (PSW), John Telloni (SELC), David Wagner (ND), Nick Wirtz (EN)  
**CM:** Andy Armbrecht (IE)  
**L:** Larry Beal (OH), Bruce Degen (FG), Jeff Hall (MNN), Major Madison (OK)

### Committee 2

#### CONGREGATIONAL SERVICES

**C:** Herbert Mueller (SI)  
**O:** John Berg (SW), Terry Cripe (OH), William Cwirla (PSW), Kim DeVries (TX), James Keurulainen (NE), Orval Mueller (SO), David Ritt (EN), Wallace Schulz (MO)  
**CM:** Mary Gude (SI), Angeline Reitmeier (MO)  
**L:** Carl Gornowicz (MNN), Rick Fielitz (CNH), William Hintz (SW), Charles Rogers (SE)

### Committee 3

#### THEOLOGY AND CHURCH RELATIONS

**C:** Roger Pittelko (EN)  
**O:** Gary Arp (IE), Dean Bell (MNN), David Bode (MNN), David Bueltmann (CI), David Dissen (MO), Roger Gallup (NI), Randall Golter (RM), Cameron MacKenzie (IN), Ron Meyer (SW), David Quail (TX)  
**CM:** Walter Haas (SW)  
**L:** Charlie Abel (RM), Dean Edmisten (MT), Leslie Fyans (CI), Timothy Hanusa (MDS), Timothy Koch (IE), Melvin Warneke (NEB)

### Committee 4

#### PROGRAM AND FINANCE

**C:** Vernon Schindler (SD)  
**O:** Paul Hartman (OK), Meredith Jackson (MDS), Arleigh Lutz (NW), Howard Patten (KS), Walter Tietjen (CNH), Otto Zeeb (NJ)  
**CM:** Herman Lawson (CNH), Edgar Rehmer (NW)  
**L:** Lillian Biddle (AT), Ralph Hauser (EA), Harold Mettenbrink (IW)

### Committee 5

#### HIGHER EDUCATION

**C:** James Kalthoff (MO)  
**O:** Ron Bergen (OH), Gordon Bynum (EN), James DeLoach (NEB), John Gerlach (MO), Gerald Kieschnick (TX), Charles Manske (PSW), Mark Sell (MI), Timothy Sims (IN), William Weinrich (IN)  
**CM:** Edward Bierbaum (KS), James Spitzack (MNS)  
**L:** Loren Harms (SI), David Kievitt (NJ), Teruna Siahaan (KS), Leslie Sramek (NOW), Ron YaDeau (CI)

### Committee 6

#### HUMAN CARE

**C:** William Diekelman (OK)  
**O:** David Benke (AT), Daryl Gehlbach (MNS), Steve Larsen (NOW), Gerhard Michael (FG), Daniel Ognoskie (NI), Warren Schumacher (NOW), Philip Young (FG)  
**CM:** Peggy Backs (OH), Vijayasekaran George (AT)  
**L:** John Rahe (IN), Robert Wilcke (IW), Bob Zuehlsdorf (NW)

### Committee 7

#### STRUCTURE, PLANNING, AND ADMINISTRATION

**C:** George Wollenburg (MT)  
**O:** P. Gregory Alms (SE), George Hansell (EA), Robert Kuhn (MO), Roger Krause (RM), Carl Krueger (SELC), Brian Saunders (IE), Lane Seitz (MNS), David Shadday (IN), Leonard Spiels (SD), Kevin Vogts (SW), Melvin Weseloh (CI)  
**CM:** Neil Sandfort (NEB)  
**L:** Walter Brantz (WY), Will Dodge (RM), Louise Livingston (MT), John Kateen (EN), Carl Marks (NI), Leo Miller (NOW), Keith Olson (MI), Howard Pigors (SD)

### Committee 8

#### NATIONAL/DISTRICT SYNOD RELATIONS

**C:** Ron Garwood (WY)  
**O:** Christopher Cahill (SELC), David Callies (MDS), Eugene Gierke (NEB), George Gude (SI), Bradley Heinecke (WY), David Hudak (NI), Randy Jahnke (KS), Elliott Robertson (SE), Paul Sieveking (IW)  
**CM:** Arlin Bauer (MO)  
**L:** David Brezina (NE), Walter Daman (EN), Michael Grooms (SD), Patrick Kyler (IN), John Lang (SE), David Reinhardt (SO)

### Committee 9

#### REGISTRATION, CREDENTIALS, AND ELECTIONS

**C:** C. William Hoesman (MI)  
**O:** John Brunner (EA), Stewart Crown (CNH), William Klettke (NJ), Dennis Voss (NW)  
**CM:** Mary Jane Montag (EA), James Cruise (FG), Larry Lebrecht (PSW)  
**L:** Roger Mailand (MO), (NE), Marvin Mathena (MI), John Riley (ND)

### Committee 10

#### NOMINATIONS (Elected by Districts)

**C:** Loren Kramer (PSW)  
**O:** David Buegler (OH), Allen Doering (TX), Paul Donner (MDS), Mark Grunst, (MT), Keith Kohlmeier (KS), Robert Roegner (NJ), Edwin Suelflow (SW), Larry Vogel (EN)  
**L:** Donald Brandenburg (ND), James Brese (EA), Roger Etter (SI), James Garber (MI), Robert Giger (NE), Darold Krenz (MNN), Daniel Krueger (RM), Ray Lavrenz (IE), Janis McDaniels (SE)



# CONVENTION SCHEDULE

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

## *Friday, July 13, 2001*

1:30–9:00 Floor Committee Meetings

## *Saturday, July 14, 2001*

9:00 Floor Committee Open Hearings

12:00 Lunch

1:30 Floor Committee Open Hearings (Continued)

3:00 Delegate Orientation

4:00 Delegate Orientation (Repeat of 3:00 Session)

7:30 Divine Service

Host Congregation: St. Paul Lutheran Church,  
Columbia, IL, with Holy Cross Lutheran Church,  
Sugar Loaf, IL, and Holy Cross Lutheran Church,  
Warburg, IL

## *Sunday, July 15, 2001*

8:00 Matins

8:45 Preparation for Opening Business Session

9:00 Registration, Credentials, and Elections (#9)

9:03 Convention Opening and Presentation of Gavel

9:06 Convention Schedule

9:16 Standing Rules

9:30 President's Report (Part III)

10:00 Electronic Response System

—Getting Acquainted

10:15 Adoption of Slate for President

10:25 Balloting for President

10:35 Adoption of Slate for First Vice-President

10:45 Balloting for First Vice-President

10:55 Omnibus Resolutions

11:15 Missions (#1)

11:45 Congregational Services (#2)

12:15 Tribute to President A. L. Barry

12:30 Recess

2:00 Devotion

2:10 Theology and Church Relations (#3)

3:10 Program and Finance (#4)

3:40 Nominating Ballot for Other Vice-Presidents

4:00 Higher Education (#5)

4:45 Human Care (#6)

5:10 Structure, Planning, and Administration (#7)

5:55 Devotion

6:00 Recess

Concordia Seminary, St. Louis, invites  
delegates and guests to campus

## *Monday, July 16, 2001*

8:00 Devotion

8:12 Convention Essay:

Church Fellowship and Scripture  
by Dr. Jeffrey Gibbs

Reaction: Dr. Scott Murray

Prayer: Dr. Karl Barth

8:52 Welcome: Representative—City of St. Louis

9:00 Balloting for Second through  
Fifth Vice-Presidents

9:20 Nominations (#10)

9:30 National/District Synod Relations (#8)

10:30 Theology and Church Relations (#3)

11:30 Missions (#1)

12:00 Program and Finance (#4)

12:30 Recess

2:00 Devotion

2:10 Minutes

2:15 Structure, Planning, and Administration (#7)

3:45 Congregational Services (#2)

4:30 Higher Education (#5)

5:30 Human Care (#6)

6:00 Devotion

6:05 Recess

7:30 President's Q&A

## *Tuesday, July 17, 2001*

8:00 Devotion

8:12 Convention Essay:

Church Fellowship and the Gospel  
by Dr. Cameron MacKenzie

Reaction: Pastor Scott Blazek

Prayer: Dr. Karl Barth

8:52 Welcome: LLL

9:00 Structure, Planning, and Administration (#7)

10:30 Theology and Church Relations (#3)

11:30 Registration, Credentials, Elections (#9)

12:30 Recess

2:00 Devotion

2:10 Minutes

2:15 National/District Synod Relations (#8)

3:00 Higher Education (#5)

3:45 Congregational Services (#2)

4:30 Completion of Balloting

4:55 Missions (#1)

5:25 Devotion

5:30 Recess  
 7:00 Evening Discussion Session  
 Convention Essay:  
     Church Fellowship and Telling the  
     Good News about Jesus  
     by Dr. Carl Fickenschner  
 Reaction: Pastor David Shadday  
 Prayer: Dr. Karl Barth  
 Open Discussion  
 Closing Prayer and Recess

*Wednesday, July 18, 2001*

8:00 Devotion  
 8:12 Convention Essay:  
     Telling the Good News about Jesus  
     in the Year of the Child  
     by Dr. Patrick Ferry  
 8:42 Welcome: LWML  
 8:50 Theology and Church Relations (#3)  
 10:20 Higher Education (#5)  
 11:05 Structure, Planning, and Administration (#7)  
 12:00 Greetings from Representatives of Partner  
     Churches, Missionary Recognition  
 12:30 Recess  
 12:00 Devotion  
 2:10 Minutes  
 2:15 National/District Synod Relations (#8)  
 3:00 Congregational Services (#2)  
 3:45 Structure, Planning, and Administration (#7)  
 4:30 Higher Education (#5)  
 5:15 Human Care (#6)  
 6:00 Devotion  
 6:05 Recess

*Evening: President's Reception*

*Thursday, July 19, 2001*

8:00 Devotion  
 8:12 Convention Essay:  
     Telling the Good News about Jesus  
     to Those around You  
     by Dr. David Mulder  
 8:45 Structure, Planning, and Administration (#7)  
 9:35 Theology and Church Relations (#3)  
 10:35 Higher Education (#5)  
 11:05 Congregational Services (#2)  
 12:00 Greetings from U.S. Church Leaders  
     Dr. Ralph Bohlmann  
     ELCA Representative  
     Recognition of Honorees  
 12:30 Recess  
 2:00 Memorial Devotion  
 2:20 Minutes  
 2:25 Structure, Planning, and Administration (#7)  
 3:25 Theology and Church Relations (#3)  
 4:25 Completion of Balloting  
 4:45 Higher Education (#5)  
 5:15 Structure, Planning, and Administration (#7)  
 6:00 Devotion  
 6:05 Recess

*Friday, July 20, 2001*

8:00 Devotion  
 8:12 Unfinished Business  
 11:30 Recess  
 1:00 Prayer  
 1:02 Minutes  
 1:07 Unfinished Business  
 2:35 Registration, Credentials, and Elections (#9)  
 2:45 Closing Devotion  
 3:00 Adjournment

# MINUTES OF THE CONVENTION

Saturday, July 14, 2001

## *Opening Worship*

The opening worship service of the 61st Regular Convention of The Lutheran Church—Missouri Synod was hosted by St. Paul Lutheran Church of Columbia, Illinois, in the America's Center of St. Louis, Missouri. The Rev. Steven Theiss, pastor of St. Paul, served as the presiding minister. He was assisted by Rev. Jon Bischof of Holy Cross Lutheran Church of Waterloo, Illinois, and Rev. Alan Braun of Holy Cross Lutheran Church of East Carondelet, Illinois. The Council of Presidents participated in the distribution of the Sacrament.

The Rev. Dr. Robert T. Kuhn, President of the Synod, preached the sermon. Basing his message on Galatians 5:13–25, he referenced a personal visit to a prison to introduce the question, “After those people in prison get out, what will they do?” and related it to the text, in which St. Paul proclaims that we have been freed from bondage to sin. “What will we do?” We are freed, he answered, to be Christlike, possible for us because we are new people in Christ, freed to serve one another. Dr. Kuhn noted that in our Synod we haven't always done this very well, evidenced by strife, divisions, and envy. But our sins are forgiven, as we are reassured in the confession and absolution of our sins, freed to be Christlike.

Sunday, July 15, 2001

## *Sunday Morning Worship*

The Rev. Dr. Paul Grime, Executive Director of the Synod's Commission on Worship, conducted the Sunday morning worship service. Rev. Roosevelt Gray, former member of the Board of the Directors of the Synod, preached the sermon. Preaching on 1 Peter 3:8–15, he reminded the convention of the great task before the convention, reminding also that the theme of the convention is what makes sense of it all and is the only reason we as Christians do anything at all.

He underscored that ours is indeed a “bad news world,” and he emphasized the importance of a clear proclamation of the Good News that God has provided forgiveness of sins in Jesus—the rest of the story and very good news. Just as Luther reminded that if you take Christ from the Scriptures you have nothing left, this is also true of this world and even for our Synod. Peter in this text teaches that, accordingly, we therefore have something critically important to tell to this world around us. Now it remains for us to be ready to tell—tell the Good News about Jesus to a bad-news world.

## Session 1

Sunday A.M., July 15, 2001

### *Committee 9: Registration, Credentials, Elections*

President Robert Kuhn called on Rev. C. William Hoesman, President of the Michigan District and chairman of Committee 9, to provide the initial registration report. He reported that as of 8:45 A.M., 590 voting pastors and 589 vot-



Secretary Raymond L. Hartwig

ing laypersons were registered, totaling 1,179 voting delegates and constituting a quorum. He also reported that 56 pastoral advisory delegates; 97 teacher advisory delegates; 139 representatives of the Synod's boards, commissions, and faculties; 4 youth representatives; and 62 other persons had registered, totaling 1,537 registrations.

### *Convention Gavel*

The Rev. Daniel Preus, Director of Concordia Historical Institute, presented to President Kuhn the ceremonial gavel for conventions of the Synod first used in 1911 by Dr. F. Pfotenhauer, fifth President of The Lutheran Church—Missouri Synod. The gavel, fashioned by a layman from wood from a beam of the Perry County log cabin that served as the first seminary of the Synod, has now been used by seven presidents of the Synod.

### *Call to Order*

Using the historic gavel, the Rev. Dr. Robert T. Kuhn declared the 61st convention of The Lutheran Church—Missouri Synod to be in session “in the name of God the Father and the Son and the Holy Spirit. Amen. May our almighty triune God be with us during these days to rejoice in His salvation and lead us to tell the Good News about Jesus. Amen.”

### *Introductions*

President Kuhn introduced the Council of Presidents; the Board of Directors; the Commission on Constitutional Matters; the parliamentarian, Mrs. Angeline Haines; the present and former secretaries of the Synod; and platform

assistant Pastor Paul Philps of Fairbault, MN. Dr. Kuhn expressed his appreciation for the privilege of chairing the convention.

### *Convention Schedule*

A motion was made and seconded to adopt the agenda of the convention as presented. The motion carried and the agenda was adopted as presented.

### *Special Standing Rules*

The Chair called attention to the Special Standing Rules printed on pages 10 and 11 of the first issue of *Today's Business*. A motion was made and seconded to amend Standing Rule 15 by deleting "voting delegate" from the existing rule and adding a second sentence: "The use of sound producing and electronic wire or wireless communication devices, including voice and data, shall not be permitted in the voting delegate section of the convention." After discussion, debate was closed. The voice vote on the motion to amend was determined by the Chair to be too close to call. Using the electronic voting system, the amendment was adopted.

A motion was made to amend Standing Rule 5 by adding the words "except that each committee offering a resolution to decline two or more overtures shall present that overture to the convention as its first recommendation." After discussion, the amendment failed.

A motion was made to amend Standing Rule 6 by adding the words "and with the concurrence of a majority of delegates" in the first line after the words "floor committee chairmen." The amendment failed.

A motion was made to amend Rule 12 by adding a phrase to the very end of the rule: "except if the proposed amendment is taken directly from the 2001 *Convention Workbook*." A motion to call the question on the amendment and on the main motion failed to obtain the necessary two-thirds majority. Discussion continued until a motion ended debate on the amendment. The amendment was defeated. A motion successfully closed debate on the main question. The Special Standing Rules were adopted as amended.

### *President's Report, Part III*

Dr. Kuhn reported that a copy of his presentation would be printed in a later issue of *Today's Business*, again thanking the church for the privilege of serving. He read Part III of the President's Report to the convention.

### *Electronic Response System*

The Chair called upon William Hoesman, President of the Michigan District and Chairman of the Elections Committee, to acquaint the assembly with the electronic response system. He explained how the system will work and provided opportunity for the delegates to practice the use of their keypads.

### *Adoption of the Slate for President*

The Chair called upon the Secretary of the Synod to announce the slate of nominees for President. The Secretary announced the names of Raymond L. Hartwig, Gerald B. Kieschnick, Donald K. Muchow, Daniel Preus, and Dean O.

Wenthe. A motion was made and seconded to ratify the slate as presented. A motion was made and seconded to amend the slate by the addition of the name George F. Wollenburg. The Secretary reported that all requirements were met regarding eligibility, consent, and the filing of a biographical form. The amendment failed. The convention voted on the motion to ratify the slate for President. The motion was carried.

The Chair called on the chaplain of the convention to offer a prayer before the delegates cast their votes. The results of the first ballot were Raymond Hartwig, 80; Gerald Kieschnick, 326; Donald Muchow, 256; Daniel Preus, 148; and Dean Wenthe, 371. The name of Raymond Hartwig was removed from the ballot.

The results of the second ballot were Gerald Kieschnick, 476; Donald Muchow, 128; Daniel Preus, 50; and Dean Wenthe, 528. The name of Daniel Preus was removed from the ballot.

The results of the third ballot were Gerald Kieschnick, 563; Donald Muchow, 42; and Dean Wenthe, 578. The name of Donald Muchow was removed from the ballot.

The results of the fourth and final ballot were Gerald Kieschnick, 600; and Dean Wenthe, 582. Gerald Kieschnick was declared elected to the Office of President of The Lutheran Church—Missouri Synod.

### *First Vice-President*

The Chair called on the secretary to announce the slate of nominees for First Vice-President. The Secretary announced the names of William R. Diekelman, Gerald B. Kieschnick, Robert H. King, Daniel Preus, and William C. Weinrich. Gerald Kieschnick declared his ineligibility to stand for election. A motion to ratify the slate was made and seconded. A motion followed to amend the slate to include the name Herbert Mueller. This motion to amend failed and the motion to ratify the slate carried. The Chair again called on the chaplain to lead in prayer.

Prior to balloting, the Secretary called attention to Bylaw 3.961, c, requiring that "in the event of death, declination, or unavailability of any candidate, the nominee having the next highest number of votes shall become a candidate." Balloting was discontinued until the name of the next eligible candidate could be added to the slate.

### *Omnibus Resolutions*

The Chair called on the Secretary to provide background regarding Omnibus Resolution A (*TB*, p. 191). A motion and second followed. In discussion that followed, a motion to amend by removing Overtures 5-01 and 5-05 (lines 52–55) was carried. A motion to amend by removing Overtures 3-75–79 (line 43) was defeated. A motion to amend by deleting Overture 1-23 (line 15) because it is addressed by Res. 6-10 and to add Overture 6-05 by removing its reference from Res. 6-08 was discussed. The motion was divided by the chair and voted on separately. Both motions were carried. A motion was made and seconded to remove Overture 3-60 from line 41. After debate was closed, the motion failed. Omnibus Resolution A was adopted as amended.

The Secretary was asked to provide explanation of Omnibus Resolution B (*TB*, p. 157). After a motion was made

and seconded to adopt the resolution, a motion followed to amend Resolution B by removing Overtures 3-26-32; 3-35-44; 3-46; and 3-48-51 (lines 23-25). After discussion, this motion to amend failed. A motion was also made and seconded to remove Overture 7-117 (line 40) from the resolution. Following a successful motion to end debate on the amendment and the main motion, the motion to amend failed and Omnibus Resolution B without amendment was carried.

The Secretary was asked to provide explanation of Omnibus Resolution D (*TB*, p. 158). The resolution was adopted as presented.

#### *Words from President-Elect*

The Chair called upon President-elect Gerald Kieschnick to come forward to briefly address the convention. He led the convention in prayer, asking for the blessing and guidance of the Holy Spirit upon the Synod and this convention. He also prayed for personal blessings to provide faithful leadership to the Synod and read cherished words from Jeremiah 29.

He acknowledged the other candidates for the Office of President and pledged that he would work closely with them in the future. He also acknowledged the support of many others and of the Council of Presidents, offering special words of support for the District Presidents and their spouses and pledging to work closely with them to accomplish the mission of the church. He also called members of his family to the platform to introduce them and receive the recognition of the convention.

He encouraged the convention to elect those who could best provide the necessary leadership to the Synod to enable it to be about the business of the church, sharing the message that God was in Christ reconciling the world unto Himself. Using a touching story of a father rescuing his son, he reminded the convention that there is an entire world of people out there clinging to everything they can find, just waiting for the word of salvation to be shared with them.

#### *Committee 1: Missions*

The Chair called on President Arthur Scherer of the Southeastern District, chairman of Committee 1, to introduce the business to be presented by his committee to the convention.

Res. 1-01 (*TB*, p. 49), "To Tell the Good News about Jesus," was read and adopted by the convention as presented.

Res. 1-02 (*TB*, p. 49), "To Be Passionate for the Great Commission," was read. A motion was made and seconded to amend the resolution by adding the additional *Resolve* That as a reminder of the primacy of this resolution, all future resolutions passed at this convention shall have inserted into it the following statement: '*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's Kingdom here on Earth. We will remember 1-02!' " After discussion, the amendment was adopted. A motion to amend the resolution by replacing the fourth *Resolve* (lines 8 and 9) with the words "That we seek to resolve the differences in doctrine

and practice which cause dissension and division among us by honest and prayerful discussion, so that we are able to live in genuine and God-pleasing harmony as God's people" was discussed. The Chair informed that discussion would continue when Floor Committee 1 was again called.

#### *Tribute to Former President Dr. A. L. Barry*

Dr. Kuhn introduced a video tribute to Dr. Barry comprised of film clips from his years of service as President. Dr. Kuhn added: "By God's grace, Al Barry had confidence in the same Jesus whose Good News he so wanted to tell. In a sense, even in death, he was reminding us all what was really important as we were making preparations for this convention. I invite you to stand and sing a portion of the hymn with which we began Al's funeral service, 'Jesus Lives, the Victory's Won.'" After singing the hymn, the convention was recessed for lunch.

### Session 2

Sunday P.M., July 15, 2001

#### *Opening Devotion*

Dr. Karl Barth, member of the Board of Directors, provided the midday devotion, pointing out today's need for a double portion of the Spirit, as was the case with Elijah as he faced the prophets of Baal. He reminded of the assurance that it is the Father's good pleasure to give us, His flock, the Kingdom.

#### *Floor Committee 3: Theology and Church Relations*

Rev. Roger Pittelko, Third Vice-President of the Synod and chairman of Floor Committee 3, introduced the work of his committee.

Res. 3-01 (*TB*, p. 65), "To Thank God for the Ministry of the Reverend Doctor Alvin L. Barry," was adopted without discussion.

Res. 3-04 (*TB*, p. 68), "To Declare Altar and Pulpit Fellowship with Evangelical Lutheran Church of Lithuania," was read to the convention. Dr. Samuel Nafzger, Chairman of the Commission on Theology and Church Relations, was asked to provide additional comment in support of the resolution. A motion to amend the resolution by deleting the fifth WHEREAS was discussed. After debate was ended, the amendment failed. Discussion resumed until the motion was successfully called and the resolution was adopted. Bishop Jonas Kalvanas and Pastor Saulius Juozaitis, representatives of the Evangelical Lutheran Church of Lithuania, were called forward to the podium to sign the fellowship documents. The convention rose and sang the doxology, after which Bishop Kalvanas addressed the convention.

Res. 3-05A (*TB*, p. 171), "To Formally Declare Altar and Pulpit Fellowship with the Evangelical Lutheran Church of Latvia," was read by the committee. Dr. Nafzger again provided additional information, after which extensive discussion followed. A motion was made and seconded to add the following *Resolve* "That this declaration of fellowship does not acknowledge that those women who have been ordained are recognized as ordained clergy who can serve in the capacity of ordained clergy in the LCMS." Special Standing Rule 14 was invoked and the question to end de-

bate was put before the house. Debate on the amendment and the main motion was ended and the amendment was carried. After prayer led by the chair, the amended motion was also adopted and the doxology was again sung. Archbishop Janis Vanags was invited to come forward to sign the agreements. He briefly addressed the convention, bringing greetings from the Evangelical Lutheran Church of Latvia and describing the effect of this action for his church and country.

#### *Election of First Vice-President*

Explanation was provided by the Secretary regarding the circumstances that caused postponement of the election of First Vice-President. A motion was made by a delegate who had voted on the prevailing side for ratification of the list of nominees for First Vice-President to reconsider the motion to ratify the list of nominees. The motion was carried. Information on Rev. Dean Nadasdy, who was added to the slate, was distributed to the delegates, after which a motion to ratify the slate was adopted.

After prayer, the chairman of the Elections Committee reported that 599 voting pastors and 590 voting lay delegates were registered.

The results of the first ballot: William Diekelman, 365; Robert King, 150; Dean Nadasdy, 145; Daniel Preus, 386; and William Weinrich, 129. The name of William Weinrich was removed from the ballot.

The results of the second ballot: William Diekelman, 450; Robert King, 113; Dean Nadasdy, 96; and Daniel Preus, 522. The name of Dean Nadasdy was removed from the ballot.

The results of the third ballot: William Diekelman, 534; Robert King, 74; and Daniel Preus, 573. The name of Robert King was removed from the ballot.

The results of the fourth and final ballot: William Diekelman, 577; and Daniel Preus, 601. Daniel Preus was declared elected to the Office of First Vice-President of The Lutheran Church—Missouri Synod.

#### *Nominating Ballot for Vice-Presidents 2-5*

The chaplain offered a prayer. The chairman of the Elections Committee supervised the distribution of nominating ballots and provided explanation and instructions. The nominating process was completed and declared closed.

#### *Year of the Child*

The Chair explained that a series of questions would be presented during the course of the convention regarding the Year of the Child. Michael Lein, youth representative from the Minnesota South District, presented the first question: "How many LCMS congregations are involved in operating one or more of the following Lutheran schools: early childhood, elementary, high school?" The correct answer: 3,527 congregations, nearly two-thirds of the congregations of the Synod.

#### *Committee 4: Program and Finance*

The Chair called upon Rev. Vernon Schindler, President of the South Dakota District and chairman of Committee 4, to present the business of his committee.

Res. 4-01 (*TB*, p. 85), "To Support Work of CHI through 75th Anniversary Thankoffering," was read to the convention. Following brief discussion, the resolution was adopted.

Res. 4-02 (*TB*, p. 85), "To Revise Bylaws to Reflect Transfer of Capital Funding Services," was read and discussed. Debate was closed and the resolution was adopted.

Res. 4-03 (*TB*, p. 86), "To Respectfully Decline Overtures," was read. After discussion, a motion was made to amend the resolution by removing reference to Overture 4-06. The Chair ended discussion due to time limitations and asked the committee to bring this resolution back at a later time.

#### *Committee 5: Higher Education*

The Chair introduced Rev. James Kalthoff, President of the Missouri District and chairman of Committee 5, to present the business of his committee.

Res. 5-02 (*TB*, p. 88), "To Amend Bylaws re Tenure," was presented. After the rationale portion of the resolution and selected portions of the affected Bylaws were read, the resolution was discussed. Motion was made to amend the proposed wording for Bylaw 6.29, b and c, by changing "triennially" to "annually" at the end of paragraph b and by changing "every five years" to "every two years" at the end of paragraph c. A motion to end debate was carried. The amendment was defeated. Discussion of the resolution will continue at the next appearance of Committee 5.

#### *Committee 7: Structure, Planning, and Administration*

The chair called upon Dr. George Wollenburg, President of the Montana District and chairman of Committee 7, who thanked his committee for its hard work and explained that changes as a result of open hearings will necessarily affect the order in which his committee's business will be presented to the convention.

Res. 7-01 (p. 111), "To Establish a Permanent Commission on Structure," was read by a member of the committee. The chair of the committee called attention to the projected cost of this resolution as provided by Committee 4 (*TB*, p. 161). After discussion, debate was ended and the resolution was adopted as presented.

Res. 7-02 (p. 112), "To Refer Commission on Structure Report," was read by a member of the committee. Question was raised regarding the relationship of the two Commissions on Structure that have been proposed. A motion was made and seconded to delete the words *pro tem* wherever they occur in the resolution and to strike the word "only" at the end of the first *Resolve*. Question was successfully called on the amendment and the motion to amend failed. Due to Orders of the Day, the committee was asked to bring this resolution back for further discussion at a later time.

#### *Devotion*

After announcements were made, the President introduced the devotion leader, Pastor Michael Wakeland, LCMS World Missions Area Director for Mexico, Central America, and Panama, who led the convention in the closing devotion. The Chair announced that the convention would stand in recess until eight o'clock Monday morning.



### Session 3

Monday A.M., July 16, 2001

#### *Opening Devotion*

Dr. Robert Kuhn, President of the Synod, called the meeting to order and introduced Dr. Robert King, First Vice-President of the Synod, who led the convention in its morning devotion.

#### *Convention Essay*

Dr. Robert King assumed the Chair of the convention and introduced the convention essayist, the Rev. Dr. Jeff Gibbs, Associate Professor of Exegetical Theology at Concordia Seminary, St. Louis. Dr. King explained that the convention will hear three essays on the theme of church fellowship, as instructed by the 1998 convention. An outline of Dr. Gibbs's essay is provided in the Monday issue of *Today's Business*, page 205.

Following the essay, Dr. King introduced the Rev. Dr. Scott Murray, Pastor of Memorial Lutheran Church of Houston, Texas, who provided a response to the essay using case studies to underscore the fellowship principles observed by our Synod.

The Rev. Dr. Karl Barth, member of the Board of Directors of the Synod, offered a closing prayer in keeping with the encouragement of the 1998 convention that the 2001 convention be a time of prayer as well as study of church fellowship.

#### *Representative of the Mayor of St. Louis*

The Chair informed the convention that Mayor Francis Slay, Mayor of the City of St. Louis, has sent his regrets that he cannot be present to greet the convention. The mayor was represented by Ms. Melba Moore of City Hall who brought greetings on behalf of the mayor.

#### *Committee 6: Human Care*

Dr. Robert Kuhn assumed the Chair and called on Rev. William Diekelman, President of the Oklahoma District and chairman of Floor Committee 6, to present the business of his committee.

Res. 6-01 (*TB*, p. 105), "To Commend President's Commission on the Sanctity of Life and Establish a Sanctity of Life Standing Committee," was read to the convention. Rev. Raymond Hartwig was recognized for his efforts as chairman of the commission, received the thanks of the convention on the commission's behalf, and responded to questions regarding its membership and activity. Rev. Matthew Harrison, Executive Director of the Board for Human Care Ministries, provided explanation for the projected costs projected by Floor Committee 4 (*TB*, p. 161). Debate was closed (Y:1,030; N:106) and the resolution was adopted as presented (Y:1,042; N:82).

Res. 6-02A (*TB*, p. 178), "To Reiterate Synod's Stance on Abortion," was presented by the committee. In the discussion that followed, a motion was made to amend the second WHEREAS to add after the word "sin" the words "unless it is done to save the life of the mother." During discussion, the Chair responded to a point of order by asking the convention whether it wished to go into a pro-con mode of debate.

The convention responded in the negative (Y:344; N:771). A substitute motion to the amendment was offered to add the words "namely, the attempt to destroy the unborn" after the word "abortion." This motion was declined by vote according to the Behnken Rule (Y:526; N:559). The mover and second for the amendment agreed to substitute the addition of the word "elective" before the word "abortion" in the second WHEREAS and the change was made by common consent. After further discussion, a motion to terminate debate was carried for both the amendment and the main motion. The amendment to add "elective" was carried (Y:711; N:423). The amended resolution was adopted by a 90.3% vote (Y:1,053; N:76). Due to the Orders of the Day, the committee was dismissed until a later time.

#### *Committee 8: National/District Synod Relations*

The Chair introduced Rev. Ronald Garwood, President of the Wyoming District and chairman of Floor Committee 8, who thanked the members of the Task Force on National/District Synod Relations for their untiring work on behalf of the Synod and explained the origin and purpose of the task force's work.

Res. 8-01 (*TB*, p. 143), "To Clearly Delineate Ministry of Visitation in Bylaws," was introduced by the committee. The Chair put before the convention the question whether to read all of the Bylaw changes that are being proposed. The delegates voted that the Bylaws not be read (Y:155; N:912). The convention discussed the resolution at length. Motion was made and seconded to amend the resolution by adding the words "and participating in the sufferings of Christ" at the end of paragraph d, 4, of proposed Bylaw 4.71 (line 49). A motion to end debate of both the amendment and the resolution carried (Y:955; N:141). The amendment failed (Y:508; N:585). The unamended resolution was adopted (Y:725; N:384).

A delegate called attention to Standing Rule 6, asking that debate follow a pro-con mode. The Chair reported that the vote earlier in the session was carried by a two-thirds majority and that the standing rule was superseded by the decision of the delegates.

Res. 8-02 (*TB*, p. 146), "That Synodical Vice-Presidents Two through Five Continue to Be Elected and Serve Synodwide and that They Be Placed on the Ballot by Congregational Nomination," was read by a member of the committee. During discussion, a delegate further explained his prior request for a pro-con mode of debate, emphasizing the allowance for discretion of the Chair. The Chair noted again the previous decision of the convention to not enter a pro-con mode. A motion was made and seconded to amend Res. 8-02 by adding a new seventh *Resolve* as follows: "*Resolved*, That should one or more of the properly nominated candidates for the offices of Vice-Presidents two through five be elected President or First Vice-President, their name(s) shall be removed from the ballot without requiring the addition of other names to the ballot; and be it further." Debate was ended on the amendment (Y:994; N:101) and the amendment was approved (Y:995; N:85). As discussion resumed, the Secretary reported to the convention that upon the advice of the Commission on Constitutional Matters a correction should be made throughout the entire res-

olution so that it will consistently read “other vice-presidents in line of succession” to avoid involving the office of Vice-President—Finance—Treasurer. This was agreed to by common consent. Due to the Orders of the Day, the Chair asked the committee to return at a later time to resume discussion of this resolution.

### *Year of the Child*

The Chair called upon youth representative Meredith Friedman to present the second “Year of the Child” question to the convention: “How many LCMS high schools were in operation during the last school year?” After allowing the delegates to venture an opinion, she reported the correct answer: Congregations of our Synod were involved in some 80 Lutheran high schools during the 2000–01 academic year.

### *Committee 9: Registration, Credentials, and Elections*

The Chair called upon Rev. William Hoesman, President of the Michigan District and chair of Committee 9, to present a report on the nominating ballot for Vice-Presidents 2–5. He reported that 601 pastoral and 591 lay delegates were registered, totaling 1,192 voting delegates. He distributed a report of the nominations from the nominating ballot: Robert King, 514; William Weinrich, 459; Wallace Schulz, 417; Roger Pittelko, 299; Loren Kramer, 276; Glenn O’Shoney, 250; William Diekelman, 240; Paul Maier, 229; Roosevelt Gray, 224; David Buegler, 157; Dean Nadasdy, 152; Dean Wenthe, 141; Laurence White, 123; Donald Muchow, 115; Ronald Feuerhahn, 100; Dale Meyer, 59; Robert Kuhn, 56; Raymond Hartwig, 41; George Wollenburg, 33; Jacob Preus, 31; C. William Hoesman, 26; Victor Belton, 25; Kurt Marquart, 25; Herbert Mueller, 18; Andrew Bartelt, 14; Harold Senkbeil, 14; Arleigh Lutz, 13; Robert Scudieri, 13; David Benke, 10; Thomas Zehnder, 10; John Johnson, 9; James Kalthoff, 9; Ulmer Marshall, 8; Howard Patten, 8; Lane Seitz, 7; William Ameiss, 6; Larry Rast, 6; David Callies, 5; Roger Krause, 5; Gene Gierke, 4; Arthur Just, 4; Charles Mueller, Sr., 4; Timothy Sims, 4.

The following received 3 nominating votes: Karl Barth; Gerald Coleman; Theodore Cook; Ronald Garwood; Paul Hartman; Roger Krause; Eric Lange; Ronald Meyer; Orval Mueller; Walter D. Otten; Robert Roegner; Arthur Scherer; Paul Sieveking; Norman Sincebaugh; Richard L. Thompson; Walter Tietjen.

The following received 2 nominating votes: Thomas Ahlsmeyer; Henry Biar; Steven Briel; Jeffrey Gibbs; Dennis Glick; Martin J. Hagenow; William Kilps; Cameron MacKenzie; David Maier; Gerhard Michael, Jr.; Samuel Nafzger; John Nunes; Robert Preece; David Rhode; David P. Scaer; Robert Schipul; Mitchel Schuessler; Stephen Wagner.

The following received 1 nominating vote: Terrance Adamson; Bernard Ansorge; Wally Arp; James Bauer; Richard Behnke; David Belasic; Dean Bell; James Bender; Steve Benson; Gordon Besel; Paul Beyer; Paul Bickel; Ronald Biel; Todd Biermann; Chad Bird; Ed Blonski; David Bode; Timothy Booth; Timothy Brand; Tom Braun; Michael Bronner; John Brunner; Gene Bunkowske; William Burgett; R. John Buuck; Laurence Carlson; Bryant Clancy; James Daugherty; Warren H. Davis; David Davis; Richard Dickinson; David Dobbertien; Paul Doellinger; Martin Do-

ering; Brad Drew; Karl Dunker; Thomas Eggold; Jerrold Eickmann; Roger Ellis; Michael Ernst; Phil Esala; John Fale; John Feierabend; Mark Flory; Daniel Gard; Mark Gerken; Oscar Gerken; Dennison Goff; Mitch Gowen; John P. Gross; Mark Grunst; George Gude; John Hannah; Larry Harvala; Steven Hasenstein; Dale Hauser; John Heins; Allen Henderson; Robert Hill; Robert Holst; Steve Hower; Tom Hoyt; Ricky Jacob; Randall Jahnke; David Joeckel; Jerald Joersz; Darwin Karsten; James Keurulainen; Raymond Kirk; Jeffrey Kloha; Wayne Knolhoff; Kenneth Krause; Paul Krueger; Michael Kumm; Robert Kuppler; Thomas Lakso; David Langewisch; Kirk Lee; James Linderman; Julio Loza; Robert Luinstar; John Lukomski; Walter A. Maier III; Martin L. Marks; David Marth; Jonathan Marxhausen; Edward May; Daniel May; Paul McCain; Paul Mehl; August Mennicke; Rick Mensing; William Meyer; Laurence Meyer; Wade Meyer; Merlin Meyer; John Meyer; Monte Meyer; Ronald Meyr; Charles Mueller, Jr.; Frederick L. Mueller; Brett Mueller; Scott Murray; Terry Naasz; Howard Neider; Charles J. Neugebauer; Mark Neumann; Ferry Nye; Norbert Oesch; Dennis Perryman; Donald Phelps; Dennis Pingel; Art Puls; Dennis Quackenboss; John M. Ramey; Kerry Reese; Ron Reinhardt; Larry Reinhardt; Marlin Rempfer; Paul Rhode; Carlton Riemer; Paul L. Rist; Timothy Rynearson; George Sagissor; Roger Ellis Sarnia; Robert Schaedel; Timothy Scharr; Evan Schiller; Vern Schindler; Craig Schinnerer; James Schnackenberg; Paul Schnelle; Kenneth Schnepf; David Schoop; Joseph Schruhl; Curtis Schultz; Ken Schurb; William Seaman; Charles Sheffler; Roger Sonnenberg; Charles Spomer; Eric Stefanski; David T. Stein; Reed Stockman; Larry Stoterau; David Stroschein; Bryan Sullivan; Gary Trickey; Warren Ueckert; Stephen Updegrave; Larry Vogel; Kevin Wackett; Philip Wagner; Randy Walquist; Paul Weber; Carl Weis; Robert Weise; Kenton Wendorf; Kenneth Wieting; James Wilson; Arnold Windisch-Graetz; Clifford Winter; Frank E. Winter, Jr.; Philip Young; Thomas Zeller.

Chairman Hoesman distributed a list of the twelve nominees whose names therefore appear on the ballot for Vice-Presidents 2–5: David Buegler; Ronald Feuerhahn; Roosevelt Gray; Robert King; Loren Kramer; Paul L. Maier; Dean Nadasdy; Glenn O’Shoney; Roger Pittelko; Wallace Schulz; William Weinrich; and Dean Wenthe. Punch-card ballots were distributed and delegates were instructed to vote for up to four, after which the cards were returned and the ballot was declared closed.

### *Presentation by Representatives of AAL/Lutheran Brotherhood*

The Chair introduced John Gilbert, Chairman, CEO, and President of Aid Association for Lutherans, and Bruce Nicholson, CEO and President of Lutheran Brotherhood. Both men addressed the convention, describing the advantages of the anticipated merger of the two fraternal organizations and some of the anticipated changes that will result.

### *Committee 3: Theology and Church Relations*

The Chair called on Dr. Roger Pittelko, Third Vice-President of the Synod and chairman of Committee 3, to present the committee’s business to the convention.

Res. 3-02 (*TB*, p. 65), "To Formally Declare Altar and Pulpit Fellowship with Lanka Lutheran Church of Sri Lanka," was presented for adoption. Dr. Samuel Nafzger was asked to share additional information regarding circumstances surrounding this resolution and specifically a report of the recent reception of the Lanka Lutheran Church of Sri Lanka into the Lutheran World Federation. Dr. Nafzger reported that he has met with representatives of the church body and is satisfied that there is no reason to not enter into fellowship. Debate was ended (Y:1,029; N:36) and the motion carried (Y:1,023; N:33). The Common Doxology was sung while representatives of Lanka Lutheran Church, Rev. Patchamuthu Sivalingam and Rev. Govindan Nadaraja, signed the fellowship documents. Rev. Sivalingam then briefly addressed the convention.

Res. 3-03 (*TB*, p. 66), "To Formalize Altar and Pulpit Fellowship with Evangelical Lutheran Church of Haiti," was presented to the convention. Again, Dr. Nafzger addressed the convention, providing additional information regarding the Evangelical Lutheran Church of Haiti and reporting on meetings between leaders of the two church bodies. Discussion followed until debate was ended by a motion (Y:1,091; N:10). The resolution was carried by a unanimous vote (Y:1,106; N:0). Rev. Israel Isidor and other representatives of the Haitian church were present for the celebration. Rev. Isidor signed the fellowship agreement documents while the Common Doxology was sung. He then briefly addressed the convention.

Res. 3-06 (*TB*, p. 71), "To Reach Out Aggressively to Emerging Lutheran Churches," was read to the convention. An amendment was proposed to add a second *Resolve* to read: "*Resolved*, That we commend the work of the Board for Mission Services and the CTCR and the complementary work of organizations such as the Lutheran Heritage Foundation and the Concordia Mission Society in the proclamation of the Gospel of Jesus Christ and the truth of God's Word as taught in the Lutheran Confessions." Debate was ended (Y:980; N:125) and the amendment failed (Y:256; N:859). An amendment was offered to add words to the last *Resolve*: "when agreement in doctrine and practice exists." Debate was ended on both the amendment and the resolution (Y:1,051; N:69). The amendment was carried (Y:596; N:530) and the amended resolution was adopted (Y:1,037; N:93).

#### *Committee 9: Registration, Credentials, and Elections*

The Chair called on President William Hoesman, chairman of Committee 10, for a report of the results of the first election ballot for Vice-Presidents 2–5. He provided that 602 pastors and 591 laypersons were now registered, that 1,166 votes had been cast, and that one ballot was not valid. The results of the first ballot were as follows: David Buegler, 267; Ronald Feuerhahn, 149; Roosevelt Gray, 383; Robert King, 471; Loren Kramer, 375; Paul Maier, 414; Dean Nadasdy, 279; Glenn O'Shoney, 407; Roger Pittelko, 391; Wallace Schulz, 499; William Weinrich, 500; and Dean Wenthe, 430. Punch cards were distributed for the second ballot. A delegate challenged the decision of the committee not to provide replacement ballots when punch cards were

spoiled. The decision of the committee was sustained (Y:632; N:469).

#### *Committee 1: Missions*

The Chair called upon President Arthur Scherer of the Southeastern District, chairman of Committee 1. Discussion of Res. 1-02 (*TB*, p. 49) resumed. President Scherer referred to the minutes of the Sunday morning session to bring the convention up to date on the discussion. Discussion continued on the amendment to replace the fourth *Resolve* with the words "That we seek to resolve the differences in doctrine and practice which cause dissension and division among us by honest and prayerful discussion, so that we are able to live in genuine and God-pleasing harmony as God's people." An amendment to the amendment was offered that the original wording not be replaced but that the new wording be added to the existing *Resolve*. Chair asked the convention to support his decision to end debate on the amendment to the amendment (Y:1,028; N:33). The amendment to the amendment carried (Y:678; N:385). The Orders of the Day ended debate on the resolution until a later time.

#### *Comment by the First Vice-President Elect*

The Chair asked that Rev. Daniel Preus, First Vice-President-elect, step forward to address the convention. He recalled his confirmation verse, noting that it is not possible to be ashamed when we truly understand the Gospel of Christ. He spoke of looking forward to working with President-elect Kieschnick and expressed sadness that he will be leaving the directorship of Concordia Historical Institute. He offered special encouragement in support of the 75th Anniversary Thankoffering of the institute. As he concluded his words to the convention, he introduced his wife, Linda.

The convention recessed for lunch.

### Session 4

Monday P.M., July 16, 2001

#### *Devotion*

Chairman Kuhn called the assembly to order and asked the delegates to turn to page 7 of *Daily Devotions*. The mid-day devotion was provided by Dr. Kermit Radcliffe.

#### *Minutes for Sunday, July 15*

The Chair called the convention's attention to the minutes printed on pages 217–223 of *Today's Business*. Concern was expressed that the minutes do not reflect the numbers of votes cast, while *Robert's Rules of Order* requires that ballot votes be reported. By consensus it was agreed that this information be included in the remainder of the minutes. After noting that the reference to the "third" *Resolve* in line 38 of page 220 should read "fourth," the minutes for Sunday, July 15, were accepted as corrected.

#### *Committee 9: Registration, Credentials, and Elections*

Committee 10 chairman Hoesman reported that 602 pastors and 591 laymen were registered. He then reported the results of the second ballot: Roosevelt Gray, 482; Robert

King, 574; Paul Maier, 570; Glenn O'Shoney, 525; Roger Pittelko, 429; Wallace Schulz, 611; William Weinrich, 569; and Dean Wenthe, 555. Wallace Schulz was declared elected Second Vice-President. Roger Pittelko's name was removed from the ballot.

Punch cards were distributed and the third ballot declared closed after the delegates finished voting.

#### *Committee 7: Structure and Administration*

The Chair called on President George Wollenburg of the Montana District, chairman of Committee 7, to resume his committee's report to the convention. Discussion resumed on Res. 7-02 (*TB*, p. 112). A motion to amend by removing the fourth *Resolve* from the resolution was introduced and discussed. Debate was closed on both the amendment and resolution (Y:878; N:228). The amendment failed (Y:531; N:579). The unamended resolution was carried (Y:914; N:203).

The chairman of Committee 7 reported that Dr. Lane Seitz has asked that Res. 7-05 (*TB*, p. 114) be withdrawn from consideration and read a message from Dr. Seitz to that effect.

Res. 7-08 (*TB*, p. 116), "To Add New Bylaw to Govern the Dissolution of Synodwide Corporate Entities," was introduced by the committee. A delegate expressed concern that the resolutions were not being presented according to numerical order. The committee chairman again explained that his committee continued to work on several resolutions as a result of floor committee hearings. Res. 7-08 was read by the committee, a motion to immediately end debate carried (Y:821; N:295) and the resolution was adopted (Y:985; N:138).

Res. 7-09 (*TB*, p. 116), "To Amend CPH Articles of Incorporation," was presented by the committee. The delegates supported the intent of the committee not to read the Bylaws portion of the resolution by voice vote. Debate was ended (Y:1,082; N:40) and the resolution was adopted (Y:1,122; N:12).

Res. 7-10 (*TB*, p. 119), "To Clarify Authority for Amendment of Worker Benefit Plans," was read by a member of the committee. After brief discussion, debate was ended (Y:1,040; N:74) and the resolution was adopted (Y:1,078; N:49).

Res. 7-11 (*TB*, p. 119), "To Move Property Ownership Bylaw to Constitution," was presented. Brief discussion followed before the question was called (Y:1,087; N:29). The Chair reminded the convention that a two-thirds vote would be required since the resolution advocates a change to the Constitution of the Synod. The resolution was adopted (Y:1,103; N:36).

Res. 7-27A (*TB*, p. 186), "To Combine Commission on Organizations and Commission on Theology and Church Relations and Review CTCR Bylaws," was introduced by the committee. The committee was supported in its intention not to read the proposed Bylaw section of the resolution. The resolution was discussed. A delegate rose to a point of order to remind the convention of Standing Rule 7 which indicates that the entire resolution is equally important, suggesting that the entire resolution should be read. A motion to end debate carried (Y:1,007; N:114). The resolution was adopted (Y:810; N:328).

#### *Committee 9: Registration, Credentials, and Elections*

The chairman of the Committee on Elections reported the results of the third ballot for Vice-Presidents 2-5: Roosevelt Gray, 438; Robert King, 606; Paul Maier, 575; Glenn O'Shoney, 502; William Weinrich, 548; and Dean Wenthe, 559. Robert King was declared elected Third Vice-President and Paul Maier was declared elected Fourth Vice-President. The names of Roosevelt Gray and Glenn O'Shoney were removed from the ballot.

The ballot for Fifth Vice-President was conducted with the use of the electronic response system. William Weinrich received 604 votes, and Dean Wenthe received 499 votes. William Weinrich was declared elected Fifth Vice-President, concluding the balloting for Vice-Presidents 2-5.

#### *Committee 10: Nominations*

The Chair introduced Rev. Loren Kramer, former president of the Pacific Southwest District and chairman of the Committee for Convention Nominations. He in turn asked his committee to come forward to be introduced to the assembly. He called attention to the report of the committee in the *Nominations* booklet and to the additions and corrections to the report on page 9 of *Today's Business*. He explained the floor nominations process to be followed.

The question whether to allow nominations from the floor that had not previously been submitted through the pre-convention nominating process was put to the convention. The delegates voted to not allow nominations apart from those already submitted (Y:403; N:679). Extended discussion followed the committee chairman's explanation of the use of the form for nominations provided in *Today's Business*, pages 159-160. It was requested that all personal statements of the nominees be printed. It was moved and seconded that nomination forms be received by the Nominations Committee until 6:00 P.M. in Room 122. The Chair reminded that a two-thirds vote would be required to close nominations. The motion carried (Y:824; N:105).

#### *Committee 2: Congregational Services*

The Chair called upon Rev. Herbert Mueller, President of the Southern Illinois District and chairman of Committee 2. Chairman Mueller thanked the members of his committee and introduced their report.

Res. 2-01A (*TB*, p. 165), "To Revise Bylaws 3.821, 3.823, 3.825, and 3.827 on Congregational Services," was presented to the convention for action. After discussion, the question was called (Y:823; N:188). The resolution was adopted as presented (Y:928; N:97).

Res. 2-02A (*TB*, p. 167), "To Develop a Pastoral Strategic Plan to Address RSO School Associations," was read and comment was added on behalf of the committee by one of its members. A motion to amend by deleting the sixth *Resolve* was made and seconded. A motion to suspend the Orders of the Day to allow continued discussion failed to obtain the necessary two-thirds vote (Y:641; N:442).

#### *Year of the Child*

Youth Representative Christopher Schelp presented the third "Year of the Child" question to the convention: "What percentage of the teachers (full- and part-time) in LCMS el-

ementary schools are on the roster?" After the delegates made their choices for the correct answer, he reported the correct answer: Just over half of the teachers in our elementary schools are synodically trained, rostered members of the Synod.

#### *Committee 5: Higher Education*

Committee 5 Chairman James Kalthoff, President of the Missouri District, introduced the "For the Sake of the Church" campaign. A video describing the campaign was viewed and the chairman of the campaign, Ed Bertram, provided further information, in part through an interview of Faith Craig, a student from Concordia University of St. Paul, Minnesota. The names of 152,000 youth of the Synod, future leaders of the church, were ceremonially presented to President Kuhn to underscore the importance of the campaign. A prayer was offered by Chairman Bertram for the sake of the "For the Sake of the Church" campaign.

Discussion then continued on Res. 5-02 (*TB*, p. 88). A motion was made to postpone action on the resolution to a definite time. Question was called on the motion to postpone and on the resolution. The motion to end debate failed (Y:502; N:511). Discussion continued on the motion to postpone and regarding the two-minute rule mentioned in Special Standing Rule 6. The Chair ruled and was supported by the delegates to allow the delegate whose speech had been cut short to finish his speech (Y:557; N:476). Debate was ended (Y:913; N:143) and the motion to postpone to a definite time failed (Y:405; N:637). Discussion continued on the main motion until the Orders of the Day ended debate. A motion to extend time for ten minutes was made, followed by discussion of Standing Rule 14 and its automatic call of the question. A motion to end debate carried (Y:781; N:268). The resolution was adopted (Y:764; N:288).

Res. 5-03 (*TB*, p. 93), "To Amend Bylaws re Teacher Colloquy," was read by a member of the committee. The Chair ruled that the proposed Bylaws not be read and was supported by a 161–832 vote. Discussion followed until the Orders of the Day prevailed.

#### *Committee 6: Human Care*

William Diekelman, President of the Oklahoma District and chairman of Committee 6, introduced Matthew Harrison, Executive Director of the Board for Human Care Ministries, who in turn introduced the video "Divine Love—Human Care," vividly depicting the work of his department.

Res. 6-12 (*TB*, p. 211), "To Support Lifelong Sexual Purity," was introduced. A motion to amend the fourth WHEREAS with the addition of three words "the sin of" prior to the word "cohabitation" carried (Y:724; N:204). A motion to amend the second WHEREAS by adding the words "between one man and one woman" after the words "marriage relationship" carried (Y:865; N:68). The editorial change of the word "asked" to "mandated" in the fifth WHEREAS was made by common consent. A motion to amend the first WHEREAS by adding the words "between one man and one woman" after "relationship" was discussed. A motion to close debate carried (Y:912; N:31). The amendment carried (Y:783; N:158) and the motion also carried (Y:920; N:35).

Res. 6-04A (*TB*, p. 179), "To Encourage Prayer for Persecuted Christians," was presented by a member of the committee. After discussion, debate was closed (Y:904; N:20) and the motion was carried (Y:917; N:10).

#### *Devotion*

After announcements, the Chair called upon Rev. Israel Isidor, President of the Evangelical Lutheran Church of Haiti, for the evening devotion before declaring the convention recessed until Tuesday morning.

### Session 5

Tuesday A.M., July 17, 2001

#### *Devotion*

Dr. Robert King, First Vice-President of The Lutheran Church—Missouri Synod, called the assembly to order and introduced the morning devotion leader, Dr. William Weinrich, Second Vice-President of the Synod and member of the faculty of Concordia Theological Seminary of Fort Wayne.

#### *Convention Essay*

The Chair introduced the second convention essayist, the Rev. Dr. Cameron MacKenzie, professor and chairman of the Department of Historical Theology at Concordia Theological Seminary in Fort Wayne. An outline of his essay is printed on page 231 of *Today's Business*.

#### *Reaction to Essay*

A response to Dr. MacKenzie's essay was delivered by the Rev. Scott Blazek, pastor of Immanuel Lutheran Church of Clovis, New Mexico. He thanked Dr. MacKenzie for his essay and particularly his reference to Luther at Marburg. He posed the question: "What would dear Dr. Luther say today? Would he commune with us?" Rev. Blazek spoke of the sure foundation that is the Gospel and the love that moves us to share the true foundation with others. He maintained that Luther would look for the same from us today, at the risk of offending others, even as he did at Marburg. He compared the casual attitudes of our culture in other regards to similar attitudes on the part of many today regarding the Lord's Supper.

#### *Essay Prayer*

Dr. Karl Barth, member of the Board of Directors of the Synod and former President of Concordia Seminary, St. Louis, led the convention in prayer in response to the essay.

#### *Greeting from the Lutheran Laymen's League*

Dr. Kuhn assumed the Chair of the convention and expressed appreciation for the blessings provided to the Synod through the dedicated ministries of its two auxiliary organizations. He introduced Mr. Al Waldron, President of the International Lutheran Laymen's League.

Mr. Waldron expressed his pleasure in bringing greetings from the ILLL and asked the question: "What are you going to do after this convention?" He reminded that this is the question that will remain for every person present when the convention is finished. He spoke of the army of people in his organization ready to tell everyone the Good

News about Jesus and described how the new ILLC office facilities and some of the other resources available support his army and its efforts to bring the Gospel to the far ends of the world. He invited the delegates to the July 28–August 1, 2001, ILLC convention in Kansas City. He ended his greetings by answering his own question: Witnessing to Jesus in all that we say and do is what we all need to be doing after this convention.

#### *Committee 7: Structure, Planning, and Administration*

The Chair called on Dr. George Wollenburg, President of the Montana District and chairman of Committee 7, to continue with the business of his committee.

Res. 7-30 (*TB*, p. 138), “To Revise Bylaws re Commission on Ministerial Growth and Support,” was presented to the convention. The Chair asked the pleasure of the delegates regarding whether to read the entire Bylaws section of the resolution. The convention supported not reading the Bylaw sections of the resolution by a voice vote. After brief discussion, the resolution was adopted (Y:1,030; N:30).

Res. 7-32 (*TB*, p. 189), “To Add Six Members to the Synodical Nominations Committee,” was presented to the convention by a member of the committee. After discussion, debate was ended (Y:886; N:224). The resolution was defeated (Y:324; N:780).

Res. 7-12 (*TB*, p. 120), “To Separate Calling and Service of Clergy from Other Church Workers,” was presented by the committee to the convention. After extensive discussion, a motion was made to include mention of Recognized Service Organizations after the word “congregations.” After brief discussion, the maker and second withdrew the motion. Debate was ended (Y:1,006; N:119) and the resolution was adopted (Y:1,009; N:122).

Res. 7-13 (*TB*, p. 121), “To Phase Out Consecrated Lay Workers Category,” was presented by a member of the committee. The delegates again supported by voice vote the committee’s intention not to read the Bylaw sections of the resolution. Following a challenge by a delegate, the Chair ruled that the Bylaw sections should be read in accordance with a cited provision of *Robert’s Rules of Order*. A motion to refer the resolution back to the committee for further attention was approved by voice vote.

Res. 7-14 (*TB*, p. 123), “To Place Directors of Parish Music on Roster of Synod,” was read by a member of the committee. After extensive discussion, debate was ended (Y:907; N:129). The resolution failed (Y:402; N:694).

Res. 7-15 (*TB*, p. 124), “To Place Directors of Family Life Ministry on Roster,” was presented by the committee. Debate was ended (Y:938; N:164) and the resolution was declared adopted (Y:686; N:410).

The Chair clarified the matter of reading the Bylaw sections. He reported that his previous ruling allowing Bylaw sections of resolutions not to be read when supported by the assembly is allowed by *Robert’s Rules of Order* if the resolution is in written form and has been in the delegates’ hands for some time.

A motion to reconsider Res. 7-14 was offered by a delegate who had voted on the prevailing side when the resolution was adopted. The question was called (Y:1,063; N:60) and the motion to reconsider was carried (Y:810; N:318).

The committee was instructed to bring Res. 7-14 back when it next appears before the convention.

#### *Year of the Child*

Youth Representative Meredith Friedman presented a fourth “Year of the Child” question to the delegates: “According to the 1998 Lutheran Youth Fellowship Youth Poll, what percent of LCMS youth are pro-life?” After the delegates again responded to multiple suggested answers via the electronic response system, the correct answer was provided. She reported that somewhat more than two-thirds (68.6%) of the youth responding to this poll were pro-life.

#### *Committee 3: Theology and Church Relations*

The Chair called upon Rev. Roger Pittelko, Third Vice-President of the Synod, to again present the business of Floor Committee 3.

Res. 3-07A (*TB*, p. 175), “To Commend ‘The Lutheran Understanding of Church Fellowship’ and the CTCR Report on the Synodical Discussions,” was read by a member of the committee. The committee asked Dr. Samuel Nafziger to say a few words to initiate the discussion of this resolution. He reported on the origin of this study as the result of the 1998 convention and encouraged the delegates to read carefully the report of the 4,300 responses that were received by the CTCR. A substitute motion was introduced and supported. After the delegate was allowed to explain his rationale for offering the substitute motion, the assembly agreed to consider the substitute motion (Y:550; N:537). The Chair requested the indulgence of the convention to allow the printing of the substitute motion by the committee. By common consent, the substitute motion was referred to the floor committee.

Res. 3-08B (*TB*, p. 235), “To Address Needs and Opportunities for Pastoral Ministry in Specialized Situations,” was presented to the convention by the committee. The committee chairman offered explanation on behalf of the committee, underscoring that to a large extent this is a proposal to open up the Distance Education Leading to Ordination (DELTO) program to allow greater participation. A substitute Resolution 3-08B (printed in Sunday’s issue of *Today’s Business*, p. 193) was proposed and supported. The delegate was allowed to explain his rationale for offering the substitute motion. The assembly agreed to consider the substitute motion (Y:754; N:337). A motion was made and seconded to postpone action until after discussion of Res. 7-17. Debate was ended on the motion to postpone (Y:1,038; N:65) and the motion was carried (Y:635; N:468).

Res. 3-09A (*TB*, p. 176), “To Commend and Clarify Intentional Interim Ministry,” was introduced by the committee. During discussion, a motion to amend by inserting the following three *Resolveds* before the final *Resolve* was made and discussed: “*Resolved*, That we commend and thank the pastors who have served faithfully vacancies in the time tested and doctrinally sensitive position of vacancy pastor; and be it further *Resolved*, That all things in the church be done decently and in order; and be it further *Resolved*, That the Synod in convention direct that Intentional Interim Ministers not be installed in the parishes they serve, until the matter of ‘temporary calls’ has been addressed by the Synod;

and be it further.” The Chair asked whether the assembly was ready to close debate. Debate was ended (Y:1,051; N:64). The amendment failed (Y:288; N:839).

A delegate requested that a brief presentation regarding church and ministry including key points from Walther’s book be provided by Committee 7 prior to discussion of Res. 7-17. This request was supported by the convention (Y:865; N:251).

#### *Committee 9: Registration, Credentials, and Elections*

The Chair introduced the final business of the morning session. President William Hoesman of the Michigan District, chairman of Committee 9, was invited to present the “big ballot” to the convention. He reported that 602 clergy and 591 lay delegates have registered for the convention, totaling 1,193 voting delegates. Ballots were distributed and explanations were provided. A motion to close the election when the last ballot is turned in was adopted by voice vote. A second motion to follow the recommendation of the committee regarding a change in the General Elections Slate was approved by voice vote.

### Session 6

Tuesday P.M., July 17, 2001

#### *Devotion*

The Chair called the assembly to order and introduced the midday devotion leader, Dr. John Johnson, President of Concordia Seminary, St. Louis.

Immediately following the devotion, a motion was made and seconded to change the Orders of the Day for Wednesday’s Session 7 by exchanging the scheduled appearances of Committee 3 and Committee 7. The motion was adopted (Y:744; N:213) and Committee 7 will be called at 8:50 A.M. and Committee 3 will be scheduled for 11:05 A.M., recognizing that that it may be difficult for Committee 7 to be prepared by that time. The Orders of the Day were called.

#### *Minutes*

The Chair called the attention of the convention to the minutes of Monday’s sessions, printed on pages 260–266 of Tuesday’s issue of *Today’s Business*. The Secretary called attention to several changes to be made. On page 261, line 31, the reference to the “Commission on Theology and Church Relations” should be changed to the “Commission on Constitutional Matters.” On page 265, line 17, the vote total for Dean Wenthe should be “559” rather than “499.” It was also pointed out that on line 42 of page 265, Committee “7” should read “2.” The minutes were approved as corrected.

#### *Committee 8: National/District Synod Relations*

Discussion continued on Res. 8-02 (*TB*, p. 146). The committee reminded the convention of the prior discussions and actions taken regarding this resolution (see minutes, p. 261, lines 22–35). A motion was made and seconded to amend the resolution by deleting the fifth *Resolve*. After discussion, a motion to end debate on the amendment and the main motion carried (Y:919; N:65). The amendment failed (Y:296; N:781) and the resolution was adopted as amended (Y:901; N:186).

Res. 8-03 (*TB*, p. 148), “To End Parallel Structure of District and Synod Boards and Staff,” was brought forward by the committee. The convention indicated by voice vote that it did not wish to have the Bylaw sections read. The resolution was adopted without discussion (Y:976; N:97).

Res. 8-04 (*TB*, p. 150), “To Amend Bylaws re COP Responsibilities—Convention Site,” was presented by the committee. After brief discussion, debate was ended (Y:1,058; N:36) and the resolution was adopted (Y:1,046; N:53).

Res. 8-05 (*TB*, p. 151), “To Amend Bylaws re COP Responsibilities—Ratification of CCM Appointment,” was adopted without discussion (Y:1,037; N:60).

Res. 8-06 (*TB*, p. 151), “To Amend Bylaws re COP Responsibilities—Membership Seminary Board of Regents,” was presented by the committee. A motion was made to amend the *Resolve* by adding the words “triennially by the synodical convention” after “elected” in line 42. The question was called (Y:962; N:128), the amendment failed (Y:147; N:956), and the resolution was adopted (Y:995; N:110).

#### *Floor Committee 5: Higher Education*

The Chair called upon Rev. James Kalthoff, President of the Missouri District and chairman of Committee 5, to report to the convention.

Discussion on Res. 5-03 resumed (*TB*, p. 93). By common consent, the committee added the words “synodically certified” to the second WHEREAS on line 22 before the word “teachers.” A motion was made and seconded to amend the first line of proposed Bylaw 6.106 on page 94, line 11, by changing “25” to “22.” Debate was ended on the amendment and the main motion (Y:962; N:114). The amendment failed (Y:504; N:584). The resolution was adopted (Y:1,012; N:81).

Res. 5-01A (*TB*, p. 238), “To Revise Bylaw 3.409 re Closure of Colleges and Universities,” was introduced. The committee further explained its rationale for bringing forward this resolution. After extensive discussion, a motion to postpone this resolution for ten minutes to provide opportunity for the BHE to provide additional information regarding the Synod’s schools, how they are doing financially, how absence of national Synod support will affect the schools, and how indebtedness may affect the Synod was approved (Y:600; N:447). After a brief presentation by Dr. Ralph Reinke, chairman of the BHE/CUS board, discussion of Res. 5-01A resumed. The president automatically called the question after 30 minutes of debate (Y:738; N:316). The resolution was not adopted (Y:415; N:669).

#### *Year of the Child*

Youth Representative Michael Meyer presented the fifth “Year of the Child” question to the assembly: “According to the 1998 Lutheran Youth Fellowship Youth Poll, what percentage of LCMS youth can recite the common doxology from memory?” After the delegates responded via the electronic response system, he provided the correct answer: 48.7%, not even half of the youth of the Synod, are able to recite the common doxology.

### *Committee 2: Congregational Services*

The Chair called on Rev. Herbert Mueller, President of the Southern Illinois District and chairman of Floor Committee 2, to continue the committee's presentation of its resolutions.

A motion was made to reconsider Res. 2-01A (*TB*, p. 165). The motion carried (Y:664; N:358). A motion was made and seconded to amend Res. 2-01A with the proposed amendment printed on page 254 of *Today's Business*, specifically, to restore lines 22–25 of the Bylaw as printed (p. 166), also adding the words "Lutheran early childhood centers" before the word "full-time" in the restored section and deleting the new wording on lines 25–26, "including Lutheran early childhood centers, elementary and secondary schools." Debate on the amendment and the resolution was ended (Y:989; N:41). The amendment was adopted (Y:922; N:108), as was also the amended resolution (Y:996; N:46).

Discussion continued on Res. 2-02A (*TB*, p. 167), specifically the amendment to delete the sixth *Resolve* (lines 48–50). A member of the committee explained that there are a total of 108 RSO schools, of which 34 include the participation of churches not in fellowship with the LCMS. Of those 34, only 7 RSO schools have the official dual status of association with both the LCMS and the ELCA. Discussion of the amendment continued until the question was called on the amendment and the main motion (Y:742; N:343). The amendment failed (Y:407; N:656). The resolution was adopted (Y:787; N:301).

Res. 2-03A (*TB*, p. 207), "To Encourage Proper Respect and Care of Our Professional Workers," was presented by the committee. A motion to amend by inserting at line 26 the entire fourth *WHEREAS* of Overture 2-12 as printed in the convention *Workbook*, page 137, and adding new wording in line 38 before the final *Resolve*. When asked by the Chair, the delegates did not desire to have the letter read. The question was called on the amendment (Y:947; N:145). The amendment failed (Y:486; N:624). Discussion resumed. The committee agreed by common consent to add the words "and the Table of Duties contained in the Small Catechism" to the second *Resolve* (line 37) after the words "study of Holy Scripture." Debate was ended (Y:1,054; N:48) and the resolution was adopted (Y:1,080; N:35).

A motion was made to reconsider Res. 7-08. The Chair advised that this motion would require a two-thirds vote because it would change the Orders of the Day. The motion was then ruled out of order when challenged by a delegate.

### *Committee 1: Missions*

Discussion resumed on Res. 1-02 (*TB*, p. 49). The Chair reviewed the history of this resolution by referring to the minutes of previous sessions (pp. 220 and 263). The Chair called the question after 30 minutes of debate (Y:760; N:324). The amendment was approved (Y:856; N:239). Discussion continued on the amended resolution. Debate was ended (Y:978; N:117). The resolution was adopted (Y:920; N:146). After further discussion regarding the application of the final *Resolve*, the maker of the motion to amend explained that it was his intention that the additional *Resolve* be added to all subsequent resolutions adopted by the convention after the fact. It was later agreed by common con-

sent that all subsequent resolutions be adopted with the understanding that this *Resolve* is a part of the resolutions as they are considered.

Res. 1-03A (*TB*, p. 163), "To Intensify Mission Effort," was presented to the convention. A motion was made and seconded to add the word "Districts" to the fifth *Resolve* after the word "organizations." The amendment carried (Y:821; N:140). The amended resolution was discussed further. A motion and second to also amend the fifth *Resolve* by changing "expect" to "encourage" was approved (Y:831; N:161). After further discussion, the question was called (Y:821; N:225) and the amended resolution was adopted (Y:1,031; N:23).

Res. 1-04 (*TB*, p. 51), "To Urge Support for International Student Ministry," was presented by a member of the committee. An amendment to strike the words "These students speak English, and" from the second *WHEREAS* was approved (Y:812; N:222) and the amended motion was adopted (Y:1,034; N:27).

A motion was made and seconded that on Wednesday when Committee 7 returns, Res. 7-08 will be reconsidered. The motion carried (Y:593; N:437).

### *Committee 9: Registration, Credentials, and Elections*

Rev. William Hoesman, chairman of Committee 9, provided an update on progress in counting the "big ballot." A report of the results will be printed in Wednesday's *Today's Business*, when a new ballot will be ready.

### *Devotion*

The Chair called on Rev. William Sager, Chaplain (MAJ), United States Army, to conduct the afternoon devotion. The Chair declared that business sessions will stand in recess until eight o'clock Wednesday morning.

## Evening Session

Tuesday, July 17, 2001

### *Convention Essay*

The Chair asked for the attention of the assembly and began with the Invocation. He introduced the third convention essayist, Dr. Carl Fickenscher, Assistant Professor of Pastoral Ministry and Missions at Concordia Theological Seminary in Fort Wayne. An outline of his essay, "Church Fellowship and Telling the Good News about Jesus," has been provided on page 232 of *Today's Business*.

### *Response and Prayer*

The Chair called on Pastor David Shadday, pastor of St. Paul Lutheran Church of Indianapolis, to provide a response to Dr. Fickenscher's essay. Dr. Karl Barth, member of the Board of Directors of the Synod, was again called upon for prayer.

### *Open Discussion*

As the Chair prepared the assembly for discussion of church fellowship, he noted Special Standing Rule 17: "At the Tuesday evening discussion session, the convention will not be in formal business session. Motions, amendments, etc., will not be appropriate that evening. After the essay,



reaction, and prayer, there will be an open discussion in which any voting or advisory delegate can speak from a floor microphone for up to three minutes. The open discussion will conclude no later than 9:00 P.M.”

He explained that the intention of this open discussion is to provide the delegates with a more relaxed atmosphere in order to engage in discussion. The Chair moderated the discussion by calling on speakers at the floor mikes, recognizing them in the order in which they arrived at the microphones.

#### *Evening Prayer*

Rev. Paul Grime, Convention Chaplain, led the assembly in the Service of Light.

### Session 7

Wednesday A.M., July 18, 2001

#### *Devotion*

Dr. Robert King called the assembly to order and introduced the devotion leader, Rev. Jon Vieker, Assistant Director of the Synod's Commission on Worship, who led the convention in the Order of Matins.

#### *Convention Essay*

Dr. King introduced the fourth essayist to address the convention, Dr. Patrick T. Ferry, President of Concordia University Wisconsin. At its last convention, the Synod proclaimed 2001 as the “Year of the Child.” In keeping with that emphasis, the title of Dr. Ferry's essay was “Telling the Good News about Jesus in the Year of the Child.” An outline of his essay is provided on page 277 of the Wednesday issue of *Today's Business*.

#### *Greeting from the International Lutheran Women's Missionary League*

Dr. Kuhn assumed the Chair of the convention and introduced Virginia Von Seggern, President of the LWML, one of the two auxiliary organizations of the Synod. She spoke on behalf of the 250,000 Missouri Synod women who choose to be involved in mission, who have provided to the Synod more than \$14 million in mission and other grants since the beginning of the league. She spoke of how her organization funds its projects through its mite boxes, emphasizing that a check is never too big to fit into a mite box. She spoke of the recent and very positive ILWML convention and encouraged pastors that the best thing they can do for the LWML is to provide their support. She acknowledged that changes are taking place in her organization because ours is now a different world, but she emphasized that one thing remains the same: the women of the ILWML are still children of God and still on a mission. She called attention to a large mite box that she has provided in the booth area for the convention to use and presented a gift to President Kuhn for his kindness and support.

#### *Committee 9: Registration, Credentials, and Elections*

The Chair introduced Rev. William Hoesman, President of the Michigan District and chairman of Floor Committee 9. He reported that 602 pastors and 594 were now registered, totaling 1,196 voting delegates. A motion was made

and seconded to change the Orders of the Day to allow the election process to continue to 9:45. The motion carried (Y:1,056; N:37). A delegate questioned the absence of one of the nominees for the Board for Black Ministry Services in the elections report and was assured that the missing name is on the new ballot. At the end of the designated time period the elections were closed.

The Chair declared elected those persons indicated by the report of the Elections Committee.

#### *Words from the President-Elect*

The Chair introduced President-elect Gerald Kieschnick. He expressed appreciation for all the kindness that he and his wife have received, publicly acknowledged the gift given him by the Council of Presidents, and led the assembly in prayer. He offered words of commendation for Dr. Barry, assuring that he will be sensitive to the grief that is being experienced by many as a result of Dr. Barry's death. He also recognized the service of Dr. Robert Kuhn, called into service unexpectedly and at a difficult time, thanking him on behalf of the church for his service and wishing him pleasant retirement years to come.

He assured the delegates of his intentions and those of Vice-President-elect Daniel Preus and the other Vice-Presidents-elect to work together and spoke of his prayer for God's blessing upon their mutual efforts. He also spoke of concerns he noted throughout the Synod during the months prior to the convention, including concern for the pure proclamation and articulation of the theology of our Synod, an intense desire for a President who will be the President of the whole church, and a style of leadership that will rekindle in the hearts of pastors and people a mutual respect and trust. He identified challenges faced by the Synod, including the fulfillment of the Great Commission with renewed vigor and passion and energy; the recruitment, training, and support of church workers; the facilitating of the priesthood of all believers to make use of one of the Synod's greatest unclaimed treasures—its lay people; the nurturing of a relationship between the Synod, Districts, and congregations; and a refocusing of the grace of God to make ours an evangelical, Gospel-focused church. He called attention to Art. III of the Constitution of the Synod and the solidarity its paragraphs speak of, objectives that beg the renewed, wholehearted support of the entire Synod.

President-elect Kieschnick went on to acknowledge that the Synod has a right to know what its President believes and therefore reviewed his personal beliefs. He promised in particular that the Eighth Commandment and Matthew 18 will order our life together and pledged the use of the power of his office to bring contrary activity to an end. He stated that he desires to be a man of God and will need and covet support and encouragement, counsel, and, above all, prayers.

He read from his responses to the questions asked of all the candidates by *Reporter*, summaries of his hopes, dreams, and visions. He then used the words of a song to speak his closing thoughts, adding that God does not always call those who are qualified but He qualifies those whom He calls, that the will of God will never lead where

the grace of God cannot keep, and that the test of a man's character is to give him authority and responsibility. Quoting God's words of encouragement to Joshua to be strong and of good courage, he joyfully accepted the election to the Office of President and thanked the delegates for the huge honor, the formidable challenge, and their trust.

Dr. Kuhn invited the assembly to sing a stanza of the hymn "O Holy Spirit, Enter In."

A motion was made and seconded to amend the Special Standing Rules by removing Standing Rule 5. After brief discussion, the motion failed (Y:537; N:562).

#### *Committee 7: Structure, Planning, and Administration*

The Chair called on Dr. George Wollenburg, President of the Montana District and chairman of Committee 7. Dr. Wollenburg requested that the Chair invoke Standing Rule 6 for the discussion of Res. 7-17A (*TB*, p. 293). The Chair agreed with the request and declared that Standing Rule 6 be invoked.

Chairman Wollenburg expressed his appreciation for the opportunity to review Dr. Walther's book on church and ministry, reading the theses "Concerning the Church" and "Concerning the Holy Preaching Office or the Pastoral Office" as printed on pages 289 and 290 in the Wednesday issue of *Today's Business*. He also read in part the "Are Doctrinal Resolutions of the Synod Binding?" article printed on pages 287 and 288 as he concluded the floor committee's initial presentation.

The Chair indicated that the assembly would enter the 30-minute period of debate on the main motion stipulated by the standing rule, allowing no motions to amend or table or cease debate and entering into the pro-con mode. When the 30-minute period had elapsed, the Chair informed that the final 45-minute period allowing presentation and debate on amendments, substitute motions, the main motion, or the main motion as amended would begin, recommending that those delegates speaking pro go to even-numbered microphones and those speaking con to odd-numbered microphones. In response to a question, the committee chair clarified that only the resolution would be included in the decision of the convention.

The committee's time having elapsed, the Chair asked it to return again later in the day for the remainder of the required 45-minute discussion period stipulated by Standing Rule 6.

#### *Committee 5: Higher Education*

The Chair called on Dr. James Kalthoff, President of the Missouri District and chairman of Committee 5, to continue the business of his committee.

Res. 5-05 (*TB*, p. 96), "To Amend Bylaws re Deaconess Colloquy," was presented by the committee. Discussion followed. When debate was ended (Y:980; N:68), the resolution was adopted (Y:1,003; N:56).

Res. 5-07 (*TB*, p. 99), "To Increase Congregational and Individual Support for Full-Time Church Work Students," was presented by the committee. An amendment was proposed to add the following as a final Resolve: "Resolved, That one-fourth of the gifts received in the current 'For the Sake of the Church' drive be equally divided between our

two seminaries for their endowment programs." After discussion, the question was called on both the amendment and the main motion (Y:1,053; N:52). The amendment was defeated (Y:215; N:901). The unamended resolution was then adopted (Y:1,079; N:38).

#### *Year of the Child*

Youth Representative Michael Lein presented the sixth "Year of the Child" question: "How many children were enrolled in grades K-8 in our LCMS schools during the 2000-01 school year?" He provided the correct answer: "Over 150 thousand children hear the Gospel and learn about Jesus in our elementary schools."

#### *Floor Committee 3: Theology and Church Relations*

The Chair called on Dr. Roger Pittelko, Fourth Vice-President of the Synod, to continue the presentation of his committee's resolutions.

Discussion continued on Res. 3-09A (*TB*, p. 176). An amendment was proposed to replace the words "temporary calls" in the sixth WHEREAS with the words "service without tenure." Debate was ended on both the amendment and the resolution (Y:975; N:115). The amendment failed (Y:107; N:992). The resolution was adopted (Y:994; N:108).

A substitute Resolution 3-07A, previously provided to the delegates, was read by the Secretary to the convention:

WHEREAS, The 1998 convention called for a study of church fellowship by the CTCR; and

WHEREAS, The CTCR and President of the Synod produced "The Lutheran Understanding of Church Fellowship"; and

WHEREAS, "The Lutheran Understanding of Church Fellowship" was utilized as a study document at all the District conventions in the year 2000; and

WHEREAS, The study has hardly been acknowledged as a consensus document of the entire Synod in the time it has been under study; and

WHEREAS, Numerous questions and concerns remain unresolved about the study, including the study's own commitment to a genuinely Lutheran understanding of church fellowship; and

WHEREAS, The theology of the Lutheran Confessions can be understood as appreciating the fullness of the body of Christ than the current study document allows; and

WHEREAS, The many practical issues of addressing church fellowship in the experience of the real church remain largely unaddressed in the CTCR study; therefore be it

*Resolved*, That "The Lutheran Understanding of Church Fellowship" be recommitted for additional study to the CTCR and input from the larger Synod; and be it further

*Resolved*, That the 2001 convention express its thanks to the CTCR for its work to date in examining the fellowship issue.

After discussion, the question was called (Y:910; N:204). The substitute resolution failed to obtain the necessary majority vote (Y:419; N:702) and consideration returned to the original Res. 3-07A (*TB*, p. 175). After brief discussion, de-

bate was ended (Y:865; N:252) and the resolution was adopted (Y:782; N:343).

Res. 3-10 (*TB*, p. 76), "To Express Appreciation to CTCR, Seminaries, and President for Statements," was presented by a member of the committee. Discussion followed. When debate was ended (Y:1,008; N:78), the resolution was adopted (Y: 936; N:156).

### *Special Presentations*

The newly elected Vice-Presidents were invited to the podium and were introduced to the convention.

The Chair noted that the convention had already met some representatives from partner churches, namely those from the new sister churches received into fellowship. He introduced distinguished guests representing other Lutheran church bodies with whom the Synod is in fellowship. Rev. Ralph Mayan of Lutheran Church—Canada and Chairman of the International Lutheran Conference; Dr. Karl Fry, Chairman of the Evangelical Lutheran Church of England; Rev. Samuel Udofia of the Lutheran Church of Nigeria; and Rev. Wilhelm Torgerson of the Selbstständische Lutherische Evangelische Kirche (SELK) of Germany brought greetings from their church bodies.

The Chair called forward Dr. Glenn O'Shoney, Executive Director of the Board for Mission Services, who introduced veteran missionaries who are being honored this year by the Board for Missions: Mr. and Mrs. Woodrow (Margie) Arp; Rev. and Mrs. Paul (Ruby) Bruns; Mr. and Mrs. Edward (Phyllis) Dicke; Rev. and Mrs. Luther (Gladys) Engelbrecht; Dr. and Mrs. Merle (Dorothy) Gollnick; Rev. and Mrs. Robert (Margarete) Huebner; Rev. and Mrs. (Carol) Kreyling; and Rev. and Mrs. Luther (Juanita) Meinzen. Dr. O'Shoney reported that their combined missionary service totaled 486 years. The convention rose in recognition of their service and to pray a special prayer projected on the screen.

### *Recess*

After announcements, the convention was recessed until two o'clock.

## Session 8

Wednesday P.M., July 18, 2001

### *Devotion*

President Robert Kuhn called the assembly to order and introduced the afternoon devotion leader, the Rev. Dr. J. A. O. Preus III, President of Concordia University Irvine.

### *Minutes*

The Chair called attention to the minutes of Tuesday's sessions printed on pages 309 to 314 of the Wednesday issue of *Today's Business*. No additions or corrections were made and the minutes were approved as printed.

### *Committee 8: National/District Synod Relations*

The Chair called on Rev. Ron Garwood, President of the Wyoming District and chairman of Committee 8, to continue with the business of his committee.

Res. 8-07 (*TB*, p. 151), "To Amend Bylaws re COP Responsibilities—Editors," was presented by the committee. The resolution was adopted without discussion by voice vote.

Res. 8-08 (*TB*, p. 152), "To Continue Service of COP in Assigning Vicars," was read. The resolution was adopted by voice vote without discussion.

Res. 8-09 (*TB*, p. 152), "To Initiate Evaluation of District Structure," was presented. The committee asked for opportunity to offer additional comments and rationale prior to floor discussion. A motion was made and seconded to amend the resolution by replacing in line 27 of the first WHEREAS the words "of District" with the words "of the geographic District." The question was called on the amendment and the resolution (Y:1,043; N:48). The amendment was not carried (Y:398; N:680). The resolution was adopted without amendment (Y:987; N:112).

Res. 8-10 (*TB*, p. 152), "To Study More Equitable Representation at Conventions," was introduced by a member of the committee. Substitute Resolution 8-10 was proposed, to include the same first two WHEREASES but a new *Resolved*, the *Resolved* of Overture 8-81 (*Workbook*, pp. 121–23). The substitute resolution was not accepted for consideration (Y:297; N:788). After discussion of the main motion, debate was ended (Y:1,045; N:56) and the resolution was adopted without amendment (Y:942; N:173).

### *Committee 2: Congregational Services*

The chair called on Rev. Herbert Mueller, President of the Southern Illinois District and chairman of Committee 2.

Res. 2-04 (*TB*, p. 59), "To Encourage Removal of Clergy Requirement for Some Synod and District Positions," was presented by the committee. A motion was made and seconded to amend the resolution with the addition of a new *Resolve* before the final *Resolve*: "*Resolved*, That the Boards of Directors of the Synod and the Districts should study whether all these administrative positions are really necessary." After brief discussion, debate was ended on the amendment and the main motion (Y:1,021; N:80). The amendment carried (Y:716; N:384) and the resolution was adopted as amended (Y:1,034; N:91).

Res. 2-06 (*TB*, p. 61), "To Approve Field-Testing Plan for New Hymnal," was read by a member of the committee. After discussion, debate was ended (Y:1,009; N:103). The resolution was adopted (Y:898; N:236).

Res. 2-07A (*TB*, p. 169), "To Maintain Stewardship Department within Synod," was brought forward by the committee. After extensive discussion, debate was ended (Y:1,017; N:72). The resolution was adopted without amendment (Y:854; N:238).

### *Committee 9: Registration, Credentials, and Elections*

The Chair called on Rev. William Hoesman, President of the Michigan District and chairman of Committee 9, to present a report on the morning ballot. He reported that as of 2:00 P.M., 602 pastors and 592 lay delegates were registered, totaling 1,194 voting delegates. He also provided explanations for particular instances in the report.

Significant discussion followed regarding the application of the Bylaws of the Synod to specific cases. When the Orders of the Day were called, a delegate led the convention in prayer. Another asked that sufficient time be allowed for delegates to carefully consider their voting decisions. Prior

to the ballot, the Chair asked the chaplain to lead the convention in prayer. When a delegate asked for 15 minutes to look over the entire ballot, the assembly by voice vote determined to continue with the ballot.

Due to technical difficulties with the electronic voting system, balloting was discontinued until later in the session.

#### *Committee 7: Structure, Planning, and Administration*

As the committee was called forward to prepare the convention for finishing its discussion of Res. 7-17, a delegate asked for reconsideration of Res. 7-08. The Chair was sustained by voice vote in his decision to not allow other business while the convention was discussing 7-17A (*TB*, p. 293).

The convention continued the 45-minute section of debate provided by Standing Rule 6, allowing presentation of and debate on amendments, substitute motions, main motion, or main motion as amended. A motion was made and seconded to amend the resolution by the introduction of seven words after the word "statement" in the first *Resolve*: "under Holy Scripture and the Lutheran Confessions." After discussion, debate was ended on the amendment by voice vote and the amendment carried, also by voice vote. A motion was offered and seconded to include the reference from the Apology as quoted in Overture 3-16 in the *Workbook* (p. 160), to be inserted at the end of the first *Resolve* of Res. 7-17A. After debate was ended on the amendment (Y:999; N:14), the amendment failed (Y:51; N:993). A substitute motion was offered, as printed on page 259 of the Tuesday issue of *Today's Business*, but it did not receive the necessary majority vote to be considered (Y:465; N:596). Another substitute motion was made and seconded to delete the third WHEREAS, to change the second line of the first *Resolve* by replacing the word "writings" with the word "theses" and the second occurrence of the word "the" with the word "a," and to replace the second *Resolve* with the following: "*Resolved*, That the historical facts surrounding previous LCMS convention actions with respect to the book *The Voice of Our Church on the Question of Church and Ministry* by C.F.W. Walther and impact of modifications to this work be studied by the Commission on Structure and that the Commission on Structure report their findings to the 2004 convention of the Synod." This substitute motion failed to obtain the necessary majority vote to be considered (Y:307; N:752). The required time for discussion required by Standing Rule 6 having expired, the question was automatically called on the resolution. The resolution was adopted (Y:791; N:291).

#### *Committee 9: Registration, Credentials, and Elections*

The Chair called the chairman of the Elections Committee forward to complete the election process. The tallies for each of the ballots during the course of the process and the results of the elections follow:

\* = Elected

#### *SECRETARY*

##### *Ordained Minister*

*Raymond L. Hartwig (MO)	745
David Mahsman (MO)	338
Herbert C. Mueller, Jr. (SI)	58
Clyburn Duder (TX)	35

#### *VICE-PRESIDENT-FINANCE—TREASURER*

##### *Layperson*

*Thomas Kuchta	586
Paul W. Middeke	538

#### *LCMS BOARD OF DIRECTORS*

##### *Ordained Ministers*

*Robert T. Kuhn (MO)	689			
Donald K. Muchow (SE)	538	488		
*James E. Fandrey (NEB)	413	463	595	
Loren T. Kramer (PSW)	344	108	556	
Ulmer Marshall, Jr. (SO)	264	79		
Robin Fish (MO)	44			

##### *Commissioned Ministers*

*Elizabeth Fluegel (SE)	474	604		
Ralph C. Schultz (AT)	404	523		
Jonathan Laabs (NI)	263			

##### *Laypersons*

*Jean Garton (MDS)	620				
*Christian Preus (MNS)	587				
*Dave Hawk (IN)	557				
*Edwin Trapp, Jr. (TX)	502	278	405	454	609
Ray Lavrenz (IE)	456	265	356	457	545
Marvin W. Krehmeyer (FG)	431	208	160		
Richard Peters (NW)	431	149			
Major Madison, Jr. (OK)	374	214	243	248	
Norman Zurell (EA)	334				

#### *BOARD FOR BLACK MINISTRY SERVICES*

##### *Ordained Ministers*

*John Fenton (EN)	447	610
S. T. Williams, Jr. (NEB)	372	506
Michael Johnson (SO)	331	

##### *Commissioned Ministers*

*Aaron Dickerson	410	628
Agnes Pegues (SO)	464	478
Jeffrey Howell (NI)	244	

##### *Laypersons*

*Mary E. Smith (MI)	960
Joan Flemming (EN)	159

#### *BOARD FOR COMMUNICATION SERVICES*

##### *Ordained Ministers*

*Dean Nadasdy (MNS)	583
Joseph M. Fischer (SW)	475
Michael Brockman (KS)	89

##### *Commissioned Ministers*

*David O. Berger (MO)	574
Charles A. Winterstein (CI)	549

#### *BOARD FOR CONGREGATIONAL SERVICES*

##### *Ordained Ministers*

*Jonathan Shaw (MO)	593
Dean Rothchild (ND)	559
Joel D. Heck (TX)	542
Ron Biel (FG)	224
Hank Drummond (MT)	128
Bill Heine (WY)	86

*Commissioned Ministers*

*Patricia Hoffman (PSW)	298	526	625
Richard N. Brinkley (IN)	206	365	519
Ken Erlandson (MO)	143	221	
William D. Cochran (MO)	133		
Bobby Broyles (CNH)	85		
Judith Meyer (FG)	34		
Louis Eberhard (RM)	31		

*Laypersons*

*Allan Voss (SW)	463	517	
Kay McCreery (SO)	426	405	256
*Ida Mall (TX)	423	422	413 603
David Kievet (NJ)	407	415	474 550
Ida Luebke (OH)	261	262	
Gretchen Sump (IW)	89		

*BOARD FOR HIGHER EDUCATION**Ordained Ministers*

Martin Hagenow (MI)	463	518	
*David L. Anderson (IE)	432	514	648
*Randall L. Golter (RM)	419	460	572
Chris Wicher (EA)	341	350	470
John Stube (IN)	230	258	458
Walter L. Rosin (NW)	144		
Marlin Rempfer (CI)	131		
Alvin J. Schmidt (CI)	66		

*Commissioned Ministers*

*H. James Boldt (MI)	551	635	
David Rittman (MO)	407	480	
Donald Ross (MDS)	145		

*BOARD FOR HUMAN CARE**Ordained Ministers (Parish Pastors)*

*Bernhard Seter (ND)	670		
Eric Stefanski (MDS)	153		
William Kilps (SW)	139		
Douglas Fountain (FG)	100		

*Commissioned Ministers*

*Kurt Senske (TX)	496	603	
Kristin R. Wassilak (NI)	445	513	
Henry Pickelmann (MI)	192		

*BOARD FOR MISSION SERVICES**Ordained Ministers*

*John Temple (MO)	586		
*Warren Davis (SO)	563		
John Fehrmann (MNS)	473		
Robert Roegner (NJ)	412		
Walter DeMoss (NI)	196		

*Commissioned Ministers*

*Jennie J. Waters (MNS)	455	577	
Laurence Meissner (TX)	410	538	
William Leese (MO)	244		

*Laypersons*

*Susan Christian (RM)	445	519	632
*Kermit Almstedt (SE)	444	480	602
Carol Reineck (TX)	442	462	540
Stephen Saunders (SW)	425	451	491

Gayle Sommerfeld (MI)	239	236	
David Vaughn (MO)	152		

*COMMISSION ON THEOLOGY & CHURCH RELATIONS**Ordained Ministers (Parish Pastors)*

John Nunes (TX)	521	567	
*Walter Lehenbauer (MNN)	500	576	
Randy Asburry (WY)	48		
John M. Ramey (TX)	48		

*Laypersons*

*Paul Nus (SW)	633		
Mark Goodson (TX)	505		

*CONCORDIA HISTORICAL INSTITUTE BOARD OF GOVERNORS**Ordained Ministers*

*James Bauer	597		
*Lawrence Rast, Jr.	569	524	589
Richard Dickinson	460	332	486
Robert Hess	276	138	
Kurt Bodling	243	135	
James D. Heiser	112		
David M. Ritoch	86		

*Laypersons*

*Marlin Roos	447	562	
Georgie Boyce	412	311	
Judith A. Koucky	212	138	

*CPH BOARD OF DIRECTORS**Laypersons*

*Elaine Graff (MI)	685		
*William Dapper (NI)	559		
*Norman Kleinschmidt (CI)	555		
Jotham Johann (SE)	531	332	427 550
*Robert Rodefild (RM)	499	422	512 596
James Schlie (MO)	497	139	
Barbara Martin (CI)	485	183	203
Harvey Wilkening (SO)	450		

*LCEF BOARD OF DIRECTORS**Ordained or Commissioned Ministers*

William R. Brege (IN)	455	539	
*David Buegler (OH)	425	560	
Gunther Herzog (IN)	227		

*Laypersons*

*Joseph R. Carabell (MI)	436	464	580
Al Wipperman (KS)	425	460	562
*Kermit Brashear (NEB)	415	430	594
Marvin Thompson (NEB)	415	412	495
Janet Johnson (NI)	367	340	
F. Michael Maish (RM)	153		

*LCMS FOUNDATION BOARD OF TRUSTEES**Ordained Ministers*

*Ron Miller (CI)	580		
Robert Shonholz (OH)	553		

*Laypersons*

Thomas Kuchta (NI)	559	565	(elected as Treasurer)
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\*Leon Langemeier (MT) 502 549 759  
 Richard C. Hannenberg (NI) 56 339

#### CONCORDIA COLLEGE—ANN ARBOR

##### *Ordained Ministers*

\*Thomas Ahlersmeyer (OH) 619  
 David Davis (MI) 407

##### *Commissioned Ministers*

\*Jeanne Ollhoff (MI) 905  
 Bob D'Ambrosio (TX) 215

##### *Laypersons*

\*Sandy Hardies (MI) 562  
 \*Thomas Dunbar (IN) 559  
 \*David Tuttle (OH) 518 358 509 581  
 Beth Young (MI) 479 322 408 563  
 Barry Olson (MI) 475 215 227  
 Al Ernst (SI) 433 174  
 Forrest Strand (EN) 176

#### CONCORDIA UNIVERSITY—AUSTIN

##### *Ordained Ministers*

\*Glenn E. Huebel (TX) 481 533 618  
 John Davenport (TX) 322 354 502  
 George Murdaugh (FG) 166 207  
 Ronald Reinhardt (SO) 127

##### *Commissioned Ministers*

Janet Preus (MNS) 498 543  
 \*Donald Christian (TX) 472 564  
 Raymond Fricke (TX) 143

##### *Laypersons*

\*Donald Graf (TX) 830  
 \*Peggy Turnipseed (TX) 680  
 \*Patricia Bokenkamp (TX) 508 419 597  
 Henry J. Boehm, Jr. (TX) 468 428 546  
 Ceretha Cartwright (TX) 351 108  
 Dan Banks (TX) 210 103  
 John Kammrath (TX) 185

#### CONCORDIA COLLEGE—BRONXVILLE

##### *Ordained Ministers*

\*Steven C. Briel (MNS) 489 572  
 Robert Mordhorst (SE) 448 522  
 Gregory Wismar (NE) 193

##### *Commissioned Ministers*

\*H. Allen Herbst (MO) 479 560  
 Randy Gast (SE) 337 516  
 Donald Ross (MDS) 302

##### *Laypersons*

\*Thomas N. Olsen (NJ) 458 513 557 520 581  
 \*Alice Bruening (SE) 450 488 566  
 \*Sharon P. Dever (NE) 441 501 546 551 617  
 Wesley Tervo (NE) 430 413 446 411 442  
 Cynthia M. Steinwedel (CI) 424 429 460 149  
 Jan Rueter (SE) 280 251 288 316 325  
 Carol George (EN) 241 220 286 283 268  
 Joel Wilson (SELC) 220 200 221  
 Judy Barnes (NJ) 164 167

Stephen C. Scaer (NE) 88

#### CONCORDIA THEOLOGICAL SEMINARY—FORT WAYNE

##### *Ordained Ministers*

\*Mark Grunst (MT) 577  
 \*Wayne Graumann (TX) 523 502 622  
 Barry Keurulainen (EA) 427 189  
 Steven J. Resner (IN) 309 377 494  
 Erhart Bauer (NOW) 272

##### *Commissioned Ministers*

\*Louis Herring (IN) 545 626  
 David Burgess (SW) 421 457  
 Richard Brinkley (IN) 141

##### *Laypersons*

\*Walter Dissen (EN) 583  
 William Crofford, Jr. (TX) 526

#### CONCORDIA UNIVERSITY—IRVINE

##### *Ordained Ministers*

\*Arthur Puls (PSW) 851  
 James Johnson (PSW) 242

##### *Commissioned Ministers*

\*Paul Brandt (PSW) 520  
 Kenneth Palmreuter (RM) 455

##### *Laypersons*

\*Melvin Olsen (CNH) 610  
 \*Gene Haertling (RM) 528  
 \*Kathi Romsa (PSW) 515 453 563  
 Patrick Stacker (PSW) 503 143  
 Ronald Hodel (RM) 502 468 553  
 Helen Smith (MO) 485

#### CONCORDIA UNIVERSITY—MEQUON

##### *Ordained Ministers*

\*Dean Bell (MNN) 558  
 James Herbolsheimer (EN) 548

##### *Commissioned Ministers*

\*Matthew Gatchell (SW) 461 502 603  
 David Bangert (EN) 363 374 502  
 Elizabeth Fluegel (SE) 168 222  
 Guenther Herzog (IN) 89

##### *Laypersons*

\*Warren Twietmeyer (SW) 842  
 \*Ilona Kuchta (NI) 535  
 \*Donna Streufert (IN) 511 361 415 535  
 Bruce Gilbert (SW) 476 429 487 531  
 Karol Selle (NW) 469 205 225  
 Allan Voss (SW) 207 103  
 Ruth Koch (MI) 153

#### CONCORDIA UNIVERSITY—PORTLAND

##### *Ordained Ministers*

\*James Wilson (MT) 605  
 Paul Linnemann (NOW) 512

*Commissioned Ministers*

Jennie Waters (MNS)	544	623	(declined to serve on Missions)
*Gary Gable (NOW)	479	481	612
Betty Mulholland (IN)	78	422	

*Laypersons*

*Gary Hoover (IN)	545				
*Myrna Larsen (MT)	487	517			
*Leslie Sramek (NOW)	465	431	413	510	567
Char Kroemer (NOW)	458	390	324	416	507
Naomi Schilling (NOW)	421	318	178	152	
Thomas Muhly (CNH)	344	218	137		
David Eash (NOW)	255	185			
Richard Erickson (NOW)	207				

*CONCORDIA UNIVERSITY—RIVER FOREST**Ordained Minister*

*Philip Kaufmann (CI)	514	598
Wayne C. Schroeder (SW)	403	464
Alvin Schmidt (CI)	192	

*Commissioned Ministers*

*Thomas Buck (SW)	563
E. Theodore Lams (NI)	531

*Laypersons*

*Kathy Schulz (MO)	655		
*Dorothy Hildebrandt (NI)	513	516	589
*Paula Trimpey (IN)	481	502	564
Alvin Czanderna (RM)	479	484	514
Robert Rauscher (MT)	391	320	445
Lee Schmidt (SE)	386	244	
Richard Grotheer (NI)	291		

*CONCORDIA SEMINARY—ST LOUIS**Ordained Ministers*

*Dennis Schwab (MO)	706		
*David Dissen (MO)	536	544	585
Loren Kramer (PSW)	428	441	497
Richard Osslund (IW)	393	139	
Steven C. Briel (MNS)	135		

*Commissioned Ministers*

*Richard Wenz (IE)	939
Eugene Kolander (SW)	167

*Laypersons*

*Alan Stumpf (SI)	822
Dale Gust (MI)	281

*CONCORDIA UNIVERSITY—ST. PAUL**Ordained Ministers*

*Byron Northwick (MNS)	596
Norman Sincebaugh (MNN)	435
David Robotzen (SO)	51

*Commissioned Ministers*

*Harold Frerich (OH)	576
Paul Crisler (MO)	493

*Laypersons*

*Dennis Bauer (MNS)	598
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*Darold Krenz (MNN)	562		
*Lyla Hirsch (SD)	501	399	542
John Edson (MNS)	435	396	519
Gretchen Sump (IW)	386	135	
Darrel Meinke (MNN)	375	129	
Alice Cross (IW)	317		

*CONCORDIA COLLEGE—SELMA**Ordained Ministers*

*Meredith Jackson (MDS)	917
John Fenton (EN)	175

*Commissioned Ministers*

*Ruth Drum (ND)	709
Richard Sansbury (OH)	307

*Laypersons*

*Alvin Foster (MI)	868		
*Ulysses Floyd (FG)	604		
*Debbie Gallerson (SO)	483	422	628
Bob Covington (PSW)	394	313	385
Olivia Sanders (SO)	320	226	
Joyce Verrett (SO)	311		

*CONCORDIA UNIVERSITY—SEWARD**Ordained Ministers*

*David Block (NEB)	620
Marion Hofman (RM)	450

*Commissioned Ministers*

Charles Wildauer (TX)	414	498
*Vance Hinrichs (NEB)	404	572
Reed Sander (NI)	244	

*Laypersons**Seward County*

*Virginia Hughes	886
*William Hartmann	715
Roger Glawatz	498
Neill Ingerslew	243

*Non-Seward County*

*Ronald Pfeiffer	626
Lyle Meyer	382

A delegate rose to protest the results of the elections for the Board of Directors, maintaining that the failure to use the electronic system for the first ballot created an injustice in the elective process. A motion was made and seconded to set aside the election of the ordained ministers to the Board of Directors. The Chair informed the assembly that this motion requires a two-thirds vote. The Chair asked whether the assembly is ready to vote and the response was affirmative (Y:946; N:92). The motion was defeated (Y:406; N:643). The convention returned to the Orders of the Day.

The Chair announced a matter of personal privilege: the right for a delegate to bring up Res. 1-02 tomorrow for reconsideration, explaining that if this is announced today, the motion may be introduced tomorrow.

### Devotion

After announcements, the Chair called on Rev. John Mehl, LCMS World Mission Area Director for the Commonwealth of Independent States, Moscow, Russia, to lead the evening devotion.

### Recess

The convention was recessed until eight o'clock Thursday morning.

## Session 9

Thursday, A.M., July 19, 2001

### Devotion

Dr. Robert King, First Vice-President of The Lutheran Church—Missouri Synod, called the assembly to order and introduced the morning devotion. Due to the illness of Dr. Roger Pittelko, Third Vice-President of the Synod and scheduled devotion leader, Dr. Karl Barth, member of the Synod's Board of Directors, provided the sermon. Dr. Paul Grime, chaplain of the convention, assisted with the liturgy.

### Convention Essay

The Chair introduced the fifth and final convention essayist, Dr. David Mulder, Director of Evangelism Ministry for LCMS Congregational Services. His essay, "Telling the Good News about Jesus to Those around You," was by special request of Dr. A. L. Barry. The essay concluded with the singing of the hymn "Onward, Christian Soldiers."

Dr. Kuhn assumed the Chair of the convention. He made several announcements, calling the attention of the delegates to the order form for videos of convention presentations.

### Committee 7: Structure, Planning, and Administration

As Dr. George Wollenburg, President of the Montana District and chairman of Committee 7, was called to the podium, a delegate asked that Res. 7-08 (*TB*, p. 116) be reconsidered. The motion to reconsider was carried (Y:569; N:419). The delegate then moved to replace the word "or" with the word "and" on line 24 of the first *Resolve*. The motion was seconded. The Chair requested that Mr. Brad Hewitt, Executive Director of the Board of Directors, provide information on the resolution and the proposed amendment. After further discussion, debate was ended on the amendment and the motion (Y:958; N:82). The amendment failed (Y:502; N:550). The resolution was again adopted without amendment (Y:869; N:196).

A delegate called attention to Standing Rule 2, encouraging that Committee 1 be brought back to the floor this day. The Chair assured the delegate of his interest in doing so. Another delegate called for the reelection of the members of the Board of Directors. The Chair called the request out of order and offered explanation. The Chair asked that Committee 7 proceed with presenting its business to the convention.

Res. 7-14 (*TB*, p. 123) was brought forward by the floor committee for reconsideration. The chairman of the committee read the resolution as printed. After brief discussion,

the committee asked that the Synod's legal counsel, Mr. Leonard Pranschke, comment on IRS considerations. Debate was ended (Y:1,010; N:80) and the resolution was adopted as presented (Y:805; N:294).

Discussion on Res. 7-13A (p. 283) was continued from a previous session. A member of the committee read the reworked resolution. The convention by voice vote supported the committee's interest in not reading the entire proposed Bylaw sections. After discussion, debate was ended (Y:916; N:169) and the resolution was adopted without amendment (Y:826; N:270).

Res. 7-18 (*TB*, p. 125), "To Clarify What Is Included in the Doctrinal Position of Synod," was brought forward by the committee. The question was called but the convention was not ready to end debate without discussion (Y:380; N:727). Discussion continued until the question was again called and debate was ended (Y:1,040; N:86). The resolution was not adopted (Y:139; N:992).

### Committee 3: Theology and Church Relations

A delegate questioned the manner in which overtures addressing the Constitution of the Synod have been handled. The Chair explained that the polity of the Synod has been followed.

A motion was proposed that the question be called separately on amendments and main motions. The Chair reminded the assembly that simultaneously calling the question on both an amendment and the main motion is appropriate according to *Robert's Rules of Order*. The Chair asked the convention to vote on the motion to call amendments and main motions separately. The motion failed (Y:408; N:652).

Discussion resumed on Substitute Resolution 3-08B (*TB*, p. 193) in place of the committee's Res. 3-08B on page 235 of Tuesday's *Today's Business*. The committee spoke against the substitute resolution and in favor of its own resolution. After discussion and upon request of the Chair, debate was ended on the substitute motion (Y:928; N:177). The Chair clarified that a two-thirds vote would be necessary since the fourth *Resolve* rescinds a previous convention action and a simple majority would require "notice" of the intention to rescind. The substitute motion was declared failed due to a lack of a two-thirds majority (Y:586; N:526). Discussion continued regarding the requirement for notice and the need for a two-thirds vote to rescind. A motion was made and seconded to reconsider the substitute motion, given the new information (Y:646; N:465). After further discussion, a motion was made and seconded to remove the fourth *Resolve* from the substitute resolution. Question was called on the amendment (Y:997; N:116) and the amendment carried (Y:584; N:539). After the amended resolution was again debated, it was determined that notice had been given in the original resolution provided by the floor committee and that the substitute resolution did not require a two-thirds majority vote. The Chair ruled that the substitute motion had therefore been adopted and that all subsequent actions were null and void. From a point of order it became clear that confusion existed at the time of the vote. The Chair asked that the assembly revoke on Sub-



stitute Resolution 3-08B. The earlier decision to adopt the resolution was sustained (Y:603; N:533).

### *Year of the Child*

Youth Representative Christopher Schelp asked the eighth "Year of the Child" question of the convention: "How many children were baptized in LCMS congregations in 2000?" After allowing the delegates to choose an answer, he provided the correct answer: 44,195. He also noted that less than half of those children will remain with the church to be confirmed.

### *Committee 5: Higher Education*

The Chair called on the chairman of Floor Committee 5, Rev. James Kalthoff, President of the Missouri District.

Res. 5-08 (*TB*, p. 99), "To Extend the Mission of the Church through the Education System," was read by a member of the committee. After brief discussion, a motion was made and seconded to amend the resolution by inserting the words "congregations, preschools, elementary and secondary schools" into the fourth WHEREAS before the word "colleges." Question was called on the amendment and the main motion (Y:788; N:38). The amendment carried (Y:735; N:175) and the resolution was adopted (Y:874; N:52).

Res. 5-04A (*TB*, p. 325), "To Amend Bylaw to Restore Three-year Terms for Regents for Colleges and Universities," was presented by a member of the committee. After brief discussion of the general term limitations already provided by the Bylaws of the Synod, the question was called (Y:939; N:34) and the resolution was adopted (Y:849; N:136).

### *Committee 2: Congregational Services*

Rev. Herbert Mueller, President of the Southern Illinois District and chairman of Committee 2, was called to the podium to present the business of his committee.

A motion was made from the floor that committees be directed to read only the *Resolves* when resolutions are presented. The motion carried (Y:647; N:334). The assembly was reminded by the Chair that material in the WHEREAS sections may still be discussed and amended.

Res. 2-05A (*TB*, p. 323), "To Continue to Foster Discussion on Worship," was presented to the assembly. After discussion, debate was ended on the resolution (Y:834; N:132) and the resolution was adopted (Y:895; N:150).

Res. 2-08A (*TB*, p. 169), "Ministry to Homosexuals and Their Families," was presented. The committee chairman provided comment regarding the purpose of the resolution. During discussion, a motion was made and seconded to amend the resolution by adding the following: "WHEREAS, There are individuals who are homosexual only in orientation as distinguished from homosexuals in practice; and WHEREAS, Failure to make this distinction can be hurtful and destructive to those who are struggling with their gay orientation; therefore be it *Resolved*, That we make every effort in our church communications (sermons, publications) to make clear that homosexual orientation is not sinful." After discussion, debate was ended on the amendment and the resolution (Y:989; N:81). The amendment failed (Y:130; N:953). The resolution was adopted without amendment (Y:1,034; N:52).

Res. 2-09A (*TB*, p. 324), "To Encourage Appropriate Evaluation of *This Far by Faith*," was presented for action by the convention. A motion to amend was made and seconded to change the second *Resolve* to read: "*Resolved*, That congregations who have considered the use of *This Far by Faith* be encouraged to evaluate its contents on the basis of Holy Scripture and the Lutheran Confessions, the report provided by Dr. Barry, and the guidelines being prepared by the Commission on Worship;" and to add as a third *Resolve*: "*Resolved*, That congregations refrain from using *This Far by Faith* until such time as our Synod's doctrinal concerns have been addressed by the publisher." The question called on the amendment (Y:993; N:72) and the amendment failed (Y:259; N:827). Debate continued on the main motion until the Chair asked whether the assembly was ready to vote (Y:1,071; N:26). The resolution was adopted without amendment (Y:1,021; N:77).

The committee chairman asked the permission of the Chair for a presentation by the youth representatives to the convention. They presented to President Kuhn a set of the Communion ware that was commissioned to be used for the opening service of the national youth gathering in New Orleans.

A motion was made and seconded to again read the WHEREAS sections of the resolutions. The motion was defeated (Y:337; N:552).

### *Special Presentations*

The Chair introduced Dr. Ralph Bohlmann, past President of The Lutheran Church—Missouri Synod, who spoke to the convention (speech to be included in the *Proceedings* of the convention).

The Chair introduced Dr. H. George Anderson, Bishop of the Evangelical Lutheran Church of America. He brought greetings from the people of his church and expressed deep regret for the distance that has grown between the two church bodies. Recalling instances in the Scriptures where estranged brothers were able to come back together, he expressed trust that God will make a way possible.

The Rev. Professor Thomas P. Nass of the Wisconsin Evangelical Lutheran Church, a member of that Synod's Commission on Inter-Church Relations, was introduced, and Rev. Gotfried Spieth of the Lutheran Church European Russia, assistant to Bishop Siegfried Springer, brought greetings to the convention.

Pastor Carlos Winterle of Brazil, Bishop David Piso of New Guinea, and President Abiut Fajardo Ruiz of Mexico addressed the convention as representatives of their church bodies.

### *Recess*

The Chair announced that the convention would be recessed until two o'clock in the afternoon.

## Session 10

Thursday, P.M., July 19, 2001

### *Memorial Devotion*

President Robert Kuhn asked the assembly to come to order. He explained that it is the Synod's custom at its con-

ventions to remember the many faithful servants of our Synod who were called to their eternal home during the past triennium. He introduced Rev. Herbert Mueller, President of the host Southern Illinois District, to lead the convention in its memorial devotion.

The chair read one more letter of greeting to the convention, from the President of the Free Evangelical Lutheran Synod in South Africa, the Rev. Peter H. F. Ahlers, who was not able to attend.

### *Minutes*

The Chair called attention to the minutes of the Wednesday sessions of the convention as printed on pages 336 to 350 of the Thursday issue of *Today's Business*. The minutes were approved as printed.

A motion was made and seconded to instruct the floor committee chairmen to read those parts of the WHEREAS sections thought to be important. The motion failed (Y:278; N:675). A motion that from this point forward no previously passed resolutions can be reconsidered until all business of the convention has been addressed also failed (Y:313; N:700) after debate was closed (Y:924; N:82).

### *Committee 7: Structure, Planning, and Administration*

Res. 7-22A (TB, p. 185), "To Clarify Opinion of Commission on Constitutional Matters," was brought forward by the committee. A substitute resolution was immediately presented. The convention voted not to consider the substitute (Y:414; N:660) and the resolution presented by the committee was again discussed. Debate was ended (Y:801; N:281) and the resolution was adopted (Y:658; N:441).

Res. 7-16 (TB, p. 124), "To Recommend Study of Simplification of Roster Categories," was presented. After brief discussion, the resolution was adopted (Y:1,030; N:64).

Res. 7-19 (TB, p. 126), "To Have Council of Presidents and Praesidium Discuss and Report on Bylaw 2.27 g," was presented by the committee. A motion was made to amend the first *Resolve* by adding the words "the Board of Directors and the President of Synod in consultation with" before the words "the Council of Presidents." Debate was ended on the amendment and the resolution (Y:1,044; N:59). The amendment failed (Y:143; N:965). The resolution was adopted (Y:1,033; N:81).

Res. 7-21 (TB, p. 128), "To Promote Study of Art. VII and Bylaw 2.39," was presented by the committee. The resolution was adopted without discussion (Y:1,012; N:90).

A delegate moved that line 50 of Overture 7-21 be removed from Res. 7-31 (TB, p. 141). When challenged, the Chair explained that the delegate had asked on two occasions for this opportunity and he would leave the matter to the assembly to decide. The motion was seconded and, after brief discussion, debate was ended (Y:979; N:96) and the motion failed (Y:96; N:980).

Res. 7-03B (TB, p. 239), "To Observe the Constitution and Bylaws of Synod," was presented. After brief discussion, debate was ended (Y:979; N:89) and the resolution was adopted (Y:942; N:142).

### *Committee 3: Theology and Church Relations*

The Chair called Rev. Gary Arp, President of Iowa District East and acting chairman of Committee 3, to present the business of the committee.

The committee presented Res. 3-25, distributed during the noon recess:

### **To Revise Distance Education Leading To Ordination**

#### **RESOLUTION 3-25**

Overtures L3-138; 3-92-99 (TB, pp. 32-36; CW, pp. 186-189)

WHEREAS, Synod's DELTO (Distance Education Leading To Ordination) program was originally designed to provide:

ordained pastoral service to congregations that cannot support a full-time pastor, ordained pastoral service to contexts where English is not spoken, ordained missionary personnel where finances and/or conditions do not permit calling a full-time missionary, and enhanced congregational life as the congregation participates in the growth of its DELTO student (BHE "What is DELTO?," September 2000); and

WHEREAS, DELTO as it is currently structured has not yet adequately met the needs identified by the task force; therefore be it

*Resolved*, That in order to address the needs where full-time pastoral ministry cannot be maintained, we instruct the seminaries jointly to modify requirements for the DELTO program by January 2002 and permit them to admit men who meet the following requirements: A man who is ...

1. currently a member in good standing of the LCMS congregation intending to offer him the initial call or a neighboring LCMS congregation;
  2. a member of an LCMS congregation for at least five years;
  3. recommended by his District President as qualified for pastoral ministry;
- and be it further

*Resolved*, That the District President, in consultation with the appropriate seminary official, be authorized to permit the DELTO student to serve as a vicar in his congregation; and be it further

*Resolved*, That an oversight committee consisting of two representatives from each seminary and two members of the Council of Presidents meet at the call of the synodical President to review the progress of DELTO in meeting the specialized needs of those congregations who cannot support a full-time pastor and to report back to the Synod at its convention in 2004; and be further

*Resolved*, That the synodical Board of Directors and the Districts and congregations directly involved with the DELTO program provide funding for their students; and be it further

*Resolved*, That the Synod instruct its seminaries to work with Districts and local personnel in the training of men for ministry in these specialized situations; and be it further

*Resolved*, That the seminaries work with the Districts to develop alternate route programs to train men for pastoral ministry to special ethnic and linguistic groups (Bylaw 6.91 2, 1998 *Handbook*, p. 114) while incorporating appropriate District and local programs; and be it further

*Resolved*, That the Board of Directors is instructed to provide financial resources for the alternate route programs; and be it finally

*Resolved*, That we pray the Lord of the harvest that He would send forth laborers into His harvest (Matt. 9:37–38).

The Chair instructed that the WHEREAS sections be read in this case since the material is new to the delegates. A motion was made to amend by inserting before the final two *Resolves*: “*Resolved*, That this DELTO program ultimately replace lay ministry (deacons) programs; and be it further *Resolved*, That a progress report be given to the next convention; and be it further.” A motion was made to call the question on the amendment and the main resolution. Before the question was called, a motion was made and seconded to refer the resolution back to the committee upon request of the committee. This motion was carried (Y:906; N:163).

Res. 3-11 (*TB*, p. 77), “To Undertake a Synodical Study of Book of Concord,” was introduced by the committee. Debate was ended immediately (Y:833; N:209) and the resolution was adopted (Y:959; N:106).

Res. 3-23 (*TB*, p. 279), “To Thank God for Dr. Robert H. King’s Service,” was presented and adopted with a standing ovation.

Res. 3-24 (*TB*, p. 279), “To Thank God for Dr. Robert T. Kuhn’s Service,” was presented and adopted by a standing ovation and by singing the hymn “A Mighty Fortress Is Our God.”

Res. 3-12 (*TB*, p. 78), “To Encourage Baptism of Infants at Earliest Opportunity,” was presented by the committee. Debate was ended by voice vote and the resolution was adopted (Y:1,064; N:12).

Res. 3-16 (*TB*, p. 80), “To Encourage Use of Only Wine in Administration of Lord’s Supper,” was introduced. An amendment was moved to replace the existing fifth WHEREAS with the following: “WHEREAS, Both theological faculties of the LCMS have offered opinions (*Gutachten*) (cf. *Concordia Theological Quarterly* 45:1/2 [Jan./Apr. 1981], 77–80; *Theological Observer* 17:1 [Jan. 1991], 4–6), supporting the use of wine, or reduced-alcohol wine, offering the clear teaching of the Evangelical Lutheran Church with regard to this matter from the Scriptures, the Confessions, and the teachers of the church; and.” Debate was ended on the amendment by voice vote and the amendment was carried (Y:748; N:310). Discussion continued on the amended resolution. A substitute resolution was offered:

## Proposed Substitute Resolution for Resolution 3-16

To Encourage Use of Fruit of the  
Vine in the Lord’s Supper

WHEREAS, Any guidelines for celebrating the Lord’s Supper must originate in God’s Word; and

WHEREAS, The Constitution of the Synod, Art. II, refers to “The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice”; and

WHEREAS, God’s Word says in Luke 22:17–18, “And taking the cup and giving thanks He said, take this and distribute it among yourselves. For I say to you that I will certainly not drink from the fruit of the vine until the kingdom of God comes”; and

WHEREAS, God’s Word says in Mark 14:24–25, “And He said to them, this is My blood of the covenant which is being poured out on behalf of many. Truly I say to you that I will certainly not any longer drink of the fruit of the vine until that day when I drink it anew in the kingdom of God”; and

WHEREAS, God’s Word says in Matthew 26:27–29 “And taking a cup and giving thanks He gave to them saying, drink of it all of you, for this is My blood of the covenant being poured out for the many for forgiveness of sins. And I say to you that I will certainly not drink of the fruit of the vine until that day whenever I drink with you anew in the kingdom of My Father”; and

WHEREAS, The word wine (*oinos*) is used in the New Testament 33 times, but never in relation to the Lord’s Supper; and

WHEREAS, God’s Word only uses “the fruit of the vine” in regards to the content of the cup; therefore be it

*Resolved*, That the congregations be encouraged to use only the fruit of the vine as one of the elements for the Sacrament.

The Chair asked that this motion be offered again when the committee returns.

### Special Guest

The chair introduced Dr. Oswald Hoffmann, former Speaker of *The Lutheran Hour*, who was present at the convention.

### Committee 1: Missions

Res. 1-05 (*TB*, p. 51), “To Promote Urban Mission Partnerships,” was presented by the committee. After brief discussion, debate was ended by voice vote. The resolution was adopted (Y:1,004; N:15).

Res. 1-06A (*TB*, p. 163), “To Utilize the Gifts and Talents of All Members,” was introduced by the committee after several editorial changes. The committee made changes to the resolution before presenting it to the convention. A motion was made and seconded to amend the resolution by deleting the third WHEREAS. After discussion of the amendment, debate on the amendment and question was ended (Y:986; N:45). The amendment was defeated (Y:317; N:719). The resolution was adopted as edited (Y:856; N:190).

Res. 1-07 (*TB*, p. 53), "To Recognize Need for Variety in Mission Outreach," was presented. The committee offered a change to the second *Resolve*, adding the words "people of" before "these diverse cultures" and then read the *Resolves* of the resolution. The word "unchanging" was added before the word "Gospel" wherever it occurs by common consent. A motion was made and seconded to add "God-pleasing" before the word "efforts" in the last *Resolve*. This amendment was defeated (Y:418; N:586). Debate continued and an amendment was moved and seconded to add the words "in matters of adiaphora" to the second *WHEREAS* after the word "practices." Debate was ended on the amendment and resolution (Y:986; N:39). The amendment carried (Y:564; N:463). The amended motion also carried (Y:962; N:72).

A delegate made a motion to reconsider Res. 1-02. The motion failed (Y:374; N:618).

Res. 1-08 (*TB*, p. 53), "To Recognize and Share Results of Increased Diversity," was presented. Following discussion, debate was ended (Y:983; N:26) and the resolution was adopted (Y:966; N:76).

Res. 1-09 (*TB*, p. 54), "To Express Appreciation for Service of Dr. Glenn O'Shoney," was presented by the committee. In this case the committee requested and received permission to read the *WHEREAS* sections. Dr. O'Shoney was called forward to receive the recognition of the convention. The convention adopted the resolution with a standing ovation.

Res. 1-10 (*TB*, p. 54), "To Respectfully Decline Overtures," was read to the convention. A substitute resolution was moved and seconded to place the one overture listed, Ov. 1-22, into Resolution A. The assembly voted to not consider the substitute resolution (Y:325; N:659). Res. 1-10 as presented was considered and carried (Y:933; N:87).

The floor committee chairman called upon committee member William Ameiss to lead the convention in prayer after the members of the committee were introduced. Dr. William Weinrich assumed the Chair.

A motion was made and seconded to commend and thank Concordia Theological Seminary of Fort Wayne for its missions department, for its extensive outreach to Baltic states and Haiti, and for its newly confirmed Doctor of Missiology degree. Debate was ended by voice vote. The motion carried by voice vote.

A motion was made to extend the Orders of the Day in order to reconvene the convention this evening at 8:00. The Chair reminded the assembly that this motion would require a two-thirds vote. A motion to postpone was made and carried by voice vote.

#### *Committee 5: Higher Education*

Res. 5-06B (*TB*, p. 325), "To Provide Deaconess Training at the Seminary Level," was introduced as edited by the committee. Debate was ended by voice vote. The resolution was adopted (Y:984; N:86).

Res. 5-09A (*TB*, p. 177), "To Increase Synodical Financial Support for Its Institutions of Higher Learning," was introduced and further explained by the committee. An amendment was offered to replace the *Resolve* with the following: "*Resolved*, That the Synod in convention directs that the Synod's Board of Directors endeavor to find addi-

tional funds for the BHE/CUS Board in order that it will be able to provide a direct subsidy for the seminaries, colleges, and universities to maintain a strong bond between the congregations of the Synod and those institutions which prepare its church workers and key leaders who 'Tell the Good News about Jesus' to us, to our neighbors, and to the ends of the earth (Acts 1:8)." The question was called on the amendment and the resolution by voice vote. The amendment failed (Y:326; N:711). The resolution was adopted (Y:839; N:216).

Res. 5-10 (*TB*, p. 100), "To Study Certification Process," was presented. An amendment was proposed to omit the words "bishop/elder/" and the parentheses in the first *WHEREAS*, accomplished by common consent. The committee did not object and it was done by common consent. Debate was ended by voice vote. The resolution was adopted (Y:956; N:94).

#### *Year of the Child*

Youth Representative Meredith Friedman asked the ninth "Year of the Child" question of the convention: "Of every 10 pupils enrolled in an LCMS elementary school, how many are either members of an LCMS congregation or have parents who are members?" Again, the delegates were provided opportunity to respond before she provided the correct answer: "Six. More precisely, 58%."

#### *Committee 7: Structure, Planning, and Administration*

The Chair called on Rev. George Wollenburg, chairman of Committee 7. He reported that the committee had followed up on the question raised by a member of the Board of Directors during the previous session. On behalf of his committee he asked the assembly for permission to bring back Res. 7-03B (p. 239) the next day. Permission was granted by voice vote.

Res. 7-04A (*TB*, p. 182), "To Promote Truth and Integrity in Convention Overtures," was presented by a member of the committee. Discussion followed. Question was called by voice vote. The resolution carried (Y:746; N:303).

Res. 7-07A (*TB*, p. 183), "To Ask Congregation to Comply with Decision of Praesidium," was presented. A substitute resolution was proposed: Overture 7-110 on page 277 in the convention *Workbook*. The convention voted to consider the substitute resolution (Y:641; N:412). Due to the Orders of the Day, the Chair asked the committee to return at a later time.

Dr. Kuhn announced that he anticipates completing the business of the convention by its closing time Friday afternoon. The Chair returned to the tabled motion to amend the Orders of the Day to allow for an evening meeting, noting that this motion will require a two-thirds vote. The assembly resoundingly defeated the motion by voice vote.

#### *Devotion*

The Chair introduced Rev. Daryl Gehlbach, pastor of Prince of Peace Deaf Lutheran Church of Minneapolis, Minnesota, who led the evening devotion.

*Recess*

The Chair declared that the convention will stand in recess until eight o'clock tomorrow morning.

**Session 11**

Friday, A.M., July 20, 2001

*Devotion*

The assembly was called to order and the morning devotion leader, Dr. Wallace Schulz, Associate Speaker of Lutheran Hour Ministries and Fourth Vice-President of the Synod, was introduced. In his meditation Dr. Schulz called particular attention to Gao Zahn, sister in Christ and fellow Missouri Synod Lutheran being held in a Chinese prison because of her faith.

After the devotion, the Chair invited a motion to prohibit reconsideration of items that have been adopted thus far in the convention, explaining that this is a customary motion adopted by our Synod's conventions during the final sessions. The motion was made, seconded, and carried by a voice vote.

*Committee 6: Human Care*

The Chair invited Rev. William Diekelman, President of the Oklahoma District and chairman of Committee 6, to present the committee's business to the convention.

Res. 6-09 (*TB*, p. 181), "To Urge Action to Release Persecuted Christians in China," was read by a member of the committee in its entirety. A final *Resolve* was added by common consent: "*Resolved*, That a copy of this resolution be forwarded to the aforementioned individuals." The question was called by voice vote. The resolution was adopted by unanimous voice vote.

Res. 6-10 (*TB*, p. 181), "To Encourage Continued Emphasis on Prison and Jail Ministry," was presented. Discussion followed. The question was called by voice vote and the resolution was adopted (Y:980; N:2). The committee chair called attention to the form on page 320 of the Wednesday issue of *Today's Business*, which provides opportunity for interested persons to become involved in prison ministry.

Res. 6-11 (*TB*, p. 211), "To Support Refugee Resettlement," was presented. After discussion, debate was ended by a voice vote. The resolution was adopted (Y:983; N:15).

Res. 6-13 (*TB*, p. 308), "To Reject the Destruction of Embryos for Stem Cell Research," was presented by the committee. After discussion, the question was called by voice vote and the resolution was adopted (Y:963; N:53).

Res. 6-03 (*TB*, p. 106), "To Assure Reasonable Retirement Benefits," was presented by the committee. The resolution was discussed. Mr. Dan Leeman, Executive Director of Worker Benefit Plans, responded to specific questions. Debate was ended by voice vote and the resolution was adopted (Y:983; N:45).

Res. 6-06A (*TB*, p. 180), "To Implement and Coordinate Salary Guidelines," was presented. The question was called by voice vote without debate. The resolution was adopted (Y:973; N:54).

*Committee 9: Registration, Credentials, and Elections*

The chairman of the committee, Rev. William Hoesman, presented Res. 9-01 (*TB*, p. 369), "To Revise Bylaws to Clarify Election Process at Synodical Conventions." A motion and second to end debate immediately followed but failed to receive the necessary two-thirds vote (Y:646; N:392). As debate continued, a motion was made and seconded to change the word "one" in lines 28 and 38 to "two." Discussion followed on the amendment until a motion was made, seconded, and carried to refer this entire matter to the Commission on Structure to work on during the next triennium (Y:949; N: 92).

*Committee 3: Theology and Church Relations*

Attention was called to substitute Res. 3-16 (*TB*, p. 382), "To Encourage Use of Fruit of the Vine in the Lord's Supper," by the committee, it having been introduced at the very end of the committee's last appearance before the convention. The convention voted to consider the substitute motion (Y:533; N:473). The committee addressed the substitute motion, after which discussion followed in the pro-con mode. The question was called (Y:710; N:315) and the substitute motion was defeated (Y:287; N:751). Discussion returned to the original resolution (*TB*, p. 80) as amended, "To Encourage Use of Only Wine in Administration of Lord's Supper." The question was called by voice vote and the resolution as amended was carried (Y:814; N:184).

Res. 3-21A (*TB*, p. 279), "To Address Cooperative Pastoral Working Arrangements with the Evangelical Lutheran Church in America," was presented by the committee with the request that Standing Rule 6 be invoked. The Chair granted the request and the committee made its 15-minute presentation, followed by the prescribed 30 minutes of pro-con debate by the assembly. As the final 45-minute section of the debate continued, an amendment was offered to strike the first *Resolve* from the resolution. Debate was ended on the amendment by voice vote. The amendment was defeated (Y:465; N:567). Discussion continued on the resolution. An amendment was offered to the final *Resolve* to insert the word "the" after the word "that" and the words "heterodox position of the ELCA church body and the" after the word "current." Debate was ended on the amendment by voice vote and the amendment failed (Y:210; N:822). Discussion continued on the resolution. An amendment was offered to insert a new *Resolve* between the existing resolves that would read: "*Resolved*, That we of the LCMS recognize that the vast majority of our brothers and sisters of the ELCA remain faithful to the Gospel of our Lord Jesus Christ and we resolve to reach out to them in love and support." At the suggestion of the committee, an amendment to change the word "vast" in the amendment to read "many" was carried (Y:939; N:76). The Chair put the question of the amendment as amended to the assembly and it carried (Y:930; N:96). Time having expired, the question was automatically called as required by Standing Rule 6. The Chair called on the chaplain to lead the assembly in prayer before the vote was taken. A delegate asked that the President-elect be provided opportunity to address the convention. The Chair granted two minutes. A delegate asked that the Standing Rules be suspended and that de-

bate be allowed to continue for 5 minutes. This request was defeated (Y:512; N:536). A delegate asked whether a substitute motion could be offered if the resolution is defeated. Upon advice of the Parliamentarian, the Chair ruled that when the motion is voted on this subject matter will be completed. The resolution as amended was adopted (Y:706; N:343).

Floor Committee 3's time having been exhausted, the members of the committee were introduced and thanked for their work.

#### *Year of the Child*

Youth Representative Michael Meyer presented the tenth and final "Year of the Child" question: "What is the percentage of LCMS congregations that practice some form of early first Communion?" He also provided the correct answer: 21%, according to the 1998 Study of Youth Confirmation and First Communion in the LCMS.

#### *Committee 4: Finance and Administration*

Res. 4-03 (*TB*, p. 86), "To Respectfully Decline Overtures," was presented by the chairman of Floor Committee 4, Rev. Vernon Schindler, President of the South Dakota District. He called on Mr. Paul Middeke, Vice-President—Finance—Treasurer of the Synod, to provide information pertaining to the amendment offered at the time of the committee's previous appearance before the convention: to amend the resolution by removing reference to Overture 4-06. After brief discussion, debate was ended on both the amendment and the resolution (Y:778; N:48). The amendment failed (Y:219; N:621). The unamended resolution was adopted (Y:794; N:51).

Committee chairman Schindler introduced the members of his committee and their service was recognized by the convention.

#### *Recess*

A motion was made and seconded to not recess at the scheduled time but to continue with the business of the convention for the prescribed amount of time. Debate was ended by discretion of the Chair. The motion failed (Y:240; N:634) and the convention was recessed until the afternoon session.

## Session 12

Friday, P.M., July 20, 2001

#### *Prayer*

The Chair called the assembly to order for its final session. Convention chaplain Dr. Paul Grime was asked to provide an opening prayer.

#### *Minutes*

The Chair called attention to the minutes of the Thursday sessions of the convention, printed on pages 377 to 384 in the Friday issue of *Today's Business*. They were approved as printed.

#### *Committee 7: Structure, Planning, and Administration*

The Chair called upon Dr. George Wollenburg, President of the Montana District and chairman of Committee 7, to present its remaining business to the convention.

Res. 7-03C (*TB*, p. 367), "To Observe the Constitution and Bylaws of the Synod," was brought forward by the committee by common consent as a reconsideration of Res. 7-03B (*TB*, p. 239). Res. 7-03B, adopted during the Thursday P.M. session, was by common consent referred back to the committee after its adoption to consider potential legal concerns. The chairman of the committee, Dr. George Wollenburg, presented Res. 7-03C, a revision of the previous action in order to address Bylaw concerns. An amendment was offered to change the third *Resolve* by adding the words "by a regular review of the minutes of the agencies of the Synod" after the words "see to it." Debate was ended by voice vote. The amendment failed (Y:378; N:475). The unamended resolution was adopted (Y:702; N:181).

Discussion of the proposed substitute resolution for Res. 7-07A (Ov. 7-110 on p. 277 of the *Workbook*) was resumed. The committee chairman began the discussion with comments on behalf of the committee. Debate on the substitute resolution was ended by voice vote. The substitute resolution failed (Y:353; N:557). Discussion of Res. 7-07A (*TB*, p. 183) continued. A motion was made and seconded to amend the last two Resolves by changing "within 90 days from the close of the 2001 LCMS convention" in the third *Resolve* and "within 90 days from the close of the convention" in the final *Resolve* to "by July 20, 2002." Debate was ended by voice vote. The amendment carried (Y:676; N:246) and the resolution as amended was adopted (Y:752; N:175).

The committee was informed that its time had elapsed for presentation of further business to the convention. The members of the committee were thanked and their work on behalf of the convention and the Synod was recognized.

#### *Committee 2: Congregational Services*

Res. 2-10A (*TB*, p. 363), "To Commend CPH and Encourage Use of CPH Materials," was presented by the chairman of the committee, Rev. Herbert Mueller, President of the Southern Illinois District. Brief discussion followed. A motion made and seconded to amend the second *Resolve* by adding the words "of diverse cultures and languages" after the word "people" was agreed upon by common consent. Debate was ended by voice vote and the resolution was adopted (Y:830; N:37).

Res. 2-11 (*TB*, p. 64), "To Give Thanks to God for the Ministry of Dr. Bryant Clancy," was read and adopted by the assembly rising and singing the Common Doxology.

Res. 2-12 (*TB*, p. 64), "To Respectfully Decline Overtures," was presented by the committee and adopted (Y:830; N:20).

Res. 2-13 (*TB*, p. 363), "To Commend the Work of Dr. Paul Devantier and KFUD Radio for His Efforts in Preserving Religious Freedom in the United States," was presented. After explanation by reference to the rationale section of the resolution and after brief discussion, the resolution was adopted (Y:868; N:4).

The committee chairman announced the conclusion of his committee's business and introduced its members to the convention. They were thanked for their service.

#### *Committee 5: Higher Education*

Res. 5-11A (*TB*, p. 281), "To Work Collaboratively re Issues of Pastoral Leadership," was presented by the chairman of Committee 5, Rev. James Kalthoff, President of the Missouri District. After brief comment, debate was ended by voice vote and the resolution was adopted (Y:749; N:106).

Res. 5-12 (*TB*, p. 101), "To Develop Plan for Education, Training, and Certification of Lutheran Counselors," was presented by the committee secretary. The resolution was adopted without debate (Y:828; N:34).

Res. 5-13 (*TB*, p. 102), "To Encourage Professors on Sabbatical Leave to Be Active in Congregational Life," was presented by the committee. The newly titled resolution was adopted (Y:835; N:28).

Res. 5-14A (*TB*, p. 282), "To Respectfully Decline Overtures," was presented. The resolution was adopted without debate (Y:832; N:29).

The committee chairman announced the completion of the business of the committee. He introduced the members of the committee, who were thanked with the applause of the assembly.

A delegate offered as a motion the proposed resolution printed on page 373 of the Friday issue of *Today's Business*, "To Call for a Study of Why Congregations Are Not Growing." The Orders of the Day were moved and seconded. The vote (Y:592; N:256) sustained the Orders of the Day and the proposed resolution was not accepted for consideration.

#### *Committee 8: National/District Task Force*

Res. 8-11 (p. 153), "To Celebrate 100 Years of SELC Blessings," was presented by the committee. President Carl Krueger of the SELC District spoke regarding his District and its anniversary. The resolution was adopted (Y:803; N:4).

Res. 8-12A (*TB*, p. 213), "To Respectfully Decline Overtures," was presented by the committee and adopted (Y:782; N:20).

The committee announced the completion of its work and was thanked for its service to the Synod and the convention.

#### *Committee 6: Human Care*

Res. 6-07 (p. 109), "To Encourage Participation in Social Security," was presented by the committee chairman, Rev. William Diekelman, President of the Oklahoma District. After brief discussion, debate was ended by voice vote. The resolution was carried (Y:623; N:93).

Res. 6-05A (p. 179), "To Encourage Participation in President Bush's Faith-based and Community Initiatives," was presented. Dr. Kuhn described some of the LCMS involve-

ment in this initiative as it is taking shape in Washington, D.C. Rev. Matthew Harrison, Executive Director of the Board for Human Care Ministries, provided information and encouragement. Discussion followed. A motion was made and seconded to amend the resolution by adding the word "Cautious" to its title and to delete the first *Resolve*. The Chair asked the assembly whether it was ready to vote and debate was ended (Y:682; N:95). The amendment was carried (Y:443; N:349) and the resolution was adopted (Y:603; N:193).

The committee asked to use its brief remaining time for a presentation on personal financial planning. The chairman then thanked his committee for its hard work. The committee was thanked by the convention.

#### *Special Commendation*

The following motion resolution was introduced and seconded from the floor of the convention:

WHEREAS, Dr. Robert Kuhn has served the LCMS faithfully for many years (First Vice-President and President); and

WHEREAS, The LCMS has the practice of conferring the Office of President Emeritus; therefore be it

*Resolved*, That the LCMS in convention confer the title of "President Emeritus" on Dr. Robert Kuhn with all the rights and privileges previously given to the Office of President Emeritus.

The resolution was adopted by a standing ovation and the singing of the Common Doxology.

#### *Committee 9: Registration, Credentials, Elections*

Rev. William Hoesman, chairman of Committee 9, presented the final registration report: 383 advisory and 1,194 voting delegates, totaling 1,577 registered delegates.

#### *Adjournment*

Dr. Kuhn offered the words of St. Paul, "I thank my God always for every remembrance of you," to close the convention, calling this "a precious and special moment in my life," thanking the assembly for the honor and thoughtfulness shown to him and for the partnership as brothers and sisters in Christ. He spoke of moving forward as people redeemed by the blood of Christ who wait for the end of our faith, concluding: "Even if we don't meet again in this life, we will meet again in eternity. God loves you and so do I."

Taking up the same historic gavel with which he opened the convention, he declared the convention closed "in the Name of the Father and of the Son and of the Holy Spirit. Amen."

#### *Devotion*

The Rev. Dr. Paul Grime, Convention Chaplain, led the closing devotion.

Raymond L. Hartwig, *Secretary*



Nominations Chairman Loren Kramer





# ELECTION RESULTS

PRESIDENT	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
Alvin Barry . . . . .	1,292				
*Gerald Kieschnick . . . . .	605	326	476	563	600
Donald Muchow . . . . .	405	256	128	42	
Daniel Preus . . . . .	141	148	50		
Dean Wenthe . . . . .	99	371	528	578	582
Loren Kramer . . . . .	90	(D)			
Jacob Preus . . . . .	53	(D)			
Raymond Hartwig . . . . .	44	80			
William Weinrich . . . . .	35				
Wallace Schulz . . . . .	23				
William Diekelman . . . . .	21				
Laurence White . . . . .	18				
John Johnson . . . . .	17				

\* Elected

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

FIRST VICE-PRESIDENT	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
*Daniel Preus . . . . .	528	386	522	573	601
Gerald Kieschnick . . . . .	341				
Raymond Hartwig . . . . .	320	(D)			
Donald Muchow . . . . .	285	(D)			
William Weinrich . . . . .	151	129			
William Diekelman . . . . .	134	365	450	534	577
Loren Kramer . . . . .	131	(D)			
Wallace Schulz . . . . .	125	(D)			
Robert Kuhn . . . . .	123	(D)			
Alvin Barry . . . . .	80				
Robert King . . . . .	80	150	113	74	
Dean Nadasdy . . . . .	58	145	96		
Robert Scudieri . . . . .	52				
Dean Wenthe . . . . .	52				
Jacob Preus . . . . .	44				
Roger Pittelko . . . . .	42				

\* Elected

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

OTHER VICE-PRESIDENTS	Nominating Ballots	Election Ballots			
		(1)	(2)	(3)	(4)
*Robert King . . . . .	514	471	574	606	
*William Weinrich . . . . .	459	500	559	548	604
*Wallace Schulz . . . . .	417	499	611		
Roger Pittelko . . . . .	299	391	429		
Loren Kramer . . . . .	276	375			
Glenn O'Shoney . . . . .	250	407	525	502	
William Diekelman . . . . .	240	(D)			
*Paul Maier . . . . .	229	414	570	575	
Roosevelt Gray . . . . .	224	383	482	438	
David Buegler . . . . .	157	267			
Dean Nadasdy . . . . .	152	279			
Dean Wenthe . . . . .	141	430	555	559	499
Laurence White . . . . .	123	(D)			
Donald Muchow . . . . .	115	(D)			
Ronald Feuerhahn . . . . .	100	149			

\* Elected

SECRETARY	(1)	(2)	(3)	(4)	(5)
<i>Ordained Ministers (Vote for 1)</i>					
*Raymond L. Hartwig (MO)	745				
David Mahsman (MO) . . .	338				
Herbert C. Mueller, Jr. (SI)	58				
Clyburn Duder (TX) . . . . .	35				

## VICE-PRESIDENT-FINANCE—TREASURER

<i>Layperson (Vote for 1)</i>					
*Thomas Kuchta . . . . .	586				
Paul W. Middeke . . . . .	538				

## LCMS BOARD OF DIRECTORS

<i>Ordained Ministers (Vote 2)</i>					
*Robert T. Kuhn (MO) . . .	689				
Donald K. Muchow (SE) . . .	538	488			
*James E. Fandrey (NEB)	413	463	595		
Loren T. Kramer (PSW) . . .	344	108	556		
Ulmer Marshall, Jr. (SO) . .	264	79			
Robin Fish (MO) . . . . .	44				

<i>Commissioned Ministers (Vote for 1)</i>					
*Elizabeth Fluegel (SE) . . .	474	604			
Ralph C. Schultz (AT) . . .	404	523			
Jonathan Laabs (NI) . . . .	263				
<i>Laypersons (Vote for 4)</i>					
*Jean Garton (MDS) . . . . .	620				
*Christian Preus (MNS) . . .	587				
*Dave Hawk (IN) . . . . .	557				
*Edwin Trapp, Jr. (TX) . . .	502	278	405	454	609
Ray Lavrenz (IE) . . . . .	456	265	356	457	545
Marvin W. Krehmeyer (FG)	431	208	160		
Richard Peters (NW) . . . .	431	149			
Major Madison, Jr. (OK) . .	374	214	243	248	
Norman Zurell (EA) . . . . .	334				

## BOARD FOR BLACK MINISTRY SERVICES

<i>Ordained Ministers (Vote for 1)</i>					
*John Fenton (EN) . . . . .	447	610			
S. T. Williams, Jr. (NEB) . .	372	506			
Michael Johnson (SO) . . . .	331				

<i>Commissioned Ministers (Vote for 1)</i>					
*Aaron Dickerson . . . . .	410	628			
Agnes Pegues (SO) . . . . .	464	478			
Jeffrey Howell (NI) . . . . .	244				

<i>Laypersons (Vote for 1)</i>					
*Mary E. Smith (MI) . . . . .	960				
Joan Flemming (EN) . . . . .	159				

## BOARD FOR COMMUNICATION SERVICES

<i>Ordained Ministers (Vote for 1)</i>					
*Dean Nadasdy (MNS) . . . .	583				
Joseph M. Fischer (SW) . . .	475				
Michael Brockman (KS) . . .	89				

<i>Commissioned Ministers (Vote for 1)</i>					
*David O. Berger (MO) . . . .	574				
Charles A. Winterstein (CI) .	549				

## BOARD FOR CONGREGATIONAL SERVICES

Election Ballots					Election Ballots				
(1)	(2)	(3)	(4)	(5)	(1)	(2)	(3)	(4)	(5)
<i>Ordained Ministers (Vote for 1)</i>					<i>Laypersons (Vote for 2)</i>				
*Jonathan Shaw (MO) . . .593					*Susan Christian (RM) . .445	519	632		
Dean Rothchild (ND) . . . .559					*Kermit Almstedt (SE) . . .444	480	602		
Joel D. Heck (TX) . . . . .542					Carol Reineck (TX) . . . . .442	462	540		
Ron Biel (FG) . . . . .224					Stephen Saunders (SW) . . .425	451	491		
Hank Drummond (MT) . . .128					Gayle Sommerfeld (MI) . . .239	236			
Bill Heine (WY) . . . . .86					David Vaughn (MO) . . . . .152				

*Commissioned Ministers (Vote for 1)*

*Patricia Hoffman (PSW) 298	526	625		
Richard N. Brinkley (IN) . .	.206	365	519	
Ken Erlandson (MO) . . . .	.143	221		
William D. Cochran (MO) .	.133			
Bobby Broyles (CNH) . . . .	.85			
Judith Meyer (FG) . . . . .	.34			
Louis Eberhard (RM) . . . .	.31			

*Laypersons (Vote for 2)*

*Allan Voss (SW) . . . . .	.463	517		
Kay McCreery (SO) . . . . .	.426	405	256	
*Ida Mall (TX) . . . . .	.423	422	413	603
David Kievett (NJ) . . . . .	.407	415	474	550
Ida Luebke (OH) . . . . .	.261	262		
Gretchen Sump (IW) . . . .	.89			

## BOARD FOR HIGHER EDUCATION

*Ordained Ministers (Vote for 2)*

Martin Hagenow (MI) . . .	.463	518		
*David L. Anderson (IE) .	.432	514	648	
*Randall L. Golter (RM) .	.419	460	572	
Chris Wicher (EA) . . . . .	.341	350	470	
John Stube (IN) . . . . .	.230	258	458	
Walter L. Rosin (NW) . . .	.144			
Marlin Rempfer (CI) . . . .	.131			
Alvin J. Schmidt (CI) . . . .	.66			

*Commissioned Ministers (Vote for 1)*

*H. James Boldt (MI) . . .	.551	635		
David Rittman (MO) . . . .	.407	480		
Donald Ross (MDS) . . . . .	.145			

## BOARD FOR HUMAN CARE

*Ordained Ministers (Vote for 1)*

*Bernhard Seter (ND) . . .	.670			
Eric Stefanski (MDS) . . . .	.153			
William Kilps (SW) . . . . .	.139			
Douglas Fountain (FG) . . .	.100			

*Commissioned Ministers (Vote for 1)*

*Kurt Senske (TX) . . . . .	.496	603		
Kristin R. Wassilak (NI) . .	.445	513		
Henry Pickelmann (MI) . . .	.192			

## BOARD FOR MISSION SERVICES

*Ordained Ministers (Vote for 2)*

*John Temple (MO) . . . . .	.586			
*Warren Davis (SO) . . . . .	.563			
John Fehrmann (MNS) . . .	.473			
Robert Roegner (NJ) . . . .	.412			
Walter DeMoss (NI) . . . . .	.196			

*Commissioned Ministers (Vote for 1)*

*Jennie J. Waters (MNS) .	.455	577		
Laurence Meissner (TX) . . .	.410	538		
William Leese (MO) . . . . .	.244			

## COMMISSION ON THEOLOGY AND CHURCH RELATIONS

*Ordained Ministers (Vote for 1)*

John Nunes (TX) . . . . .	.521	567		
*Walter Lehenbauer (MNN) 500		576		
Randy Asbury (WY) . . . . .	.48			
John M. Ramey (TX) . . . . .	.48			

*Layperson (Vote for 1)*

*Paul Nus (SW) . . . . .	.633			
Mark Goodson (TX) . . . . .	.505			

CONCORDIA HISTORICAL INSTITUTE  
BOARD OF GOVERNORS*Ordained Ministers (Vote for 2)*

*James Bauer . . . . .	.597			
*Lawrence Rast, Jr. . . . .	.569	524	589	
Richard Dickinson . . . . .	.460	332	486	
Robert Hess . . . . .	.276	138		
Kurt Bodling . . . . .	.243	135		
James D. Heiser . . . . .	.112			
David M. Ritoch . . . . .	.86			

*Laypersons (Vote for 1)*

*Marlin Roos . . . . .	.447	562		
Georgie Boyce . . . . .	.412	311		
Judith A. Koucky . . . . .	.212	138		

## CPH BOARD OF DIRECTORS

*Laypersons (Vote for 4)*

*Elaine Graff (MI) . . . . .	.685			
*William Dapper (NI) . . .	.559			
*Norman Kleinschmidt (CI) 555				
Jotham Johann (SE) . . . . .	.531	332	427	550
*Robert Rodefild (RM) . .499	422	512	596	
James Schlie (MO) . . . . .	.497	139		
Barbara Martin (CI) . . . . .	.485	183	203	
Harvey Wilkening (SO) . .	.450			

## LCEF BOARD OF DIRECTORS

*Ordained or Commissioned Ministers (Vote for 1)*

William R. Brege (IN) . . .	.455	539		
*David Buegler (OH) . . .	.425	560		
Gunther Herzog (IN) . . . .	.227			

*Laypersons (Vote for 2)*

*Joseph R. Carabell (MI) 436		464	580	
Al Wiperman (KS) . . . . .	.425	460	562	
*Kermit Brashear (NEB) 415		430	594	
Marvin Thompson (NEB) . .	.415	412	495	
Janet Johnson (NI) . . . . .	.367	340		
F. Michael Maish (RM) . . .	.153			

## LCMS FOUNDATION BOARD OF TRUSTEES

*Ordained Ministers (Vote for 1)*

*Ron Miller (CI) . . . . .	.580			
Robert Shonholz (OH) . . .	.553			

Election Ballots				
(1)	(2)	(3)	(4)	(5)
<i>Laypersons</i> (Vote for 1)				
Thomas Kuchta (NI) . . . .	.559	565	(elected as Treasurer)	
*Leon Langemeier (MT) .502		549	759	
Richard C. Hannenberg (NI) .56		339		

## CONCORDIA COLLEGE—ANN ARBOR

<i>Ordained Ministers</i> (Vote for 1)				
*Thomas Ahlersmeyer (OH) 619				
David Davis (MI) . . . . .	.407			

<i>Commissioned Ministers</i> (Vote for 1)				
*Jeanne Ollhoff (MI) . . . .	.905			
Bob D'Ambrosio (TX) . . . .	.215			

<i>Laypersons</i> (Vote for 3)				
*Sandy Hardies (MI) . . . .	.562			
*Thomas Dunbar (IN) . . . .	.559			
*David Tuttle (OH) . . . . .	.518	358	509	581
Beth Young (MI) . . . . .	.479	322	408	563
Barry Olson (MI) . . . . .	.475	215	227	
Al Ernst (SI) . . . . .	.433	174		
Forrest Strand (EN) . . . . .	.176			

## CONCORDIA UNIVERSITY—AUSTIN

<i>Ordained Ministers</i> (Vote for 1)				
*Glenn E. Huebel (TX) . . . .	.481	533	618	
John Davenport (TX) . . . .	.322	354	502	
George Murdaugh (FG) . . . .	.166	207		
Ronald Reinhardt (SO) . . . .	.127			

<i>Commissioned Ministers</i> (Vote for 1)				
Janet Preus (MNS) . . . . .	.498	543		
*Donald Christian (TX) . . . .	.472	564		
Raymond Fricke (TX) . . . .	.143			

<i>Laypersons</i> (Vote for 3)				
*Donald Graf (TX) . . . . .	.830			
*Peggy Turnipseed (TX) . . . .	.680			
*Patricia Bokenkamp (TX) .508		419	597	
Henry J. Boehm, Jr. (TX) . . . .	.468		428	546
Ceretha Cartwright (TX) . . . .	.351		108	
Dan Banks (TX) . . . . .	.210	103		
John Kammrath (TX) . . . . .	.185			

## CONCORDIA COLLEGE—BRONXVILLE

<i>Ordained Ministers</i> (Vote for 1)				
*Steven C. Briel (MNS) . . . .	.489		572	
Robert Mordhorst (SE) . . . .	.448		522	
Gregory Wismar (NE) . . . .	.193			

<i>Commissioned Ministers</i> (Vote for 1)				
*H. Allen Herbst (MO) . . . .	.479		560	
Randy Gast (SE) . . . . .	.337	516		
Donald Ross (MDS) . . . . .	.302			

<i>Laypersons</i> (Vote for 3)				
*Thomas N. Olsen (NJ) . . . .	.458		513	557	520 581
*Alice Bruening (SE) . . . .	.450		488	566
*Sharon P. Dever (NE) . . . .	.441		501	546	551 617
Wesley Tervo (NE) . . . . .	.430	413	446	411 442
Cynthia M. Steinwedel (CI) .424		429	460	149
Jan Rueter (SE) . . . . .	.280	251	288	316 325
Carol George (EN) . . . . .	.241	220	286	283 268
Joel Wilson (SELC) . . . . .	.220	200	221	
Judy Barnes (NJ) . . . . .	.164	167		
Stephen C. Scaer (NE) . . . .	.88			

CONCORDIA COLLEGE—FORT WAYNE				
(1)	(2)	(3)	(4)	(5)
<i>Ordained Ministers</i> (Vote for 2)				
*Mark Grunst (MT) . . . . .	.577			
*Wayne Graumann (TX) .523		502	622	
Barry Keurulainen (EA) . . . .	.427		189	
Steven J. Resner (IN) . . . .	.309	377	494	
Erhart Bauer (NOW) . . . . .	.272			

<i>Commissioned Ministers</i> (Vote for 1)				
*Louis Herring (IN) . . . . .	.545	626		
David Burgess (SW) . . . . .	.421	457		
Richard Brinkley (IN) . . . .	.141			

<i>Laypersons</i> (Vote for 1)				
*Walter Dissen (EN) . . . . .	.583			
William Crofford, Jr. (TX) .526				

## CONCORDIA UNIVERSITY—IRVINE

<i>Ordained Ministers</i> (Vote for 1)				
*Arthur Puls (PSW) . . . . .	.851			
James Johnson (PSW) . . . .	.242			

<i>Commissioned Ministers</i> (Vote for 1)				
*Paul Brandt (PSW) . . . . .	.520			
Kenneth Palmreuter (RM) .455				

<i>Laypersons</i> (Vote for 3)				
*Melvin Olsen (CNH) . . . . .	.610			
*Gene Haertling (RM) . . . .	.528			
*Kathi Romsa (PSW) . . . . .	.515	453	563	
Patrick Stacker (PSW) . . . .	.503	143		
Ronald Hodel (RM) . . . . .	.502	468	553	
Helen Smith (MO) . . . . .	.485			

## CONCORDIA UNIVERSITY—MEQUON

<i>Ordained Ministers</i> (Vote for 1)				
*Dean Bell (MNN) . . . . .	.558			
James Herbolsheimer (EN) .548				

<i>Commissioned Ministers</i> (Vote for 1)				
*Matthew Gatchell (SW) .461		502	603	
David Bangert (EN) . . . . .	.363	374	502	
Elizabeth Fluegel (SE) . . . .	.168		222	
Guenther Herzog (IN) . . . .	.89			

<i>Laypersons</i> (Vote for 3)				
*Warren Twietmeyer (SW) .842				
*Ilona Kuchta (NI) . . . . .	.535			
*Donna Streufert (IN) . . . .	.511		361	415	535
Bruce Gilbert (SW) . . . . .	.476	429	487	531
Karol Selle (NW) . . . . .	.469	205	225	
Allan Voss (SW) . . . . .	.207	103		
Ruth Koch (MI) . . . . .	.153			

## CONCORDIA UNIVERSITY—PORTLAND

<i>Ordained Ministers</i> (Vote for 1)				
*James Wilson (MT) . . . . .	.605			
Paul Linnemann (NOW) . . . .	.512			

<i>Commissioned Ministers</i> (Vote for 1)				
Jennie Waters (MNS) . . . . .	.544	623	(declined to serve on Missions)	
*Gary Gable (NOW) . . . . .	.479	481	612	
Betty Mulholland (IN) . . . .	.78		422	

<i>Laypersons</i> (Vote for 1)				
*Gary Hoover (IN) . . . . .	.545			
*Myrna Larsen (MT) . . . . .	.487	517		
*Leslie Sramek (NOW) . . . .	.465		431	413	510 567
Char Kroemer (NOW) . . . .	.458	390	324	416 507

	Election Ballots				
	(1)	(2)	(3)	(4)	(5)
Naomi Schilling (NOW) . . .	.421	318	178	152	
Thomas Muhly (CNH) . . .	.344	218	137		
David Eash (NOW) . . . . .	.255	185			
Richard Erickson (NOW) . .	.207				

## CONCORDIA UNIVERSITY—RIVER FOREST

<i>Ordained Ministers (Vote for 1)</i>					
*Philip Kaufmann (CI) . . .	.514	598			
Wayne C. Schroeder (SW) .	.403	464			
Alvin Schmidt (CI) . . . . .	.192				

<i>Commissioned Ministers (Vote for 1)</i>					
*Thomas Buck (SW) . . . . .	.563				
E. Theodore Lams (NI) . . .	.531				

<i>Laypersons (Vote for 3)</i>					
*Kathy Schulz (MO) . . . . .	.655				
*Dorothy Hildebrandt (NI) .	.513	516	589		
*Paula Trimpey (IN) . . . .	.481	502	564		
Alvin Czanderna (RM) . . .	.479	484	514		
Robert Rauscher (MT) . . .	.391	320	445		
Lee Schmidt (SE) . . . . .	.386	244			
Richard Grotheer (NI) . . .	.291				

## CONCORDIA SEMINARY—ST. LOUIS

<i>Ordained Ministers (Vote for 2)</i>					
*Dennis Schwab (MO) . . .	.706				
*David Dissen (MO) . . . . .	.536	544	585		
Loren Kramer (PSW) . . . .	.428	441	497		
Richard Osslund (IW) . . .	.393	139			
Steven C. Briel (MNS) . . .	.135				

<i>Commissioned Ministers (Vote for 1)</i>					
*Richard Wenz (IE) . . . . .	.939				
Eugene Kolander (SW) . . .	.167				

	Election Ballots				
	(1)	(2)	(3)	(4)	(5)
<i>Laypersons (Vote for 1)</i>					
*Alan Stumpf (SI) . . . . .	.822				
Dale Gust (MI) . . . . .	.281				

## CONCORDIA UNIVERSITY—ST. PAUL

<i>Ordained Ministers (Vote for 1)</i>					
*Byron Northwick (MNS) .	596				
Norman Sincebaugh (MNN) .	435				
David Robatzen (SO) . . . . .	.51				

<i>Commissioned Ministers (Vote for 1)</i>					
*Harold Frerich (OH) . . .	.576				
Paul Crisler (MO) . . . . .	.493				

	Election Ballots				
	(1)	(2)	(3)	(4)	(5)
<i>Laypersons (Vote for 3)</i>					
*Dennis Bauer (MNS) . . .	.598				
*Darold Krenz (MNN) . . .	.562				
*Lyla Hirsch (SD) . . . . .	.501	399	542		
John Edson (MNS) . . . . .	.435	396	519		
Gretchen Sump (IW) . . . .	.386	135			
Darrel Meinke (MNN) . . .	.375	129			
Alice Cross (IW) . . . . .	.317				

## CONCORDIA COLLEGE—SELMA

<i>Ordained Ministers (Vote for 1)</i>					
*Meredith Jackson (MDS) .	917				
John Fenton (EN) . . . . .	.175				

<i>Commissioned Ministers (Vote for 1)</i>					
*Ruth Drum (ND) . . . . .	.709				
Richard Sansbury (OH) . .	.307				

<i>Laypersons (Vote for 3)</i>					
*Alvin Foster (MI) . . . . .	.868				
*Ulysses Floyd (FG) . . . .	.604				
*Debbie Gallerson (SO) . .	.483	422	628		
Bob Covington (PSW) . . .	.394	313	385		
Olivia Sanders (SO) . . . .	.320	226			
Joyce Verrett (SO) . . . . .	.311				

## CONCORDIA UNIVERSITY—SEWARD

<i>Ordained Ministers (Vote for 1)</i>					
*David Block (NEB) . . . .	.620				
Marion Hofman (RM) . . . .	.450				

<i>Commissioned Ministers (Vote for 1)</i>					
Charles Wildauer (TX) . . .	.414	498			
*Vance Hinrichs (NEB) . .	.404	572			
Reed Sander (NI) . . . . .	.244				

<i>Laypersons</i>					
<i>Seward County (Vote for 2)</i>					
*Virginia Hughes . . . . .	.886				
*William Hartmann . . . . .	.715				
Roger Glawatz . . . . .	.498				
Neill Ingerslew . . . . .	.243				

<i>Non-Seward County (Vote for 1)</i>					
*Ronald Pfeiffer . . . . .	.626				
Lyle Meyer . . . . .	.382				
*Elected					

## SPECIAL STANDING RULES

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

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

No motion to amend or to table or cease debate may be made during the first 45 minutes. Alternate pro and con speaking will be followed during debate. Time not used in any one segment of the above schedule may not be added to any succeeding segment.

The Chair shall have the right to inquire of the assembly at any point of its readiness to vote. If not concluded earlier, debate shall cease at the end of 90 minutes and all motions shall be called.
7. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption as the main motion.
8. Delegates wishing to address the convention, when recognized by the Chair, shall state their names and the name of the District or other entity of the Synod that they represent.
9. During debate, the two-minute rule for speaking to the motion shall apply to the floor committee and to all who speak from the floor.
10. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.
11. An electronic response system shall ordinarily be used to register votes. When not in use for motions before the convention, the Chair shall call for a voice vote and the raising of the right hand.
12. Whenever possible, amendments to proposed resolutions and substitute resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of a discussion, a written copy of proposed amendments shall be provided to the Secretary prior to its being offered from the floor.
13. If a substitute motion is offered and seconded, the presenter shall be offered two minutes to provide the rationale for offering it, after which the convention shall decide by majority vote without debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion fails. If the substitute motion does not receive favorable action either to consider or to adopt, the original motion is again considered. (This is the so-called "Behnken Rule" for addressing substitute motions.)
14. While any voting delegate may call the question at any time, the question shall be called by the Chair after every 30 minutes of debate on any motion (except those to which Standing Rule 6 pertains). The Chair may also call for a vote on the close of debate (two-thirds majority required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
15. The use of sound-producing and voice-communication electronic devices shall not be permitted in the advisory delegate, Council of Presidents, and press sections of the convention. The use of sound-producing and electronic wire or wireless communication devices, including voice and data, shall not be permitted in the voting delegate section of the convention.
16. To preserve convention time, questions of privilege shall be addressed in writing to the Chair.
17. At the Tuesday evening discussion session, the convention will not be in formal business session. Motions, amendments, etc., will not be appropriate on that evening. After the essay, reaction, and prayer, there will be an open discussion in which any voting or advisory delegate can speak from a floor microphone for up to three minutes. The open discussion will conclude no later than 9:00 P.M.
18. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order*.



# REPORT OF THE PRESIDENT

## Part I

### Moving Together into a New Millennium Telling the Good News about Jesus

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.

This is now the third time that I have had the honor and privilege of offering a report to the Synod as we once again find ourselves gathering in convention. This is the first part of my report. I will offer the second part of my report at the meeting of our floor committees over the Memorial Day weekend. This second part will then be printed in the first issue of *Today's Business*, which all delegates will receive shortly before the convention. The third part of my report I will offer on Sunday morning to the convention.

In this, the first part of my report, I want to organize my thoughts around the theme *Moving Together into a New Millennium Telling the Good News about Jesus*. First, I want to talk about what it means for us to walk into a new millennium together as a Synod of congregations, moving forward in the work our Lord has for us to do. Second, I will talk about the all-important commission our Lord has given to His church—telling the Good News of His great salvation. Third, I will offer a summary of the activities of the President's Office during this past triennium.

#### I. Moving Together into a New Millennium

*Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD! Blessed be the name of the LORD from this time forth and forevermore! From the rising of the sun to its going down the LORD'S name is to be praised. The LORD is high above all nations, His glory above the heavens. Who is like the LORD our God, who dwells on high, who humbles Himself to behold the things that are in the heavens and in the earth? Psalm 113:1-6*

As we move together into a new millennium, we must begin first by offering our thanks and praise to our good and gracious God. We do so in humble repentance, recognizing that indeed, according to our sin, we deserve nothing but His wrath and punishment. We look over our faults and failings, both as individuals and as a church, and we bow in repentant humility before the throne of grace, knowing that there sits the loving, merciful Father who sent us His Son and by the power of the Holy Spirit continues to pardon, renew, and strengthen us for service.

When we stop to consider the privilege that has been given to us by our good and gracious God to be moving together into a new millennium, we join the psalmist in words of praise and adoration for all the blessings we have been given. What a time of opportunity this is for us as a Synod. There are so many challenges in our lives and, yes, challenges in our Synod as well, but we dare never lose sight of the tremendous blessings that have been poured out on us.

First, the great blessing of the complete and total forgiveness of all of our sins. The blessing of being baptized children of God is beyond any treasure we could hope to obtain in this life. We have the blessing of hope and peace and joy now in this present life, all made ours in Christ to whom all authority in heaven and on earth has been given. It is this Lord, it is this Christ whom we serve and obey, love and cherish. We move together into the new millennium confident in His blessing and His presence. We move together following Him with confidence and trust.

We follow Him *together*. We move *together* into the new millennium. This is what being a "Synod" is all about. We support one another. We encourage one another. We help one another be the best church we possibly can be. Together, as a Synod, we are bound together in common as we move together into a new millennium. We follow the example of the apostolic church (Acts 15:1-31), which was keenly aware of the great strength and blessing that come through unity and moving forward together as a church. We move together into the new millennium realizing that we join together and stand together and move together, because it is our Lord's will that the great diversity of gifts He has entrusted to us will be used for the common good of us all (1 Cor. 4-31). What are some of these common commitments?

Moving Together into a New Millennium ... United in the One True Faith

Our Lord speaks to us about this blessed unity through the apostle Paul in Ephesians 3:1-6:

*I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love, being diligent to preserve the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all. There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.*

And again, in 1 Corinthians 1:10:

*Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.*

As we move together into a new millennium, we must continue to remain strongly united together with one another in the true faith. United in personal tastes? No. United in personal opinions? No. United in personal preferences? No. This is not the unity about which the Scriptures speak. We are drawn by God's Holy Spirit to be and remain united in the one true and alone-saving faith, to remain united in the teachings of God's Word, to remain united with one another in this sure and certain doctrine. For it, and it alone, is the truth that God has given to us, the truth that reveals the Savior and all that He has done

and all that He means for us. Our Lord told us that by continuing in His Word we are truly His disciples (John 8:31–32).

This is precisely why our Synod accepts without reservation the Old and New Testament Scriptures as the written Word of God and the only rule and norm of our faith and practice. Because we do, we also accept without reservation the confessional books of the Lutheran church, namely, those documents gathered together into the Book of Concord of 1580. Concord means “harmony.” It is this God-given doctrinal harmony, or unity, that marks our Synod as a genuine and authentic Lutheran church.

United in the truths of God’s Holy Word, we join hands in the great mission task our Lord has given to us.

*Moving Together into a New Millennium ... Strengthening and Supporting One Another to Give Bold Witness*

As we move together into a new millennium, we work to support and encourage one another to give witness to our faith—*bold* witness. Witness that comes not from fear, but that is born of faith. Witness that is not given grudgingly or out of a sense of obligation to some rules or law, but joyful witness to the alone-saving Lord and Savior Jesus. Our witness is bold because of the great and glorious work of our saving Lord, Jesus. I will be elaborating further on this in the next section, but it is this bold witness that the Synod’s “Tell the Good News about Jesus” effort is all about.

It is this bold witness that we share in our homes, with families, with friends, with neighbors. It is this bold witness that is the purpose of our congregations. Our pastors give bold witness to the faith in their preaching and teaching and leading. Our teachers give bold witness in the classrooms of our schools. This bold witness is the reason why congregations and schools exist. It is this bold witness to the faith that is the foundation of all that the Synod does. It must be. May it ever be!

Our bold witness is not telling about ourselves, our accomplishments, our achievements, our feelings, or our perspectives or attitudes. No, we bear bold witness by telling the Good News that in Christ, God was reconciling the world to Himself, not counting our trespasses against us (2 Cor. 5:19). It is this message of reconciliation that our Lord has entrusted to the church. It is the bold witness that Jesus Christ, and Him alone, is the Savior of the world, the only way, the only truth, and the only life. The only name given under heaven by which we must be saved. There is no other way to the Father but through Him. It is the bold witness that every human being alive on this planet needs to hear. Oh, how desperately needed is this glorious Good News, this Gospel, in our world today. What a joy to proclaim that message that has been the hallmark of the Christian church since its very first days. In Acts 10:31 we have that bold witness put so clearly and powerfully: “Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

Committed to, and united in, the truths of God’s Word, joined together and supporting one another for the purpose of bold witness, we then move forward together, com-

mitted to providing competent and well-trained church workers for our Synod.

*Moving Together into a New Millennium ... Recruiting and Training Pastors and Other Church Workers*

Our Lord’s Word speaks of the need for those who preach and serve in Romans 10:13–15:

*Whoever will call upon the name of the Lord will be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?*

Indeed, how shall they preach unless they are sent? And how shall they be sent if we do not join together to provide the training and support they need? This too is one of our chief commitments as we move together into a new millennium: we must continue to emphasize the need to recruit young men to serve in the congregations of our Synod as pastors, to devote themselves to lifelong careers of service in this very special way. We need many men and women to serve as teachers in our schools: preschools, elementary schools, high schools, and colleges and universities. Through such teaching these dedicated servants support the ministry of the Word. Our schools have been and continue to be such a tremendous blessing to our Synod and such an important and vital opportunity for outreach into the community.

I am greatly concerned by the lack of adequate subsidy our colleges, universities, and seminaries are receiving from the unrestricted dollars given to our Synod. I am concerned about how we go about managing those dollars and the way in which we have chosen to disburse those dollars. We can never afford to simply let this unrestricted support for our schools slip away. Even as our congregations can never simply permit their schools to become “private schools” supported only by the tuition dollars they receive, so also our Synod cannot and must not permit our colleges, universities, and seminaries simply to become private institutions of higher learning or theological education. We already notice disturbing trends in this direction, and we must put a halt to it and reclaim the importance of higher education in our Synod and the importance of maintaining distinctly Lutheran—Missouri Synod Lutheran—institutions of higher learning.

Maintaining seminaries and universities for the training of future pastors and other church workers is one of our highest priorities and must remain as a very high priority in this church body. The “For the Sake of the Church” campaign is an important effort to support and sustain the primary purpose of our colleges and universities: the preparation of church workers for service in the congregations and classrooms of our Synod.

Together we can and must continue to do what none of us can do alone: provide excellence in education for our young people, particularly for those who will be serving as our pastors and teachers and other church workers as we move together into a new millennium.



### Moving Together into a New Millennium ... Providing Opportunities to Express Christian Love

As we move into a new millennium, all around us we see human suffering in so many shapes and forms: poverty, neglect, a growing disdain toward human life, loneliness, despair, and a general sense of being lost in a rapidly changing world. We see human suffering in the poverty-stricken areas of our cities and in the difficult realities of life in the rural areas of our country. We see human suffering in the affluent suburbs, where the veneer of success thinly covers the deep spiritual longing and need that exist. We see suffering in the impoverished parts of our communities and around the world. We see the opportunity to express human love in a culture of death that has permitted, and even now encourages, the destruction of unborn human life and more and more regards the lives of those who are sick, feeble, or disabled as lives not worthy of living.

We move together into the new millennium supporting many organizations and institutions working to relieve human suffering. Together we join our hearts and hands to express our Christian love to those less fortunate. Again, the Word of God guides and directs our common endeavor to express Christian love. In Luke 6 we read: *Love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men.* And again in Galatians 6 we read: *While we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.*

Our congregations join together through our World Relief efforts to provide aid and comfort to those suffering from natural disasters, but our work of expressing Christian love is more expansive even than this, for we recognize that we express our Christian love in how we treat one another in the Synod. We treat one another in love when we speak the truth to one another, even if at times that speaking of truth is difficult and even perhaps painful for some to hear. But as we speak that truth, it must be spoken in love.

### Moving Together into a New Millennium ... Supervising, Protecting, and Providing for Our Church Workers and Congregations

When I annually send out a survey to our District presidents, asking them to comment on what is the most pressing challenge they face, every year the same response is received: dealing with those unfortunate situations where congregations and pastors or other church workers are experiencing tension and conflict. Now, statistically speaking, the total number of these situations is relatively small, but they are troubling nonetheless and necessarily consume so much energy and attention, distracting congregations and church workers from the ministry the Lord has for them to do.

Our Synod was formed with many purposes in mind, one of the most important purposes being the supervision, protection, and provision for our church workers. Included elsewhere in this *Workbook* is an essay from which portions were printed in two separate inserts in the *Reporter*. This paper touches on a wide variety of issues involving the relationship between our pastors and their congregations. Here I would like to underscore a few key points.

I think we need to realize that these issues are very much a two-way street. On the one hand, it is absolutely imperative that our congregations recognize that their pastors are the called servants of Jesus Christ in their midst, and as such they are to be respected and supported in their duties and responsibilities. A similar attitude must characterize our congregations' attitudes toward their other called church workers. At the same time, our pastors and other church workers must always conduct themselves in the exercise of their offices with the respect, love, and humility required of those who serve the Lord's people.

Our Synod, particularly our Synod's elected doctrinal supervisors, the Synod's President, Vice-Presidents, and District Presidents, are responsible for assuring that our pastors and other church workers are not being mistreated simply because they are attempting to be faithful to the biblical and confessional practices of the Missouri Synod. As long as a congregation is a member of The Lutheran Church—Missouri Synod, it is not at liberty to pick and choose which of our biblical teachings and practices it is going to accept and which it is going to reject. Thus, a pastor must not be put out of office or forced to leave simply because he has worked faithfully in the parish to teach and conduct his ministry in line with his ordination vows to be faithful to the Bible and the Lutheran Confessions and in accord with those promises he makes as a member of the Synod to abide by the confessional position of our church body.

And turning the coin over again, we need also to say that no pastor or other church worker has any right to impose what is merely a matter of his or her own personal taste or style on the congregation and insist that all think as he or she does about a certain matter. When a pastor or church worker begins to lord it over the flock in this manner, this only leads to divisions and tensions. Pastors are not free to impose new practices on congregations without their consent, nor do they have any right to treat their congregations as persons who are there to serve them and to answer to their demands.

It is important for me to note that our District Presidents play a vital and important role in all of this, since they are the individuals charged with the most immediate supervision of the doctrine and practice of the church workers and congregations in our Synod. Such responsibility for supervision is a heavy burden on these men. Let us keep them in our prayers as they go about this important work on behalf of us all.

Along with supervising and protecting our pastors, church workers, and congregations comes the matter of providing for them. Our Worker Benefit Plans here come to mind. The WBP faces increasing national health cost increases, but they are doing what they can to keep costs down while continuing to provide adequate health care, prescription medication coverage, retirement, and disability and death benefits for the members of the WBP.

It is important here for me to underscore something that perhaps does not receive adequate attention on a Synod or District level. It is the matter of the salaries our congregations extend to our church workers. Let me here say that our congregations and schools really do need to

be encouraged to keep giving this need a high priority as they provide not merely a “get by” salary for our pastors and church workers, but a truly livable wage, one that reflects the typical salary of the members of the congregation. We cannot expect to recruit and retain competent pastors and church workers, particularly teachers in our schools, and then ask them to survive on substandard and even, in some sad cases, woefully inadequate salaries. I would here simply like to encourage our congregations to keep this matter before them and do whatever they can to address and improve the salaries of our church workers.

Moving Together into a New Millennium ... Giving All Thanks and Praise to God!

Finally, then, as we move together into a new millennium, we do so giving all thanks and praise to our good and gracious God! We think back on the many blessings He has so abundantly poured out on our church. We think back to the early years of struggle as the founders of our church struggled simply to survive in this new land. We think of the formative early years of the Synod when Dr. Walther led us forward, and then the years of growing awareness and understanding of what it means to be Lutherans in America, when we moved from being a German church to a church that has worked hard at reaching out to all peoples and various cultures. We think of those challenging years during the Depression and into the years of WWII and then those “boom” years of the 1950s when we, with most churches, grew by leaps and bounds, and then the challenge of careful teaching and education required by so many new converts to Lutheranism. We think back to those years of controversy and turmoil during the days of Seminex and ELIM when we had to resist the inroads of liberal theology in our circles. We look at the years since then, when our Synod has had to face a rapidly changing society and culture. Through it all, because of it all, and, yes, at times in spite of it all, we have sung and spoken the praises of our good and gracious God. The psalmist says it best in Psalm 106:

*Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy endures forever. Who can utter the mighty acts of the LORD? Who can declare all His praise?*

As we now move together into a new millennium, we do so committed to remaining united in the one true faith, strengthening congregations and members for the sake of bold witness, recruiting and training church workers, providing opportunity for Christian love, and supervising and protecting our church workers and congregations. But finally, we do all this with a great sense of gratitude to the Lord God Almighty for all His blessings, chief among them that great salvation that is ours in Christ our Lord. For all His wonderful blessings upon our Synod we offer our heartfelt thanks and praise to God.

As we move forward together we remain united and committed to that five-fold vision statement that we adopted in 1995 and which continues to provide a very good and unifying theme for our walk together. We are committed to being a church body that is strongly in the Word, Christ-centered and people-sensitive, reaching out boldly with the Gospel, faithful to Scripture and the

Lutheran Confessions, and committed to peace and harmony.

Now let us turn our attention to the second half of our theme, *Telling the Good News about Jesus*.

## II. Telling the Good News about Jesus

*God be gracious to us and bless us, and cause His face to shine upon us. That Your way may be known on the earth, Your salvation among all nations. Let the peoples praise You, O God; let all the peoples praise You. Let the nations be glad and sing for joy; for You will judge the peoples with uprightness and guide the nations on the earth. Let the peoples praise You, O God; let all the peoples praise You. The earth has yielded its produce; God, our God, blesses us. God blesses us, that all the ends of the earth may fear Him (Psalm 67).*

Psalm 67 is all about the great mission task that our Lord Jesus Christ has entrusted to His church on earth. Ours is the joyful privilege, the great honor, and the solemn duty and responsibility to tell the Good News about Jesus. It is because of this fact that in 1995 our Synod adopted the “Tell the Good News about Jesus” emphasis, in which we together agreed that we would all the more increase our efforts to tell the Good News about Jesus, spending three years preparing for an unprecedented ten-year period of time from 2001–2010 for outreach with the Gospel.

### Committed to the Mission of the Church

There can be no better way for us to move together into the new millennium than by committing ourselves—individually, congregationally, as Districts, and as a Synod—to moving ahead boldly with the task of telling the Good News about Jesus.

To accomplish this unprecedented ten-year period of extensive outreach with the Gospel, we must first each internalize the great call our Lord has given to each and every baptized child of God: to tell the Good News of His Son, the Savior, that is, to be witnesses to Christ and to proclaim the salvation that is ours in Him. Indeed, what better gift could there possibly be for our sin-weary and sin-filled world at such an important time as now? What better way for our Synod to move together into the new millennium than by committing ourselves to this great effort?

We exist for this very purpose: to be beacons of light shining brightly in the darkness that fills our fallen world. We Christians can sit around at times wringing our hands and despairing of the future. We can very much “go negative” when it comes to our hopes and dreams for the future. We can indulge ourselves in grumbling about and criticizing fellow believers or our Synod, our Districts, our congregations, but to what end? For what purpose? Such efforts result in nothing. Our Synod deserves better, and most importantly, our Lord deserves better.

Our Lord is calling us to higher things and a higher purpose. He has put us in this place, at this time, for this reason: to tell the Good News about Jesus. The first president of our Synod, Dr. C. F. W. Walther, put things well once in a sermon he preached on the church's great mission task. Let me here quote a portion of his remarks:

Another major duty of a Synod that wants to be and remain an Evangelical Lutheran Synod is that it not seek its own glory, but only the glory of God, being intent not so much on its own growth, but rather on the growth of Christ's kingdom and the salvation of souls.

You see, dear brethren, we are assembled here not for our own sake. We are in the faith, and by this faith we hope to be saved! But there are still many millions who have no faith! This is why we are here—so that we might bring salvation to as many people as we possibly can, so that the sad state in Christendom and the corruption of the poor, blind heathen might be remedied.

Only for this reason does our gracious God allow Christians to live on earth, that they might bring others to the saving faith. Otherwise God would immediately take a Christian to heaven as soon as he is converted.

The other day I was speaking to a person who said that he thinks part of the problem is that Christians do not adequately realize just what a privilege and responsibility they have to share the forgiveness of God in Christ. Time and again, it is simply a matter of opening our mouth and speaking. That's it! That's all! It is all about actually doing it—actually telling the Good News about Jesus. We do this in a kind, respectful, humble, and caring manner, but we do it! We actually tell the Good News about Jesus.

That is what this emphasis our Synod has embraced is all about. Acts 8:35 informs us that "Philip opened his mouth and beginning from that Scripture he told him the Good News about Jesus." This is not about a far-off mission field. This is not about something across the country. This is not something miles away. This has to do with the people we work with and live with every day. We sometimes fail to realize that God's mission exists not only overseas in distant lands, but in our own homes. It exists right across the street. It exists right across the airplane aisle or in the seat next to you. The mission field is anywhere and everywhere we find people who are hurting, in trouble, lonely, sick, worn down by life, and dejected. The mission field is where there are people who are lost in their sin, struggling with temptation and with guilt. In other words: God's mission field is everywhere!

The "Tell the Good News about Jesus" emphasis has three key emphases. First, that we all be involved in a much more intentional and purposeful manner in being in the Word and prayer. Second, that we emphasize telling the Good News to those who are around us. And, third, that we emphasize making our congregations an encouraging place for those telling the Good News and a welcoming place for those who have heard it. May God continue to guide and bless this effort among us.

Encouraging and Supporting One Another in Telling the Good News about Jesus

During the past three years the President's Office has been pursuing a number of activities intended to help encourage the congregations of our Synod to become more personally involved telling the Good News about Jesus. I have been impressed by the number of our Districts and District Presidents who have also become involved and supportive of our Synodwide effort to heighten and increase commitment in our congregations to the "Good News" emphasis. I was pleased to notice how many of our District conventions picked up the theme of the "Tell the

Good News about Jesus" emphasis as their convention theme.

First Vice-President Robert Kuhn and I have visited each of our Districts during the last triennium to meet with them and discuss the emphasis, meeting with the District President and key leaders of the District and discussing and sharing encouragement back and forth about this effort as well as other issues in our Synod.

There have been a number of resources made available to our congregations for the sake of this emphasis. A special insert in the *Reporter* has appeared four times a year offering helpful articles, Bible studies, and other suggestions. "O Lord, Open Our Lips" is a resource provided for Circuit convocations. It was sent to all of our Circuit Counselors and District Presidents and each of our colleges and seminaries. It is available on the Web site and remains a helpful collection of resources for both Circuits and congregations.

A special bulletin insert series has been produced by Concordia Publishing House and made available to the Synod at an extremely generous price—only one penny each! This series is entitled "Touched by the Word" and offers stories of personal evangelism designed to encourage and strengthen personal commitment to witnessing among our people.

I have also been very appreciative of the manner in which our Department of Evangelism, headed by Dr. David Mulder, has provided much-needed leadership and support for the "Tell the Good News about Jesus" emphasis. It is only natural that our Synodwide emphasis be closely linked with our Department of Evangelism and in turn with all of our District executives responsible for the area of evangelism. This partnership continues to grow and become stronger.

Another key element of the "Tell the Good News about Jesus" emphasis has been our District coordinators. An individual from each of our 35 Districts, appointed by our District Presidents, has served as a point of contact for the "Tell the Good News about Jesus" emphasis in our Districts.

The Evangelism Outreach through Congregations grant program is an initiative to help congregations in the Synod identify very concrete ways they can move ahead with evangelism and outreach. It has been generously supported by the Schwan Charitable Foundation, which remains a very good friend and supporter of our Synod. In this program's first year, grants totaling over \$1.1 million dollars were distributed to congregations across our Synod. In its second year, the EOC grant process will be making another one million dollars available to congregations. This is a first for our Synod, providing a way for congregations to directly apply and receive support for their evangelism emphases.

The EOC grants are targeted primarily toward smaller congregations that have a vision and desire for outreach but need resources. Congregations that had few new adult members in the past several years were especially encouraged to consider innovative and creative ways they could move ahead with outreach. Multi-year projects were encouraged more so than single one-time projects.

The “Tell the Good News about Jesus” Web site provides a summary of projects that have been funded through the EOC grant effort ([www.lcms.org/310](http://www.lcms.org/310)). Reading through them, one cannot help but come away with a very deep sense of appreciation for the good work being done in our congregations. I encourage you to take a look at the “Tell the Good News about Jesus” Web site if you are able and look over the EOC project summary page.

All these efforts are underway to support and enhance the central and essential purpose of the church: telling the Good News about Jesus! The key to this entire effort is not a grand and glorious new program handed down from the Synod’s offices. It revolves around and is based on the personal witnessing that each and every baptized Christian is called to do in his or her own life, in whatever station and calling in life they find themselves in, in whatever their vocation might be. We need to open our eyes to the harvest fields for mission that the Lord places right in front of us—across the street, in the store, in the church. Wherever there are people who are hurting and searching, there the Lord is calling us to tell the Good News about Jesus.

And the same attitude needs to characterize our congregations, our Districts, and our Synod. We have spent enough time talking about evangelism in this church and about reaching out; now we need to devote all of our efforts and attention to actually doing it, *telling the Good News about Jesus!*

We have fantastically good news to tell about. We are not holding out a “self-help” program. We are not offering a gimmick or a “quick fix.” We are not talking about some new “positive thinking” program or a way to run away from life’s problems. We are not trying to “sell” anything to people. We instead are holding out the one thing in this life that makes a difference—an eternal difference! We are holding out to the people in our lives the entire, complete, and total forgiveness of all of their sins. For as we tell the Good News about Jesus, this is precisely what we are extending to them. We are telling them of the one who came into this world, lived perfectly, suffered horribly, and finally died as the perfect atoning sacrifice for the sins of the world.

May God continue to bless mightily this important effort as we move together into a new millennium. May He permit the first ten years of this new century and new millennium to be a time of unprecedented growth in the Gospel for our Synod.

### III. A Summary of the Activities of the President’s Office

When I was preparing this portion of my report to the synod, I was once again reminded of the diverse activities and responsibilities of the synodical President. After listing a variety of these activities, I could not help but pause and thank our good and gracious God for the abundant blessings He has provided to our Synod during these past three years. I also thank Him for the opportunity He has provided to me and to the President’s Office staff to serve Him and the Missouri Synod. It is both a profound honor and a distinct privilege to be able to do so. Let me now

work my way through this summary of the various activities of the President’s Office during the last triennium.

#### Church Relations

I know that a highpoint of our convention this summer will be our consideration of three church fellowship proposals. We will have the opportunity to consider altar and pulpit fellowship with three Lutheran churches—in Sri Lanka, Haiti, and Lithuania. In each case, the Lord is providing our Synod with the opportunity to partner with fellow Lutheran Christians from around the world to confess the truth of His Word and to reach out boldly with the Gospel of Jesus Christ. What a joy this is. I am looking forward to having the presidents of each of these three churches present at our convention.

In the case of Sri Lanka, we will simply be recognizing the fellowship that has always existed between our churches, since our Synod was involved in earlier years in the planting and formation of this church. They have now reached that point where they are an independent church body and wish to establish a church-to-church relationship with our Synod.

In the case of Haiti, various groups and individuals in our Synod have been working in Haiti for a number of years in cooperation with Haitian Lutherans. This part of the world is one of the most poor and the conditions are extremely difficult, yet through this difficulty the light of Christ’s Gospel shines. The Lord has blessed the efforts of the hard-working church workers and laypeople of the Evangelical Lutheran Church in Haiti. It is a privilege to be able to move ahead with fellowship with our brothers and sisters in Christ there.

With Lithuania, it has been a joy to see the relationship between our two churches develop and grow. Through theological contacts between various LCMS professors and missionaries, we came to know and appreciate the confessional stance of Lithuania. Over the past several years there have been increasing contacts between our Synod and the Lithuanian church, particularly through the efforts of Concordia Theological Seminary in Fort Wayne. I have had the privilege of meeting with Bishop Kalvanas twice, and my respect for him and for his church continues to grow.

They are yet another example of a church body that is coming to Missouri because of our stand for a genuine confessional Lutheranism. The Lithuanians’ courage was remarkably demonstrated at their convention when, in spite of open and intense pressure by a person representing the interests of the Lutheran World Federation, they adopted a statement that makes their intentions clear when it comes to fellowship with other Christians. I would like here to quote from the resolution adopted by the Lithuanians.

The ELCL possesses and strives towards the preservation of the right and pure preaching and teaching of the apostolic Word of God and the correct administration of the Sacraments as they were instituted by our Lord Himself. This has been the goal of the confessors of the Augsburg Confession (AC VII) and the Formula of Concord (FC X, 31). However, we are faced with false doctrines which endanger the Biblical and confessional identity of our Lutheran Church in Lithuania.

Rejecting these false doctrines, we confess the complete authority of the Bible and its teachings, as it is correctly and unchangingly stated in the Book of Concord. We can have full fellowship with those churches who share with us the same faith and teachings, and which do not ordain or promote the ordination of women, do not defend homosexual behavior, do not make compromises on the doctrine of justification, and who confess that each communicant in the Holy Communion, under the sign of bread and wine is given and receives the body and blood of the Lord.

This is a remarkable act of courage from this relatively small group of Lutheran Christians who have had to endure so much under the dark years of Soviet persecution and now have to endure the pressure of left-leaning Lutherans who demand that they compromise their strong confessional stance, even threatening to stop sending them much-needed financial support.

I am struck by the sad irony of the fact that at precisely the same time as the Lithuanians take such a courageous stand, there are some Lutherans in our country and, yes, even some within our own Synod, who would shy away from such a clear and open witness to the truth and instead are working to undermine the position of historic, confessional Lutheranism within our Synod through various tactics and methods. There is much we can learn from these our new friends in Lithuania. May God strengthen and support them in their faithful confession and may He lead us always to the same bold, courageous witness to the truth of His Word!

Across the world more and more churches are emerging from years of persecution and turmoil under oppressive governments and once more are coming back to life after many dark and difficult years. Many of these churches are Lutheran churches in the lands of the former Soviet Union and in other lands dominated and controlled by the Communists. Time and time again these church bodies reach out to the LCMS for support, friendship, and encouragement. I have heard repeatedly during the last three years from church leaders from all over the world who are attracted to the Missouri Synod's strong theology and commitment to genuine Lutheranism. They have grown increasingly concerned by and dissatisfied with the liberal theology of the large state churches in Europe that tend to control and dominate organizations such as the World Council of Churches and the Lutheran World Federation.

Our Synod has the opportunity to continue to be a beacon of hope for emerging Lutheran churches, as well as other Christian groups, who do definitely want to remain faithful to the sacred Scriptures as God's Word and do not want to embrace the agenda of the liberalizing Christianity that characterizes much of modern Lutheranism and Protestantism.

#### The Changing Nature of Church Relations

Historically, our Synod related to other church bodies by means of establishing mission churches and then establishing fellowship with those mission churches. A variety of names have been used to describe such relationships: partner churches, sister churches, daughter churches. More and more as time goes on, none of these

terms is fully adequate to describe the reality we face today.

For this reason I think it is important for our Synod simply to recognize that what we have today is basically two ways of relating to various churches throughout the world. When and where it is possible for us to be in altar and pulpit fellowship because we do share a common confession of the Christian faith as we are unified in the doctrine of the Scriptures and the Lutheran Confessions, this we continue to pursue. In these cases, then, we can worship with one another, commune together, and enjoy all the blessings of church fellowship.

Where this is not yet possible, we attempt to be of support and encouragement in what I believe is best referred to simply as "a working relationship" with these churches. Most often this involves a supporting role in sending professors and teachers to assist in the training of future pastors and other church workers. This is more and more becoming a trend across many lands, and we thank God for the privilege and opportunity to support, encourage, and befriend a wide variety of churches.

The Lord is opening many doors around the world to our Synod. I encourage you to read carefully the report here in this *Workbook* from our Board for Mission Services for more details of the tremendous activity our Synod supports throughout the world.

#### The International Lutheran Council

Our Synod continues to be an active and supportive member of the International Lutheran Council, 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 contained in the Book of Concord as the true and faithful exposition of the Word of God.

At the present time there are 28 member churches from all points on the globe. The ILC meets every three years, the last meeting being in England in 1998, the next being in South Africa in the fall of 2001. A special meeting of representatives from seminary faculties of the various ILC member churches is being held this summer in Brazil.

#### Responses to Significant Ecumenical Documents

In what clearly was the most important development in world Lutheranism, the acceptance of *The Joint Declaration on the Doctrine of Justification*, I initiated efforts to prepare a detailed response to this statement. This was necessary because the perception has been that this statement in an accurate and faithful presentation of the Lutheran position on the chief article of our faith: salvation by grace through faith on account of the work of Christ alone. It clearly is not. It has been claimed that this document represents Lutheranism's view of Roman Catholic doctrine, when, again, clearly it does not speak for worldwide Lutheranism, but rather only that portion that is prone to the compromising theology of the large Lutheran statement churches and much of the leadership of the Lutheran World Federation.

Our two seminary faculties each prepared a response, which was then printed and sent throughout the world to all Lutheran churches along with a copy of the book entitled *Justification and Rome*. These materials continue to receive much attention and are some of the most frequently downloaded documents on our Synod's Web site. I have included a copy of our seminaries' responses to the *JDDJ* elsewhere in this workbook.

Another way our Synod's position was presented was by placement of a full-page statement in *USA Today* and 15 large national daily newspapers around the country. The statement clarified our Synod's position on the *Joint Declaration on the Doctrine of Justification*, clearly indicating our willingness to discuss these issues and dialogue on them with the Roman Catholic Church, but also indicating that the *JDDJ* does not speak for all Lutherans and in fact is a significant departure from the teaching of God's Word and therefore the historic Lutheran position. For the most part, the newspaper statement was positively received both within our Synod and throughout the country. Even people who do not agree with our position indicated that they admired the fact that our Synod spoke about what we believe and why we believe it.

I also asked our seminaries to respond to the significant Lutheran/Anglican agreement titled the "Porvoo Statement." The seminary response is also included as an appendix in the *Workbook*. Concordia Theological Seminary responded to my request of both seminaries to provide a response as well to the ELCA's "Formula of Agreement," that document by which they entered into full Communion with three Reformed church bodies.

I want here to thank our two seminary systematics departments for their very significant theological work and for making it possible for our Synod to speak so clearly on these very critical and key issues. Our Synod's Commission on Theology and Church Relations prepared study guides for each of these responses to these key ecumenical developments.

#### Contacts with Other Lutherans in the USA

I have throughout the past triennium met informally once a year or so with the presidents of the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod. These meetings are simply opportunities for us to share information about one another's church bodies and to simply maintain an informal contact with one another. While we clearly recognize that church fellowship between our churches is not possible, we do find that there are common concerns and issues that we can discuss. The meetings are always very cordial, and one senses that in spite of our differences, there is still a very strong common bond of concern for Lutheranism in our nation and around the world. These meetings continue to be a good source for information and maintaining official, contact with both the WELS and the ELS. The WELS and ELS are comfortable only with this type of contact at this point, and we must respect their wishes here.

We also had a chance during the past triennium to meet with the leadership of the American Association of Lutheran Churches. This group consists primarily of for-

mer congregations of the American Lutheran Church and congregations that did not participate in the merger of three churches that produced the ELCA. We share with them a very high view of the authority of Scripture, though we find ourselves differing with them over the issue of the charismatic movement and various other aspects of Lutheran doctrine and practice. Again, the meeting was a helpful way simply to maintain contact and discuss those areas where we do find ourselves in agreement, such as the Scriptures, the centrality of justification, and sanctity of life issues. I am sure that we will be able to meet again in the future, and I look forward to the relationship between our two churches moving ahead.

#### Contacts with the Evangelical Lutheran Church in America

I need to report to the Synod that I pursued establishing a series of formal theological discussions between our Synod and the Evangelical Lutheran Church in America, which dovetailed very nicely with the 1998 Synod convention's resolution calling for such meetings. As a result, three two-day meetings were held with representatives of the ELCA. As you know, our two church bodies are far apart when it comes to some of even the most significant truths of God's Word and the Lutheran Confessions. We cannot help but view this reality with profound sadness and regret. Many of us have friends and even family members in the ELCA. Consequently, we continue to watch with growing dismay as the ELCA slips further and further away from genuine Lutheranism.

In order to express our heartfelt concerns in a formal way and in more depth than we have been able to do for many years, I contacted Bishop George Anderson and proposed a series of meetings involving representatives of our two church bodies. I appointed Pastor Carl Fickenschier, Dr. Ronald Feuerhahn, Dr. Raymond Hartwig, Dr. Robert Kuhn, Professor Kurt Marquart, Dr. Samuel Nafzger, Pastor Harold Senkbeil, Dr. James Voelz, and Dr. William Weinrich to attend these discussions. Three series of meetings were held, the most recent concluding last fall. At each meeting, representatives at the meeting presented papers. The subjects discussed included the LCMS perspective on the ELCA's ecumenical agreements, our response to the *Joint Declaration on the Doctrine of Justification*, and other such matters.

During the final meeting there was acknowledgment from both the LCMS and the ELCA that church fellowship between our two churches is simply impossible. The LCMS indicated to the ELCA that in light of its theological direction we cannot consider them to be an orthodox Lutheran church body, and they expressed their feeling that precisely because we do not agree with their ecumenical agreements they regard us in a similar manner. While this probably goes without saying, it was good formally to acknowledge and recognize this reality in a formal context, for sometimes it is suggested both within and outside of our Synod that the differences between our two churches are not really of great significance, when in fact they are.

We continue to be encouraging toward those ELCA Lutherans who now find themselves increasingly unable to identify with the positions of the ELCA. When they approach us, we make every effort to welcome them and encourage them. While we certainly do not want to give the impression that we are “sheep stealing,” at the same time we cannot simply ignore or turn our backs on those Lutherans in the ELCA who are feeling that their church has left them.

Another way in which we continue to maintain contact regularly with the ELCA is through the Committee on Lutheran Cooperation meetings that are held a few times each year, either in St. Louis or in Chicago. During these meetings there are discussions of programmatic issues and information sharing between our two churches.

#### Communication and Encouragement to the Synod

An ongoing effort of the President's Office has been regular communication to the Synod using a variety of media formats. I would like simply to walk through these and review them with you.

#### Printed Materials

Monthly columns in *The Lutheran Witness* provide me with the opportunity to communicate pastorally and devotionally with the readership of that publication, primarily the laity of our church. *The President's Newsletter* is mailed three times a year to all pastors, teachers, and other church workers in our Synod, along with various lay leaders of our congregations. It provides me with the opportunity to offer commentary and reports on various issues facing our Synod. *The Noble Task* is an occasional letter sent just to pastors of our Synod, offering them words of encouragement and support. The *Tell the Good News about Jesus* newsletter has been produced by my office as well, as a regular supplement to the Reporter in order to offer encouragement for this effort.

The *What About* pamphlets continue to be produced and distributed throughout the Synod. These have been extremely well-received, and by the time of our convention, there will be over 12 million copies of the *What About* pamphlets in print. The goal of these pamphlets has been to provide our pastors with brief, clear, and to-the-point presentations of key teachings of our faith, as well as brief presentations on significant issues facing people today. There are presently 34 titles in this series:

- (1) The Gospel
- (2) The Bible
- (3) The Small Catechism
- (4) The Ten Commandments
- (5) The Apostles' Creed
- (6) The Lord's Prayer
- (7) Holy Baptism
- (8) Confession and Absolution
- (9) The Sacrament of the Altar
- (10) Being a Lutheran
- (11) Lutheran Worship
- (12) The Lutheran Church—Missouri Synod
- (13) Telling the Good News about Jesus
- (14) Christian Families

- (15) Angels
- (16) Death and Dying
- (17) Pastors
- (18) Attending Church
- (19) The New Millennium
- (20) Differences between the ELCA and the LCMS
- (21) Fellowship in the Lord's Supper
- (22) Homosexuality
- (23) Abortion
- (24) Jehovah's Witnesses
- (25) The Lodge
- (26) Living Together without Marriage
- (27) Gambling
- (28) Islam
- (29) Jehovah's Witnesses
- (30) Mormonism
- (31) Ordination of Women to the Pastoral Office
- (32) Christian Stewardship
- (33) Creation and Evolution
- (34) Suicide

#### Electronic Media

During the past triennium we concluded a project to send out regular videos to be used at pastoral Circuit conferences and moved to an annual video to the congregations of the Synod, released around the time of Epiphany. Two of these videos have been produced. The first, titled *Y2Day*, dealt with the beginning of a new millennium and offered encouragement and suggestions for our congregations as they move forward with outreach efforts. The second video, titled *Now What*, dealt with the synodically designated “Year of the Child,” with a focus on post-baptismal instruction and nurture of the children of our parishes.

The World Wide Web continues to increase in popularity by leaps and bounds. According to recent statistics, it is estimated that there are presently 192 million English-speaking people using the Internet, and that figure is estimated to increase to 230 million by the year 2004. Obviously, this is a rich resource for communication. In many ways, the church is ideally suited to using the Internet to provide information, since so much of what we do involves written documents and other such information. I appreciate the fact that our Synod has pursued the Internet as a communication medium, and I hope and anticipate that we will be seeing more and more of this in the years ahead. The President's Office maintains a Web site on the Synod's site: [www.lcms.org/president](http://www.lcms.org/president).

#### Doctrinal Supervision

The President's Office exercises supervision of the various entities of the Synod primarily through our Synod's District Presidents. Our District Presidents are charged with the supervision of the doctrine and practice of the church workers and congregations in their District. Our Synod's Bylaws provide for an orderly process where, if and when it is necessary, charges may be brought against members of the Synod. In these rare cases, the procedure involves the District President investigating the situation and, if warranted, suspending the member from the Synod. The President of the Synod becomes involved in

such matters if there is an appeal of a District President's decision. During the past triennium there were several cases appealed to the Praesidium. In most of those cases, the Praesidium upheld the decision of our District Presidents. In one situation, the Praesidium found it necessary to suspend a pastor for teaching and advocating false doctrine concerning the doctrine of justification.

Under the revision of Bylaw 2.27 adopted at our last convention, the Synod granted the synodical President the same authority our District Presidents have, namely, the authority to restrict and suspend those over whom he is given supervision, namely, our District Presidents. This provision was used two times during the last triennium. In one situation, it was necessary for me to request an apology from one of our District Presidents who participated in a pan-religious prayer service in a Roman Catholic cathedral, a service involving representatives of non-Christian religions. The District President stated without qualification that what he did was contrary to the Holy Scriptures and the Lutheran Confessions and hence was contrary to the doctrine and practice of our Synod. He acknowledged his wrongdoing in this situation and apologized for it. There has not been a repetition of this situation.

In the other case, it was necessary for me to ask for the resignation of a District President from the ministerium of the LCMS, which he gave. In each of these situations, the authority granted to the Synod's President under Bylaw 2.27 proved to be extremely helpful.

#### Doctrinal Review

An important, though often overlooked, aspect of the doctrinal supervision in our Synod is the process of doctrinal review. Everything made available to the Synod from the boards, commissions, agencies, and entities of our Synod is submitted to doctrinal review, where it is scrutinized carefully to check for faithfulness to the Scriptures and the Lutheran Confessions. This is done in order to make sure that there is nothing said in the material that is misleading, ambiguous, or lacking in doctrinal clarity. The process continues to serve our Synod very well. We need to thank all the doctrinal reviewers who devote their time, without compensation, to this important task.

#### The President's Commission on the Sanctity of Life

The President's Commission on the Sanctity of Life has been doing outstanding work providing leadership to our Synod on life issues. Dr. Raymond Hartwig has chaired this group since its inception. I commend him for his service in this regard and for providing much-needed leadership to our Synod on sanctity of life issues.

In the past triennium the PCSL produced a high-quality video intended primarily for teenagers, in which the issues of abortion and related topics are dealt with in an engaging and helpful manner. The video is titled *Life: It's a Class Project*. It debuted at the 1998 youth gathering. It has been received well both within our Synod and outside of our Synod.

The PCSL has also continued its work of informing our Synod of important life issues through inserts in the *Re-*

*porter*. It has just released a new study document on the critical issue of euthanasia titled, *That They May Live*. Their previous documents titled *That They May Have Life* and *Real and Abundant Life* continue to be reprinted and distributed across our Synod and our country, with nearly two million copies of these documents in print and in circulation throughout the English-speaking world.

The issues that the President's Commission on the Sanctity of Life are engaged with go to the very heart of what it is to be human, to be Christian, and to be a member of a society ordered by the rule of law. Our Synod is able to provide a strong voice for these issues. I appreciate the work that the Commission on the Sanctity of Life is doing for our Synod on behalf of the defenseless victims of abortion and those threatened by the growing culture of death that more and more characterizes our culture and society.

#### Report on the Financial Aid Task Force

During the 1998 convention our Synod endorsed the report of the Financial Aid Task Force. This report requested that the various synodical entities take steps to implement plausible solutions to the problem of inadequate funding of retirement benefits under the Synod's old Pension Plan for Pastors and Teachers (PPPT) and also the increasing level of debt that many of our Synod's professional church workers experience. Representatives from Worker Benefit Plans, Lutheran Church Extension Fund, LCMS Foundation, Board for Human Care, Commission on Ministerial Growth and Support, and the Institute for Christian Financial Management met several times and have developed a nationwide retirement and financial education program for our Synod. Their report is included as an appendix in the *Workbook*.

#### Church Growth Study Committee

The 1995 convention encouraged the synodical President to consider appointing a committee to study the issue of the Church Growth Movement. I did appoint that committee and the results of its work are now available in their report entitled *For the Sake of Christ's Commission*. A copy of their report is printed in the *Workbook* in the appendix section. This report contains much for our Synod to reflect on and discuss as we all together move forward in faithfulness to our Lord's Word and to the Lutheran Confessions, all for the sake of Christ's commission.

#### Ministry to Homosexuals and Their Families

Resolution 3-12A of the Synod's 1992 convention mandated the creation of "a plan for ministry usable by congregations, campus ministries, institutions, and agencies of the Synod, for the purpose of providing biblical and Gospel-directed ministries to persons troubled by being homophile in their orientation and their families." The task force assigned this task completed their work and their report, *A Plan for Ministry to Homosexuals and Their Families*, was completed and presented to the Synod in 1992, with copies provided to our pastors and then made available from Concordia Publishing House and also provided on the President's Office Web site.



This ministry plan has been extremely well-received, with a great deal of appreciation throughout the Synod and also from outside of our Synod, from other church bodies that share our biblical position on homosexuality. Copies of the ministry plan were provided to overseas Lutheran churches as well. A copy of this document is provided in the appendix section of the Workbook.

#### National/District Task Force

The 1998 convention called for the creation of a task force to study the Synod as it relates to itself on the national, District, and Circuit levels (1998 Resolution 7-02A). The convention directed me as President to appoint this group in consultation and with the concurrence of the Synod's Board of Directors. The Board of Directors and I followed through on this directive and appointed this group.

The task force had its initial meeting in January 1999 and met regularly throughout the triennium, asking for and receiving the input of all the various entities of the Synod at every level of the Synod. The task force has been meeting regularly since the last convention. Their report and recommendations are being shared in a separate publication from the *Workbook*. You can also view their materials on the Internet at [www.lcms.org/taskforce/relations.html](http://www.lcms.org/taskforce/relations.html).

Clearly the task force's recommendations will be an important matter of business at our convention, and I encourage you to read and study their materials for yourself so that you will be prepared to participate meaningfully in the discussion of these materials. I will have more to say about the task force's recommendations in the second part of my report to the Synod.

#### Church Worker Recruitment and Retention Action Group

In response to the growing need throughout the Synod to address in a very purposeful manner the growing shortage of pastors and other church workers, I appointed this group and asked Dr. Karl Barth to serve as chairman of this group. I appreciate the work they have been doing and know our Synod will as well. Their report is contained elsewhere in the *Workbook* and I encourage you to review it.

#### Words of Appreciation

There are so many other groups and entities that I could mention here in my report, but let me just conclude by highlighting several groups, organizations, entities, and people who continue to be such a blessing to our Synod and to the work that I as synodical President have been given to do.

#### *The First Vice-President and Praesidium*

It is particularly appropriate and important that I thank Dr. Robert Kuhn for his years of service to our Synod as First Vice-President. He has served as First Vice-President for two terms with zeal, dedication, and enthusiasm for the many and varied tasks that are part of this position in our Synod. I have deeply appreciated his support, encouragement, and friendship, qualities that are so important in one who is elected to support and assist

the Synod's President as a partner with him in the work of the President's Office. So, to Dr. Kuhn, I know I join so many across our Synod when I say, "Bob, thank you and may God bless and go with you and your dear wife, Judy!"

I also need to indicate my deep appreciation to our Synod's faithful Praesidium members: Dr. Robert King, Second Vice-President; Dr. William Weinrich, Third Vice-President; Dr. Roger Pittelko, Fourth Vice-President; and Dr. Wallace Schulz, Fifth Vice-President. I very much appreciate the wisdom and fraternal advice and counsel these fine men have provided me through this past triennium. I thank them deeply for their service in this unique way to our Synod. They have truly been a blessing to our Synod.

#### *Our Districts and District Staff Members*

Our Synod's 35 Districts are providing much-needed assistance and support to the congregations of our Synod, and we certainly do thank God for them and for all of our District Presidents and the staff members at our District offices. Their work is often challenging and at times frustrating and extremely difficult as they work through a whole host of issues that come up in the day-to-day life of our church workers and our congregations. Their resources are spread thinly across the areas for which they are responsible, and, like everyone else, there is always much more to do than there is time. So let us remember our District Presidents and our District staff members in our prayers and work to encourage and support them in their activities and responsibilities.

#### *Our Synod's Auxiliaries and Other Service Organizations*

Here I have in mind the Lutheran Laymen's League and the Lutheran Women's Missionary League. The LLL and the LWML continue to remain for our Synod excellent partners in the great mission work our Lord has given us to do. Throughout our Synod these groups support so many good efforts at reaching out boldly with the Gospel. The LLL's theme, "Bringing Christ to the Nations and the Nations to the Church," and the LWML's "Lutheran Women in Mission" capture the primary goal and purpose of these two fine lay organizations in our Synod. We thank God for them and need to continue to encourage them in the important tasks they perform here in our country and around the world through all their various mission efforts, programs, gifts, and projects.

And then, as we think of our Synod's auxiliaries, we also are reminded of all the Recognized Service Organizations and Social Ministry Organizations that are affiliated with our Synod through our various boards and agencies. They are performing on our behalf a whole host of mission and charitable activities across our nation and around the world.

#### *President's Office Staff*

I want here to express a special word of appreciation for the fine work of the staff of the President's Office. Rev. Paul T. McCain and Rev. Dr. Ken Schurb have served me now for many years as my assistants. These two men have performed their duties with great devotion and dedication to their Lord and Savior and with diligence, care, and con-

cern for our church. We all owe them a genuine word of thanks and appreciation.

Mrs. Mary Renfer serves as my executive assistant. Mrs. Laura Bucy serves as secretary to Rev. McCain. Ms. Judy Brombolich serves as secretary to Rev. Schurb and as our office receptionist. Mrs. Brenda Schroeder serves as secretary to Dr. Kuhn. I am extremely grateful for the hard work and service these women have performed for the President's Office and for our Synod. We thank God for them!

*Our Congregations, Pastors, and Other Church Workers*

I continue to appreciate the frequent opportunities I have to be out with the full-time church workers and people of our congregations and to receive their direct input and feedback. Added to these personal contacts out in the church, there are also the large amount of letters, faxes, and e-mails that come into our office every week. Such opportunities are important, for they permit me to hear directly from the people of our church body, to learn of their joys, their concerns, their hurts, their troubles, their hopes and dreams, and so forth. And the issues they share with me are as diverse and different as the people in our Synod. It's great to have these opportunities!

I thank you, the members of our Synod and the members of the Synod's congregations, for your love, your joy, and your zeal for the Gospel! I thank you for your commitment to your Savior. I thank you for your commitment to being and remaining a genuine Lutheran church in both what we say and what we do. I thank you for your partnership in the Gospel.

I especially continue to appreciate the numerous kind and encouraging remarks I receive from you, the people of

our church body, simply offering assurances of their prayers, expressions of thanks, and their well-wishes for me as I move ahead in the duties I have as Synod President. I cannot tell you how meaningful this is to me, and I am deeply appreciative for it.

I cannot express my deep regard and appreciation for you better than the apostle Paul did when he wrote his beloved brothers and sisters in Christ in the town of Philippi so many years ago, so let me simply share his words, which express so well what I feel when I think of the people of our Synod, when I think of you:

*I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that He who began a good work in you will carry it on to completion until the day of Christ Jesus (Phil. 1:3-6).*

Thank you for the trust and confidence you have placed in me as your President. Thank you for providing me with the opportunity to serve our Lord and His people in this most unique way. I cannot begin adequately to describe the genuine honor it has been to serve as your President. May God be with us and bless us as we together move into a new millennium telling the Good News about Jesus!

As you know, one of my favorite verses of Holy Scripture is found in Jude, verses 24-25, and with these words I would like to conclude this, the first part of my report to the Synod.

*To Him who is able to keep you from falling and to present you before His glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and for evermore! Amen.*

A. L. Barry, President

## Part II

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

I want to begin my remarks tonight with two words: thank you! Thank you for your willingness to be here this weekend—this Memorial Day holiday weekend—to serve your Lord and His people in The Lutheran Church—Missouri Synod. I am well aware that many of you are giving up family activities and other such commitments this weekend.

Your service this weekend is very important. You will be providing resolutions for the delegates to our convention this summer to consider as they make decisions about how best we are going to carry out our work together as we move into the next three years. There are nearly 600 overtures that you will be dealing with in your various committees. To that we need to add all the reports submitted by the various entities and agencies of our Synod. Indeed, friends, you have your work cut out for you this weekend!

For some of you, this weekend is a new experience. And, for me too, this is a new experience. We are still trying to get used to the fact that our friend and brother in Christ, A. L. Barry, is no longer with us. The past two months have been challenging and interesting, to say the least. I think you will understand why I truly do wish that he were here tonight delivering this speech, not me. But the Lord had other plans for him and for us. Dr. Barry would be the first one to tell us tonight that our Lord wants this Synod, and each of us here tonight, and all those who are coming to the convention in a few weeks, to keep moving ahead! To quote him from the past, “Keep the message straight, Missouri! Get the message out, Missouri!” Keep moving ahead—with hope, joy, and confidence in the Lord who has promised never to leave us nor to forsake us—with trust in the One who has called each of you, and me, to be His sons and daughters through our Savior, Jesus Christ!

Therefore, in the name of our Savior, Jesus Christ, let us go about our work this weekend, praying that He would bless all the decisions made that they might serve the church well and bring glory to His name and might facilitate the ever-greater spread of His Gospel message as together we move ahead as a Synod, telling the Good News about Jesus. Let us move ahead as genuine, confessing Lutheran Christians, who are unafraid to stand before the world and say with great boldness, “This is what we believe. This is what we teach. This is what we confess.”

Back in April, I had the privilege of meeting with the chairmen of all eight floor committees that are meeting here this weekend. While we did not discuss details of each committee, we did discuss procedure for this weekend as well as some suggestions as to how to deal with the mammoth task ahead of you.

What I intend to do in this presentation is to underscore and highlight what I believe are some of the key issues that the overtures in the *Workbook* are raising. I want to offer some thoughts, counsel, and encouragement as you go about your floor committee work. I will be available to you throughout this weekend, to answer any questions you may have or to respond to any concerns or comments you may wish to share with me, as you decide how best to prepare and present resolutions for our convention’s consideration.

I do not have all the answers, but I usually know where to get the answers.

Obviously, some of our committees here this weekend have more work than others, due to the number of overtures they must deal with. The length of my remarks for each floor committee will reflect this reality.

### Committee 1: Missions

It is only appropriate that the Synod’s “Tell the Good News about Jesus” emphasis be duly considered. In his report, Dr. Barry, who envisioned it and did more than any of us to bring this emphasis to the convention in 1998, shared some of the great things happening in connection with it. Surely our congregations and all the entities of the Synod need to encourage our people to be ready to give an account of the faith that is in them.

Your committee has a number of overtures (Ov. 1-07 to 1-13, 1-15, 1-23) that deal with evangelism efforts to specific groups. While I appreciate the commitment to targeted evangelism efforts reflected in such overtures, I believe that it is important to remember during our convention that the Lord has commissioned His church to bring the Gospel to *all* nations and to *all* peoples. I, therefore, encourage the floor committee to bring to the floor of our convention resolutions that speak of evangelism not only in reference to Jewish evangelism, but also International Student Ministry, prison ministry, and others. I question the wisdom of creating additional staff positions in our Board for Mission Services, when there is good work being done by existing task forces under the umbrella of North American Missions.

### Committee 2: Congregational Services

The Board for Congregational Services has been involved in self-study during the past triennium, carefully considering issues of restructuring and how best to go about its work. One of several catalysts causing this was the \$600,000 budget cut experienced during the recent fiscal year. This reconsideration has been taking place in consultation with our Synod’s Districts and also with the National/District Synod Relations Task Force. The board for Congregational Services is less than 10 years old. The key question is: how can we make it better? The board has presented an overture (Ov. 2-01) which offers a step in the right direction; however, I encourage the floor committee to review carefully the task force’s comments on pp. 113–114 of its report. Your challenge is to ask the “how can we make it better?” question and then propose to our convention this summer a way to make that happen.

Overture 2-02 deals with the question of whether or not the Department of Stewardship should be under the Synod itself. When a change was made to move the Department of Stewardship over to the LCMS Foundation, the Synod’s Bylaws were not borne in mind carefully enough. I believe there is wisdom in keeping the Department of Stewardship under the Synod itself and not giving that function over to an incorporated entity, such as the foundation.

The report of the Church Worker Recruitment and Retention Action Group is another area for your committee’s consideration (Report R1-8-01, Ov. 2-04 to 2-22). Many overtures in this area concern themselves with the chal-

lence of church worker recruitment and retention. You can see from the action group's report that it is in the midst of developing a number of proposals for our Synod. I therefore recommend that your committee refer the overtures concerning these issues to the action group through an omnibus resolution. Dr. Karl Barth, the chairman of the action group, is here with us this weekend, and you may wish to consult with him further on these issues.

I strongly encourage the floor committee to adopt the recommendations of the RSO Task Force report. The simple and plain reality is this: The ELCA has chosen to enter into church fellowship with non-Lutheran churches. We cannot cooperate with ELCA congregations on a "business as usual" basis. The ELCA has willingly and knowingly moved away from its commitments to Lutheranism and the Lutheran Confessions as an exclusively correct and true understanding of God's Word. We cannot, therefore, have associations operating Lutheran schools that give an ELCA congregation an equal controlling interest.

Here is just one illustration of the potential problem. The RSO Task Force asked some RSO school administrators if Presbyterian, United Church of Christ, or Episcopalian clergy serving ELCA congregations would be permitted to lead chapel at their schools. None of the administrators was comfortable with this possibility, but acknowledged that given the nature of their present structures, there was nothing to prevent this from happening. Similar issues arise when it comes to making decisions about religious instruction at these schools.

I believe the Synod needs to move ahead with the proposals and bylaw changes brought by the RSO Task Force, which spent hundreds of person hours in its study and recommendation.

### Committee 3: Theology and Church Relations

You will be dealing with a number of important issues. At our last convention, the Synod committed itself to a process of study on the subject of church fellowship. It called for the synodical president and the CTCR to develop and promote a biblical and confessional study document that would be used at District conventions and in conferences and congregations during the year 2000. It also placed prayer, study, and discussion on church fellowship on the agenda of the 2001 convention. These are the steps our Synod adopted in 1998. This effort was not pursued by the Synod for the purpose of trying to determine what it is we believe about church fellowship, but to help the members of the Synod better understand why we are who we are and why we do what we do.

At this point, I would encourage the floor committee to prepare resolutions that commend for guidance to the Synod the CTCR documents titled *Admission to the Lord's Supper* and *The Lutheran Understanding of Church Fellowship* (Convention Workbook, pp. 359–387). In 1995, our Synod adopted Resolution 3-08, which very clearly stated our position on altar fellowship. This remains the most definitive statement ever adopted on the issue of the Lord's Supper and fellowship in the Lord's Supper. I recommend

that your committee refer all overtures concerning close Communion to an omnibus resolution.

Your committee also has before it the excellent report of the Church Growth Study Committee. I recommend that this report be commended to the Synod for guidance on these important matters.

The Assisting Pastors Proposal is a very significant issue with which your committee will need to grapple. I support the concept of providing a lesser-trained pastor in a more timely fashion for the two situations specified in the late report and overture. I support the proposal, recognizing that some changes will be needed to improve it and to bring it to the Synod for action. For instance, I do not believe that men who enter the pastoral office in our Synod in this manner have the education to assume roles of doctrinal oversight in Circuits, Districts, or the Synod. Therefore, I recommended that they be restricted from serving as Circuit Counselors, or as clergy members of any District or Synod agency or entity, board or commission. I urge your committee to bring to the floor of the convention something that can be voted up or down. In other words, in my opinion, we are at a point where further delay will be of little benefit. People are needed for ministry. Souls are going to hell without hearing about Jesus. We cannot just talk about this anymore. We need to take action!

"Renewal in Missouri" is another area of concern that your committee needs to address. President Barry and the five men appointed by him (Pastor Robert Dargatz, Professor Jerrold Eickmann, Pastor William Kilps, Dr. Samuel Nafzger, Pastor Timothy Scharr) met with six participants chosen by the organization known as RIM (Pastors James Ackerman, Ferdinand Bahr, David Dorpat, Paul Koehn, Donald Miles, and Delbert Rossin). They met three times during the past triennium (Oct. 27–28, 1999; Jan. 31–Feb. 1, 2000; and Sept. 27–28, 2000). According to 1998 Res. 3-12A, the President is to "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."

As a result of the three dialogue sessions, there are some 56 pages of single-spaced notes on the conversation, and all 12 dialogue participants had opportunity both to check these notes for accuracy and to offer corrections. There also is a set of "Concluding Affirmations and Rejections," commonly agreed upon by the participants at the last meeting. These "Concluding Affirmations and Rejections" will be included as an appendix to this report and will be printed in the first issue of *Today's Business*. Your committee has a copy of them.

What needs to be said at this point is that it is extremely difficult to say exactly how much progress has been made with the members of this charismatic organization that continues to exist in our Synod. The notes on the conversations record that participants expressed a certain tentativeness about some of the areas of agreement. Further, both presidential appointees and RIM representatives stated during the discussions that there are no common understandings of key terms such as "tongues" and "prophecy" and "revelation." No one expressed disagreements with these statements when they were made. At the end of the last dialogue session, there was some discussion about—

and disagreement concerning—who had changed their views. The bottom line clearly is this: the charismatic movement and the teachings of God's Word are incompatible. There are some who may hope to "Lutheranize" charismatic theology, but finally it is not possible.

While some progress has been made, it seems that the dialogue format has made about as much progress as it can. RIM has been functioning as a church within the church, and this should not be. Since the 1998 convention resolution indicated that the President should bring a recommendation to the Synod, I recommend that the Synod adopt something similar to Overture 3-128, calling for RIM to disband. I also recommend that my successor as synodical President devote early attention and quality time—more time than has been available to me since the end of March—to an extensive study of the notes from the conversations over the last triennium. I suggest that in an effort to "promote and maintain unity of doctrine and practice in all the Districts of the Synod" (Constitution XI.B.3.), the new President should then consult with the District Presidents, individually and/or as a group, on how to utilize the findings from this latest round of dialogues in dealing with those individual members of the Synod who are involved in the Renewal in Missouri movement.

#### Committee 5: Higher Education

Among the various issues facing your floor committee, I would like to highlight several matters. Concerning the closing of colleges and universities, I would indicate that I fully support this overture from the Board for Higher Education. If necessary, the Board for Higher Education should have the authority to close a college or a university, after receiving approval from the Council of Presidents and Board of Directors as specified in the proposed Bylaw amendment. In a worst-case scenario, a college or university that falls into particular financial peril, can seriously jeopardize the financial stability of the entire Concordia University System. To prevent the Board of Higher Education from acting until the next synodical convention—and, at that, to require a two-thirds majority vote at the convention in order to approve a closing—is simply not realistic. This should apply to colleges and universities, not to either of our two seminaries.

Subsidy for our seminaries is a very serious concern that needs your floor committee's attention. We need to keep support as high as possible. Seminaries differ from colleges and universities in that their purpose is far more focused, and thus their potential sources of income from grants, etc., do not range as widely as those of our colleges and universities. We cannot, and we must not, as a church, allow our seminaries or our colleges and universities to drift away from direct support. The further they move away from such support, the less they will be truly church schools, and more and more will become private institutions of higher learning. There are too many illustrations of this from history. Our schools exist, first and foremost, for the preparation of future church workers for the Missouri Synod. This reason for their existence must remain "priority one" at all of our institutions of higher learning.

#### Committee 6: Human Care

Your committee has the opportunity to speak to issues of life and family concerns (Ov. 6-01 to 6-07), affirming these as gifts of God. We have been given a solemn responsibility to do all we can to be good stewards of these gifts—a responsibility we can carry out as we make clear our support for human life, marriage, and family. Along the same lines, we affirm our support for our persecuted brethren.

I am recommending to your committee that you formulate a resolution encouraging and supporting the formation of an LCMS—Sanctity of Life Ministry standing committee, to be placed under the Board for Human Care Ministries. It is time for our Synod to be much more assertively involved in raising the whole spectrum of Sanctity of Life issues before the eyes of our people, our church workers, and our congregations. The President's Commission on the Sanctity of Life has done a wonderful job, but it could be doing so much more with adequate staffing and funding.

The Synod in convention would do well to affirm this new synodical ministry's development and to encourage it in its work on behalf of the unborn and all those whose lives are increasingly threatened in this, our culture of death. Our Synod needs a special ministry unit, within our structure, located at our national headquarters, to assist us all to keep these issues "front and center" of our activities and thinking.

#### Committee 7: Structure, Planning, and Administration

Committee 7 has some of the most significant issues to come before our convention this summer, issues touching upon our Synod's understanding of itself. The key issue seems to be this: are we, or are we not, a group of believers who truly do walk together, sharing with one another the same doctrine and practice? Or are we instead simply loosely affiliated groups of Christians sharing only the most general of common interests? Can we as a Synod embrace precise and detailed understandings of God's Word and expect that members of the Synod will teach and live out their lives within the Synod in accord with these common understandings? It is evident that the issues that came to a head during our Seminex crisis days in the 1970s continue to haunt the Synod. There are groups and persons who wish to remain members of the Synod, but then go their own way when it comes to those points of our Synod's confession with which they personally disagree.

Our Synod's first president, Dr. C. F. W. Walther, was certainly no advocate of legalistic control. He said that a Synod that wants to be truly Lutheran will strive for "peace and unity in the truth in its midst and therefore it sees to it that all members are mutually submissive." He made it clear that the Synod has every right to expect members who have joined the Synod voluntarily (as we all have) to abide by the common confession and understanding of God's Word that the Synod has embraced in Christian freedom. He warned, "In the years that lie ahead this Synod too will have more than enough pastors who will refuse to fall in line because they have a distorted view of Christian freedom, thinking they are therefore brave heroes, fighting on behalf of the pure Gospel—but it will be nothing more

than a delusion.” Walther carefully distinguishes between a dictatorial rule and that kind of rule and order in the church when “one sees to it that the regulations which a communion has voluntarily assumed are observed and carried out. The term for that is ‘serving rule.’ This is what we want in the Church” (Walther, *Essays for the Church*, vol. II, pp. 52ff).

The issue of “control” and “freedom” and the “binding nature of doctrinal resolutions” is one that also came up before in our Synod’s recent history. Thirty years ago, Dr. J. A. O. Preus asked in his presidential report to the Milwaukee convention, “Does an evangelical and confessional church body such as ours have the right and duty to adopt doctrinal statements which are in complete conformity with Scripture and the Lutheran Confessions—and then expect her pastors, teachers and professors, out of faithfulness to Scripture and the Confessions, to believe, teach and confess according to such statements?” Dr. Preus reported that “In the past, the answer has been a resounding yes.”

Dr. Preus put his finger on a key and critical point. As the church confronts different and changing theological expressions over the course of time, it can place itself at a distinct disadvantage if it refuses to respond to new doctrinal challenges except by repeating old formulations of biblical teaching. At its Milwaukee (1971) and New Orleans (1973) conventions, the Synod interpreted its constitution in a manner consistent with the actions its founders took in the 19th century. It resolved to “reaffirm its position (Milwaukee *Proceedings*, Res. 2-21 and 5-24) that such statements, insofar as they are in accord with the Scriptures and the pattern of doctrine set forth in the Lutheran Symbols, are, pursuant to Article II of the Synod’s constitution, binding upon all its members (Cf. also Article VII).” It noted that “the only basis for the acceptance of such statements” would not be that the Synod adopts them by a majority vote—or by an overwhelming or even a unanimous vote—but rather “that they are in accord with Scripture and the pattern of doctrine set forth in the Symbols” (1973 Res. 2-12).

A similar point can be made about synodical doctrinal resolutions. One of the overtures to this year’s convention (Ov. 7-37) quotes Walther: “the congregation [of the Synod] can say, ‘As soon as it is a matter that has been left free for us Christians, we can disregard the resolution of the convention,’ and the Synod can say nothing against that.” Walther here is saying very simply that if a particular matter is not a theological issue, that is, something having to do with God’s Word, then a member of the Synod is not bound to such a resolution or decision by the Synod. On the other hand, in those matters that are matters related to God’s Word, this is not a matter about which members of the Synod are free simply to do whatever they want to do. Therefore, when the Synod affirms its beliefs on any aspect of God’s Word this may not be viewed either as inexpedient or as inapplicable by any member congregation or rostered church worker in our Synod. This, in my view, amounts to the same thing that the CCM was saying in the opinion on p. 326 of the *Workbook*.

Therefore, I am strongly in favor of allowing to stand the ruling of the Commission on Constitutional Matters on the meaning of the term “inexpedient” in the Synod’s Constitu-

tion. Every congregation and rostered church worker in our Synod has made a commitment to every other member of the Synod. We have, by our voluntary joining of the Synod, agreed with one another as to how we will operate and function as a Synod. Therefore, none of us has the freedom simply to pick and choose those portions of our Synod’s doctrines and practices we wish to abide by and those we wish to reject. Any suggestion to the contrary has no foundation in the self-understanding of our Synod from its earliest days until now.

The matter of the *Handbook* revision comes also before your committee. I am of the opinion that the Synod should postpone final action on this revision. This proposal, by sheer volume, is easily the largest and most comprehensive resolution ever to come before a synodical convention. I believe the Synod needs more time to carefully review and reflect on the *Handbook* revision. Therefore, with all respect to the Commission on Structure for its tremendous efforts, I support the approach outlined and explained in Overture 7-24, calling for the Commission on Structure Report to be tabled.

Another large issue before your floor committee is the issue of policy-based governance. Overtures 7-16 and 7-17 address the issue of how many of our Synod’s boards and entities have adopted the John Carver style of board organization and function. It is important to note that Carver’s model and his definition of a governing board does not fit *any* of our Synod’s boards and therefore it is questionable whether we are, so to speak, forcing square pegs into round holes. Carver proposed his model for business and industry; we have tried to bend it to make it work for a church organization.

#### Committee 8: National/ District Synod Relations

With a couple of exceptions, which I will mention in a moment, I am supportive of the recommendations of the task force. I would like to express profound appreciation for the work done by the members of the task force, including my sainted colleague President Richard Kapfer of the Iowa West District. The people who make up this task force are faithful churchmen, diligently working on a difficult and thankless task. I find it most regrettable that they and their work have been so unfairly treated in a variety of circles over the last few months. Of course, the task force recommendations raise real issues that deserve to be debated, even in an energetic way. Regardless of what we may say, as human beings we do not accept proposed change well. But the good intentions of the task force’s members are beyond question in my mind.

First of all, I believe it would be unwise to simply table the task force recommendations. I should observe that almost all of these recommendations have to do with the relationship between the Synod at the national level and at the District level. Contrary to claims made in some overtures, the task force proposes virtually nothing to change the relationship between the Synod and its member congregations.

I favor the Task Force on Structure’s recommendation to establish a new, permanent Commission on Structure (Ov. 7-13). Since change happens daily, the services of such

a commission on an ongoing basis will enable the Synod to fine-tune its Bylaws gradually rather than making sweeping changes. But it would be unrealistic to assume that neither this new commission, if the convention approves it, nor any other overtures in 2004 will have proposals to make regarding restructuring.

I am of the opinion that it would not be good for the Synod to adopt the recommendations concerning area Vice-Presidents. First, I question whether electing synodical Vice-Presidents from areas, especially areas as large as those proposed in this overture, will do the kind of good the task force is hoping for. These men are Vice-Presidents of the Synod as a whole, not representatives of specific regions. The national-level Praesidium differs greatly in its function from any District Praesidium. Therefore, benefits achieved by regionalization of Vice-Presidencies at the District level will not necessarily carry over to the national level. I can envision that this Area Vice-Presidents proposal, if adopted, could prevent the Synod from securing the best talent for its second through fifth Vice-Presidencies. It might even have the effect of fragmenting the Synod into four synods.

Likewise, I do not support the change proposed in how we elect delegates to the national convention. I am opposed to changing the current criteria for the composition of an electoral Circuit, whatever it may be called.

## Conclusion

Well, these are some of the thoughts I have had in connection with the issues you will be dealing with during the course of the next 24 to 69 hours. The *Convention Workbook* not only contains much material, but material that may/could/will have an important effect on the future of, and the future direction of, The Lutheran Church—Missouri Synod.

There are times in life when each of us feels he or she is somewhat insignificant when compared to other individuals. There are times when we feel that what we think or say or do really makes little or no difference. And perhaps more often than not, that is true. But this is *not* one of those times. What you and your respective committees resolve upon as you go about and complete your recommendations to the other delegates to the convention in July may have a very significant effect.

Therefore, I encourage you to be assured that the Lord will guide you because He has promised that He would. But at the same time, please take time in your respective committees to petition the Lord for that guidance, especially as you wrestle with a difficult issue and then come to the time of the plenary vote for decision.

May what we do here in the next hours be used by the Lord to accomplish for and in and through this segment of His church whatever it is that He wants to accomplish.

## Part III

### Introduction

This truly was not the position I had planned on being in this morning. I had planned on sitting right over there with the other members of the Council of Presidents and members of the Board of Directors when Dr. Barry was to be delivering the third part of his report to the Synod. I was planning on being the First Vice-President until the end of the term, just as at one time I planned to be a parish pastor during the course of my entire ministry in our Synod. But the Lord of the church had other plans. When He gives a direction, the only word His church can use for a response is, "Amen." To Him be all praise and glory and honor now and forevermore.

With that said, I do say thanks to you, the delegates to this, the 61st regular convention of The Lutheran Church—Missouri Synod. Thank you, representatives of the congregations of the Synod, for the privilege you have given to me to serve you, first as Vice-President and now as President of the Synod. Thank you for the trust and the confidence you placed in this "clay pot" and, at the same time, this child of God. No one could really take the place of Dr. A. L. Barry. The Lord guided our Synod in convention to choose him as President three times. The congregations of the Synod overwhelmingly nominated him to serve yet again as President. The Lord will now provide another leader for our Synod at this convention, an individual he would have us have as President. Again, many thanks to you for the honor of serving you, and to this great church, to which you and I have the privilege of belonging.

What a special privilege blessing it is for us to be together at this, the first Synodical convention in the new millennium! What enormous opportunities we have as a Synod and people of God! What a magnificent heritage you and I have as members of this Synod! Therefore, in this, the third part of the President's Report, I want to share some thoughts with you on the theme:

*Moving Together into the New Millennium  
with Confidence, Courage, and Conviction.*

#### I. Moving together into the new millennium with confidence

As we set out on our journey into the new millennium, we must do so with great confidence. Does that mean that we begin first by patting ourselves on the back, saying, "Look at us, world, we are such a wonderful church!" No, our confidence is not in ourselves, but our confidence is in our Heavenly Father. We are confident that we can come to Him and say, "Lord, You know our hearts. You know our minds. You know our sinfulness, both as individuals and as a church body. Lord, like Your people of old, we have at times followed paths that have led us to confusion and error, to dissension and conflict. Because of our pride, Lord, we have been tempted to take our eyes off You and Your Word, and instead focus on our selfish desires and our own agendas. Father in heaven, make us people who are confident in Your blessings, confident in Your forgiveness, and confident in Your never-ending love for us, through our Savior, Jesus Christ."

This is the way that we set out then on our journey. We have no confidence in ourselves, but we have every confidence in our Lord and the magnificent heritage He has given us. We are confident in His great love by which He made us His children. We are confident in His promises. We are confident in His Word and in His Sacraments. With great confidence therefore we sing His praises and declare His glory with the words of the apostle John who wrote, "How great is the love the Father that He has lavished on us, that we should be called children of God!" And this truly is what we are! (1 John 3:1). What a magnificent heritage!

Another aspect of our magnificent heritage is that our Lord has permitted us to be *Lutheran* Christians. This too is a wonderful blessing from Him. By the conviction of God's Holy Spirit we bear the name Lutheran before the world. This is the name of the flag under which we journey together into the new millennium. The name "Lutheran" stands for confessing the full truth of God's Holy Word, defending it from all errors, and proclaiming the truth to all the world! If we care about the Gospel, and I know that we all do, we will also care deeply about being truly Lutheran! In the 21st century it is not easy to be a true "Lutheran," but we do so with confidence. Here is what Martin Luther once said about the name "Lutheran":

"You must say: 'Whether Luther is a scoundrel or a saint makes no difference to me. This doctrine is not his, but Christ's. Tyrants are not simply trying to bring down Luther. They want to destroy the doctrine. . . . Here you must not speak with words that bend with the wind, but rather freely confess Christ, whether Luther, Sam, or George has preached him. Let the person go, but you must confess the doctrine!' (*Werke* XX, 136).

We are Christians, we are Lutheran Christians, and what is more, we are also members of The Lutheran Church—Missouri Synod. This also is a magnificent heritage! Some wonder if being a Missouri Synod Lutheran is still relevant. Absolutely! Definitely! Without question! I can tell you this morning that because of the places I have been and people with whom I have spoken that the eyes of many Lutheran churches around the world are on us. They are watching what we will do as a Synod. There are many smaller, struggling Lutheran churches that look to us for much-needed theological leadership just as a younger brother or sister looks to an older one for direction and encouragement. They know what the heritage of Missouri is. Above all else, it is a strong heritage of absolute confidence in the truth of God's Word and an unrelenting commitment to the Lutheran Confessions. This is not the time for us to make any kind of a change and betray this confidence and trust.

In our church we are committed, first and foremost, to retaining the pure teachings of God's Word and to remaining united in those teachings of God's Word. We have taken our stand against the errors of other denominations and even against the errors of others who claim the name Lutheran. Why? Is it because we are stubborn, unkind, or rude? No, and we pray that we will never do that and allow ourselves to go down that path. We confess our convictions boldly and assertively because we are confident of God's Word. It is our conviction that the Word of God, alone, is the source of truth, not opinion polls or human speculation.



It is our conviction that the Lutheran Confessions purely present this truth in a manner to which all Christians can and should gladly say, “Yes, this is what we too believe, teach, and confess.” Let me share with you words from our Lutheran Confessions that are filled with God-given confidence. They are inspiring words, words that we must—that we absolutely must—retain always among us. I quote from the Solid Declaration:

“We have no intention of giving up anything of the eternal, unchangeable truth of God . . . for the sake of temporal peace, tranquillity, and outward unity. Such peace and unity, which is intended to contradict the truth and suppress it, would not last. It makes even less sense to white-wash and cover up falsifications of pure teaching and publicly condemned errors. Rather, we have a deep yearning and desire for true unity and on our part have set our hearts and desires on promoting this kind of unity to our utmost ability. This unity keeps God’s honor intact, does not abandon the divine truth of the holy gospel, and concedes nothing to the slightest error” (FC SD XI.94-96).

Let there be no mistake about it. Our Synod, at this convention, stands at a crossroad as we move into the new millennium. Zeal for the truth of the Gospel and for God’s Holy Word is the essence of true love of God and of our fellow human beings. May God ever preserve The Lutheran Church—Missouri Synod in zealous commitment to His Word. Therefore, delegates, I urge you, I encourage you, I challenge you, and I beseech you by the mercies of God, to move together into the new millennium with confidence—great confidence—because of your commitment to Jesus Christ, because of His Word and because of your magnificent heritage!

## II. Moving together into the new millennium with courage

As we move forward into the new millennium with great confidence, we also do that with great courage. And make no mistake, it takes courage to remain faithful to the Word of God and to the Lutheran Confessions. Courage is what is required, and courage is what God’s Holy Spirit continues to pour into your life and mine through His Word and His Sacraments.

We live at a time when truth is seen as merely a matter of taste or opinion or consensus or personal preference. As we move together into the new millennium, we courageously retain and proclaim the entire truth of God’s Word, in every point. Not just some of it, but all of it; not just a general sense of truth—but the specific truths of any and every passage of God’s Word, the Holy Scriptures. If we really want to have something to say to a culture and a world in such desperate need of truth, then all the more we must cling to the sacred Scriptures and the faithful exposition of that Word found in our Lutheran Confessions.

Our Synod has faced significant challenges in years past over the question of the truth of God’s Word and what it means to be truly Lutheran. We went through the Seminex crisis nearly thirty years ago in which a number of pastors and professors wanted to lead our Synod away from a strong trust in the absolute truthfulness and reliability of Holy Scripture. Sadly, some of them continue to disturb our Synod, working for a compromising approach to doctrine

and practice. They do so very carefully, often with pious sounding phrases and words, but their threat to the Synod is a very real and present danger. With love for our brothers and sisters who would have us move away from the truth of the Word, we must say, “No.” It is the most loving thing that we can do for them. We must keep our eyes fixed and set firmly on Christ and on His Word. We must not permit ourselves to slide down that path that leads us into error and compromise and confusion. We must always say, “No” to error and “Yes” to truth.

Brothers and sisters in Christ, it truly hurts me that in our Synod, in the past several years, there have arisen groups that claim to be putting Jesus first, or that they are trying to shine like stars, when it is obvious they are attempting to advance an old liberal theology and practice, an agenda that has haunted this church body since the days of Seminex and even before. Delegates, my fraternal and heartfelt encouragement to you as President of our Synod is to beware of this agenda and how they are suggesting to carry it out. It would be detrimental to head in this direction. This is not the path we should follow. There is a much better way.

When we are on a journey together, it is imperative that we follow a clear roadmap. If we decide to strike out on our own, trying to blaze new trails or to find shortcuts, we only get lost. Some may tell you that this is truly an exciting way to travel! But there truly is theological danger there. There is really nothing worse than getting lost.

When I was in Den Haag, Holland, a number of years ago, I got lost three times in the same neighborhood on the same morning. I was getting lost because I was not able to figure out how to negotiate all the one-way streets that existed on each side of every canal. In moving around and around I could not find my way. Finally, I stopped to ask for directions. You know how hard that is for a man! When I finally accepted a clear roadmap, I found myself on my way, the right way, where I wanted to go.

Our path is one marked out by God’s Word and made clear by the Confessions. It is a well-worn path. It is the path that our mothers and fathers and our grandmothers and grandfathers have followed. It is, by God’s blessing, the path that our children and grandchildren will follow. It is the path so beautifully marked out for us most recently by Dr. Barry, whose love for the truth of God’s Word was so great. He earnestly desired that this Synod, which he loved so much, would keep the message straight and get the message out just as we heard from Pastor Grey this morning. Faithfulness to God’s Holy Word and to our Lutheran Confessions and a zeal for telling the Good News of Jesus was what Dr. Barry was all about. He was merely following the old, well-worn path walked by so many other of our synodical presidents and pastors as well as by the Synod’s faithful pastors, teachers, and faithful laymen and laywomen. This is the path I please we too must continue to follow.

Some churches that claim the name Lutheran left the well-worn path. Is this really the path our Synod wants to take? I don’t think so. There are many who have left the well-worn path and have become entangled in trails choked with the overgrowth of error, strangling deception, and ending in the treacherous cliffs of false teaching and ultimate

destruction. Well, my dear friends in Christ, we have too much work to do together as we move into the new millennium telling the Good News about Jesus to allow ourselves to be pulled off the well-worn path of God's Word and our Lutheran Confessions.

We need to stay on the good path that leads us on the way God would have us go: the way of complete and total faithfulness to His Word. This well-worn path leads us away from compromise to conviction. It leads us away from fear to faith. It leads us from doubt to hope, from darkness to light, from error to truth. It is God's way, a way He has marked out in His Word, a way that we Lutherans have courageously confessed in the Book of Concord, the way that we Missouri Synod Lutherans have been walking for more than 150 years. Courageously, therefore, we move into the new millennium filled with the hope and joy and confidence that is ours in our Savior, Jesus Christ. He walks before us. He leads us until the end of our journey in heaven. We move into the new millennium with confidence and courage and decisive conviction.

### III. Moving together into the new millennium with conviction

Last night we worshipped our Lord and received His tremendous gifts of forgiveness, life, and salvation through the Word and Sacraments. We prayed together. We meditated on God's Word together. We confessed our sins to God and to one another. We received the Lord's forgiveness. We communed together, receiving Christ's precious body and blood. Now we are ready to get down to the business that is before us at this convention. It is time to get to work. It is time for decisions to be made with clear conviction.

There are many excellent, positive, forward-looking resolutions for you to consider in the area of missions, congregational services, theology and church relations, program and finance, higher education, human care, and synodical structure. Your floor committees have done excellent work. They have done a good job. I strongly encourage you to consider very carefully the resolutions they will be presenting to you.

At this convention we have the opportunity to clarify for ourselves, once more, as we have done repeatedly in past conventions, that when it comes to matters of God's Word, we are not merely resolving to follow nice suggestions or theories. When we as a Synod in convention adopt a resolution declaring what it is that we as a church believe, teach, and confess, this is not merely a matter of "advice" to the members of the Synod, to our pastors, congregations, and rostered church workers. The Synod really does have every right to expect and to require all the members of the Synod, and even more so, elected officials, to abide faithfully by the Synod's Constitution and Bylaws, and to our doctrinal statements and resolutions. This is not the introduction of something new. This is not a "tightening of the screws," as some have chosen to call it. This has been the position of the Synod ever since our first president, Dr. C. F. W. Walther. This is what it means to walk together.

It is time for us to move together into the new millennium decisively, united in our confession of God's Word. This Synod is far more united than it is divided. We need to

recognize that there are noisy minorities, both to the right and left, that would have us believe that there is a great disunity among us. But this is not true. Noisy voices advocating their agendas among us tend to drown out the faithful, quiet voices of those in our Synod, people like you from our Synod's grassroots who love our Lord and His Word. The majority of our Synod thanks God for the magnificent heritage which is ours as a Synod, praises Him for that good and that well-worn path that we have been following, and is committed to moving forward on that same path with confidence, courage, and conviction.

Dr. Barry, whom God in His wisdom decided to take home, provided such excellent leadership to our Synod. As you delegates consider whom to elect to important positions, I encourage you to consider Dr. Barry's model for all of us. Dr. Barry brought to our Synod a clarity of teaching with the charity of a pastor's heart. This is the kind of leadership we need in this Synod. I urge you to choose this type of person for the good of the church, for the good of our Synod, as we move together into a new millennium.

### Conclusion

This is my first and only opportunity and privilege to address you this way as President of the Synod. Let me therefore conclude with the best words I can offer you, not mine, but the Lord's. Hebrews chapter 13 has these words of encouragement for all of us. Verse 1: "Keep on loving one another as brothers." Verse 2: "Remember your leaders who spoke the Word of God to you—imitate their faith." Verse 8: "Jesus Christ is the same yesterday and today and forever." Verse 9: "Do not be carried away by all kinds of strange teachings." What good words for us to hear as now we go to work! Keep them close to your heart and mind in the days of this convention. I pray with you who now would join me in constant and fervent prayer to our Lord that He will bless us with wisdom and courage.

Finally, from Hebrews chapter 13, verses 20 and 21: "May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing His will, and may He work in us what is pleasing to Him, through Jesus Christ, to whom be glory for ever and ever. Amen!"

### Appendix

#### Revised "Concluding Affirmations and Rejections" Sept. 28, 2000

##### 1.

**Affirm:** God promises to initiate and sustain a saving relationship with Himself only through the means of grace. Signs and wonders and spiritual gifts given by God may accompany the means of grace.

**Reject:** That signs and wonders and spiritual gifts have been given as marks of the true church; that the church has been given an ongoing command (e.g., "Go ye therefore . . . baptizing," "this do ye oft") to perform signs and wonders; and that signs and wonders and spiritual gifts are brought about according to the schedules of human beings.

2.

Affirm: That prayer is a response to God's grace and may be used to express our desires regarding spiritual gifts and blessings (1 Corinthians 14:1; Luke 11:9–13).

Reject: That prayer or the charismata are means of grace.

3.

Affirm: The Holy Spirit equips the church with spiritual gifts to accomplish His gracious purposes among the people He calls to be His own.

Reject: That God has promised to give every spiritual gift at all times, at all places, and to all congregations of Christians.

4.

Affirm: The Holy Spirit gives spiritual gifts according to His good pleasure and design (1 Cor. 12:11, 18). God's people should be eager and desirous to receive the gifts that God chooses to bestow upon them (1 Cor. 12:31; 14:1).

Reject: That God's people should unconditionally seek specific gifts of their own choosing or demand to be blessed with a specific manifestation of the Spirit.

5.

Affirm: The conclusion that someone today has received a particular spiritual gift is a human judgment and therefore subject to error.

Reject: That God makes known to us in Scripture who today has received a particular spiritual gift; that God's people have assurance from God apart from Scripture that their judgment about the presence or possession of a spiritual gift is correct and accurate; and that God gives us an infallible test to guarantee the authenticity of someone's claim to possess a spiritual gift.

6.

Affirm: The Holy Spirit leads Christians to express their unity in Christ in doctrinal agreement and in love.

Reject: That the basis of doctrinal unity in the church involves only a common confession of articles of faith concerning the person and work of the Holy Spirit.

7.

Affirm: The Bible teaches everything necessary for the knowledge of salvation and for leading a Christian life (the sufficiency of Scripture) and Scripture alone is the source and norm of spiritual knowledge and teaching for the church today (*sola scriptura*).

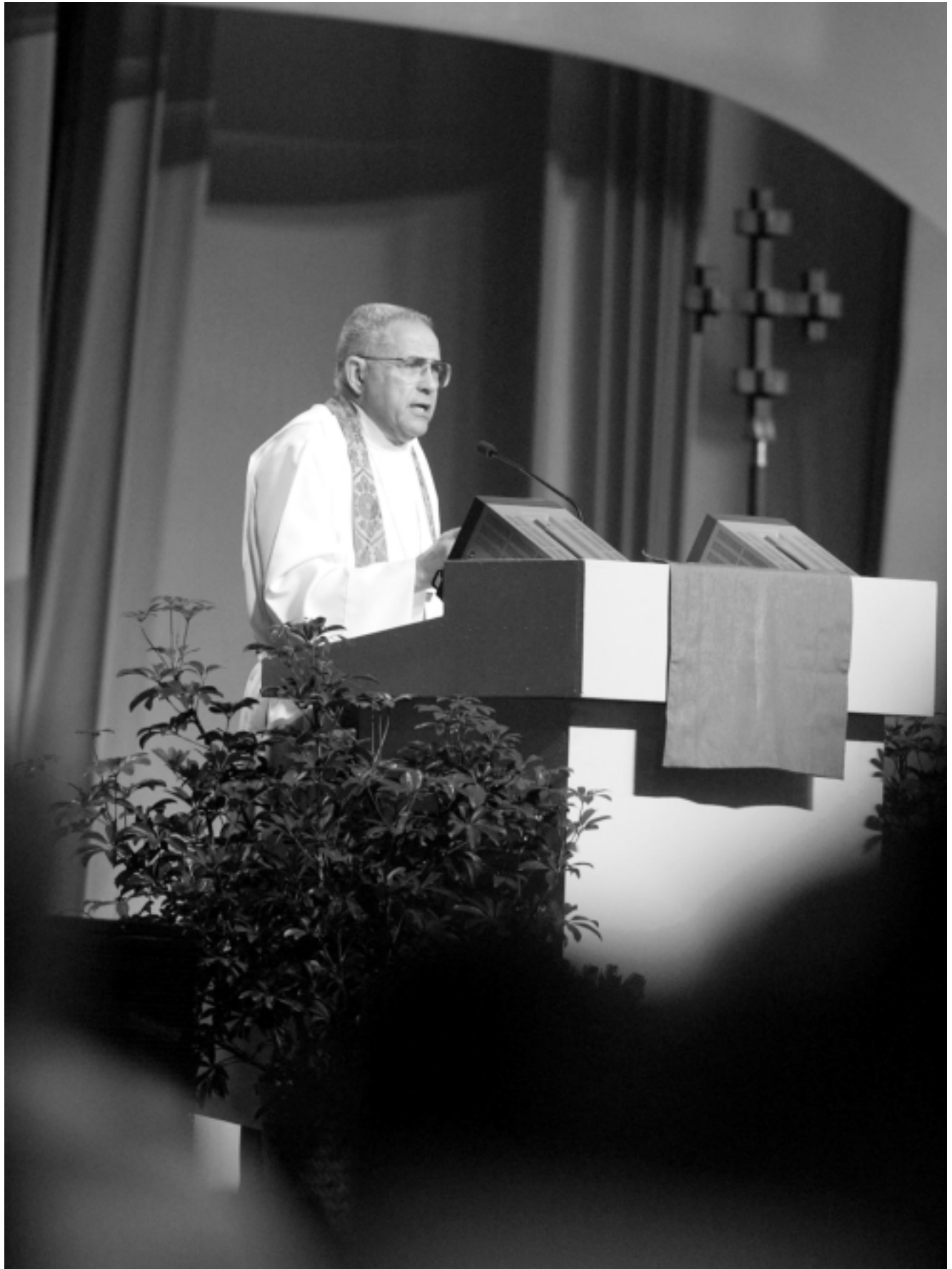
Reject: That the Holy Spirit has neglected to teach in Scripture any doctrine necessary for the salvation or sanctification of any soul and that something other than Scripture should be considered the source and norm of spiritual knowledge and teaching in the church.

8.

Affirm: The New Testament speaks of a gift of prophecy that God used on occasions such as those mentioned in Acts 11:27 and Acts 21:10, when He chose to supply practical guidance and helpful information regarding temporal matters to His covenant people. The New Testament also warns about false prophets (Matthew 7:15; Matthew 24:11 and 24; 2 Peter 2:1) and exhorts His people to test critically that which purports to come from the Lord (1 Thessalonians 5:16–22; 1 John 4:1–6).

Reject: That a prophecy from God will ever contradict that which is already revealed in Scripture (Deuteronomy 13:1–4; cf. Luther, AE, vol. 24, p. 369) or fail to be accurate in announcing something concerning the future (Deuteronomy 18:21–22).

Robert T. Kuhn, *President*



2001 Convention Proceedings

## CONVENTION SERMON

I have been in prison only once, but what a strange feeling it was! While I was serving as District President in the Central Illinois District, one of our pastors, who also served as a prison chaplain, arranged for the pastors during a Circuit pastoral conference to have a tour of the prison. Except for going through airport security, it was the only time I had been frisked. Except for my visits to patients on the psychiatric ward at the hospital, it was the only time I was locked in. It was the only time that I have ever been behind a double set of locked doors. It was a very interesting experience. Later that afternoon when the tour was completed and I was back in the parking lot sitting in my car thinking of the remainder of the afternoon, the thought ran through my mind: "Now that I am free again, what am I going to do?" And then my thinking went back to the men in the prison and I wondered: "After they get out of prison and are free, what are they going to do?" It all seems to fit in with our text for this evening, where the apostle Paul indicates that after we have been redeemed by Jesus Christ, we are no longer under the Law, but we are freed to be Christlike.

What does it mean to have freedom in Jesus Christ? In the words of our text: "You were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. The entire law is summed up in a single command: 'Love your neighbor as yourself.'" Our sinful flesh, our original sinful nature, that which makes us sinful through and through, for in me, that is in my flesh, dwells no good thing, is our real human nature. Of and in and by itself, there is absolutely no good. Kind of depressing! However, the apostle indicates that from that bondage, that incarceration of sin, we have been redeemed, really freed, just like getting out of prison. Free now to do not what the sinful flesh forces me to do, but free to do what Jesus Christ wants me to do. As Jesus was crucified on the tree of the cross, so our sinfulness has been crucified; and since it has been crucified, let us have nothing to do with it. To crucify a person is to get rid of him as a shame and disgrace, as an utter abomination. So we in Christ crucified the flesh, have been declared forgiven of the guilt of our sin, and are no longer ruled by our sinful nature. As a result of Holy Baptism a new man can daily come forth and arise, and in that new person we can serve each other in love.

This implies that as new people in Christ we can love each other as He has loved us. That's what Jesus was asking the disciples to do as recorded in John 13, where He gave the encouragement to love one another. This happened before the betrayal, the denial, the trials, and the crucifixion. After the disciples experienced those things, they would need encouragement. And this encouragement was needed since Jesus would not be with them and they would be in need of His love. They were to love each other as He had shown love to them. We, too, are to love one another as Jesus has loved us. This means that by means of love we enslave ourselves to each other. To slave for another is to make the other's will our own, to want to work for each other according to the will of the Lord. Christ has

freed us from serving ourselves in order that we can serve one another and love each other.

It is no secret that we in the LCMS at times have abused this freedom. Instead of serving one another, we try to lord it over one another. Academically, or mentally, we say we love one another because we know we should. But we treat each other poorly, sometimes like orphans, instead of as brothers and sisters who have the same Heavenly Father. Because of the groups we divide ourselves into, we are capable of showing frightfully little respect for those in groups beside our own. We so seldom revere each other as people who have been redeemed by the blood of Christ. We have been guilty of abusing the freedom the Lord has given us.

More than this, we let ourselves be filled with "partyism." We take sides and thus have factions, another negative listed by the apostle. We surely can disagree about a lot of things, but it is unnecessary for us to treat each other in disagreeable ways. This can only lead to splits and divisions. As the level of disagreement rises, anger develops, and unless it is righteous anger, there is no room for it in the heart of a child of God.

Perhaps it is all caused by envy. Instead of being content with what and who we are, there is a strong desire to be what someone else is or to hold an office that someone else holds. The apostle elsewhere writes that he had learned that in whatever state he found himself, in it he would be content. What we think we want for ourselves or for others too often drives us to do things that are unbecoming of children of God. One might expect it among the heathen, but it is truly shameful among those who have Jesus Christ as their Savior.

We have just had the privilege of confessing our sinfulness and being assured of the forgiveness of our sins. I hope and pray that you were listening — closely — to the words of your confession and the words of God's absolution. To be announced in *Today's Business* you will have opportunity all week long for private confession and the assurance of forgiveness. Yes, even for the way we treat one another in The Lutheran Church — Missouri Synod there is forgiveness. As Jesus hung on the tree of the cross, the first words He spoke were: "Father, forgive them, for they know not what they do." Ordinarily this is interpreted that He was speaking about those who had been directly responsible for Him hanging on that cross. I think it can be applied, though, to all who had sinned or ever would sin, because none of them or us ever think in the process of sinning that we are in part responsible for the crucifixion of Jesus. It is always those other people who caused the death of Christ. My friend, it was also you and me, for even if the others in the world would be sinless except for the one that each of us sees when he or she looks in the mirror, the sacrifice of the Son of God would have been necessary. And He would have made it willingly. Because of my sin it was necessary that blood be shed and an innocent life be given for the righteous God to accept me as His child. In Christ that is exactly what God did.

As His children we are heirs of His kingdom. We inherit it; we do not deserve it. This kingdom is the rule of God in both grace and glory, both here in this life and in the life to come. "The kingdom *ours* remaineth," writes Luther in that great battle hymn of the Reformation. Since we already know Jesus Christ as our Savior, we are assured of forgiveness right now. But it will all be brought to fulfillment when we are taken to be with Him in the glories of eternity.

Forgiven! Account stamped "Paid in Full!" Sin no longer charged against us! And because of this forgiveness today we have another opportunity to slave for the great King, Jesus Christ, and for one another. For if we truly love Him,

we will also love one another. Not a condition of forgiveness, but a fruit of forgiveness, a fruit of the Spirit.

When we leave this convention hall in six more days, I pray that those who do not know us, but will be watching us, will be able to recognize us as Christians because of the way we treat one another. Jesus seldom, if ever, agreed with the Pharisees, but He told them the truth even when they didn't like it. But through it all, He loved them. We know the truth—about ourselves. But we have been freed from the guilt of our sin, freed to be Christlike. May He bless us and what we are about to do for Him. Amen.

Robert T. Kuhn, *President*

# CONVENTION ESSAYS AND REACTIONS

## 1. Church Fellowship in the New Testament

### Introduction

As a parish pastor, there were times when the most precious article in the ecumenical creeds was “I believe in the holy Christian church.” Those were the times when I knew that I was not sufficient for the task of shepherding. Those were times when, as far as I could see, the partnership of pastor and people wasn’t particularly acting like “the holy Christian church.” So, we just had to (1) believe in the church as God’s gift, and (2) go on dealing with the realities of the situation before us.

That same balance is necessary when speaking of “Church Fellowship in the New Testament.” There is the gift and creation of God, and then there are groups of flawed and imperfect people. We will look at both in this essay. We pray God’s blessing upon us.

### I. Church and Churches in the New Testament: Desire for Fellowship

In order to study “Church Fellowship in the New Testament,” we must first realize that the term “church” refers to two distinct (though related) things. This distinction is important not just because we are used to talking this way. More importantly, it is the way the New Testament itself uses the term “church.”

In the first place, the term “church” refers, as the Apostles’ Creed, the Nicene Creed, and the Augsburg Confession all teach us, to “one holy Christian and apostolic church.” In this sense, there is but one church on earth. This teaching that there is one Christian church that includes all true believers in Christ comes directly from the promise of the Lord Jesus Himself. In Matt. 16:18, Jesus responds to Simon the fisherman and says, “You are Peter, and upon this rock *I will build My church and the gates of Hades will not prevail against it.*” Jesus Christ has one church—He builds it, and He promises to sustain and protect it. Now—all honor and thanks be to the Lord of the Church for this work and for including poor sinners such as you and me in His Church—purely by His mercy. At times in the New Testament, “church” refers to the one holy Christian church.

More often, however, “church” in the New Testament refers to groups of Christians in a particular place: “The church in Corinth, in Thessalonica.” The apostle Paul speaks of “all the churches” (1 Cor. 7:17), “all of Christ’s churches” (Rom. 16:16), “God’s churches” (1 Cor. 11:16), and “the churches of the saints” (1 Cor. 14:33). The important thing to note here is that these New Testament churches were very interested in each other, very committed to seeking and maintaining fellowship with each other. In Acts 11:20–26, for instance, we read:

20 But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began* speaking to the Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a large number who believed turned to the Lord. 22 And the news about them



reached the ears of the *church at Jerusalem*, and they sent Barnabas off to Antioch. 23 Then when he had come and witnessed the grace of God, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord; 24 for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. 25 And he left for Tarsus to look for Saul; 26 and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with *the church*, and taught considerable numbers; and the disciples were first called Christians in Antioch.

Perhaps we are so used to reading the New Testament epistles that we don’t even stop to think about the remarkable vision and perspective with which Christian churches in the New Testament viewed one another. The apostle Paul not only felt the concern for “all the churches” (2 Cor. 11:28) that he had “fathered” on his missionary journeys. Paul was also committed to maintaining a strong relationship with the “mother church” in Jerusalem. He desired to teach no other Gospel than what was taught and recognized by those who were apostles before him, as we read in Galatians, chapter two:

1 Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2 And it was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but *I did so* in private to those who were of reputation, for fear that I might be running, or had run, in vain ... those who were of reputation contributed nothing to me. 7 But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised ... James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fel-

lowship, that we *might go* to the Gentiles, and they to the circumcised.

Paul and the other apostles thought it was necessary to find agreement on the truth of the Gospel. And please note this connection: fellowship between teachers and churches meant that they were also in mission together.

Here are more examples to show that the teachers and churches in the New Testament desired a close fellowship with one another. In 1 Cor. 16:1, writing from *Ephesus* on the western coast of modern Turkey, Paul tells the church in *Corinth*, "Now concerning the contribution for the saints [*in Judea*]; as I directed the churches of *Galatia*, so you also are to do." In 1 Pet. 5:9, writing from *Rome*, the apostle Peter proclaims Gospel hope and truth to churches who are scattered around north central *Turkey*, and reminds them that they are not alone: "... the same experiences of suffering are being accomplished by your brethren who are in the world." As one writer has put it, "The early Christian movement was not a scattering of isolated, self-sufficient communities with little or no communication between them, but quite the opposite: a network of communities with constant, close communication among themselves."<sup>1</sup> The churches of God in Christ desired fellowship with one another. But that is not all. They also desired unity and agreement in their teaching and practice.

## II. The New Testament Churches: The Desire for Agreement and Unity

This desire for agreement in teaching came from the words of the Lord Jesus himself. Jesus Himself had sent the apostles first into the world to make disciples of all the nations, by baptizing them into the triune name and by teaching them to hold fast *everything* He had commanded them to hold fast (Matt 28:19-20). The night He was betrayed, Jesus had promised His disciples that the Holy Spirit, the Spirit of *Truth*, would come and guide them into *all* truth (John 16:13). For the Spirit does not speak of Himself, but rather of Jesus, whose words are truth and life (John 6:63). Jesus enjoined, promised, and commanded His disciples to teach in turn *all* that He had taught them.

We can see this same desire for agreement in teaching and life in the letters of Paul and most prominently in his letters to the church at Corinth. This is not surprising; Paul's relationship with the Corinthians was a particularly difficult one and he addressed many of their errors and problems directly. The significant fact, however, is that Paul does not only call the Corinthians to conform their faith and life to his apostolic teaching. At the same time, he calls them into agreement *with other churches*. Here are some striking examples.

1 Cor. 4:17 For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, *just as I teach everywhere in every church*. 18 Now some have become arrogant, as though I were not coming to you. 19 But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant, but their power. 20 For the kingdom of God does not consist in words, but in power. 21 What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?

The Corinthians, as we know, were abusing their freedom in Christ. Some were thinking that they were free to abandon the stations in life in which God has called them, whether single or married, slave or free. To this Paul responds in 1 Cor. 7:17 and declares, "Only, as the Lord has assigned to each one, as God has called each, in this manner let him walk. And thus I direct *in all the churches*."

Another example occurs in the important (and challenging) passage at the beginning of 1 Corinthians 11 regarding head coverings and the proper relationships between men and women/husbands and wives in worship. Regardless of the particulars of understanding the entire passage, Paul's final comment is significant, 1 Cor. 11:16, "But if one is inclined to be contentious, we have no other practice, nor have *the churches of God*." And in another significant passage regarding male/female relationship in the church, Paul even more strongly requires that the Corinthians' thinking and living conform to the pattern of other churches:

*As in all the churches of the saints*, 34 Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says. 35 And if they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. 36 Was it from you that the word of God *first* went forth? Or has it come to you only? 37 If anyone thinks he is a prophet or spiritual, let him recognize that *the things which I write to you are the Lord's commandment*. 38 *But if anyone does not recognize this, he is not recognized*.

We do not need to determine the specific points of interpretation relative to this passage. We need only note that Paul here combines a demand for submission to his apostolic authority with a truly ecumenical perspective. The apostle desired that all of the churches under his care possess a unity, a God-pleasing agreement in teaching and in practice.

But didn't even the first Christians have their disagreements and their problems to work out? Indeed they did. And there were (and are!) areas of life and practice in which there was no command from the Lord in light of the cross and empty tomb and so there was freedom to eat and drink, to worship on this day or that, to be married or to be single. In such matters the most important thing was for each one to be convinced in the Lord in his own mind and for no one to pass judgment upon a brother or sister in the Lord (Rom. 14:5, 10).

But weren't there other, more significant, *doctrinal* areas of disagreement reflected already in the New Testament? Yes, such disagreements appear in the earliest church. But they did not remain. *The early church as portrayed in the New Testament was not content that such disagreements remain*. In the face of doctrinal disagreement, they met and came to agreement. In Acts 15, some came to Antioch to teach that faith in Christ alone was not sufficient to be saved; necessary also was circumcision according to the Law of Moses. The churches did not agree to disagree. No, they came together at the Jerusalem Council until there was agreement. And then they issued a common written agreement and sent it to the churches troubled by this controversy.



This desire for unity and agreement in the teaching is strongly reflected in Paul's first letter to Timothy. Timothy is to charge others not to "teach differently" (1 Tim. 1:3; 6:2–3) in a way that contradicts the "healthy teaching," the "healthy words of our Lord Jesus Christ." By paying attention to the "noble teaching" and the words of the faith, by giving heed to his teaching and persevering in it, Timothy will save both himself and his hearers. In the context of Timothy's ministry in Ephesus, the dangerous errors in view included various misuses of the Law, fanciful myths and genealogies, false asceticism regarding marriage and foods, and the like.

The churches in the New Testament along with their teachers desired unity and agreement in their doctrine. We may turn finally to Paul's letter to the Ephesians, where "churches" drop out of view and "church," the one holy Christian church, comes to the foreground. It is here in Ephesians 4 that the unity of the faith is most explicitly mentioned. Paradoxically, that unity is at the same time a given, a reality, and also a goal; it is both a gift from God and an achievement to be protected and preserved.

In Ephesians 4, Paul begins with a general exhortation for us to walk worthily of our calling as Christians. He then specifies how this is to be done: "by bearing with one another in love" and "by being eager to guard (or keep) the unity of the Spirit in the bond of peace." Bearing with one another in love; love is to cover all that we do. Surely this is a good word for us at any time. Surely this is a good word for us gathered at a synodical convention. One could even suggest that love through obedience to the Eighth Commandment might be especially appropriate. Have we always remembered to deal in love in matters of church fellowship? I doubt it. Is there opportunity for us to repent and be forgiven and move forward in love? I should think so. Because of God's grace, we can begin anew, today, bearing with one another in love.

But the second phrase is intriguing: "being eager to guard the unity of the Spirit in the bond of peace." The "unity of the Spirit" is something that needs to be guarded, even as it is something objective and unchanging that God has established, just as Paul continues in the next verse. The unity of the Spirit is based on unchanging objective realities: "There is one body and one Spirit ... one hope of your calling, one Lord, one *faith*, one baptism, one God and Father of all." One faith—it's a given.

But, read on, verse 13. In the church, God has also given gifts: apostles, prophets, evangelists, pastors and teachers, all toward a goal, verse 13: "until we all attain to the unity of the faith," with the result, verse 14, that we are no longer "carried about by every wind of doctrine." This is St. Paul's equivalent of Matt. 28:20: "teaching them to hold fast everything that I commanded you to hold fast." Unity in the faith is a goal toward which the church must strive.

So, in the New Testament, the one body, the church and the many churches has the same goal: unity in love and in teaching the faith. This is a unity that Jesus both gives and commands, an agreement that Paul seeks and to which he exhorts. When there is disagreement, the New Testament churches came together until there was unity. But what happens when error persists?

### III. The New Testament Churches and Error

The New Testament knows, of course, about persistent false doctrine and about dangerous teachers—wolves in sheep's clothing, the Lord Jesus calls them. On the last day, these false prophets who may be known by the evil fruit of their teaching will hear the voice of His condemnation, "I never knew you; depart from Me, you who practice lawlessness" (Matt. 7:23). John the apostle writes about those who had left the church: "Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. They went out from us, but they were not really of us; for if they had been of us, they would have remained with us" (1 John 2:18). The error of these false teachers? "Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, who denies the Father and the Son" (1 John 2:22). In his second letter, John warns once again, "For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh" (2 John 7). Concerning such a teacher, John continues, "do not receive him into your house and do not give him a greeting; for the one who gives him a greeting participates in his evil deeds" (2 John 10–11).

But what about other persistent error, other dangerous teaching that violates the unity of the faith and contradicts the word of the Lord? Here the New Testament's direct testimony is limited, for the church was young and the turns and tragedies of history and heresy still lay in the future. But I can mention a very few errors, divisions that have persisted between the churches and prevented unity for hundreds and hundreds of years. These are matters that pertain directly to the saving, healthy, life-giving Gospel of Jesus Christ. Three errors will suffice to show the tragedy of our current situation.

First, "*Sola fidei*"—through faith, alone. We are declared righteous, we are cleansed, we are forgiven by God, and on the Last Day we will stand before our glorious Lord as His own dear children *only, solely* through simple faith, trust in Christ Jesus and what He has accomplished on our behalf. Or is that right? The church of Rome says, "By faith." But then there is the "also," the merit of good works that must be accumulated: "Since the initiative belongs to God in the order of grace, *no one can merit the initial grace* of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, *we can then merit* for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life" (*Catechism of the Catholic Church [1994 edition]*, para. 2010; emphasis original). Is this the unity of the faith? In sorrow, we reply, "No." Does the error of the church of Rome bring confusion and harm to dear ones for whom Christ died? In sorrow, we reply, "Yes."

A second example. How does God deliver His forgiveness and strength to us in our lives as believers? Well, the Spirit came to us when we were baptized, didn't He? Didn't He actually come down and miraculously, supernaturally join us to God's own dear Son when we were baptized? Can't we

count on that wonderful gift for assurance and hope and strength to live day by day? And doesn't Christ give to us his own body and blood in the Sacrament of the Altar so that through simple faith, when we eat and drink Christ's body and blood God, forgives us, He restores us, He preserves us unto resurrection and everlasting life? With Holy Scripture, we say, "Yes!" But for five hundred years, "other" non-Roman churches in the West have answered that question, no. Your Baptism is only a symbol; the bread and wine are nothing more than bread and wine. Is this the unity of the faith? In sorrow, we reply, "No." Does this error bring confusion and harm to dear ones for whom Christ died? In sorrow, we reply, "Yes."

Only one more, a third tragedy. The Scripture, the words that testify to the coming of the Christ and proclaim the deeds and truth that flow from Christ. There need be no doubt here, for the Scriptures are God's infallible and inspired and inerrant Word. Right? Well, no. For generations in this country the ravages of a biblical scepticism have whittled away at the very heart and core of churches. *Sola Scriptura*? Is there unity of the faith? In sorrow, we reply, "No." Does this error bring confusion and harm and doubt to dear ones for whom Christ died? In sorrow, we reply, "Yes." The New Testament churches sought unity in teaching, unity in matters that pertain to the Gospel. Our current, tragic situation is torn with disunity among the churches.

#### IV. Our Churches and Theirs: Some Basic Reflections

Churches reaching out to other churches, seeking unity and fellowship and agreement—that's what we see in the New Testament. That is what is embodied in the Book of Concord—a concord, a concordia, a harmony of what together we believe, teach, and confess. We ask this concord and agreement of all our pastors. We ask it of eighth graders when they are confirmed and of adults when they join our churches, even though they've chiefly only learned Luther's Small Catechism. This is our faith, our confession, our teaching.

And how blessed is it to believe and rejoice that there *is* but *ONE* church, whose extent is hidden to our eyes and in which we simply believe, one holy Christian church that consists of all true believers in Christ and, yes, of course members of that one holy church are found, by the grace of God, in many churches and, yes, in churches who err in what they teach about matters that pertain directly to the Gospel message. But how shall our churches of the Book of Concord relate to those churches?

For our churches to worship together with those churches would signify the same thing, though from two different angles. Either it would say to the world that the disagreements between us are of minor or no significance, or it would signal that there are no disagreements of any significance, between us. In deep sorrow, we say, "No." It is

healthy doctrine to teach women and men that they are saved by Jesus Christ's work and through faith in that work—faith *alone*. It is unhealthy, untrue, and dangerous teaching to say that somehow, even if it's by God's grace, that somehow our good works attain merit for us in the sight of God. And so it is with the teaching concerning God's chosen, holy sacraments and concerning God's holy Word. There is healthy, sound, blessed teaching about how we receive God's gifts of life and salvation. And there is unhealthy, unsound, dangerous teaching to the contrary. This is the situation for our churches who seek to live like the churches of the New Testament.

What shall we not do? And what shall we do? Public worship wherein congregations of two contradictory confessions mingle pulpits and messages? In sorrow, we must say, "No."

What shall we do? We shall teach our children and the adults that come to us the Christian faith. We shall resist the culture's impulse to shorten and to short-change instruction in sound, healing doctrine—no microwave Christians! We shall and we must train, teach, show, instruct ... thoroughly, patiently, lovingly, and with JOY. Let us grow into the maturity of Christ Jesus, until we all attain the unity of the faith and the knowledge of the Son of God.

What shall we do? We must reach out in love to others who confess Christ but who have erred in their understandings of Word and Sacrament. If we have the truth by the grace of God, we cannot but share it with fellow Christians. We must find more ways to speak together with respect and love, listening to those who disagree with us and bearing witness to them of the precious truths of Scripture of which we are convinced and on which we base our all. The church's Lord does not give us the option of being aloof and standoffish; we must find our way into truly meaningful ecumenical dialogue with other Christian traditions, toward the goal of love and true unity—unity that flows from agreement in the truth of God in Christ.

What shall we do? We shall cooperate with fellow Christians in those externals where we can do so, without denying or compromising our confession of the truth. If our grip on the truth is strong, then our love must be strong as well! In both of these ways, then—bearing with one other in love and preserving the unity of the faith—we may give our witness as a church that stands in continuity with the churches of the New Testament.

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#### Notes

1. Richard Bauckham, "For Whom Were the Gospels Written?" in Richard Bauckham, ed., *The Gospels for All Christians: Rethinking the Gospel Audiences* (Eerdmans, 1998), 30.

## Reaction to Dr. Gibbs's Essay

### The Meaning of Church Fellowship in the New Testament

Rev. Chairman, Rev. Fathers, Christian Brothers and Sisters:

I appreciate Professor Gibbs's approach to the meaning of church fellowship in the New Testament. We struggle with church fellowship where it affects Christian churches that teach a different doctrine. Let me offer a case study to illustrate the problem. Is my Uncle Fred, the Methodist, who cannot commune at our church's altar, not a Christian because he is not a Missouri Synod Lutheran? That is emphatically not what the Bible's church fellowship teaching means. The Lord knows those who are His.<sup>1</sup> That is God's business, because faith is a matter of the heart.

However, the Bible's fellowship teaching does mean that Uncle Fred shares, for example, in the doctrine that Christ's body and blood are only spiritually and not truly present in the Lord's Supper. That is the shared, public teaching of Methodist theology.<sup>2</sup> It is the teaching in which Uncle Fred is sharing, even if he might not understand it all.<sup>3</sup> The Methodist Church and the Lutheran Church are manifestly not teaching and confessing the same thing,<sup>4</sup> no matter what Uncle Fred believes in his heart. Eucharistic sharing across confessional lines necessarily implies sharing the same confessed teaching, just as the members of one body share all that belongs to that body. This is fundamentally what it means to be a church *body*.

"But so what?" you may ask. After all, on the other side of the family there is Aunt Tilly. Aunt Tilly is a Missouri Synod Lutheran who has been in church and Sunday school every Sunday for her whole life. She listens quietly and faithfully, but, for example, she wouldn't be able to explain our Lutheran teaching on the real presence.<sup>5</sup> So why should we commune Aunt Tilly but not Uncle Fred, the Methodist? The answer to that is found in what the New Testament actually teaches about fellowship.

Lutheran fellowship practice must be based in the Bible's meaning of the word "fellowship."<sup>6</sup> In the Bible's view of fellowship we share in what is not ours by nature. For example we have fellowship with God's Son,<sup>7</sup> in the body and blood of Christ,<sup>8</sup> in the altar,<sup>9</sup> in the ministry,<sup>10</sup> the Holy Spirit,<sup>11</sup> the sufferings of Christ,<sup>12</sup> the faith,<sup>13</sup> eternal glory,<sup>14</sup> the divine nature,<sup>15</sup> and with the Father and the Son.<sup>16</sup> All of these holy things remain gifts that God shares with us by His grace, and such things make and preserve the church, the holy bride of Christ. All of this is Aunt Tilly's, not because she can give a theologian's statement about it, but because God grants it all to her as a gift.<sup>17</sup>

The Bible teaches that fellowship is a sharing of something so that those who share it have a common life and participation in the things that make up that life.<sup>18</sup> Fellowship is a deep interpenetration among the sharers. The means of grace that create this connection are themselves the things shared.<sup>19</sup> The sharing in the gifts of God imply, indeed require, sharing in the same confession.

Unfortunately, the prevailing mindset of our culture denies that one could, or even should, share by heart and mouth in the confession of any church (or other organiza-

tion, for that matter).<sup>20</sup> People will easily say, "I'm a Catholic, but I don't believe a lot of things that the Catholic Church teaches." If "choice" is the ultimate good, then "what I believe is a matter of my personal choice." "My personal choice" is the deeply self-willed mantra of our culture. In the church, however, self-will must give way to the mind of Christ,<sup>21</sup> so that we say back to God what He has already said to us.<sup>22</sup> Church confessional boundaries are ripe for destruction where there is no loyalty to the doctrinal content of the particular confession.<sup>23</sup> "Mine" must give way to what has become "ours" through God's gracious revelation of Himself in Christ. Community implies and requires unity in what is confessed and taught. St. Paul pleads for unity: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought."<sup>24</sup>

Christ shares all that He has won for us by His passion, death, and resurrection through preaching and sacraments. In church fellowship the treasures of the church are shared by those who confess the same faith, having been placed by God under the baptismal cleansing in the name of the holy Trinity. The faith's whole content is the church's treasure given at once by grace whether to Aunt Tilly or her newly baptized infant granddaughter. This depth of sharing is why the Bible's teaching of church fellowship is so important to us.

Scripture also points out that by falling into misbelief one may have fellowship in demons<sup>25</sup> and the sins of others.<sup>26</sup> In fact one may share in the evil deeds of others by sharing with them the peace.<sup>27</sup> Therefore, this deep sharing may occur for either good or ill; for ill when the thing shared is not the truth. In fact, the Bible sees fellowship as being a matter of division between light and darkness, with nothing in between.<sup>28</sup> One may not ride two horses, one going east and the other going west, at the same time. Now, as President-elect Kieschnick will tell you, we in Texas are highly talented, but we still ride just one horse or the other, either the eastbound or the westbound.

The lamentable fact is that Aunt Tilly and Uncle Fred are astride different horses. The faith they confess has significant disagreements. We may not merely paper over the differences by pleading that both of them are believers. Because, as we noted at the outset, that is God's business. All that remains open to humans is the public confession to which we pledge ourselves at our confirmation, publicly reaffirming our belief in what was given at Baptism. There can be no deciding who is a believer and who is not.<sup>29</sup> For only God knows the faith of the heart. We Christians can only perceive and deal with a public profession of faith.<sup>30</sup>

Confessional agreement in the things that create and preserve the church, that is, the Word and Sacraments, is central to the fellowship of the church for the reasons so ably outlined by Professor Gibbs's essay. Church life is life in a body. The parts of the body are interconnected, and thus its members share together in all that belongs to the

Head.<sup>31</sup> One part may not choose to reject the direction of the Head.<sup>32</sup> To be connected to another body is spiritual adultery and implies sharing in teachings that are not Christ's.<sup>33</sup> At the very least you can't ride two horses at once. Uncle Fred and Aunt Tilly belong to different confessional fellowships. We would be unfaithful and untruthful to practice in such a way as to deny that obvious fact. Going your own way is not an option.

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### Notes

1. 2 Tim 2:19.

2. "Many distinctively Protestant teachings were transmitted into United Methodist understandings through doctrinal formulations such as the Articles of Religion of the Church of England and the Heidelberg Catechism of the Reformed tradition." United Methodist Church Library "Our Doctrinal Heritage," Online: [http://www.umc.org/churchlibrary/discipline/doctrinalstandards/doctrinal\\_heritage.htm](http://www.umc.org/churchlibrary/discipline/doctrinalstandards/doctrinal_heritage.htm). The Articles of Religion of the Church of England state, "The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is Faith." *The Book of Common Prayer* (New York: Oxford University Press, 1928), 608. The Heidelberg Catechism Question 78 says, "Do the bread and wine become the very body and blood of Christ? No ... the sacred bread does not become the body of Christ itself, although, in accordance with the nature and usage of sacraments, it is called the body of Christ." *The Heidelberg Catechism* (New York: United Church Press, 1962), 76–77.

3. For example, in adult confirmation I had an adult catechumen contend that the Methodist Church certainly does believe in the real and substantial presence of the body of Christ in the Lord's Supper in just the same way the Lutheran Church does. I realized after some discussion that she meant that her (soon to be former) church had to teach what she could see was the manifest teaching of Jesus Himself on the presence in the Supper, because she believed that the Methodist Church was a biblical church. She simply did not know the teaching of the Methodist Church.

4. 1 Cor 1:10. The distinction between persons as confessors and persons as individuals is one of the many valuable contributions made by the CTCR document, *Admission to the Lord's Supper* (November 1999). See 31–48.

5. For example, Aunt Tilly might not be able to articulate the *manducatio indignorum* (the eating of the unworthy), yet believes that all communicants receive the body of Christ. This is not the same as Luther's *fides carbonaria*. Aunt Tilly is not intentionally ignorant, although there are cases where lay persons are unaware of our teaching. Usually this happens when the pastors teach nothing.

6. Rather than having Lutheran fellowship practice normed by definitions imposed from outside the New Testament, such as the view of F. Schleiermacher, who defined the church along ethical rather than doctrinal lines. The church then becomes a human project rather than a divinely worked gift and "whether fellowship is granted or withheld depends on the good or ill will of those concerned." Werner Elert, *Eucharist and Church Fellowship in the First Four Centuries*, trans. N. E. Nagel (St. Louis: CPH, 1966), 3.

7. 1 Cor 1:9.

8. 1 Cor 10:16. Paul's text leads us to see the fellowship of the body and blood cutting two ways across the plane of the elements and across the plane of the church. The bread and wine share in the body and blood. They in turn are shared by the church.

9. 1 Cor 10:18.

10. 2 Cor 8:4.

11. 2 Cor 13:13; Phil 2:1.

12. Phil 3:10; 1 Pet 1:14.

13. Phil 1:6.

14. 1 Pet 1:5.

15. 2 Pet 1:4.

16. 1 John 1:3.

17. 1 Pet 5:1; 2 Pet 1:4. The gift nature of the Gospel proclamation means that the things shared by God with His people are given through faith at once. Such things are literally held in common. Those things are given all at once in the sacrament of Holy Baptism. This fact invalidates the contention that because our own LCMS members cannot recite every theological commonplace, we should not bar people from other confessions from the Lord's altar. The faith's content is a gift whether implicit or explicit.

18. Fellowship can entail the sharing all of a community's commonly held goods and property or its intellectual and spiritual life. The primitive communism of the early church (Acts 2–5) meant that everything offered to the church was held in common. In Rom 11:17 συγκοινωνός "denotes the close participation of the engrafted branch in the total life of the cultivated olive." Both good and evil may be participated in. For example, Matt 23:30. Friedrich Hauck, "κοινωνός κτλ," *Theological Dictionary of the New Testament*, G. Kittel, ed., trans. G. Bromiley (Grand Rapids: Eerdmans, 1965) 3: 804.

19. For a helpful expression of this interpenetration, see William C. Weinrich, "Fellowship in Christ Is the Church and Salvation," *For the Life of the World* (January 2001): 8–10.

20. Compare this to the triumphant refrain of the Formula of Concord, "We believe, teach and confess."

21. Phil 2:5.

22. "Introduction," *Lutheran Worship* (St. Louis: CPH, 1982), 6.

23. The problem is not the boundaries but the lack of loyalty to the faith. See Gene Edward Veith, "Loyalty Oafs," *World* (June 16, 2001), 27.
24. 1 Cor 1:10.
25. 1 Cor 10:20.
26. 1 Tim 5:22; 2 John 1:11.
27. 2 John 1:11. St. Basil says, "It is obvious that those who make friends of people who speak falsely about God and who even eat with them do not love the Lord who made them and feeds them. Instead of being content with that food they are led away into blasphemy against the one who feeds them." Basil the Great, *Ancient Christian Commentary on Scripture*, Thomas C. Oden, gen. ed., (Downers Grove: IVP, 2000) 11:237.
28. 2 Cor 6:14.
29. Ap 7 and 8, 19.
30. Otherwise, we will find ourselves in the spiritually perilous, even blasphemous position of making decisions based on criteria open only to God Himself. May God, who alone sees the heart, preserve us from this.
31. 1 Cor 12.
32. 1 Cor 12:21, John 15:1–5. Disconnection from the true Vine means death to the branches. This *a fortiori* is the case for disconnection from the Head.
33. Rom 14:23. Teachings that are not Christ's are not of faith and therefore are sin.



## 2. Church Fellowship and the Gospel

It was October 1529 and two of the great men of the Reformation were meeting in Marburg in Germany to consider the issues that separated them. Their names were Ulrich Zwingli of Zurich and Martin Luther, the great reformer himself. At stake in these discussions was, at the time, a military alliance for the protection of the Reformation from its foes. But ultimately, this meeting would determine whether there would be one united Protestant church or two—maybe even more.<sup>1</sup>

The discussions between Luther and Zwingli and the other theologians present were intense but honest and thorough; and when after four days the talks were finished, they signed a document consisting of 15 doctrinal articles that treated the important issues of the day. On 14 and a half of the 15 articles, there was agreement, but not on the last part of the last article. They could not agree on the real presence of Christ in the Lord's Supper. Zwingli said no; but Luther insisted, "Yes!" for our Lord had spoken, "This is My body."<sup>2</sup>

It was a momentous disagreement. The breach between the two men was permanent, as also between their churches. Lutheran and Reformed would proceed along different paths right down until the present. They would not preach the Gospel together. They would not celebrate the sacrament together. There would be no church fellowship.

But why? Especially when there was so much agreement? And why should we in The Lutheran Church Missouri—Synod today perpetuate the consequences of that Marburg meeting so many centuries later? And what's more, why do we insist on exhibiting the same attitude not only toward the Reformed but also the Catholics, the Methodists, and all the rest? These questions have become increasingly urgent in our own times, especially since many other branches of the Lutheran Church, both here and abroad, have decided to enter into fellowship with non-Lutheran groups like the Presbyterians, Episcopalians, and the United Church of Christ.<sup>3</sup> So what is going on here? And why does the LCMS take such a different approach?

The answer is actually not too difficult; and to put it as simply as possible: for us, it is a question of truth, biblical truth, scriptural truth. We believe that there is such a thing and that this truth matters.

In previous eras, such a statement would hardly be necessary. It went without saying that there was such a thing as the truth even and especially in religious matters. You could express the truth in words and people would either nod their heads and say, yes, that's right or else disagree and say, that's wrong, that's false, it is not the truth.

But that's not how it is today. Largely, I suppose, because we live in a pluralistic society with all kinds of religious beliefs and attitudes, we mute the idea of truth, preferring instead to talk about "opinion." That's your opinion, we say, and here's mine. And thereby we suggest that one's view of religion is just as good or true as another's; and even if in our heart of hearts, we still think that ours is the right one and the other fellow's wrong, well, it's still not



worth fighting about. Let's just live and let live instead of arguing about the truth.

So we live in a society where tolerance is a principal virtue, perhaps the only virtue left in America. And it is considered very bad form—bad manners, really—to insist that something is true and its opposite false or to maintain that this is right but that is wrong. Instead, there is no moral center—no absolute right or wrong, no real truth. So people who espouse strong beliefs make us uncomfortable, and we dismiss them as zealots and fanatics. For us in modern America today, religion and morality ought to be private and personal. Best keep them to yourself; don't talk about them; but if you do, be tolerant of the other person's point of view. For tolerance is more important than the truth.

Now, such an approach may be necessary for getting along in 21st-century America; but is it compatible with authentic Christianity? And can we make tolerance a substitute for commitment to truth in the Christian Church, whose founder once proclaimed, "I am the Way and the Truth and the Life" (John 14:6)?<sup>4</sup> I don't think so; in fact, I know we can't, and you know it too.

Right from the beginning it was built into the definition of the term "Christian" to confess the truth—the truth about God, about sin, about the Savior, about Jesus. That's why our services include creeds, statements of what we believe. That's why confirmation is preceded by instruction classes and communicant membership is based on commitment to Luther's catechism.<sup>5</sup> To be a Christian means to believe something—and not just in your heart, but also to speak it with your lips, to confess the truth. As St. Paul says, "If you confess with your mouth, 'Jesus is Lord,' and

believe in your heart that God raised Him from the dead, you will be saved" (Rom. 10:9). Mouth and heart go together. No matter how uncomfortable our world may be with the concept of truth, Christians will confess it because it is in their hearts.

Now, of course, there are many truths in this world; but here we are speaking of just one, God's truth—the truth that really matters—because it is the truth that saves. As Christians, we really have no vested interest in numerous issues about which people can argue, like politics or sports, and no commitment to any number of truths that come out of human experience and investigation, like science and history. These things can be interesting, maybe even important. But for us in the church, our sole concern is for the truth that God has given us in the Scriptures. We call this truth "doctrine." We teach it, we preach it, we live it—and urge others to do so also—because it comes from God. It is His truth, not ours; and so we are not free to take it or leave it, but must value it, treasure it, and confess it. Doctrine belongs to God, not us.

Admittedly, it might be easier to get along today in modern America if we could reduce the truth requirements of our faith to just a few basic propositions on the basis of which we might join with others to combat the evils of the day and to win people for Jesus. This is one of the great temptations of our times—the temptation to say, "Let's unite on the basis of what we have in common and set to one side everything that divides us. The need is too great for us to remain apart on the basis of things that don't matter."

In one sense, of course, this is correct, as even our Lutheran Confessions maintain: we ought not be divided "by human traditions or rites and ceremonies instituted by men" (AC VII).<sup>6</sup> So we can tolerate enormous variety and differences regarding what is ours. But not doctrine. Doctrine is something different, for doctrine is the truth that matters—matters much more than any other truth that we could ever know or communicate—matters because God uses this truth to save us and all others from our sins and to grant us salvation, as our Lord Himself has said, "If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free" (John 8:31–32). And so too our Lord also, when He sent out the disciples and gave them the Great Commission to "make disciples of all nations," He told them how to fulfill that commission—by baptizing and by "teaching them to obey everything I have commanded you" (Matt. 28:19–20). How much of it were they to teach and obey? Just some of it? Just the basics? Just the really important stuff? No, all of it! Every last word!

Which one of us here would dare to tell God that some of what He has revealed to us in the Bible doesn't matter and that we are going to ignore it for the sake of getting along with others, or that we are going to discard some of His truth for the sake of the mission of the church? Surely, we can all see that that's impossible. The mission is His, the church is His, the doctrine is His. We cannot discard any one of the three without putting the others in jeopardy. We preach the Word to fulfill the mission to bring people into the church.

Admittedly, correct doctrine is worthless if we do not use it—preach it and teach it—to hold forth before people their need and their hope, their sin and their Savior. There is no real point to insisting on a pure confession unless that confession is going to direct the way in which we present the Good News of salvation. People need to hear about Christ. That's why we're here—to make sure that they do.

But they need to hear *the truth* about Christ, not human speculation and opinion, not mistakes and errors, not false doctrine. Our Lord Himself warned us, "They worship Me in vain; their teachings are but rules taught by men" (Matt. 15:9). Therefore, we are not free to mix in a little falsehood with the truth, to teach correctly about one thing but not another. Our souls and the souls of our hearers are at stake when we do not preach God's truth.

Nor are we free to ignore the errors of others, for teaching the truth demands that we also condemn falsehood. Just think of how often St. Paul does this in his epistles, for example, warning the Colossians, "See to it that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ" (Col. 2:8), or the Romans, "I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them" (Rom. 16:17), or the Galatians, "If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned" (Gal. 1:9).

Mixing truth with error only confuses the truth; and false doctrine cannot save anyone. It's that simple. Therefore, we in the Missouri Synod have bound ourselves to the truth and only the truth in carrying out the Great Commission. This is why—as the first and foremost condition of membership in the synod—we have pledged ourselves to the Scriptures as the "only rule and norm of faith and of practice" and to the Confessions of the Lutheran Church as "a true and unadulterated statement and exposition of the Word of God."<sup>7</sup> Therefore, when pastors enter the pulpits of our churches, congregations have a right to hear this truth come out of their mouths and nothing else.

But this is also why we do not open our pulpits to those who are not in doctrinal agreement with us. Clearly, in a matter like this, the fact that the Synod is advisory to its member congregations has no relevance, for we are talking about faithfulness to the Word of God. All members of the Synod are supposed to agree with the Synod's public doctrine and to avoid those who teach otherwise—not because it is synodical policy but because it is biblically correct.<sup>8</sup>

True enough, in our day, we find it difficult to maintain such a strict approach. In an era that places a premium upon "tolerance," including tolerance of all sorts of immoral behavior and of false religious views and in an age that is all too skeptical of authority, especially in large institutions, members of the Synod often find it hard to accept the fellowship decisions of synodical conventions that come about on account of our commitment to God's truth. Nevertheless, we should accept them and follow them—not because the Synod says so but because God's Word says so. Unity is in the Word, not in the institution. And the Synod expresses that unity in the Word when it insists on faith-



fulness to the doctrine that God has given us in the Scriptures.

Moreover, we should realize that when we are faithful in our practice of fellowship and do not have joint worship services with the pastors and congregations of other church bodies, we have an opportunity to instruct people regarding doctrinal differences in Christendom that threaten the Gospel and to offer a witness to others about those matters in which they teach falsely.

Of course, it is extremely important that such instruction and witness not proceed from a spirit of arrogance but out of sincere concern for the spiritual well-being of people. But unfortunately, it is very hard, practically impossible, to avoid being labeled “arrogant” or “mean” or “unloving” in an age that has no use for the uncomfortable truths of religion. Attitude is everything today and truth is nothing. But as members of a church still committed to the Scriptures, we need to maintain the truth of the Scriptures and to support one another in that task, if we still believe, really and truly *believe*, that God has communicated doctrinal truth in His Word—and that that communication matters. If we do, then we will not want to confuse people by inviting into our pulpits representatives of churches that do not teach correctly.

In fact, out of concern for the church—which the Holy Spirit brings into being by the Word—we need to avoid all sorts of projects that involve proclaiming the Gospel when there is no agreement in the gospel, i.e., “in doctrine and in all its articles,” as the Lutheran Confessions describe it (FC Ep. X.5). As a Synod, we are committed to working together to establish Christian schools, to publish religious materials (hymnals, Bible studies, and the like), and to carry out mission work of all sorts. These are essential to the task of the church to “preach the Word,” and so we do them together in doctrinal unity. But when we engage in these sorts of activities with other churches, even at a local level, and there is no agreement in doctrine, we make it possible, indeed likely, for error to intrude into the proclamation of God’s Word. This we cannot permit, for God saves people through the truth and not through false doctrine.

Besides the pure preaching of the Word, as Lutherans we have also committed ourselves to the right administration of the sacraments (AC VII)—a commitment that is the basis for our practice of close (or closed) Communion. In recent years, close Communion has become an issue for some in our Synod; so it is necessary for us to explore the connection between our Communion practices and our commitment to God’s truth.

As many of you probably know, our Synod has a long history of dealing with this issue, for even in the early days of the Synod’s history, there were many in America, including many American Lutherans outside the Missouri Synod, for whom close Communion represented the “epitome of an intolerant and unevangelical Christianity.”<sup>9</sup> For them, Communion was the application of God’s forgiveness in Christ to the individual sinner and nothing more. There are still many people who think this is the case today; and therefore, the practice of close Communion makes no sense to them. Once again, it appears arrogant and loveless. But in point of fact, the Lord’s Supper is something more than

application of the Gospel; it is also an outward sign of an inward fellowship. Let me explain.

Clearly, the Lord’s Supper is a means of grace, a principal vehicle by which God conveys to sinners the body and blood of Jesus for the forgiveness of their sins. This is its basic and chief purpose; but that does not mean that this is its only purpose. It has a secondary purpose, a result of the first purpose really, and that is to demonstrate the bond of fellowship that exists between those who commune together. In other words, going to Communion signifies both the relationship of God to the individual communicant and the relationship of the communicants to each other.

This is different from preaching the Word. The direction of preaching is entirely one way—a message from God to sinners about their sin and especially their salvation in Christ; and since we are all sinners, we make no distinctions among those who can hear the preaching in our churches. All are welcome, whatever church they belong to and even if they belong to no church at all.

But what does the Holy Spirit accomplish by that Word? He works faith in the heart by the Word, and in so doing, He establishes new relationships—not only between God and the sinner but also between the believers themselves. They are one with each other as well as with God in Christ. We are brothers and sisters in the Lord.

Like the Word, the Lord’s Supper nurtures and sustains both of these relationships—between God and man and between each other. But unlike the Word, it also reveals the relationships. Hearing the Word is passive and invisible—we cannot see the Word enter the ear and convert the heart; but we can see people kneeling together to partake of the Lord’s body and blood. The Lord’s Supper is visible and external as well as invisible and internal. It marks us as belonging to God and to each other; it marks us as belonging to the church.

St. Paul writes in 1 Corinthians 10:17, “Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.” Thus, when we Christians eat together the bread that is the body of Christ, we all become one body—and not just symbolically—but mystically, spiritually, really—the body of Christ. All of us are one in Christ and through Communion are bound more tightly together than are body and soul in one person. One God dwells in us; one Spirit rules in us; one Lord Jesus Christ is our Life.<sup>10</sup>

Of course, the question immediately arises that if the Lord’s Supper is a bond between believers, that is, Christians, and not just Lutherans, how is it that we refuse to commune any except those in our fellowship? The answer lies in our earlier discussion regarding the importance of true doctrine as the basis for our Gospel proclamation, since to commune those who do *not* belong to our church is to confirm them in the errors of the churches to which they do belong, errors that threaten the very oneness that we have in Christ.

Now, of course, as soon as we say something like this, we immediately run afoul of contemporary attitudes again regarding truth and error in religion and whether, in particular, it is possible to identify one church as correct in its doctrine and another wrong. So let’s be honest with one an-

other. The practice of close Communion is a consequence of believing that our church teaches the Word in its truth and purity and that other churches do not. If that is true, then non-Lutherans should be encouraged to think about these differences and not be lulled into believing that the differences do not matter. The alternative is misleading and dishonest, unless one really believes that the differences do not matter. Then by all means open the Communion table to a variety of beliefs and practices, but do not maintain that your church is any more Lutheran!

We can easily see that different churches teach different things about God, man, sin, morality, salvation, and the Savior. But are these differences important? Again, if your answer is no, they are not important, then obviously close Communion makes no sense. But if they are important and you are a Lutheran out of the conviction that the teachings of the Lutheran Church are in accordance with the Word of God, then the errors that other churches hold to are unacceptable to those who love the truth.

Now let's be very clear about this. On the one hand, we readily acknowledge that true Christians exist in all the churches where there is still some saving Gospel by which the Spirit creates faith, even if there are also a host of errors. We are not saved by true doctrine but by faith in Jesus. But we also insist that belonging to churches that teach or tolerate false doctrine is dangerous to salvation. It matters whether people hear that they are saved through faith in Jesus alone without the works of the Law; it matters whether they believe that God has clothed them with Christ in Baptism; it matters whether they are taught that the Bible is absolutely reliable in all that it teaches and says. Such things matter greatly; and people risk their salvation by adhering to churches that mingle errors with the truth.

But, some may protest: if we refuse routinely to commune the members of other churches who are visiting our own, doesn't this mean that we are withholding the consolations of the Gospel from them? Of course not, because they can still hear the preaching of Law and Gospel from our pulpits. Indeed, the practice of close Communion is actually an act of love, because it shows people that doctrine still matters, truth and error still matter. It may make us uncomfortable to point to the differences between churches; but it is hardly loveless when the differences arise on account of being faithful to the saving Word of God.

Furthermore, our concern in close Communion is not only for members of other churches but also for our own members, who may be disturbed in their faith by the practice of open Communion. How confusing it must be if, on the one hand, in our catechetical instruction we insist on correct doctrine and in confirmation we pledge our members to the Small Catechism, but in our Communion practice we welcome Christians of all denominations as if the doctrinal differences or aberrations from that same catechism do not matter. To confuse people about the importance of true doctrine is no more an act of love than it is loving to confirm people in false doctrine.

If we truly believe that doctrinal error is dangerous to one's salvation, then we want to take those steps that lead

one away from that error. Practicing close Communion is one of those steps.

Fellowship at the Lord's Table, like cooperation in proclaiming the Gospel, presumes unity in the Christian faith. We express that unity in many ways, not least of all by confessing the faith, namely, doctrine in all its articles. But this doctrine in turn comes from the Scriptures in which God has clearly spoken the truth in words we can understand.

These words have not changed in the centuries since God gave them, so the doctrine is still there. We can know it and confess it. I am convinced, however, that the problems in our church today regarding fellowship stem largely from the difficulties we have in modern society in acknowledging and confessing the truth, especially about religion. But every age has had its own peculiar challenges in following the command of Jesus, "Whoever confesses Me before men, him will I also confess before My Father who is in heaven; but whoever denies Me before men, him will I also deny before my Father who is in heaven" (Matt. 10:32-33, NKJV). Luther had to confess the faith at Marburg against Zwingli and in the face of war; but by the grace of God he did so and in so doing preserved the saving Gospel in the Lord's Supper for the church that bears his name.

Today, the circumstances are far different but the challenge is the same: to remain faithful in the face of powerful temptations to yield our confession. But by the grace of God, we too, like Luther, will remain faithful to the truth, the truth that matters, the truth of God's Word, because it is the truth that saves.

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## Notes

1. For the story of the Marburg Colloquy, see Martin Brecht, *Martin Luther: Shaping and Defining the Reformation, 1521-1532* (Minn.: Fortress, 1990), 325-34.
2. For background and analysis of the debate over the real presence at Marburg, see James M. Kittelson, *Luther the Reformer: The Story of the Man and His Career* (Minn.: Augsburg, 1986), 195-201, 206-08, 220-27; and Hermann Sasse, *This Is My Body: Luther's Contention for the Real Presence in the Sacrament of the Altar* (Adelaide, Australia: Lutheran Publishing House, 1977).
3. For the Marburg Articles as well as historical accounts of the proceedings, see Jaroslav Pelikan and Helmut T. Lehmann, eds., *Luther's Works*, 55 vols. (Phil.: Fortress and St. Louis: Concordia, 1955-86) 38:3-89.
4. The Evangelical Lutheran Church in America entered into full fellowship with three Reformed church bodies in 1997 and with the Episcopalians and Moravians in 1999. See "Roller Coaster in Philadelphia," *The Lutheran*, October 1997, 8-12; and "Setting the Stage," *The Lutheran*, October 1999, 9-12.
5. Unless otherwise noted, Bible quotations are from the New International Version. Copyright © 1973, 1978, 1984 by International Bible Society.

5. See "Confirmation" in *Lutheran Worship* (St. Louis: Concordia, 1982), 206.
6. Citations from the Lutheran Confessions are from Theodore G. Tappert, trans. and ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Phil.: Fortress, 1959).
7. *Handbook of The Lutheran Church—Missouri Synod*, 1998 ed., 9.
8. Article VII of the Synod's Constitution describes the advisory character of the Synod in relationship to member congregations as having to do with a congregation's "right of self-government." It does not refer to the binding character of our agreement in the Word of God. *1998 Synodical Handbook*, 11.
9. "Introduction," to C. F. W. Walther, "Communion Fellowship," in *Essays for the Church*, 2 vols. (St. Louis: Concordia, 1992) 1:202. The basic argument of the present work comes from Walther's essay.
10. Ibid.



## Reaction to Dr. MacKenzie's Essay "Church Fellowship and the Gospel"

"W.W.L.S"—"What Would Luther Say?"

Dear Mr. Chairman and fellow members of the LCMS, may the words of my mouth and the meditation of my heart be acceptable in the sight of our Lord God, our Rock and Redeemer; to Christ Jesus be all the glory. Amen! In the spirit of Dr. Roger Pittelko's warning, "I come to you as just a simple parish pastor!"

Thank you, Dr. MacKenzie, for your frank approach to this vital subject and especially for referencing the 1529 Zwingli/Luther Marburg debate.

To be sure, Christ is the one and only foundation of the *Una Sancta*, but here we must consider "church fellowship" and its unfortunate fractures, addressed by St. Paul in 1 Corinthians 3:10 and following:

According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man *be careful* how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire. (New American Standard Bible)

The question *is* "church fellowship *and* the Gospel," and how do we, as confessional Lutheran Christians, remain true to that Gospel? If our church body has a love for people and cares about their spiritual condition, does not the very Gospel compel us to offer them the solidity of *the* foundation (for there is no other)?

Once Luther "discovered" THE GOSPEL, the saving truth of Christ, he staked his whole ministry, life, and hope of salvation on it. Is this not what Luther would seek, if he walked into our church today? He'd look to see if we were "Telling the Good News about Jesus" and celebrating His "real presence" in our midst. Why could Luther not extend the hand of fellowship to Zwingli? Zwingli was denying Christ's "real presence" in the Sacrament, denying the Lord's very forgiveness in the Sacrament, and therefore denying the Gospel itself.

Today, some print a blurb in the bulletin explaining the Lord's Supper in 25 words, more or less. That blurb in the bulletin invites anyone who might happen to read it—who, at a glance, thinks he understands and agrees with it — to come on down, no questions asked. This procedure avoids "offending" anyone! But Luther ran the risk of offending Zwingli rather than offending his Lord Jesus. To commune with Zwingli would deny his Savior's presence and the Gospel itself. St. Paul says in 1 Corinthians 10:18, "... are not those who eat the sacrifices, sharers in the altar." Those who participate at an altar share in what that altar represents. To commune at a Roman Catholic altar shares in a "sacrifice" offered up on behalf of dead souls in purgatory. Luther could not do this. To commune at a Baptist or Presbyterian "altar" denies the real presence of Christ. That's

what their "commune table" represents—nothing more than a memorial meal, a symbol. For the sake of the Gospel, Luther could not do this.

My wife, Margaret, was raised in the Roman Catholic faith. In college, she questioned a lot, as many do. As we courted, we discussed "religion," including the Lord's Supper and even "close(d) Communion." She could not appreciate the concept until she was asked to stand in a friend's wedding at an Episcopal church. During the rehearsal, the presiding priest mentioned that the Holy Eucharist (the Lord's Supper) would be shared after the exchange of vows. All were invited to participate. Margaret asked the young lady next to her if she planned to commune. "Sure," she said, "why not?" Margaret asked, "Then you are Episcopalian?" "No," came the reply, "I used to be Pentecostal, but now I'm attending a Unitarian church." Suddenly, it struck Margaret that she had no spiritual commonality, no unity of confession whatsoever with this person. How could she share in a meal that expressed that she did? Margaret did not go up.

In our permissive, adulterous society, many couples rush into a "union" of sorts, hardly knowing each other. Likewise, largely on the basis of emotional surges, many people rush into Holy Communion where, in fact, no unity, no commitment, really exists. Just as many see nothing wrong with "casual sex," there are many who see nothing wrong with "casual Communion." Even the secular world is beginning to acknowledge that sex between any two people is having sex with all of their other sexual encounters. In a similar fashion, to commune with the church body of the ELCA is to commune with all other church bodies with whom ELCA communes, some of whom are of the Reformed confession that denies "the real presence"! And those LCMS congregations who openly admit ELCA members to their altar, they are breaking the bond of their confessional commitment to their own church body.

The Lord's Supper is not a means to bring about unity that does not exist. It is an expression of confessional unity that has been publicly declared (just as in the public pronouncement of a marriage). To sanction the practice of putting the cart before the horse destroys confessional integrity!

Can a simple blurb in the bulletin establish altar fellowship? In the Small Catechism's "Christian Questions ... FOR THOSE WHO INTEND TO GO TO THE SACRAMENT," It states: "*After confession and instruction* in the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments of Baptism and the Holy Supper, the pastor may ask, or one may ask himself:" ... then follow the 20 questions for examination. The point is—only *after instruction* in the basic articles of the Christian faith might one be prepared to truly "examine himself," as St. Paul says in 1 Cor. 11. In Jesus' own ministry, He instituted His holy meal not at the beginning but at the conclusion of His min-

istry—not on a hillside with the multitudes but rather with His inner circle of *instructed* disciples in a “closed” room.

Some people say, “Jesus First!” I’d maintain (that Luther would say), “Jesus only!” Those of you who know me, know that I am visually oriented. I hold a medallion that commemorates the 150th anniversary of The Lutheran Church—Missouri Synod. It portrays the cross of Christ surrounded by three portraits: Luther, Walther, and Wyneken. If we are inclined to say “Jesus First,” then like this medallion Christ Jesus *is* first and in the center, but then Luther, second regarding our confessional integrity. Third—Walther and Wyneken—these two church fathers remind us of Dr. Barry’s words: “Get it right, Missouri!”—Walther, and “Get it out, Missouri!”—Wyneken.

When I attend “ministerial association” meetings, it saddens me that their devotions or Bible studies contain no

Gospel message. There are so many souls who are looking for a church that is solidly based on God’s inerrant Word. People hunger for the pure Gospel and Sacraments. They want a church that knows what it believes and is consistent. The LCMS offered that a generation ago. Now we grimace over our back-door losses because of our inconsistency of Communion practice, rush-em-thru pastor’s classes, and infighting over just who we are. Those who support and practice “open” Communion would be hard pressed to convince me that they somehow believe in the “real presence.” Would they extend the hand of altar fellowship to Zwingli? What would Luther say?

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### 3. Church Fellowship and Telling the Good News about Jesus

As kids growing up in California, we learned very early that you could do *almost* anything with anybody. Some of our best friends in school and in the neighborhood were Asian and Hispanic. Our family dentist was African-American. Tante and Onkel Goldberg were like another set of grandparents. You got together with all kinds of folks for all kinds of things. For those few things you *didn't* do with everybody, you knew there was a reason far more important than age or color or accent.

As a young professional in Washington, D.C., I attended an ecumenical Reformation service one year at the National Cathedral. We got together with a whole lot of folks, and it was a magnificent event—huge organ, a thousand voices, vestments I'd never seen before. But somehow, it wasn't Reformation—and not just because we sang “A Mighty Fortress” using the “wrong” translation.

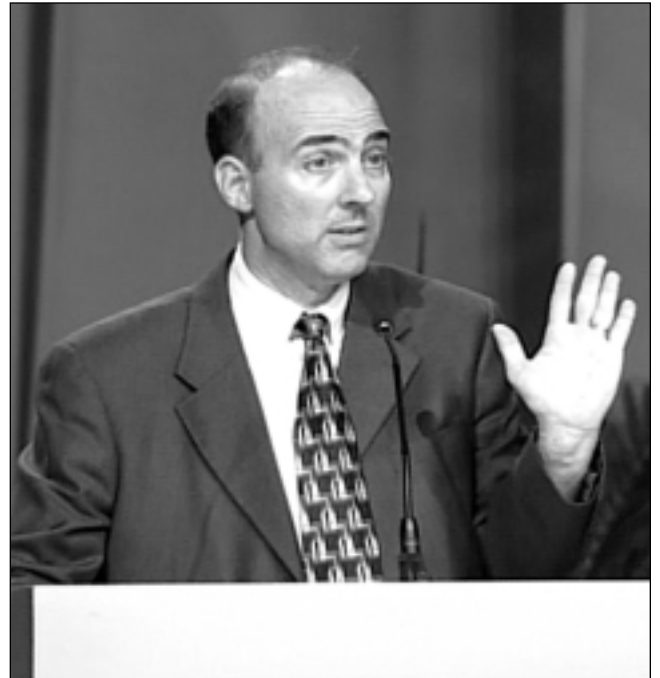
As a green, new pastor in Michigan, I was speaking with a visitor before the service. He was from the ALC congregation in town, but he was a former Missouri Synod member, and he was beginning to recognize the differences between the Synods. This sounded to me like one of those “extraordinary circumstances” requiring “responsible pastoral care,” “by their nature, relatively rare.”<sup>1</sup> Unfortunately, after his communing and my calling on him, he told me his friendships on the softball team were pretty strong, and he'd decided to stay where he was.

Later, as a pastor in Texas, I had a little better visit one evening when a lapsed and unchurched Baptist told me, no, he wasn't offended that he couldn't come to Communion; he really appreciated finding a church where “everything you people believe is laid right out.” After adult instruction, he and his wife, their grown son and daughter, and their families became some of our strongest members, and he and his wife were out with me making evangelism calls.

For our time this evening, I'd like to continue Dr. Gibbs's and Dr. MacKenzie's discussion of church fellowship, but for this session, let's talk specifically about how our Synod's fellowship practices impact our doing evangelism, “Telling the Good News about Jesus.” Could it be that our understanding of fellowship is a straitjacket, that you simply can't do evangelism within our church's guidelines of closed Communion and against unionism? Let me answer that question by asking and at least beginning to answer quite the opposite question: “Why is our practice of fellowship *vital* to fulfilling the Great Commission?”

#### I.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matthew 28:19). We all know very well what Jesus has commissioned us to do, don't we. In fact, you know it well enough to quote the part of the Great Commission I left off: “teaching them to observe all things whatsoever I have commanded you” (28:20a). “Make disciples of all nations, ... baptizing them” and “teaching them to ob-



serve all things.” That's an essential part of the Great Commission, isn't it—not just an afterthought.

I remember, back when I was a brand-new Sem I student, first year at the seminary, really naive, talking to another first-year student, an equally reliable theologian, about various evangelism methods. Kennedy was big back then.<sup>2</sup> My friend's words of wisdom were, “You just give it to 'em down and dirty at first, then you clean up the theology later.” I nodded in agreement.

Boy, was I dumb! “Teaching them to observe all things” is not an afterthought; it's the Great Commission; it's cutting-edge evangelism. In the Greek text, “baptizing” and “teaching” are parallel participles, just as they are in English. Both—equally—describe means by which we make disciples. Baptizing and the preaching and teaching of the Word create and sustain disciples. It's not as if you do evangelism to make a disciple, then teach doctrine to fix a disciple. Baptizing and teaching, together and as a lifelong process, are evangelism, and, obviously, both are to be done right the first time.

I've always been bothered a bit by the distinction between mission and maintenance ministry. The suggestion seems to be that some of the work we do in teaching and preaching isn't mission, it isn't evangelism. It made me wonder what I was doing as a pastor. I was making non-member visits every Monday night and training others to do them; I was continually leading adult instruction classes; I was baptizing and confirming new members. And I was making shut-in visits—some of which were adult instruction classes; I was preaching to my regulars every Sunday; I was baptizing babies and confirming eighth graders. So what was I doing? Mission or maintenance?

This was evangelism—that is, proclaiming the “evangel,” the Gospel; all of it was. It was all evangelism, making disciples by baptizing *and* teaching them to observe all things whatsoever Christ commanded. To appreciate why our Synod’s fellowship practices are so vital to fulfilling the Great Commission, it’s first crucial to appreciate that teaching all things is an essential part of the Great Commission.

Why does Christ give teaching all things such priority? If everybody who believes in Jesus goes to heaven, why doesn’t Jesus just say “give it to ‘em down and dirty at first, and, if you’ve got time, clean up the theology later”? Because, quite simply, Jesus knew that clean theology is what gets people to heaven. “Teaching them to observe all things” is essential to the salvation of souls. Let’s say that again: “Teaching them to observe all things” is essential to the salvation of souls. “Down and dirty” results in souls spending eternity in hell.

Now don’t get me wrong. It’s not a person’s orthodoxy on every point that earns him salvation. Certainly countless people who hold theological errors will be in heaven, because there are countless such people who still hold simple faith in Jesus’ death and resurrection for the forgiveness of their sins, and everyone who believes that *will* be in heaven.

But it is also only Baptism and orthodox teaching that gets them there. No one ever comes to faith in Christ by anything false he’s been taught. Only the truth creates and sustains faith. Now, a person may have heard the truth in a heterodox church; she may have heard the Gospel mixed with lots of error and still become a believer. But it was not the error that brought her to faith. Jesus says, “You shall know the truth, and *the truth* shall make you free” (John 8:32). Paul writes, “You were included in Christ when you heard the word of truth, the gospel of your salvation” (Ephesians 1:13a). James agrees, “He chose to give us birth through the word of truth” (James 1:18).

It was not when a revival preacher falsely invited the audience to come forward and accept Christ that people became believers; it was when, earlier in his sermon, he proclaimed the cross that the Holy Spirit created faith in their hearts. It was not by the faith of the parents that a baby baptized in a Presbyterian church was saved; it was by the washing of regeneration in the child’s heart, even though the congregation denies it. We sincerely rejoice with the angels in heaven when a sinner comes to repentance at the preaching of an ELCA pastor, but that new faith was in no way enhanced by the fact that the pastor was a woman. It’s the truth, not errors intermingled with the truth, that fulfills the Great Commission.

We probably all agree with that. It’s obvious enough. But what about the flip side? Only truth fulfills the Great Commission, but is error really so bad? Does a little false teaching really hurt? Can’t you do evangelism well enough, as long as most of what you’re saying is true? Are *all things* that Christ commanded really necessary to doing evangelism? Aren’t some teachings pretty peripheral? Two ways we might get at the answers.

First, let’s ask ourselves why God gave the truth as He did. Why 66 books? Why a doctrine of Baptism? Why Christ’s real presence in the Lord’s Supper? For that matter, why would God forbid a little thing like coveting, and,

for the Old Testament people, why not boil a kid in its mother’s milk (Exodus 23:19a)? Well, if we believe that “all Scripture is inspired by God and profitable” (1 Timothy 3:16a), then, as Paul says in Romans, “everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope” (Romans 15:4). And that hope which does not disappoint us is this: “Having been justified by faith, we have peace with God through our Lord Jesus Christ” (5:1). That is to say, as John does about his Gospel, “These things”—all these things—“are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name” (John 20:31). That’s evangelism. That’s “Telling the Good News about Jesus.” Every word, every doctrine, of Scripture, God gave for one purpose: the salvation of souls. Let’s say *that* again: Every word, every doctrine, of Scripture, God gave for one purpose: the salvation of souls. We don’t always understand fully, but nothing is expendable. God didn’t give a single word, a single doctrine, for *His* good. Somehow every teaching leads us to Christ. In other words, replacing *any* truth with any error takes away some of what God intended us to use in doing evangelism. Regardless of what our reason, our observation, may suggest, you cannot do evangelism as well without all of God’s truth. “Teaching them to observe all things” is essential to the salvation of souls.

A second answer to the question about error: How much harm to evangelism can a little bit of false teaching really do? We each have dear Christian brothers and sisters in erring churches who are “on fire for the Lord,” who are out there doing evangelism like we wish we were. And we give thanks that God is using them to bring people to saving faith. They’re doing evangelism. Why should we be concerned about their errors?

For starters, can there be any doubt that souls are spending eternity in hell because our dear, sincere Baptist friends didn’t baptize thousands and thousands of babies? Haven’t some been lost? Or have you ever counseled with one of your college students who was now questioning his salvation because of what friends at school said? His friends believe that revival preacher and told your young man he wasn’t really saved unless he made a decision for Christ. Can there be any doubt that a false teaching of conversion has caused someone along the line to lose the security of his salvation, to despair and spend eternity in hell? And what about the woman pastor? She defends her claim to the office by alleging that clear passages of Scripture on the order of creation and the role of the sexes were time-bound and no longer relevant. Do we doubt for a minute that that has caused someone else, somewhere, to disregard other passages of Scripture, perhaps on sexual morality, and fall into impenitent sin . . . and spend an eternity in hell? When truth is compromised for error, ultimately other truth will be lost. As Paul says in Galatians, “A little leaven leavens the whole lump of dough” (Galatians 5:9).

That’s a hard reality, isn’t it. Maybe this is why all of us at times struggle with our practice of fellowship. Because we each have dear friends in other churches, because by everything we see we’re confident of their sincere personal faith,



maybe sometimes in our heart of hearts we just don't believe anymore that false teaching can really be so dangerous.

But when truth is lost, souls are lost.<sup>3</sup> Any error, even among our sincere brothers and sisters in Christ, works against fulfilling the Great Commission. The Great Commission, "Telling the Good News about Jesus," requires "teaching them to observe all things."

## II.

That is precisely what our Synod's fellowship practice is designed to do. Our fellowship practice is vital to fulfilling the Great Commission because it serves—and in fact is necessary—to "teach all things." Let's talk first about how that's true for the unbeliever we hope to evangelize. Then we'll see how it's also true for our own members doing the evangelizing.

At first blush, this may not seem true at all. We all want to be out there, sharing Christ, seizing every opportunity to proclaim the Gospel to as wide an audience as possible. You get an invitation to preach at a high school baccalaureate; you want to do it. The community has a Thanksgiving service; you want to participate. A son of your congregation is getting married in his fiancée's church; you want to get the young couple off on the right foot with God's Word and, even more, preach Christ crucified to their friends who may not be in church another day in their lives. Your own church is packed on Friendship Sunday or Confirmation Day, and you don't really want to burst the bubble by having to say no about the Communion table. These are all opportunities, it would seem, to do precisely what we need to do, "teach them." But there's that troublesome fellowship practice of ours getting in the way.

The truth is, it doesn't always get in the way as much as we think. Our understanding of unionism is caricatured when people suggest we can't do *any* of the things I just mentioned. Not only should we always be eager to cooperate with others in externals, activities in which the sacred, God's Word and Sacraments, are not involved.<sup>4</sup> But, what's more, there are many sacred activities outside our church walls in which, for example, an LCMS pastor as the sole functionary can freely proclaim the Gospel without compromise.

A couple of months ago, we had a terrible tragedy in our seminary family. The teenage son of one of our students was killed in an automobile accident while picking up his sister—right out in front of her middle school, as dozens of her friends watched. I welcomed the invitation to preach for the memorial service in chapel at the sem, but I was tremendously surprised and even more pleased to be invited by the young man's public high school to preach for a memorial service there the same afternoon. I asked some questions, was assured there would be no clergy of other denominations involved, and went for it. A fabulous opportunity to declare to a thousand-plus young people the faith in which this young saint had died! Afterward, the principal said to me, "You never thought you'd be able to do *that* in a public school, did you?" Then he whispered in my ear, "It'll just be our little secret." Oops. I guess it's out.

Not only, though, is our fellowship practice not the hindrance we may think. More importantly, our understand-

ing of fellowship, properly practiced, actually enhances our teaching all things. Yes, it's even necessary.

Perhaps you'd agree: for me as a pastor, evangelism was not primarily Friendship Sundays and flashy ads and hot programs that got people in the door. For the most part, it wasn't even those special settings for proclamation. An awful lot of evangelism was sitting down in the homes, talking, asking and answering questions. Teaching—adult instruction class two hours a week for nearly four months, teaching about the Trinity and creation, the Ten Commandments, the redeeming work of the Son, the Holy Spirit, the sacraments, prayer, liturgy. Then there was Baptism or confirmation. That was evangelism. Teaching them to observe all things.

As many times as I did that, like 32 classes in 15 years, I would often have loved to shorten the process. But I wanted my adult converts to take very seriously the Third Commandment and justification and their prayer life. I was trying to convey that this mattered. It wasn't optional. Remember, I believed all of this was important to the salvation of their souls. You didn't teach the Third Commandment and then say, "But, of course, worship isn't really that big a deal. You can still get to heaven without it."

Now, then, a new visitor comes to worship and presents himself for Communion. He's Baptist or Methodist or ELCA. If, knowingly, I let him commune, how will I answer my adult class members this week when they ask, "What do Baptists or Methodists or ELCA Lutherans believe? Does infant Baptism really matter? How about the real presence? Is homosexuality still wrong? Oh, and how about the Third Commandment and justification and prayer?"

This is just one example. But in your church, like mine, it's an example that comes up week after week after week. The same could be said if I stand with pastors of those other denominations for a joint wedding or funeral or Reformation festival. In order to teach all things to the unbelievers we hope to evangelize, it's necessary that we continue and follow our Synod's practice of fellowship.

By the way, you notice that I said "unbelievers." The waters become very muddled if we forget we're trying to win *unbelievers* for Christ. See, we're often afraid that our fellowship practices will offend people. But whom would we offend? And with whom might we commune and lead worship? Very few among us would consider communing or leading worship with open unbelievers. The issue is whether we admit *other Christians* to our altars and pulpits. They're the ones some might bend the policy to avoid offending. But what we've just said is that they're already Christians. They're not the souls we're hoping to win for Christ. We don't want to confuse LCMS evangelism with simply increasing our numbers at the expense of another Christian church's. Of course, we always welcome Christians who come to us from other denominations, but for only one reason. Not for numbers, but that they may now share in the *pure* preaching of the Gospel and administration of the sacraments, "all things Christ commanded." That is, if we believe we have the pure preaching and sacraments, and if we believe false teaching matters. And if we do, then we surely cannot give those inquirers from other

Christian churches less by any fellowship practices which compromise that doctrine.

I said before that for me as a pastor, an awful lot of evangelism was all that visiting and teaching I did with prospects. The other thing that “doing evangelism” meant for me as a pastor was this: educating and motivating my own members to “Tell the Good News about Jesus” every day at work, at school, wherever God put them. Here, too, for our own members, our fellowship practices not only enhance but are necessary to “teach all things.”

A few years ago, in one of the more famous case studies in marketing research, an ad agency for Curtis Mathis televisions made an interesting discovery. Curtis Mathis was at that time offering a full line of TVs, from small black-and-white portables to huge color consoles. Their researchers found that their market share and profitability were very strong with the big, jazzy models, while all their other products were mediocre or worse. So even though it would cost them total sales, they recommended dropping everything else and pushing one kind of TV. Their advertising slogan became—maybe you remember—“Curtis Mathis: the most expensive name in television and darn well worth it.” Their profits soared.

Now, we in the Missouri Synod are not going for snob appeal, and we’re certainly not expensive. But we do have something on which we are very strong, and we should be aware of it and feature it. It’s our doctrine. In order to do evangelism with full commitment and enthusiasm, our own members need to know that they, we, have something very unique to share with the world, something that saves souls for eternity: pure doctrine. Not everything else we’ve got is so good—at least not uniquely so. Even if we did admit everybody to our altars, we might or might not be the friendliest church in town. Even if our pastor is visible at every community worship event, he might not out hustle the non-denominational minister down the street. But we have what we believe, teach, and confess only the true Evangelical Lutheran Church has: “all things whatsoever Christ commanded.” If our folks think their job is to market “friendly,” “great programs,” “inspiring worship,” then their motivation is purely human. If they realize that they are sharing the pure Word of God, a Word that alone can save souls, a Word the friendly church around the corner doesn’t have quite purely, then their motivation is from God Himself.

I’m not sure our own members know what a unique treasure from God we have in our doctrine. But I am sure they will never know if we do anything that suggests differences in doctrine don’t matter.<sup>5</sup> Our Synod’s fellowship practices, properly carried out, help to make this clear.

I happen to believe that our own failure to appreciate our unique treasure of doctrine is the greatest hindrance to evangelism that we are struggling to overcome today. Conversely, really appreciating our doctrine again may be the key to becoming powerful tools for God. Years ago, at a time of phenomenal growth in our Synod, an official publication of another Lutheran body, one not in fellowship with us, wrote this about our church:

It may be out of place to enter minutely upon the history of the Missouri Synod, the greatest and most important of the Lutheran Synods of our country; but there is one fact that I do not like to pass over in si-

lence— . . . I see before me no more striking instance of the blessing which God bestows on men’s faithfulness than this very Missouri Synod. If it had not with such iron tenacity held to its confession of pure doctrine; if it . . . had not fought against each and every deviation from . . . the only true way; if it had adapted itself in ever so small a measure to the views of our rather impressionable age, it would not have achieved the results it may now claim. . . . [T]hat attitude of hers the Lord has rewarded. In the view of the earliest and the present members of the Missouri Synod, the glory of God and the unalloyed truth of His Word . . . is to be esteemed more highly than the favor of men. . . . If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would today be an insignificant band.<sup>6</sup>

Today, in a totally new era, we still desire to be a blessing to those around us by “Telling the Good News about Jesus.” We want everyone to hear of the Savior so that someday we can do everything with everybody. In the meantime, for those few things we can’t do together, let’s understand that it’s for a vitally important reason. It’s because God has called us to continue that confession of pure doctrine, “teaching them to observe all things,” those things that alone can save their souls.

Outline:

#### WHY IS OUR PRACTICE OF FELLOWSHIP VITAL TO FULFILLING THE GREAT COMMISSION?

- I. Because the Great Commission requires “teaching them to observe all things” that Christ has commanded.
  - A. Christ’s command to “teach all things” is an essential part of the Great Commission—not just an afterthought.
  - B. “Teaching all things” is essential to the salvation of souls.
- II. Because our fellowship practice is necessary to “teach all things.”
  - A. For the unbeliever to be evangelized
  - B. For our own members to do evangelism

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#### Notes

1. 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 circumstances’ are, by their nature, relatively rare.” 1998 Resolution 3-05, “To Reaffirm Our Practice of Admission to the Lord’s Supper,” *Convention Proceedings*, 115.
2. That is, the evangelism method offered in D. James Kennedy, *Evangelism Explosion*, with a foreword by Billy Graham (Wheaton, IL: Tyndale House Publishers, 1977).

3. Formula of Concord, Epitome XII, 30: "All these and similar articles, together with their erroneous implications and conclusions, we reject and condemn as wrong, false, heretical, and contrary to the Word of God, the three Creeds, the Augsburg Confession, the Apology, the Smalcald Articles, and the Catechisms of Luther. *All pious Christians, of high degree and low, must guard against these if they dearly love their soul's eternal welfare and salvation* (emphasis added)." Theodore G. Tappert, trans., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1959), 500.
4. Examples of ways in which our Synod has historically cooperated with other church bodies in externals are given in Commission on Theology and Church Relations, *Inter-Christian Relationships: An Instrument for Study* (St. Louis: The Lutheran Church—Missouri Synod, February 1991), 29. See also CTCR, *Theology of Fellowship* (n.d.), 28, and CTCR, *A Lutheran Stance Toward Ecumenism* (November 1974), 14, 16.
5. Ironically, some LCMS members may actually be *em-*  
*barrassed* about our doctrine on this very matter, fellowship, believing that it is unfriendly or unloving and thus a detriment to evangelism. They might be surprised to read the following from the catechism of another denomination often admired for its evangelistic activity: "8. *Why ought not Baptists to commune with believers of other denominations?* Not because we think we are better Christians than they, but because we believe that they have not been baptized or that they are not walking orderly in their relation to the church." W. E. Davidson, *A Catechism of Bible Doctrine* (Nashville, TN: Broadman Press, n.d.), 24. It is especially noteworthy that "the Catechism came to America out of the mission field." *Ibid.*, 2. The reality is that the great majority of the world's Christians practice close(d) Communion.
6. *Pilger durch Welt und Kirche* (a publication of the General Council), 5:370; quoted in W. H. T. Dau, "At the Milestone," in *Ebenezer 1847-1922: Reviews of the Work of the Missouri Synod during Three Quarters of a Century*, ed. W. H. T. Dau (St. Louis: Concordia Publishing House, 1922), 530-31.



## A Pastoral Reaction to Dr. Carl Fickenscher's Essay "Church Fellowship and Telling the Good News about Jesus"

In reading Dr. Fickenscher's essay, I thought of a mother's love for her children. Dr. Martin Luther, in the Large Catechism, describes the church as "the mother that begets and bears every Christian through the Word of God."<sup>1</sup>

Having four children of my own, I have seen the loving care their mother has shown them over the years. I have seen the joy in her face at the knowledge that she is the bearer of new life. I was present at the birth of our children and saw the immediate bond that existed between her and her babies. Her nurture of our children flowed out of the fact that she was their mother and had a special and vital relationship with them.

The church is the same way as the mother of God's children. She rejoices at being the means by which God gives life to His children through Baptism and the proclamation of the Gospel to unbelievers. She approaches the subject of giving life with joy and great zeal.

In the same way, the church, like earthly mothers, nurtures God's children as a natural outflow of the fact that she is their mother. She does not nurture them in spite of her giving them life. She nurtures them because she has given them life. Birth and nurture are not contradictory, but complimentary.

The practice of church fellowship, the desire that people receive the Word and Sacraments in a worthy and God-pleasing manner, is not a contradiction of our desire to "Tell the Good News about Jesus"; it is a complementary part of it. Pastoral care in teaching people the truth of God's grace is the heart and soul of evangelism. A mother gives food to her baby for the benefit of the child. She does not give an infant a large chunk of an apple, because the baby would choke. Apples are obviously good. But in love for her children, a mother nurtures with what will be the greatest blessing for the child at that time and stage of their lives. This is the essence of pastoral care.

One of the things that has impressed me about my wife, and her role as mother, is her willingness to sacrifice for our children, often at her own inconvenience. In our practice of fellowship, the church should sacrifice to minister grace to visitors. The church should find loving ways to seek out visitors and minister to them, not have them seek us out. Your congregation may want to have brochures that explain the service for the day and give the Gospel reason for why we hold our position on the sacrament. Our congregation has such brochures, entitled "What's Going On Here?" These explain our orders of worship and the reasoning behind our Communion practice. Our visitors have found these very helpful. The response to our practice has been very respectful of that practice and has led to good opportunities for witness.

Some congregations are afraid that those not receiving the sacrament might be embarrassed because they sit there while others commune. I am aware of a congregation that

excuses everyone prior to the service of Holy Communion, after which the communicants return to the sanctuary to partake of the sacrament. This places the burden on the members of the congregation, not on the visitors. It removes the circumstances under which the visitor might feel uncomfortable, while remaining faithful to Christ and our confession of faith. If this is a fear your congregation has, you may want to adopt this, or a similar practice.

People who bring visitors to church sometimes face a personal dilemma: "Do I go to the sacrament and leave the visitor sitting here?" When faced with this situation, most people assume that they have only two options. One option is to simply leave them. The other option is to try to get the congregation to change their Communion practice. Are these choices sacrificial? Do they inconvenience the member or the visitor? One sacrificial option is to take the time to witness God's grace in the sacrament and to ask for their understanding. Another option is to commune at another service, if one is offered, and simply sit with the visitor through the service you have invited him/her to. Why would anyone sit through a second service? It is inconvenient. But what is our convenience compared to the souls of others? We can, and must, be faithful to God as we administer the means of grace. We can, and must, witness our faith by our words and self-sacrificial love. Christ made Himself of no avail for us. The church, as the mother of God's children, responds to Christ by sacrificing for the sake of those we have the privilege to share the Gospel with.

These are examples of how a congregation might place any inconvenience regarding fellowship practices on her own shoulders, not on those of the visitors. Look for how you can faithfully nurture and reach out as you do the work of evangelizing. We have received abundant grace from our heavenly Bridegroom. He laid down His life for His bride, the church, "that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" (Ephesians 5:26-27). We are that bride of Christ. We respond to His act of love by offering ourselves as the vessel through which He gives and sustains life. Giving life to God's children and caring for them through the means of grace are not two tasks, but one. This is the great work of evangelism. May God grant the church the love of a mother as she participates in telling the Good News about Jesus.

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### Notes

1. Martin Luther, "The Large Catechism," *The Book of Concord*, ed. Theodore G. Tappert (Fortress Press: Philadelphia, 1959), p. 416.



## 4. Telling the Good News about Jesus in the Year of the Child

Mother's or Father's Day won't pass in our household without the same question posed by one of our five children every year: "Why isn't there ever a kid's day?" They cannot help but notice the special attention doled out to mom and dad on that Sunday set aside in May or June—maybe breakfast in bed, out to eat after church, cards, gifts. It is almost like an extra birthday party. "Why is there never a Sunday for kid's day?" they wonder. We have the standard reply ready. Have you used it yourself? When they ask, "Why isn't there ever a kid's day?" we respond, "Every day is kid's day."

Indeed, the entire year 2001 is declared "The Year of the Child" in our church. Every day really is kid's day—the whole year devoted especially to children. This essay centers on young people as we connect "The Year of the Child" to our convention theme, "Tell the Good News about Jesus." Youth should have special attention. Let's dole it out. Not breakfast in bed or out to eat after church, but rather the nurture that the church extends to its children through Word and Sacrament. A precious gift like no other—the Good News about Jesus. Tell it in the year of the child. Tell the Good News of Jesus to children, and celebrate as they share the love of Christ with others.

Every day is kid's day, and that includes Sundays in May and June and every other month. Martin Luther shares a word with preachers reminding them that this pertains also to the Sunday sermon. With one or two preachers here today, I share his advice and admonition with you:

Cursed be every preacher who aims at lofty topics in the church. ...When I preach here I adapt myself to the circumstances of the common people. I don't look at the doctors and masters, of whom scarcely forty are present, but at the hundred or the thousand young people or children. It is to them that I preach, to them that I devote myself, for they too need to understand. If others don't want to listen, they can leave ... we preach in public for the sake of plain people. Christ could have taught in a profound way, but He wished to deliver His message with the utmost simplicity in order that common people might understand. Good God, there are sixteen-year old(s) ... in the church, and they don't understand lofty matters.

Luther recognized that young people are not the church of the future. They are the church of right now. In his description of the church in Article XII of the Smalcald Articles, Luther thanked God because "a seven-year old child knows what the Church is, namely holy believers and sheep who hear the voice of their Shepherd." Young people, whether seven years old or sixteen, whether newly baptized, recently confirmed, just graduated from high school or college, need to hear the simple yet significant Good News about Jesus, need to hear the caring and compassionate voice of their Shepherd. Many messages draw them—competing voices lure them away. The church, specifically this church, cannot become so preoccupied with the lofty affairs of masters and doctors that its attention is diverted from the hundreds, the thousands who need to



hear and understand. Like Luther, let's devote ourselves first to the children, to the young people. Let every day be kid's day and every year be the year of the child in Christ's church. Tell the Good News about Jesus, who says, "Let the little children come to me, for the Kingdom of God belongs to such as these!"

Our churches are faith incubators. With Baptism's renewing splash we welcome a child into the Lord's family. We receive that child as a fellow member of the body of Christ, a child of the same heavenly Father, to work with us in His Kingdom. Later, with confirmation's sacred promise, we praise God for bringing His sons and daughters to the knowledge of their Savior, Jesus Christ, and for enabling them both with the heart to believe and with the mouth to confess His saving name. We further pray that they would continue steadfast and victorious to the day when all who have fought the good fight of faith shall receive the crown of righteousness. Those are our solemn pledges and earnest prayers in Baptism and confirmation liturgies. We want the children to be brought to Jesus. We don't want to segregate them into "youth groups" away from the rest of the congregation or force them to resort to games or gimmicks to prevent boredom or inactivity. We want to engage them in meaningful youth ministry—ministry to them and through them to others. We want our older members to mentor, our parents and grandparents to model. We want to introduce our children to Jesus and to help them become well acquainted with Him and His Good News.

For the introduction to Jesus to be complete, however, it is necessary not only for us to be acquainted with the Savior, but also to know well the young people who we in-

roduce to Him. Would that I could say, “I know youth well,” but gaps between generations are never easily surmounted. True, five of them live in my household—three sons and two daughters, teens and pre-teens. I observe them closely and engage them intimately, but being a parent hardly makes one an instant expert on the subject of youth. Other parents might agree—kids are not always easy to figure out. The effort to bridge the generation gap can be quite exasperating. Of course, my work on a college campus gives me opportunity to work with many more young people beside my own children—thousands of them from all across the country and around the globe. I also observe these young people closely and engage them intimately—eager to help them, as our university mission statement indicates, “to grow in mind, body, and spirit for service to Christ in the Church and in the world.” Much of what I do and have done in ministry is dedicated to telling the Good News about Jesus to the young people the Lord has placed into my life. Those may be sufficient credentials to deliver this essay, but the experiences themselves have taught me something else. Not only is there much for me to learn about young people today, there is also much for me to learn from young people today. As a parent it is part of my vocation to help my children learn. As president of Concordia University Wisconsin I am called by the church to help provide Christian higher education to students. But the unexpected blessing that I have now come to expect and to receive every day is that I gain so much from them. Yes, let’s get to know them better—we have lots to learn!

The “Millenials”—that is what we call this generation to distinguish it from Generations X or Y, the Baby Boomers, or others. The so-called “Greatest Generation”—the generation that lived through the Great Depression, world war, Cold War, and everything since—the “Greatest Generation” is well into decline, and more of its members die each day. Our nation will surely miss them, their civic-minded commitment, their dedication, their selflessness. The Millenials, by contrast, have known little of poverty or war. Much different from their parents’ parents’ experiences, long-lasting peace, remarkable prosperity, and unprecedented advances in technology have characterized their lives. Despite the differences, I hold hope that this will be the next “Greatest Generation.” The tendency is to speak about those that follow with misgiving or suspicion—again gaps between generations are not easily overcome. Occasionally I will hear some of the tired, old refrains about the “problems with kids today.” Kids today do have problems, and I will mention a few of them, but from what I (and others) observe, kids today are also problem-solvers with admirable service orientation and profound sense of mission. We should be well served in the church by these particular youth in the future because when given opportunity they serve so well in the church today! Let’s look closer. But first we must take a closer look at ourselves. The best way to begin better to understand what’s up with young people today may be to look first at the generation they are supposed to look up to—ours.

Perhaps the biggest problem facing the Millenials today is the rest of us. I am guessing that many here belong to the generation that captured America’s attention like none before or since—the Baby Boomers—people born between

1943 and 1960. There were 79 million of us born during those years—30 million more than the previous generation. In the ‘60s and ‘70s when we became teens ourselves, church youth programs accommodated us. Stress was placed on entertainment and fellowship, and resources were diverted to youth ministry. As Boomers have aged, society’s focus has remained zeroed in on us. Boomers have political and financial clout. The church also is preoccupied with us. Much energy and effort, lots of money and other resources are being dedicated to restructure worship and programs to create systems and experiences to draw adults. Meanwhile the attention given to teen trouble in recent decades has mainly focused on how self-absorbed Boomer parents abandon, neglect, or disregard the needs of their kids. Society is obsessively fixed on the Boomers, and we Boomers are notoriously fixed on ourselves.

But we cannot continue to be self-absorbed. Teen population will grow at an astonishing rate during the next decade. In 2010 there will be 30.8 million teenagers—900,000 more than today, and 4 million more than in 1969 when Woodstock began to draw attention to the Boomers. What preparations will we make to minister to this swelling youth population? And look out just a little farther. The Census Bureau projects a U.S. population of 571 million people in the year 2100 (more than double today’s 275 million). We will reach 300 million by 2011, 400 million by 2049, and 500 million by 2081. Overall, the fastest growing population will be older, but the largest group will be those aged 15 to 19. Simply summarized, there are lots of young people, and there will be lots more in the future. This demands our attention right now.

The Millenials are many, and as they have begun to come of age there are some broad generalizations we can say about them. I am concerned about stereotypes—what I say may not fit the young people in your family or your congregations. Nevertheless, it is easier to begin with broad categories and allow for individual exceptions or distinctions. Broadly speaking, therefore, we can say that their lives’ pace is quick. Remote control symbolizes their reality: change is constant, and focus is fragmented. They tend to be more self-reliant, having had to do more for themselves because both parents work or because they live in single-parent families where the one parent must work. Relationships with friends, it corresponds, are vitally important. Friends are where the action is at for our youth, and shopping with friends must be where they spend lots of time. They certainly spend lots of money! Teens spend \$140 billion a year on retail goods, including \$1.2 billion spent online.

They are a cyber-suckled community. Electronic baby-sitters are well known to them. They have grown up in front of tubes, screens, or boxes that define their perceptions of reality—a reality that is anything but innocent. Film critic Roger Ebert said, “It used to be that teenagers would sneak to movies and see adults having sex. Now adults go to movies to see teenagers having sex.” 40% of teens admit to having had sexual intercourse, 55% to oral sex. Pornography is an epidemic on the Internet. Teens say they fear violence in their schools—they see plenty of violence on their screens, too. What a twisted, tormented distortion of reality. “It is a half hour before Judgment Day,”



said Columbine killer Dylan Klebold on a videotape made the day of the massacre. "I don't like life very much." Few peers would understand his horrible actions, but more than a few share his sense that this troubled life and unforgiving world leave much to be desired. Just a few more things ...

Be aware as well that the Millennials do not tend to trust adults. That sounds similar to the attitude of Boomers in the '60s who were suspicious of the establishment. But not trusting anyone over 30 back then included not trusting survivors of the Depression, World War II veterans, and couples in four-decade marriages. The lack of trust today, as one observer puts it, "is derived more from the fact that many of today's 'establishment' were the architects of societal breakdown. ... The Millennials, in one sense, have good reason not to 'trust' adults." Skepticism shields them from disappointment. You won't be disappointed if you don't expect anything from unreliable adults in the first place.

Millennials also tend not to trust religion. They are quite often interested in spirituality but not organized religion. As filmmaker Kevin Smith responded when his movie *Dogma* was accused of ridiculing the Roman Catholic Church, "I'm not saying the Church is bad, just that God is better." Theirs is a faith that tends to be eclectic, fluid, in motion. They are open to investigation of divergent faiths, assorted paths to God, and often recoil at exclusive claims about truth. Described as "Postmodern Pilgrims," they are on a journey to collect varied life experiences the way that preceding generations sought to collect various things.

So what is the basis for confidence that this fragmented, distorted, suspicious, drifting community of young people will become the next "Greatest Generation"? Author and generation-cycles watcher William Strauss, the man who first dubbed this generation the Millennials, believes this will become the next "civic" generation. Strauss observes that Boomer parents have finally begun to protect children from the abortive social experiment they themselves launched a quarter century or so ago. Boomer parents lament not raising their children as well as their own parents raised them. Strauss says, "This parental concern of the repentant Boomers, together with a clarion call of national concern will imbue the Millennials with a team spirit and sense of purpose and civic resolve to overcome severe problems." The environment of public cynicism and the absence of heroes that this generation has inherited will produce in them a yearning for real heroes. "They will be the heroes," Strauss says, "You watch."

I don't know about the sociological speculation, but I am watching. I am watching, very closely, as a parent and as an educator. I am looking at the generation of young people who are supposed to be looking up to my generation, and to me, and I am impressed. I am impressed by their needs. I am impressed by their deeds. I am impressed by the numbers of students who need to seek out professional counseling on our campus because of the emotional and psychological baggage they carry from their dysfunctional upbringing—they are looking for help. I am impressed that hundreds and hundreds of them on our campus participate in service-oriented activities that require significant personal sacrifice because they want to help others. They will

be heroes, you watch, these children of the next great "civic" generation.

But, the church, our church, needs to do more than just watch. Every day of this "year of the child," and every year of this millennium of our Lord, we need to nurture them with the Good News about Jesus. It is Good News that this fragmented, distorted, suspicious, drifting generation needs most of all. Their needs for trust, for purpose, for direction, for support, for friendship, for meaning find resolution in the suffering Savior, Jesus Christ. Their need for forgiveness and grace in an unforgiving world finds an answer in the loving, living Lord, Jesus Christ. Mark this because here is what is at stake for the church: faith focused on Jesus Christ, faith anchored in Jesus Christ, will help transform young heroes into heroes of faith. I have been watching; it is happening! If the young people that I am privileged to serve among on my campus are any indication, it is happening as we speak.

Parents, as always, will have a shaping impact. Friends, as mentioned, will influence each other—in this generation perhaps more than any other. When both family and friends are involved and active in the Christian faith, there is a more inviting environment for the church's ministries. When both family and friends are unchurched, the challenge is enormous. But, with a loving God and a powerful Gospel, the church faces no obstacle that is insurmountable. The Good News of Jesus transforms unsuspecting heroes into heroes of faith. It is happening.

What makes it happen? One key for the church is an engaged, relevant catechesis. This is no secret, though it is often downplayed or overlooked. Luther understood it well enough when he thought about the young people to whom he preached in his sermons. When parish visitors returned with reports about how the people, including the young people, did not grasp even the rudiments of the faith, it troubled Luther greatly. Following the historic model of the church, he encouraged catechesis. Subsequent parish visitations revealed that this work had to be ongoing. The Good News about Jesus, the message of the Gospel and all of the essential articles of the faith, required consistent and constant review and reflection. The same vigilance is necessary today.

But to be effective today there must be something else as well: stories—your stories. Interestingly, in an age when young people are very skeptical of "truth claims," one form of truth they do respect is the "story." They value others' authentic experiences and are willing to listen and learn from them. Tell stories. Tell your stories of faith and life in Christ, the stories of your parents and grandparents and great-grandparents. These are stories that will communicate THE STORY—the old, old story of Jesus and His love. As part of His catechizing of His disciples, Jesus told them stories. We would do well to follow that pattern.

Have you ever seen the feature on the *Tonight Show* called "Jay Walking"? Host Jay Leno walks around and asks folks off the street very basic questions about history or politics or contemporary life and culture—the answers are ones that it is presumed everybody should know. I suppose what makes the feature funny is that people do not know, they do not understand. Yet I wonder what a cate-

chetical “Jay Walk” among some of our young people today might reveal. While I am hopeful about the youth that we minister to in our parishes, I am not so naïve as to suppose there is no room for growth in spiritual depth and understanding. I am far less optimistic about the many, many more young people outside of the church. Is there hope, is there help for our youth? The church has many resources at its disposal and much to offer. There is no panacea, but I would be remiss if I failed to draw your attention to one of our church’s historic strengths and one of our most promising possibilities for the future.

There is one place that I know for certain that catechesis and kids coalesce, a setting where learning and living link: Lutheran schools. I am grateful to God for schools like Mount Calvary Lutheran in Milwaukee. It is our family’s church and the parish school where our four youngest children attend. The school is staffed with dedicated, consecrated Lutheran schoolteachers whose synodical education has prepared them well to integrate faith and learning. I am grateful for the support that my wife and I have from these teachers who assist us in sharing our common faith with our children and helping them to grow. And because it is a school that welcomes and encourages nonmember children to attend (most of the children enrolled are not members but reside within the neighborhood community), I celebrate the ways in which the church and school staff work together to reach out through Lutheran education and Christian witness to tell the Good News story of Jesus.

I am grateful to God for schools like Milwaukee Lutheran High School, where my oldest son attends. Here, too, Lutheran schoolteachers embrace the opportunity to share Christ with youth as they incorporate faith throughout the curriculum and co-curricular programs. The commitment to excellence has helped the school to obtain welcome recognition and enjoy a positive reputation in the community. But what sets it and other Lutheran high schools like it apart is the fact that the Good News of Jesus is pervasively present.

Obviously, I am grateful to God for the colleges and universities of the Concordia University System. Ours are the institutions that prepare church professionals for teaching and other youth ministries and prepare students for seminary education. Ours are the schools that prepare young women and men to assume positions of leadership in church and community within a wide array of Christian vocations. Ours are the places where Christian scholars give voice

within their disciplines to the Good News about Jesus while other college campuses privilege nearly any other point of view and relegate the tenets of the faith to the archives of antiquated and outdated thought. Ours are the settings where Lutheran youth are challenged to plumb the depths of their baptismal faith, their catechetical faith. And ours are the settings where truth and falsehood grapple and where non-Christian students encounter the One who says of Himself, “I am the Truth.” Ours are the colleges and universities of the church that help the church to nurture its own youth, and that help the church to reach out to embrace other young people who search for meaning. The church, this church, must do in the future what it has always held to be essential in the past. We must do all that we can to cement and secure the church’s relationship to Lutheran schools and to provide Christian education to the young.

“Kids today...” Some want to throw up their hands in exasperation at a generation that seems to lack moorings, that appears to drift without an anchor, that is evidently reluctant to step in trust onto the supposed *terra firma* of its elders and their traditions. I say better to throw up our hands with hallelujahs at the promise and potential of the next “Great Generation” and to reach out with arms extended wide to embrace the opportunity given to us “at such a time as this” to help transform heroes into heroes of faith. Now is not the time to wring our hands with a self-absorbed worry that prompts short-term, shortsighted solutions to the problems that beset the church at this moment, today. Now is the time to fold our hands in prayer and ask for the same vision and courage that our “Great Generation” parents and their parents before them had to face the future. It was a vision and courage that moved them to establish and maintain Lutheran day schools and Lutheran high schools and Lutheran colleges to educate the youth of their time for the sake of the church of their day, today, tomorrow, and every day. Every day is kid’s day in the church. Every day is a day for seven-year-olds to hear the voice of the Shepherd of tender youth; for sixteen-year-olds to hear the simple, saving message of the Lord Jesus Christ—the children’s friend; for Millennials to hear the Good News about Jesus—the Savior of this and that and every generation, world without end. Share your story—tell the Good News about Jesus. In His name. Amen.

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## 5. Tell the Good News about Jesus to Those around You

Brothers and sisters in Christ, each of the first four convention essays has appropriately contained both Law and Gospel. This essay will follow that pattern of Confessional Lutheran proclamation and begins with a point of Law. This point of Law comes in the form of what is called reversed lyrics. A re-versed “Onward, Christian Soldiers” turns into “Retreat, Christian Soldiers,” and I offer it as one way of looking at our beloved Synod in the context of “Tell the Good News about Jesus” to those around you.

*Retreat, Christian soldiers! Running from the war;  
We left the cross of Jesus, lying outside the door. Christ,  
the royal Master, leads against the foe; We in weak confusion,  
stand and watch Him go. Retreat, Christian soldiers,  
running from the war; Where's our cross of Jesus,  
going on before?*

*Like a beaten army, crawls the Church of God;  
Brothers, we're not treading, where the saints have trod;  
We are all divided, not one body we; Bickering over doctrine;  
few with charity. Retreat, Christian soldiers,  
running from the war. While the world is dying, darker  
than before.*

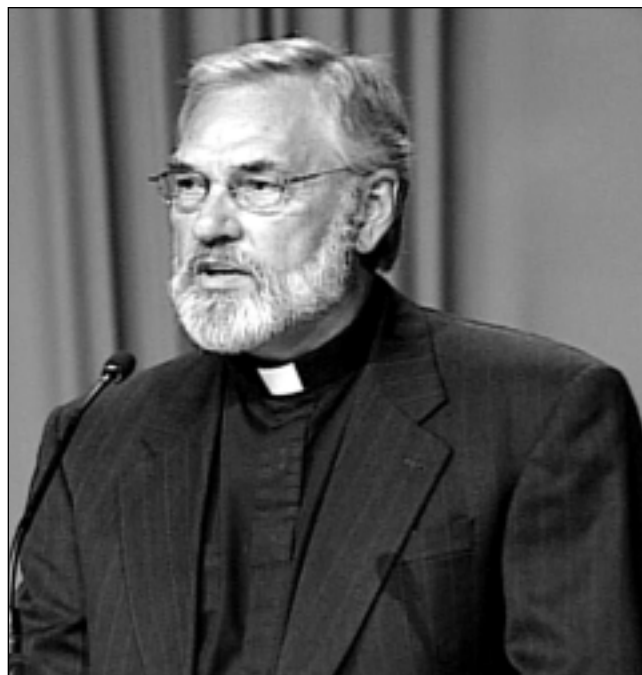
*Our crowns and thrones will tarnish, our kingdom  
shrink and wane: Unless the Church of Jesus will diligent  
remain; Gates of hell stand solid against our weak travail.  
We have Christ's own promise, yet in our weakness fail.  
Retreat, Christian soldiers, running from the war;  
Where's our cross of Jesus, going on before?*

*Inward, then, ye people! Draws our weary throng;  
Gone our joyful voices, raised in triumph song; Where's  
the laud and honor, unto Christ the King; That through  
countless ages, other men did sing? Retreat, Christian  
soldiers, running from the war; We left the cross of  
Jesus, lying outside the door. Copyright© 2000 Will Wooster*

Some would say that this “Retreat, Christian Soldiers” is a sad but true description of The Lutheran Church—Missouri Synod. I would not agree. It is true that we have not, as a church, been all that He has called us to be. But to characterize the church as a total failure is to rob God of the honor due Him for the great things He is doing through the Word and Sacrament ministry of many, many congregations.

This negative view of the church might also lead someone to believe that we are saved by being good Christian soldiers and condemned for all eternity for being bad Christian soldiers. It is not true that God will be pleased with the LCMS if we could just be a church filled with good Christian soldiers.

And now a word of Gospel. Christ was the perfect soldier who endured the cross for us. God is pleased with us because of Christ, not because of anything we do. We are not motivated to tell the Good News about Jesus to those around us in order to be saved but *because* we have been saved by grace through faith. Please hear Gospel exhortation in the Great Commission to go and make disciples through Word and Sacrament. Please hear Gospel in all aspects of motivation to tell the Good News about Jesus to those around us. Christian outreach or Christian soldiering is part of our sanctified life—good works flowing from faith. That faith we received in our Baptism. Telling the Good News about Jesus to those around us is not about our



salvation, but it surely is about the salvation of those around us.

A negative or heavy Law orientation is not helpful for our Synod, but being honest about our current situation is healthy and part of spiritual renewal. The first 130-plus years of our history shows tremendous Kingdom expansion through the Word and Sacrament ministry of our congregations. In 1995, however, Search Institute published a national study of adults and youth in The Lutheran Church—Missouri Synod titled *Congregations at Crossroads*. The research indicated that only about 20 percent of congregations in the LCMS now extend their ministry beyond their current membership. Forty percent want their membership to grow but will not accept change, the price of spiritual growth and outreach. The remaining 40 percent serve the needs of their current membership and indicated no interest in Kingdom expansion.

I would suggest that the word of the Lord to the church in Ephesus in the second chapter of Revelation is an appropriate word for the LCMS today. “To the angel of the church in Ephesus write: These are the words of Him who holds the seven stars in His right hand and walks among the seven golden lampstands: I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked men, that you have tested those who claim to be apostles but are not, and have found them false. You have persevered and have endured hardship for My name, and have not grown weary. Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first.” Words like “repent” and “do” are words of Law, by the way.

What did the believers in Ephesus do at first? They believed, by the power of the Holy Spirit, what Paul urged them to believe, “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast” (Eph. 2:8–9). But note that Paul added: “For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Eph. 2:10). And again Paul writes, “prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Eph. 4:12–13).

The history of the LCMS indicates a healthy balance of faith and works, of doctrinal integrity and outreach resulting in Kingdom expansion. Our current picture indicates that we continue to see faith among our people, for which we thank and praise God, but outreach is not sufficiently apparent, for which we repent and ask God for Gospel renewal.

This presentation will focus on Gospel motivation for telling the Good News about Jesus to those around you when you return home. Gospel motivation involves receiving before giving or, as Luther put it so well, we are all beggars. Beggars stand at the foot of the cross and receive undeserved grace and mercy. Beggars come home from far countries asking to be accepted as slaves and receive the full inheritance from a gracious heavenly Father. We are all receivers before givers, hearers before tellers.

Please allow me to share a story about motivation through a brief series of events that happened to me as a soldier in Vietnam in 1967. One of the positive things about serving during the Vietnam conflict was the opportunity to be involved in what was called the “Civic Action Program” (CAP). This program involved military personnel working to help Vietnamese civilians improve their lives.

I was assigned to an army construction battalion, and we were to help 300 families living in Da Minh, a refugee village located about 18 miles north of Saigon near Ben Hoa. Some good-hearted Christians in the Seattle area donated money for building materials for a school in Da Minh.

Our engineer soldiers provided the equipment, and villagers joined them in providing labor. Our battalion commander ordered all equipment and personnel back to our base camp by dark every day. During the day, it was safe to be in the village. But at night the enemy controlled the five miles of road between Da Minh and our base camp.

Just before dark one day, I became painfully aware that we did not have a large enough vehicle to tow a very large generator back to the base camp. There was just enough time to take the soldier work team back in the jeeps, but not enough time to return with something big enough for the generator. As team leader for the project, I signed for the equipment that we hauled out each day.

To sign for something in the army is to own it until returned. I had no idea of the dollar value of the generator, but I did not intend to find out. I sent the team back to camp and then hunkered down underneath the generator for the night.

As I lay there with my three weapons—one rifle and two handguns—it became very dark and I became very scared.

I began to question in my mind my decision and the potential outcome. What if the enemy came after the equipment? Was I prepared to kill someone for a piece of steel? What if the enemy turned out to be someone in the village of Da Minh who couldn’t resist the temptation to turn a huge profit?

I had been teaching children in this village as well as helping build the school. The village priest had heard of a bounty on my head, placed there by our enemies and of such an amount that it would have been very tempting to the average Vietnamese. It seemed the enemy found me a threat. They knew that part of the purpose of the civic action program was to win villages over to our side and away from the Viet Cong.

As I lay there in the dark, I tried to think like the enemy. What would be the most profitable—towing and selling a very large generator on the black market or delivering my ears and dog tags to enemy headquarters in exchange for the bounty money? My fear took on new depth when I remembered that one of the Roman Catholic priests of Da Minh had refused to work with the communists. They simply cut off his head and displayed it on a post in the middle of the village for a week. This gave rise to my greatest fear: What if the enemy forced one or more of the children from my English classes to come after me?

For the first half-hour after dark, I questioned what I would do, given the potential options. For the next half-hour, I questioned the draft, the army, and my sanity. It was also a time of intense prayer. About an hour after dark, I heard the sound of an army jeep approach the village. It came in slowly, drove along the edge of the construction site, and stopped in front of the generator. The vehicle contained two soldiers. One was the driver, and the other was the battalion commander.

The commander looked down at me lying there in the grass under the generator and said, “Sergeant Mulder, I appreciate the fact that you signed for this piece of equipment, and I do appreciate your sense of responsibility. But there is something else you should know, Soldier. I signed for you and you are more important than all the equipment the army owns. Get in the jeep, son; we are going home.”

We made it back to base camp safely that night. The next day, the generator was exactly where we had left it. The experience left me with a deep admiration for a servant leader. A battalion has 1,000 people, and we were full strength with the arrival of new soldiers to replace our casualties. This means that our commander had 999 of his soldiers safely behind barbed wire that night in 1967, but he had one who was potentially lost, and that was not acceptable for this leader of men. I am convinced that the battalion commander would have driven out to Da Minh alone and not even risked a driver if he could have found the village alone.

About three weeks later, the battalion commander approached me with a request. Would I be willing to lead a patrol into enemy territory and at the same time be the personal bodyguard for a professor from a university in California? This professor was a geologist and he had been contracted by the army to research the possibility of using molten lava, from an old volcano site, in place of rock for

building roads in the jungle that could handle our heavy equipment—like very large generators.

The area he needed to go to for the research project was deep in enemy-controlled territory. But the problem was more complicated than just a patrol into enemy territory. The student body of this professor's university had staged some demonstrations against our involvement in Vietnam. The enemy had attacked us in concert with these demonstrations. We lost some soldiers during these attacks. The enemy also repeatedly reminded us of their partnership with the American students in a campaign to lower our morale.

The commander was afraid of two things. One, that the enemy would kill the professor or, two, one of our soldiers would kill the professor once he was out of the base camp in reprisal for the student protests. This reprisal from some of our soldiers was a very real threat.

The battalion commander's request was simple. Would I be willing to take this professor in and out of enemy territory and, if necessary, give my life for his safe return? He said he trusted me with the man's life. You realize, of course, that the commander could have ordered me, but he said he preferred that I volunteer. I said "yes" to the commander's request. Five other soldiers volunteered to help accomplish this mission. The six of us, all volunteers, formed a combat team. My job was to be the bodyguard for the professor. Each of the other five soldiers accepted a position on the team. Each soldier knew what his role was and the exact expectations of the other members of the team. Being a Lone Ranger under these conditions was never considered.

I am pleased to report that the geologist was delivered to where he needed to go for his research. In spite of some complications with the enemy, by God's providential care and some excellent soldiering, he was returned safely to the base camp. A few days later, the good professor returned to the university in California with a slightly different view of the Vietnam conflict and American soldiers.

There are two learnings from this war experience that I believe have value for us assembled here this morning. One learning is in regard to teamwork. The military accomplishes its mission through teams. The military blends people with different specialized training into well-balanced teams. All army personnel, for example, have what is called an m.o.s.—military occupational specialty. This indicates what their primary role is in the armed forces. There is an m.o.s. for a rifleman, a medic, a truck driver, a chaplain, etc. Effective combat teams are those with the right number and combination of military occupational specialties.

The outreach emphasis "Tell the Good News about Jesus" has been greatly blessed by teams at the national and District level. Part of the strategy for this emphasis, following the convention, will be "Tell the Good News" congregational outreach teams. We hope that everyone will actually verbalize the Good News about Jesus to those around them, but we know there are outreach roles in addition to this. Every member of the LCMS can be part of an outreach team in their congregation.

A "Tell the Good the News" congregational outreach team is composed of five or more members with a blend of outreach opportunity disciples. The five outreach opportu-

nity disciples are tellers, encouragers, inviters, welcomers, and disciplers. The titles are almost self-explanatory. The tellers would be those who tell the Good News about Jesus to those around them. The encouragers would be those who encourage those who tell the Good News. The inviters would be those who invite those around them to come and hear the Good News at their congregation. The welcomers, would be those who welcome those who respond to the invitation to visit, and the last member of the team would be the disciplers who help catechize those who respond to the Good News message. This teamwork enables everyone in the congregation to play a critical role in reaching out and bringing in those for whom Christ died.

The second learning involves the motivation to be part of telling the Good News about Jesus to those around you. The answer to the question of why I volunteered to go on the mission into enemy territory is very similar to the question of why would you go home from this convention and volunteer for, become trained as, and serve on a "Tell the Good News" congregational outreach team.

First, I said "yes" because we were at war and I was very tired of all the deaths. I was willing to go on a dangerous mission if it would help, in some small way, to stop the killing of Americans and Vietnamese.

Second, I said "yes" because I knew and completely trusted the other volunteers on the team. I knew that they would do everything possible to accomplish the mission and to do so without loss of life—God willing.

Third, I said "yes" because my military training had prepared me to follow direct orders and/or the expectations of my superiors. Good soldiers strive to accomplish the mission of their team or unit to the best of their ability, with or without direct orders.

And fourth, because this man who asked me to volunteer was the same man who had left his safe place to come to the village of Da Minh and bring me home.

Fellow Christian soldiers, I would suggest that we have four very similar motivations to be part of telling the Good News about Jesus to those around us.

First, to stop the deaths. Eze. 18:32: "*For I take no pleasure in the death of anyone, declares the Sovereign Lord. Repent and live!*" Nor do we take any pleasure in the fact that people are dying every day without faith in Christ. We have the opportunity to do something about that. We have a message of life and salvation. We can tell the Good News about Jesus to those around us, not in order to be saved, but because we have been saved by grace through faith.

Secondly, our Commander in Chief, the Lord Jesus Christ, trusts people like you and me with His Gospel. In the Great Commission, Jesus said to 11 quite ordinary people, including some who doubted, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." I pray that we would understand this great command to be given to all of us in the church. I pray also that we would be committed to teaching all that He has commanded, and, finally, I pray that we would recognize the great blessing of teamwork to accomplish our Lord's desire for Kingdom expansion.

Third, our Commander in Chief, the Lord Jesus Christ, empowers us. He empowered the early church. Acts 1:8: *"But you will receive power when the Holy Spirit comes upon you and you will be My witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth."* The Holy Spirit has accompanied the Gospel of Christ all these years. He empowers and prepares us through Word and Sacrament to reach out in order to seek and to save the lost. He does not expect us to do this in order to be saved, but because we have been saved by grace through faith. Telling the Good News about Jesus to those around us is a good work flowing from faith.

And finally, our Commander in Chief, the Lord Jesus Christ, suffered and died for us that we might live and share this new life with others. 2 Cor. 5:14–15: *"For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And He died for all, that those who live should no longer live for themselves but for Him who died for them and was raised again."* The Gospel motivates us both to believe in Jesus and to tell the Good News about Jesus to those around us.

Finally, I would suggest to you that it is time to go to war. The war is not with each other. The devil is the enemy. Although Christ won the war for your soul and mine for all eternity, there are those out in enemy territory who are lost. We have been prepared through the Word and the Holy Sacraments to battle for lost souls. If we remain

in our base camps, how will those who are dying hear the Good News about Jesus? It is time to volunteer for "seek and save" patrols into enemy territory.

Fellow soldiers of the cross, are you ready to go to war? If so, please stand and sing.

*Onward, Christian soldiers, marching as to war,  
With the cross of Jesus going on before. Christ, the royal  
Master, Leads against the foe; Forward into battle See  
His banners go!*

REFRAIN: *Onward, Christian soldiers, Marching as  
to war, With the cross of Jesus, going on before.*

*Like a mighty army Moves the Church of God; Brothers,  
we are treading Where the saints have trod. We are  
not divided, All one body we, One in hope and doctrine,  
one in charity. REFRAIN.*

*Crowns and thrones may perish, Kingdoms rise and  
wane, But the Church of Jesus Constant will remain.  
Gates of hell can never 'Gainst that Church prevail; We  
have Christ's own promise, and that cannot fail. RE-  
FRAIN.*

*Onward, then, ye faithful, join our happy throng,  
Blend with ours your voices In the triumph song: Glory,  
laud, and honor Unto Christ, the king; This through  
countless ages Men and angels sing. REFRAIN.*

*(Congregations at Crossroads—A National Study of  
Adults and Youth in The Lutheran Church—Missouri  
Synod, Peter L. Benson, Ph.D., Eugene C. Roehlkepar-  
tain, and I. Shelby Andress of Search Institute, Octo-  
ber 1995, is available through LCMS Congregational  
Services—Evangelism Ministry. 1-800-248-1930, ext.  
1713, or christine.ray@lcms.org.)*

David P. Mulder, Director  
Evangelism Ministry, LCMS

## YEAR OF THE CHILD QUESTIONS

During the past two conventions delegates were asked to use their keypads to respond to questions about our Synod's history. Because the 1998 convention declared 2001 to be the "Year of the Child," the delegates to the 2001 convention were asked the following series of multiple choice questions regarding our Synod's ministry to children.

1. How many LCMS congregations are involved in operating one or more of the following Lutheran schools: early childhood, elementary, high school?
  - a. 3,527 (59%)
  - b. 2,214 (37%)
  - c. 1,305 (22%)
  - d. 1,071 (18%)

The correct answer is a. 3,527 churches. That is, close to two-thirds of our Synod's congregations—59 percent, to be precise—are involved in operating some sort of Lutheran school. It's the second-largest parochial school system in the United States!

2. How many LCMS high schools were in operation during the last school year?
  - a. 90
  - b. 80
  - c. 70
  - d. 60

The correct answer is b. Congregations of our Synod were involved in some 80 Lutheran high schools during the 2000–01 academic year.

3. What percentage of the teachers (full and part-time) in LCMS elementary schools are on the roster?
  - a. 90%
  - b. 72%
  - c. 65%
  - d. 54%

The correct answer is d. Just over half of the teachers in our elementary schools are synodically trained, rostered members of the Synod.

4. According to the 1998 Lutheran Youth Fellowship Youth Poll, what percent of LCMS youth are pro-life?
  - a. 52.7%
  - b. 59.6%
  - c. 68.6%
  - d. 77.4%

The correct answer is c. Somewhat more than two-thirds of the youth responding to this poll were pro-life.

5. According to the 1998 Lutheran Youth Fellowship Youth Poll, what percentage of LCMS youth can recite the common doxology from memory?
  - a. 48.7%
  - b. 62.7%
  - c. 76.2%
  - d. 89.4%

The correct answer is a. 48.7 percent. Not even half.

6. How many children were enrolled in grades K–8 in our LCMS schools during the 2000–01 school year?
  - a. 155,244
  - b. 149,070
  - c. 135,023
  - d. 129,775

The correct answer is a. Over 150,000 children hear the Gospel and learn about Jesus in our elementary schools.

7. How many children were enrolled in pre-kindergarten in our LCMS schools during the 2000–01 school year?
  - a. 69,703
  - b. 85,531
  - c. 90,008
  - d. 91,660

The correct answer is d. 91,660. Remember, the answer to the last question, on the kindergarten through eighth grade enrollment, was about 155,000. There's a bunch more coming.

8. How many children were baptized in LCMS congregations in 2000?
  - a. 29,195
  - b. 36,929
  - c. 44,195
  - d. 49,993

The correct answer is c. 44,195. And concerning each of these recently baptized children, the next question is, Now what?—as asked in a video that was sent earlier this year to every congregation in the Synod.

9. Of every 10 pupils enrolled in an LCMS elementary school, how many are either members of an LCMS congregation or have parents who are members?
  - a. 2
  - b. 4
  - c. 6
  - d. 8

The correct answer is c. 6. More precisely: 58%. So the typical Lutheran elementary school in our Synod has significant numbers of both member and nonmember children. Nurture and outreach at the same time!

10. What is the percentage of LCMS congregations that practice some form of early first communion?
  - a. 9%
  - b. 16%
  - c. 21%
  - d. 32%

The correct answer is c. 21 percent, according to the 1998 Study of Youth Confirmation and First Communion in the LCMS.





## OTHER PRESENTATIONS

### 1. President-Elect Acceptance Speech

The Lord be with you. Let us pray:

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

A word of tribute to Dr. Alvin Barry ... a man who loved the Lord, His church, and His Word. Any time the leader of an organization dies in office, especially the pastor of a congregation or the President of a church body, the people who knew him and who loved him experience a period of grief following his loss. His successor in office is called upon to be sensitive to this grief and to lovingly and pastorally apply the soothing balm of God's grace in Jesus to the hearts of those who mourn his passing. We give thanks to God and we remember Dr. Barry for his many contributions as President of the LCMS. His favorite scriptural passage was Jude 24 and 25:

<sup>24</sup> *To Him who is able to keep you from falling and to present you before His glorious presence without fault and with great joy—* <sup>25</sup> *to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.*

It is also more than appropriate that we express a word of sincere thanks and appreciation to the man who was called upon to carry the mantle of synodical leadership following Dr. Barry's death. Preparing to retire quietly and happily to the beautiful state of Florida, this man was suddenly thrust into action, with only 3½ months remaining to plan for and to conduct a national church body convention. Dr. Kuhn, I speak for the delegates to this convention and for the entire LCMS as I thank you for your ministry among us, especially these past few months. We pray for you and Judy the richest and choicest of our Heavenly Father's blessings in the years to come.

It is with a prayerful and thankful heart that I anticipate working with the newly elected Praesidium and Board of Directors, along with the Council of Presidents. Vice-President-Elect Daniel Preus and I have communicated to each other our mutual respect and collaborative commitment to work together for the sake of the mission of this church of Jesus Christ, The Lutheran Church—Missouri Synod. We pledge to you our prayers and request yours on our behalf. We seek to foster the health and strength of the LCMS through the ministry and mission of its Districts, congregations, professional church workers, and lay leaders. Rev. Preus, Dr. Schulz, Dr. King, Dr. Maier, Dr. Weinrich ... I look forward to the development of our relation-



ship with one another as the Praesidium of the LCMS and pray God's bountiful blessings on our mutual ministry as elected leaders of our Synod.

As the months passed prior to Sunday's presidential election, I heard, read, observed, and sensed many concerns throughout the Synod about the kind of man who would be chosen as the 12th individual to serve as President of the LCMS. These concerns include the following:

1. A concern for the pure proclamation and clear articulation of the doctrine and theology of the Holy Scriptures and the Lutheran Confessions, near and dear to the members of our Synod throughout its 154 years of existence. The Synod wants, needs, and desires a President with an unwavering commitment to the confession of faith stated in Article II of the LCMS Constitution:

*The Synod, and every member of the Synod, accepts without reservation:*

1. *The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;*
2. *All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God.*

This is indeed my heartfelt confession.

2. An intense desire for a President who will be not only scripturally grounded and theologically sound, but also a courageously aggressive, caringly pastoral, and practically progressive leader of all the congregations, all the workers, and all the lay leaders of the Synod, a man who will be the President of the whole church, not the Presi-

dent of only a portion thereof. This is indeed my earnest pledge.

3. A growing need for synodical leadership that will rekindle in the hearts of the pastors and people of the church the mutual respect, love, and trust that many of us believe is both necessary and possible in our relationships with one another as The Lutheran Church—Missouri Synod. This is indeed my fervent endeavor, with the help and blessing of our triune God, Father, Son, and Holy Spirit.

A number of matters of importance face our Synod in the years ahead:

1. The fulfillment of the Great Commission. Today is the day to begin to refocus our efforts on the mission that Christ has given to His church on earth and to do so with renewed vigor, energy, and passion.
2. The recruitment, training, and support of pastors, educators, evangelists, musicians, and other professional church workers. In recent years our Synod has lost almost 1,500 more pastors and 3,000 more teachers than we have gained. We must aggressively seek to encourage the best of our young people and of our second-career people to respond affirmatively to God's call for service and to support them in a way that results in the performance of faithful, effective, and productive ministry.
3. The priesthood of all believers. Our church, without the full support and creative involvement of its lay leaders, is destined for mediocrity. We must find better ways of facilitating the priesthood of all believers, one of the church's greatest unclaimed treasures. Our people have the intelligence, the education, the financial resources, the dedication, the love for the Lord and for His church necessary to move this church forward in unprecedented fashion! The development, mobilization, and utilization of the people of this church must receive high priority!
4. Relationships between and among the Synod, its Districts and its congregations. The Synod, especially through its Districts, must continue to raise its profile as a servant of its congregations, their members and their church workers. The right question is not "What can congregations do for the District and Synod?" The right question is "What can the District and the Synod do to support and enhance the mission and ministry of each congregation?"
5. The place of the grace of God among us. A hallmark of the Lutheran church is its emphasis on proper distinction between Law and Gospel. Yet, quite unfortunately, our Synod has become known in some circles as a heavily Law-oriented church body. We must refocus our primary emphasis as an evangelical, Gospel-focused church, one that values highly the grace of God, demonstrated on Calvary's cross in the death of the Son of God, the Savior of the world, for the sin of all mankind, sealed with His resurrection from the grave, assuring us of victory over sin, death, and the devil.
6. Synodical solidarity.

We read these important words in the Constitution of the LCMS:

#### *Article III. Objectives*

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

1. *Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy;*
2. *Strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world.*

May such objectives receive our undivided effort and wholehearted support toward synodical solidarity!

What does our new president believe?

A Texas politician once said, "There ain't nothin' in the middle of the road but yellow stripes and dead armadillos!" As I assume the office of the presidency of the Synod, you, the members of the Synod, deserve to know my beliefs:

- I accept the Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice.
- I believe the Bible is the inspired, inerrant, infallible, written Word of God.
- I accept all the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God.
- I believe the world was created in six 24-hour days less than 10,000 years ago.
- I believe the flood was an historical event.
- I believe that Moses parted the Red Sea.
- I believe that Jonah was swallowed by a big fish.
- I believe that Jesus was conceived by the Holy Spirit and born of the Virgin Mary, that He healed the lame, the deaf, the blind and that He raised the dead back to life.
- I believe that He was crucified, that He rose from the grave, and that He ascended into heaven.
- I believe that the Holy Spirit calls individuals to faith in Christ through the Gospel and the Sacraments and gives His gifts to His people whenever and however He wishes.
- I believe that abortion is not a moral option except as a tragically unavoidable byproduct of medical procedures necessary to prevent the death of another human being, such as the mother.
- I do not believe in the ordination of women to the pastoral office. I do believe that women should have the privileges of voting in the church and serving in any and every capacity except pastor and elder. I also believe that our Synod should explore the clearly acceptable biblical role of prophetess and its implications for women in the church in the 21st century.
- I believe in the importance of the Ten Commandments, one of which, the eighth, is in frequent violation among us. It, along with Matthew 18, should form the basis of our dealings with one another. I believe it is way past time for the less than charitable and sometimes even judgmental, harsh, inaccurate, and untruthful voices

among us to cease and desist. I pledge to do everything within the power of my office to bring such activities to an end.

These are only some of my beliefs. Due to time constraints, that list will have to suffice for now. Basically stated, I earnestly desire to be a man of God, of prayer, of strength, of courage, of wisdom, of sensitivity, of fairness, and of love. I need and covet your support, your encouragement, your constructive words of advice and counsel, and, above all, your prayers.

In the June issue of the *Reporter*, the five nominees for the office of President of the LCMS had an opportunity to respond in writing to questions presented to us by the editor. I respectfully summarize my hopes, dreams, and vision for the LCMS in the years ahead, as stated in that *Reporter* article:

- I envision a Synod that provides leadership in worldwide Lutheran relationships.
- I envision the day when our faithful witness to the clarity of the Gospel results in God-pleasing relationships with other parts of the body of Christ.
- I pray for the day when our fathers and mothers, husbands and wives, brothers and sisters, sons and daughters, grandsons and granddaughters are fully mobilized in every appropriate way for the cause of the Gospel and for the mission of the church.
- I envision a day in our Synod when disagreements in doctrine and practice are discussed in a spirit of collegial trust, mutual respect, and Christian love.
- The Synod's greatest opportunity is enhancing internal and external Gospel communication through more extensive utilization of the gifts and abilities of our faithful lay men and lay women. They are ready, willing, and eager to be of service in the Lord's kingdom in a meaningful manner! I long for the day when that blessing is multiplied, by God's grace, resulting in many more people being saved eternally.

In this process, I am mindful of our responsibility to be faithful, meaningfully articulated in the words of this song:

*We're pilgrims on the journey of the narrow road  
and those who've gone before us line the way  
cheering on the faithful, encouraging the weary  
their lives a stirring testament to God's sustaining grace.  
Surrounded by so great a cloud of witnesses  
let us run the race not only for the prize  
but as those who've gone before us*

*let us leave to those behind us  
the heritage of faithfulness passed on through godly lives.  
O may all who come behind us find us faithful  
May the fire of our devotion light their way  
May the footprints that we leave lead them to believe  
And the lives we live inspire them to obey  
O may all who come behind us find us faithful.  
After all our hopes and dreams have come and gone  
And our children sift through all we've left behind  
May the clues that they discover and the memories they uncover  
Become the light that leads them to the road they, too,  
must find.*

*O may all who come behind us find us faithful  
May the fire of our devotion light the way  
May the footprints that we leave lead them to believe  
And the lives we live inspire them to obey.  
Yes, may all who come behind us find us faithful.*

In the past few weeks, I've come to appreciate more fully four statements that mean a great deal in my life:

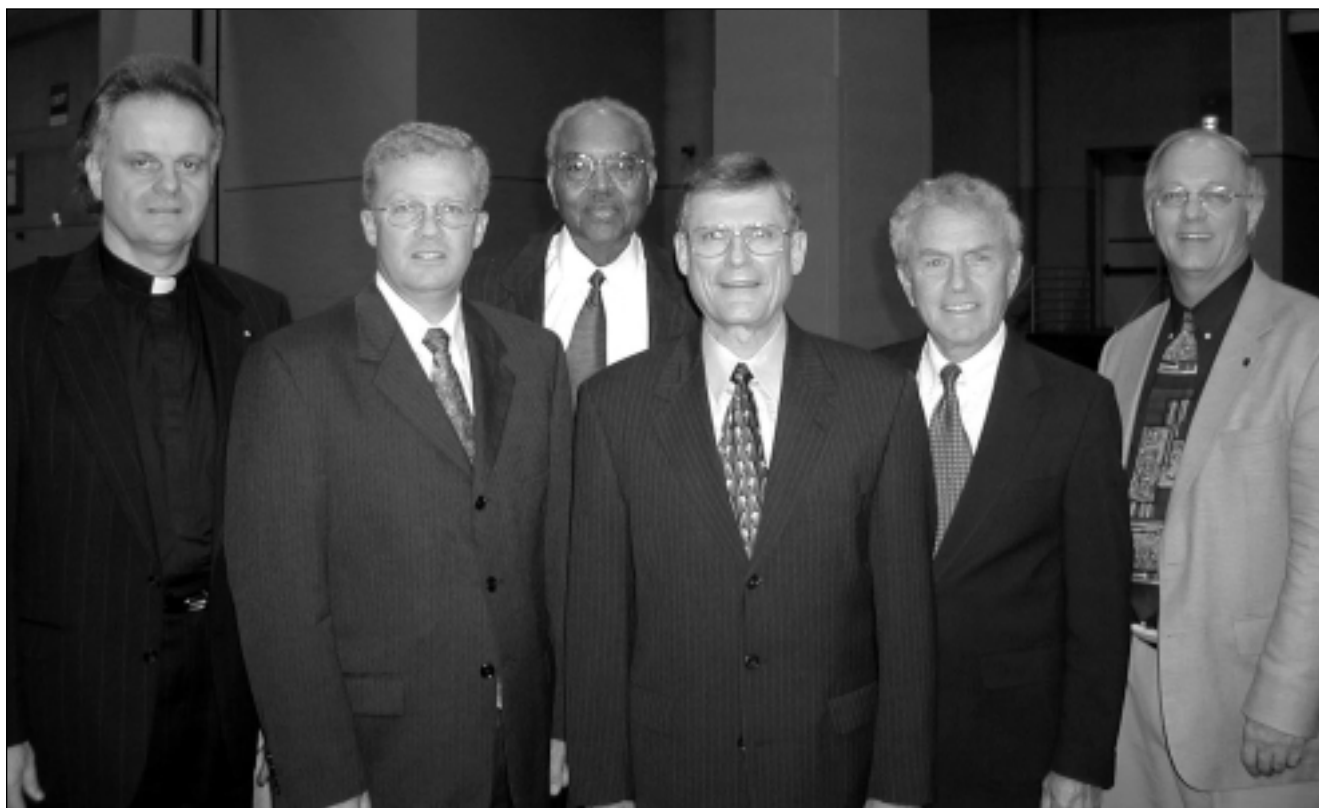
1. God does not always call those who are qualified, but He always qualifies those whom He calls.
2. The will of God will never lead you where the grace of God cannot keep you.
3. It has been said that most men can stand adversity. But if you really want to test a man's character, give him authority and responsibility.
4. God's words to Joshua: "Be strong and of good courage. Do not be afraid. Do not be dismayed. For the Lord your God is with you wherever you go."

The transition from the presidency of the Texas District to the presidency of The Lutheran Church—Missouri Synod will be an awesome responsibility and a formidable challenge, made possible only by the grace of God, the gospel of His Son, Jesus, and the wisdom of His Holy Spirit. It is with God's promise of those heavenly gifts firmly implanted in my heart that I look forward to the years ahead.

Therefore, heedful of His calling, obedient to His will, and dependent upon His grace for strength and courage, I joyfully accept your election as President of The Lutheran Church—Missouri Synod. I thank you for this huge honor, for this formidable challenge, and for your trust and confidence.

Terry and I express our prayer for all of you: May God bless and keep you all in His care!

Gerald B. Kieschnick, *President-elect*



## 2. Greetings of the President Emeritus

Reverend Chairman Kuhn, President-elect Kieschnick, Dear Fellow-Travelers in the Missouri Caravan:

Thank you for your warm welcome and especially for the honor and privilege of bringing you a few words of greeting and comment. How good it is to see so many old friends and to make some new ones, too, and to cheer all of you on as you work together to find new and better ways “To Tell the Good News about Jesus.” It’s a special privilege, too, to share the stage this noon with old friends who lead some of our many partner churches around the world and to hear the greetings of the Evangelical Lutheran Church of America from a man who has been a trusted personal friend and co-worker for Lutheran unity for at least thirty years, its soon-to-retire-from-office Bishop H. George Anderson.

Long before the *Convention Workbook* was printed, a District President friend of mine told a number of us about an overture adopted by a congregation in his District which they entitled “To Leave Things Alone.” They were tired of hearing about reports and proposals from task forces and committees and officials and just wanted to leave things alone for a while. Their title was later changed in the *Workbook* editing process, but that sentiment lingers on for many, if not most, of us from time to time. With everything always changing, and changing so rapidly, in our surrounding culture, why can’t the church just leave things alone? That plea is often so very important: the church’s message of salvation in Jesus Christ, like our dependence on the Word of God, dare not be tampered with or changed! When that seems to be happening, we are right to cry out: “Leave it alone! Conserve it with all your might!” But to do precisely that, we cannot simply “leave things alone” in our life together. Too many things are constantly changing in the world where we carry out the mission God has given us! Too many dimensions of our structure and organization are no longer effective! Too many new hurts cry out for comfort and healing! Too often the well-worn paths of the past have simply become ruts in the road as we try to move forward with the Gospel of Jesus Christ! Those who ask questions about such things should not be ignored, let alone criticized, as too often happens among us. Just leave things alone? No, not really. In fact, sometimes we are reminded in a very direct way that things cannot simply be left alone, as happened just a few months ago when God called President Barry home to Himself in heaven. As we thank God for the gifts He gave us through President Barry and for the stable direction of President Kuhn that has followed, we also thank and praise Him for now giving us President Kieschnick and other leaders, not just to leave those things alone that the Lord allows and perhaps even WANTS us to change, but to help us move forward boldly and confidently to carry out the mission He has given us.

Indeed, the concept of “moving forward” is closely related to what it means to be a so-called “synod,” a rather strange word to many ears. But, taken literally, it simply refers to people who are travelling together. In Luke 2, for example, the word “synod” is used in a very evocative way.



When Mary and Joseph, on their way back home to Nazareth after celebrating the Passover in Jerusalem, could not find the twelve-year-old Jesus, they simply assumed He was where? “In the synod” (*en te synodia*), writes St. Luke, or, as translators render it, in the “group or company or caravan of travelers,” the thousands of devout men, women, and children travelling together on their homeward way from Jerusalem after celebrating the Passover of their great redeeming God.

My fellow travelers in the Missouri caravan, this is not the time or the place for me to say what I think about all that has transpired in this convention, especially since we have seemed to follow, on more than one occasion, Yogi Berra’s infamous advice: “When you come to a fork in the road, take it!” (Such comments will no doubt come in another place, in another form.) Today, I simply want to give three words of encouragement to all of us traveling together in the Missouri caravan. The first word is that we need to travel more QUICKLY if we really hope to tell everyone the Good News about Jesus. So many times we remind ourselves that we are supposed to be “walking together.” Perhaps that’s one of our problems: we are WALKING together, or attempting to, when we should be running. I believe it was a Missouri Synod prep school student years ago who penned a parody of a popular hymn verse that goes like this: “Like a lazy turtle, Moves the church of God; Travelers, we are treading, Where we’ve always trod!” My fellow Missouri travelers, the turtle ought not be the symbol of the church in mission! No, let’s encourage each other to find better ways to go quickly and tell one and all that Christ is risen. That’s a task that can never wait!

A second word of encouragement is this: Let's travel TOGETHER, and do so for as long and as well as we can! (Without elaboration, let me say simply that this convention may have widened, rather than healed, the breach that exists within our Synod.) Traveling together is one of our most difficult challenges as we leave this assembly. But remember with me, if you will, the Nazareth Passover caravan travelling to and from Jerusalem. They were together IN that caravan: women and children, old and young, rich and poor, and their caravan traveled together with OTHER caravans from other villages and other areas—all of them a part of God's chosen people. No, they were not the only caravan on the road, and they knew it. Without doubt there was considerable diversity and disagreement within and between those caravans, and part of what was done during the journey was no doubt to discuss some of those things that may have bothered one or the other of them. Lockstep conformity was hardly expected, let alone possible in those caravans, but they were united in their recognition and worship of Jahweh and His love and in their common commitment to serve Him and to declare His praises to one another and before the nations as His chosen and elect people. One reads of no efforts to promote togetherness by excluding outcasts, erecting barriers, condemning each other, or advertising their differences with other caravans. The journey itself was much too dangerous and the mission much too great to allow such things to go on for very long. Today, like those ancient caravans, we travel in difficult times, but also with great opportunities and challenges for us and the whole church. How wonderful that this convention has expressed its love and fellowship toward other travelling caravans in other parts of the world. But so very much more remains to be done within and between the many caravans to accomplish our common mission of bringing Christ to the nations. Brothers and sisters, for the sake of the church and its mission, we need to work as hard at unity and love as we do at truth.

Third, let us travel together CONFessionALLY. We hear that exhortation so often, it has become almost a mantra for us. Groups within our travelling company believe themselves to be more confessional than others and often criticize those who do not meet their definition. And sometimes it seems that the Synod itself wants to deny the confessional label to almost every other traveling company that exists. To be sure we want to continue to learn from and to confess our creeds and confessions as true expositions of the Scriptures and witnesses to the biblical Gospel

of our Lord Jesus Christ. But sometimes what our fellow-travelers mean by "confessional" seems so very inadequate when compared with the confessions themselves. Surely, to be confessional is first and foremost to recognize the Gospel of Jesus Christ as the center and heart of our faith and life. It is also to understand that the church includes all of Christ's people, not just our own little caravan, and that the church of our Lord is recognized by its proclamation and use of God's Word and Sacraments, not by our own purity of life or theological formulation. To be confessional is to honor the pastoral office for its service to the Word, not vice versa. To be confessional is to follow confessional ethics in our dealings with one another. A confessional travelling caravan does not simply possess the truth of the Gospel, but is claimed and shaped and molded by that truth. Above all, to travel confessionally is to live in our baptismal covenant, as we recognize and confess our own daily sinfulness and are forgiven and healed again and again by the precious Gospel of our Lord Jesus Christ.

So, my dear fellow travelers in the Missouri caravan, as we return home to those in our home villages, we pray that God's Holy Spirit will enable our little company of travelers and indeed all of God's people to travel quickly, to travel together, and to travel confessionally as we seek to Tell the Good News about Jesus. And as we go, like the caravan travelers of old travelling to and from Jerusalem to celebrate the feast, may our Lord strengthen and comfort us as we pray and sing the ancient, but ever new, Songs of Ascent (Psalms 121–134) as we travel:

- "I will lift up my eyes to the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." Psalm 121
- "Our help is in the Name of the Lord, who made heaven and earth." Psalm 123
- "Out of the depths I cry to You, O Lord. Lord, hear my voice ... If You O Lord should mark iniquities, Lord who could stand? But there is forgiveness with You ... I wait for the Lord, my soul waits, and in His word do I hope ... more than those who watch for the morning." Psalm 130
- And again, in the words of Psalm 133 that express the joy of travelling together as God's people: "How very good and pleasant it is when brothers and sisters live together in unity!"

My beloved fellow-travelers, indeed it is. Indeed it is. And now, we wait for the morning!

Ralph A. Bohlmann, *President Emeritus*

# RESOLUTIONS

## 1. Missions

### To “Tell the Good News about Jesus”

#### RESOLUTION 1-01

Report 1-08, II (CW, pp. 3–5) and Overture 2-34 (CW, p. 144)

WHEREAS, The theme of the 2001 convention of The Lutheran Church—Missouri Synod reminds us to thank and praise the triune God for the opportunity boldly to “Tell the Good News about Jesus” in North America and throughout the world; and

WHEREAS, Too many men, women, and children continue to live and die without saving faith in Jesus Christ; therefore be it

*Resolved*, That the Synod in convention wholeheartedly reaffirm the continuation of the unprecedented outreach emphasis “Tell the Good News about Jesus”; and be it finally

*Resolved*, That the LCMS Board for Congregational Services Evangelism Ministry lead a bold effort encouraging LCMS Districts to assist congregations and their members to: (1) be in the Word and prayer; (2) “Tell the Good News about Jesus” to all those living in our congregational areas by employing print and electronic media as well as one-on-one and small group witnessing; and (3) help make each congregation an encouraging place for those who “Tell the Good News about Jesus” and a welcoming place for those who hear it.

Action: Adopted (1)

(The resolution was adopted by the convention as presented by the committee [yes: 1,051; no: 15]).

### To Be Passionate for Great Commission

#### RESOLUTION 1-02

Overtures 1-03–06 (CW, pp. 125–26)

WHEREAS, The Gospel provides the proper motivation for our life together as a Synod, manifesting itself in faith, hope, and love; and

WHEREAS, Such a motivation should be determinative for all that we do together in The Lutheran Church—Missouri Synod; and

WHEREAS, As disciples of Jesus Christ, our calling is to be witnesses of the love of God in Christ; and

WHEREAS, An indifference to Christ’s Word and work continues to hinder our ability to tell the Good News about Jesus worldwide; and

WHEREAS, It is God’s desire that all the members of His family live in love with one another for the common goal of sharing the Gospel; and

WHEREAS, There has also been a tendency toward self-congratulation concerning our past accomplishments, often at the expense of outreach to a world that is perishing in sin; therefore be it



Committee 1 Chairman Arthur Scherer

*Resolved*, That we implore God’s forgiveness for our failures to give the Gospel the precedence that it deserves; and be it further

*Resolved*, That we seek, with the aid of God’s Holy Spirit, to renew our commitment to the Gospel as the motivation for all that we do; and be it further

*Resolved*, That we, members of The Lutheran Church—Missouri Synod, thank God for His grace in bringing us into His family; and be it further

*Resolved*, That we seek to resolve the differences in doctrine and practice which cause dissension and division among us by honest and prayerful discussion, so that we are able to live in genuine and God-pleasing harmony as God’s people and not allow dissension among us to become destructive of the unity that should characterize us as God’s people; and be it further

*Resolved*, That we encourage all of our church leaders, local, District, and synodical, lay and professional alike, to renew their efforts to train and equip our members to be the “salt of the earth” and “ambassadors” of the love of Jesus Christ; and be it further

*Resolved*, That we in convention turn our energy and efforts to “let the earth shake” (Psalm 99) with the Good News of Jesus Christ, making the Great Commission the main passion of our Synod and its members; and be it finally

*Resolved*, That as a reminder of the primacy of this resolution, all future resolutions passed at this convention

shall have inserted into them the following statement: “*Resolved*, That all action taken in this resolution shall be used to help carry out ‘The Great Commission’ and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!”

Action: Adopted as amended (6)

(An amendment to add the additional “*Resolved*, That as a reminder of the primacy of this resolution, all future resolutions passed at this convention shall have inserted into it the following statement: ‘*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!’” was adopted. An additional amendment to replace the third resolve with the words “That we seek to resolve the differences in doctrine and practice which cause dissension and division among us by honest and prayerful discussion, so that we are able to live in genuine and God-pleasing harmony as God’s people,” further amended to not replace the original wording but to add the new wording to the existing wording, was approved. The resolution as amended was adopted during the sixth session of the convention [yes: 920; no: 146]. After discussion of how the final resolve should be applied to future resolutions adopted by the convention, it was agreed by common consent that all subsequent resolutions be considered and decided with the understanding that this resolve is a part of the resolution.)

## To Intensify Mission Effort

### RESOLUTION 1-03A

Overtures 1-01-02 (CW, p. 125)

WHEREAS, The Lord of the church has laid upon His people the urgent obligation, “Go into all the world and preach the good news to all creation” (Mark 16:15); and

WHEREAS, Our Lutheran Church—Missouri Synod has as one of its objectives to “strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and to extend that Gospel witness into all the world” (Constitution, Art. III); and

WHEREAS, God over the years has provided opportunities for such bold witness both in the United States and throughout the world, both corporately and individually; and

WHEREAS, There still are large numbers of people who until now have not even had the opportunity to learn of Christ and the Good News of salvation in Him; and

WHEREAS, With each passing day the window of opportunity for such witness grows smaller; therefore be it

*Resolved*, That we humbly thank God for using both the corporate and individual witness of members of The Lutheran Church—Missouri Synod in offering the blessings of salvation to a world in need of Christ; and be it further

*Resolved*, That we repent of our failure to grasp the opportunities for faithful witness that God has placed before us both as individuals and as a Synod; and be it further

*Resolved*, That in view of the urgency of bringing the Gospel to those still ignorant of it, we will give priority to Christ’s mission in every aspect of our life together in The Lutheran Church—Missouri Synod; and be it further

*Resolved*, That in light of St. Paul’s admonition (2 Cor. 8:7), “... just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving,” we en-

courage individuals, organizations, Districts, and congregations to increase annually the amount of funding related to the mission program carried on by LCMS World Mission and its partners; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth! We will remember 1-02!

Action: Adopted as amended (6)

(The fourth resolve was amended by adding the word *Districts* after the word *organizations* and by changing the word *expect* to the word *encourage*. The resolution was adopted as amended [yes: 1,031; no: 23]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Urge Support for International Student Ministry

### RESOLUTION 1-04

Overture 1-15 (CW, p. 128)

WHEREAS, God has brought more than 600,000 international students and scholars with approximately one million dependents to the United States; and

WHEREAS, They and their families are eager to learn about culture and religion in America; and

WHEREAS, Approximately 90% of these international friends live without a personal knowledge of our Lord and Savior, and many have never had the opportunity to hear the Gospel even once; and

WHEREAS, Most international students who come to faith in Christ will eventually return to their native countries as “missionaries” in their own right; and

WHEREAS, In some areas local congregations are presented the opportunity of ministry to international high school students; and

WHEREAS, God is blessing the sharing of the Gospel with international students in over 60 LCMS intentional ministry sites in the United States alone; and

WHEREAS, Supportive and involved congregations have grown in their sense of God’s Gospel mission at our very doorstep; and

WHEREAS, We recognize the shortness of time until our Lord comes again; therefore be it

*Resolved*, That the congregations of our Synod be encouraged to recognize international student ministry; and be it further

*Resolved*, That the congregations of our Synod include in their regular prayer ministries (in worship, prayer chains, etc.) the intentional Gospel outreach among international students and their families; and be it further

*Resolved*, That the congregations of our Synod utilize International Student Ministry resources available from both the LCMS Campus Ministry office and from our partner mission society, International Student Ministry [ISM, Inc.]; and be it further

*Resolved*, That congregations raise awareness of, develop, expand, involve themselves in, and support ministries in the North American mission field among international students and their families; and be it finally



*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (6)

(The second whereas was amended by deleting the words *These students speak English, and from before the word they* before the resolution was adopted [yes: 1,034; no: 27]. The final resolve was added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Promote Urban Mission Partnerships

### RESOLUTION 1-05

Overture 1-16 (CW, p. 129)

WHEREAS, The population growth of the major metropolitan areas of the United States continues at an amazing pace in this new century, and this concentration of people, including new arrivals from other countries with other religious backgrounds or no religious background, offers a fertile field for mission outreach; and

WHEREAS, Our Lord commanded that His followers were to go “into all the world,” and the citizenry of the world has arrived in major metropolitan areas; therefore be it

*Resolved*, That the Board for Mission Services of the LCMS continue to operate under the principle that North America is a mission field; and be it further

*Resolved*, that the Synod in convention affirm the Pentecost 2000 initiative of the Board for Mission Services for the next triennium; and be it further

*Resolved*, That partnerships of people and other resources among urban and suburban congregations within Districts and between Districts be officially encouraged so as to maximize mission outreach potential; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(This resolution was adopted without amendment [yes: 1,004; no: 15]. The final resolve was added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Utilize Gifts and Talents of All Members

### RESOLUTION 1-06A

Overture 1-21 (CW, p. 130)

WHEREAS, The Pentecost 2000 initiative of the LCMS Board for Mission Services highlighted the need to reach the world with the Gospel in North America; and

WHEREAS, The success of that outreach effort coupled with ongoing District mission efforts throughout the Synod, most especially in local congregations, has brought people from most countries of the world into LCMS membership; and

WHEREAS, The makeup of most boards and commissions of the LCMS and its regional entities is primarily Caucasian and male; and

WHEREAS, Synodical elections as well as electoral circuit representation often overlook other gifted and talented leaders in service to Lord and church; therefore be it

*Resolved*, That the LCMS in convention in 2001 affirm its desire to utilize the gifts and talents of all its laity and clergy in service to Lord and church at the elected and appointed levels of synodical service; and be it further

*Resolved*, That the LCMS celebrate the diversity of peoples being brought into LCMS congregational membership and resolve to elect and appoint substantially more leaders from diverse backgrounds in the next triennium by the special recruiting efforts of local and national church leaders; and be it further

*Resolved*, That the convention here assembled direct the Synod’s President, District Presidents, the Synod’s Board of Directors, and District boards of directors to address the issue with all urgency, giving attention to barriers within the church structure to diverse representation; and be it further

*Resolved*, That the Synod’s President, District Presidents, the Synod’s Board of Directors and District boards of directors implement appropriate actions at the national and District levels and encourage action at the congregational level; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (10)

(The words *District boards of directors* were added to the fourth and fifth resolves as editorial changes by the floor committee when the resolution was presented to the convention. An amendment to delete the third whereas was defeated. The resolution was adopted as edited but without amendment [yes: 856; no: 190]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Recognize Need for Variety in Mission Outreach

### RESOLUTION 1-07

Overture 1-20 (CW, p. 130)

WHEREAS, The Constitution of the LCMS has as one of its purposes “to strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend the unchanging Gospel witness into all the world” (Constitution, Art. III, 2); and

WHEREAS, For the sake of the unchanging Gospel, Christian congregations adapt their customs and practices in matters of adiaphora so as to effectively bring the unchanging Gospel to people of various races and cultures; therefore be it

*Resolved*, That the Synod in convention celebrate opportunities to minister to people of these diverse cultures both in this country and around the world, recognizing that differences among the various cultures will necessitate differences of approach; and be it further

*Resolved*, That we work together to minister to people of these diverse cultures; and be it further

*Resolved*, That we implore God's blessing upon all efforts to share the Good News of Jesus Christ to "become all things to all men so that by all possible means [we] might save some" (1 Cor. 9:22); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (10)

(The committee added the words *people of these* before the words *diverse cultures* in the first resolve and the words *people of* before the words *these diverse cultures* in the second resolve. By common consent the word *unchanging* was added before the word *Gospel* wherever it occurs in the resolution, and by amendment the words *in matters of adiaphora* were added after the word *practices* in the second whereas. An amendment to add the words *God-pleasing* before the word *efforts* in the last resolve was defeated. The resolution was adopted as amended [yes: 962; no: 72]. The final resolved is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Recognize and Share Results of Increased Diversity

### RESOLUTION 1-08

Overtures 1-17-19 (CW, p. 129)

WHEREAS, Many individuals in the LCMS have prayed for many years that the Gospel be brought to all nations; and

WHEREAS, God has answered those prayers and has continued to bring the nations to the United States through immigration and through individuals coming to continue their education; and

WHEREAS, Many individuals in the LCMS have prayed for new mission opportunities and have worked to develop new mission sites; and

WHEREAS, God has answered those prayers and has established diverse missions, including but not limited to Korean, Chinese, Vietnamese, Hmong, Hispanic, African immigrant, African American, Muslim, Jewish, American Indian, Asian Indian, Japanese, Sudanese, and International Student Ministries; and

WHEREAS, Our seminaries and educational institutions have worked to train professional full-time church workers from many ethnic groups; and

WHEREAS, God has used those individuals to develop new mission sites, raise mission awareness, and train indigenous workers; and

WHEREAS, Those ministries have used God's Word and Sacraments to establish churches, schools, campus ministries, retirement housing, and job training; therefore be it

*Resolved*, That the 2001 convention of The Lutheran Church—Missouri Synod thank God for the rich diversity that He is bringing to our church; and be it further

*Resolved*, That we pray that The Lutheran Church—Missouri Synod continue to grow as a church of all nations; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod reflect this increased diversity through its official publications and communications; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod through its official publications be encouraged to report regularly to its member congregations what God has done through these exciting new ministries; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 966; no: 76]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Express Appreciation for Service of Dr. Glenn O'Shoney

### RESOLUTION 1-09

Overture 1-24 (CW, p. 131)

WHEREAS, the Rev. Dr. Glenn O'Shoney will retire on Nov. 1, 2001, as Executive Director of the Synod's Board for Mission Services, where he has served for the last 12 years; and

WHEREAS, He has served the Synod previously as pastor, mission director, and President of the Texas District; and

WHEREAS, The Lord of the church has blessed Dr. O'Shoney's work, including growth in overseas missions from 43 countries in 1989 to 69 countries in 2000, a remarkable growth in the number of churches in the United States, especially among people who have come to the U.S. from other cultures and languages, this being recognized not only within our own Synod but by other church bodies as well; and

WHEREAS, This has brought a stronger mission consciousness and commitment among the members of the LCMS; and

WHEREAS, He also expanded opportunities for lay people to provide services according to their abilities and experience for long or short terms in mission work in other countries and in the U.S.; therefore be it

*Resolved*, That the Synod thank God for Dr. O'Shoney and his ministries in the Synod and pray God's continued blessing on him as he works in other service to the church in his years of retirement; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted with a standing ovation. The final resolve is added as required by Res. 1-02, adopted in an earlier session of the convention.)

## To Respectfully Decline Overtures

### RESOLUTION 1-10

Overture 1-22 (CW, p. 130)

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for the reason given, that one overture should be declined; therefore be it

*Resolved*, That the following overture be respectfully declined for the reason given:

<i>Number</i>	<i>Subject</i>	<i>Reason</i>
Ov. 1-22	Apportion Mission Dollars for Collaboration	Not feasible at this time

and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall

not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

**Action: Adopted (10)**

(A substitute resolution was offered to place Ov. 1-22 into omnibus Res. A. The assembly voted to not consider the substitute and the resolution was adopted as presented [yes: 933; no: 87]. The final resolve is added as required by Res. 1-02, adopted in an earlier session of the convention.)





## 2. Congregational Services

### To Revise Bylaws 3.821, 3.823, 3.825, and 3.827 on Congregational Services

#### RESOLUTION 2-01A

Report 2-01 (CW, pp. 24-28); Overture 2-01 (CW, p. 133)

#### Background

The 1992 synodical convention established the Conference of Congregational Services and resolved to combine various boards into one Congregational Services board effective with the 1995 convention.

Following formal approval at the 1995 convention, the Board for Congregational Services identified ministry areas that would continue to gather information and feedback from Districts and congregations on needs, expectations, and trends. The ministry areas were further integrated to meet the expressed needs of Districts and congregations, receive communications from Districts regarding their plans and their congregations (through the Conference of Congregational Services), and continue to identify refinements that might need to be made in view of continuing structural revisions at the District and national levels. The purpose (as identified in 1995) of Congregational Services, through its staff and in partnership with Districts, is to support and serve congregations of the Synod in their varied range of diverse and unique ministries.

Since 1999, there has been a significant reduction in unrestricted budget funds (\$885,000), resulting in a reduction of services and events. Over the last two years, nine staff positions have been eliminated. The Board also conducted a self-study with extensive input from the Districts and the Task Force on Synod/District Relations. The Board and its staff have concluded that its work and purpose have changed.

#### Rationale

The following changes are proposed:

1. A name change clarifying the Board's relationship with Districts and their congregations;
2. A reduction in Board membership resulting in more efficient policy and supervision;
3. A clarification of purpose as expressed through District and congregation input;
4. The elimination of the Conference of Congregational Services, because the Board has found more cost-effective means to accomplish the same goal.

*Resolved*, That the following Bylaw revisions be adopted:

#### PRESENT/PROPOSED

Board for District and Congregational  
Services

#### A. BOARD

#### 3.821 Membership

The Board for District and Congregational Services shall consist of ~~11~~ 8 members to be elected by the Synod in convention; 2 pastors, 2 commissioned ministers, 2 laypersons, and 2 at-large members.



Committee 2 Chairman Herbert Mueller

#### 3.823 Functions

The Board for District and Congregational Services ~~shall organize itself~~ exists to enable vision and outcome development, to prepare and revise policies responsive to both current and anticipated situations, and to initiate action in order to meet the changing needs of Districts and congregations. ~~Service areas will be evaluated and changed as appropriate, prior to each convention of the Synod. The Board will focus its energies on helping Districts help congregations in building up disciples for service in the church and to all people in today's world.~~

The Board for District and Congregational Services, ~~through its staff and in partnership with Districts, supports and serves congregations of the Synod in their varied range of diverse and unique ministries with~~

1. ~~future oriented, shared program vision for the Congregational Services service areas;~~
2. ~~meaningful, objective research and active listening;~~
3. ~~identification and communication of a diversity of models and resources (networking), supplementing such resources as necessary;~~
4. ~~support of ministry to a multicultural society;~~
5. ~~consulting services, visitations, workshops, and leadership training;~~
6. ~~an integrated, long range plan (shared with the Council on Mission and Ministry) with operating goals for congregational services, striking a balance between a listening and responding role in developing a common synodwide vision;~~
7. ~~appropriate staffing in accordance with established personnel policies. Responsibilities will be consistent with identified vision; serves with Districts in assisting congregations to develop and foster vibrant ministries to bring the saving, life-giving Gospel of Jesus Christ to the sinful, dying world. The Board shall determine the number and nature of ministry areas~~

necessary to meet expressed District and congregation needs and develop policies to guide the staff in providing assistance in meeting them.

The Board for District and Congregational Services exists to serve with Districts in assisting 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 Lutheran early childhood centers and full-time Lutheran elementary and secondary schools, so that the Gospel of Jesus Christ may become even more effective in the life of the individual Christian and of the congregation;

and be it further

*Resolved*, That the 1998 *Handbook* Bylaws 3.825 (Conference Membership) and 3.827 (Functions) be deleted as follows:

#### **B. CONFERENCE**

##### **3.825 Membership**

~~35 a representative from a congregational services related board in each District selected by the District Board of Directors following the District convention (an alternate representative should also be selected)~~

~~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~~

~~4 District staff persons, chosen by their peers through their representative groups, one each from the Council of Presidents (COP), Conference of District Education Executives (CONFEDEx), and conferences for District Stewardship Executives and District Evangelism Executives~~

~~2 a representative from the practical department of each seminary appointed by the seminary president~~

~~2 faculty representatives from the colleges/universities appointed by the Concordia University System Board of Directors~~

~~11 synodically elected Board for Congregational Services members~~

~~6 one national staff representative (or designee), from the Board for Black Ministry Services; two from the Asian ministry area (rotating between Asian communities); one Hispanic and two at large ethnic ministry areas to be identified by each group in cooperation with the Congregational Services service area director assigned to the area of ethnic ministries~~

~~10 executive director of Board for Congregational Services and director (or designee) for each service area and the executive director of the Commission on Worship~~

##### **75 Total**

~~The term of office for District representatives, youth representatives, District staff, seminary and college/university representatives, and ethnic representatives shall be three years. All representatives may be appointed to no more than three successive three year terms except for youth representatives. Youth representatives serve one term of three years.~~

##### **3.827 Functions**

~~The Conference of Congregational Services meets at least annually to provide future oriented, shared vision in congregational services and communicates the same to its respective constituencies.~~

#### **The Conference will**

~~1. gather information and feedback from Districts and congregations on needs, expectations, and trends;~~

~~2. review Board activities and submit appropriate recommendations to the Board;~~

~~3. help integrate the operations of the Congregational Services service areas to meet the expressed needs of Districts and congregations;~~

~~4. receive communications from the Districts regarding their plans and those of their congregations, and share synodical plans with them.~~

Action: Adopted as amended (6)

(The resolution as presented by the floor committee was adopted in session 4 of the convention [yes: 928; no: 97]. In session 6 a motion to reconsider the resolution carried [yes: 664; no: 358]. The resolution was amended by restoring much of the former wording of Bylaw 3.823, 8, as a new third paragraph under the revised Bylaw 3.823, also adding the words *Lutheran early childhood centers* and before the word *full-time* and deleting the proposed new wording at the end of the paragraph: *including Lutheran early childhood centers, elementary and secondary schools*. The resolution was adopted as amended [yes: 996; no: 46].)

## **To Develop a Pastoral Strategic Plan to Address RSO Schools**

### **RESOLUTION 2-02A**

Overtures 2-23-33 (CW, pp. 140-44); Report 2-07 (TB, pp. 22-30)

#### **Background and Rationale**

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.

“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” (Bylaw 14.03 a).

Resolution 2-06A (1998) made the following observations:

1. Many of these associations are of a long-standing nature, having been entered into when altar and pulpit fellowship [with the American Lutheran Church 1969-1981] permitted such relationships; and
2. Great blessings have often resulted from such associations; and
3. 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).

The Board for Congregation Services (BFCS) is responsible for granting or removing RSO status for schools operated by associations. In order to receive and maintain RSO status, a school association must agree to certain criteria including, among other provisions, the following:

The organization states in its constitution, bylaws, and/or public purpose or mission statement, that it respects and will not act contrary to the doctrine and practice of The Lutheran Church—Missouri Synod

(LCMS) as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod.

Congregations that are members of school associations have primary responsibility for doctrinal supervision in their local setting. District Presidents have responsibility for doctrinal oversight of all members in their Districts, and BFCS has responsibility for granting or removing RSO status. Because of the above-mentioned requirement, RSOs, their related LCMS congregations, their Districts, and the BFCS all have overlapping responsibilities in their relationships to each other. This resolution seeks to improve co-operation and communication and to address current concerns regarding these relationships.

WHEREAS, The BFCS document "Church Recognition of Recognized Service Organizations" states that RSO school associations are to affirm in their constitutions that they "respect and will not act contrary to the doctrine and practice of The Lutheran Church—Missouri Synod as set forth in Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod" (V. A 1); and

WHEREAS, The report of the Task Force on Recognized Service Organizations (Schools) identified "that in most RSO schools great effort is made to respect and not act contrary to the Synod's doctrine and practice"; and

WHEREAS, The same report identified that some RSOs are not in compliance with synodical doctrine and practice; and

WHEREAS, The same BFCS document, "Church Recognition of Recognized Service Organizations," requires each LCMS District to monitor schools operated by an RSO association to "ensure that it respects and does not act contrary to the doctrine and practice of the LCMS as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of Synod" (VI. C 5); and

WHEREAS, No uniform means exists by which the Districts are carrying out this oversight; and

WHEREAS, We desire to address these matters in a fraternal and pastoral manner; therefore be it

*Resolved*, That during each synodical triennium each District President will form at least one committee consisting of one layperson, one pastor, and one commissioned minister, who, along with the District President and/or the District Executive for School Ministry, shall conduct an on-site pastoral visit of all schools operated by RSO associations with the purpose of encouraging and monitoring the RSOs according to BFCS criteria; and be it further

*Resolved*, That the above described committee(s) shall evaluate each RSO school within its District, using a uniform evaluation and monitoring tool developed by the Board for Congregational Services considering the findings of the RSO Task Force Report; and be it further

*Resolved*, That any issues of noncompliance such as those identified in the RSO Task Force Report shall require that a written plan be developed between the District President and the RSO, identifying a pastoral plan to resolve all such issues of noncompliance; and be it further

*Resolved*, That this written plan include specific steps and time frames. A copy of the written plan shall be sent to the Board for Congregational Services which is responsible for granting and maintaining RSO status; and be it fur-

(LCMS) as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod.

Congregations that are members of school associations have primary responsibility for doctrinal supervision in their local setting. District Presidents have responsibility for doctrinal oversight of all members in their Districts, and BFCS has responsibility for granting or removing RSO status. Because of the above-mentioned requirement, RSOs, their related LCMS congregations, their Districts, and the BFCS all have overlapping responsibilities in their relationships to each other. This resolution seeks to improve co-operation and communication and to address current concerns regarding these relationships.

WHEREAS, The BFCS document "Church Recognition of Recognized Service Organizations" states that RSO school associations are to affirm in their constitutions that they "respect and will not act contrary to the doctrine and practice of The Lutheran Church—Missouri Synod as set forth in Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod" (V. A 1); and

WHEREAS, The report of the Task Force on Recognized Service Organizations (Schools) identified "that in most RSO schools great effort is made to respect and not act contrary to the Synod's doctrine and practice"; and

WHEREAS, The same report identified that some RSOs are not in compliance with synodical doctrine and practice; and

WHEREAS, The same BFCS document, "Church Recognition of Recognized Service Organizations," requires each LCMS District to monitor schools operated by an RSO association to "ensure that it respects and does not act contrary to the doctrine and practice of the LCMS as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of Synod" (VI. C 5); and

WHEREAS, No uniform means exists by which the Districts are carrying out this oversight; and

WHEREAS, We desire to address these matters in a fraternal and pastoral manner; therefore be it

*Resolved*, That during each synodical triennium each District President will form at least one committee consisting of one layperson, one pastor, and one commissioned minister, who, along with the District President and/or the District Executive for School Ministry, shall conduct an on-site pastoral visit of all schools operated by RSO associations with the purpose of encouraging and monitoring the RSOs according to BFCS criteria; and be it further

*Resolved*, That the above described committee(s) shall evaluate each RSO school within its District, using a uniform evaluation and monitoring tool developed by the Board for Congregational Services considering the findings of the RSO Task Force Report; and be it further

*Resolved*, That any issues of noncompliance such as those identified in the RSO Task Force Report shall require that a written plan be developed between the District President and the RSO, identifying a pastoral plan to resolve all such issues of noncompliance; and be it further

*Resolved*, That this written plan include specific steps and time frames. A copy of the written plan shall be sent to the Board for Congregational Services which is responsi-

ble for granting and maintaining RSO status; and be it further

*Resolved*, That any plan identifying a time frame of three years or more must be approved by the Board for Congregational Services; and be it further

*Resolved*, That in the future no RSO status be granted to those Lutheran school associations that have ELCA Affiliated Schools Status (ELCA counterpart to LCMS RSO status) and that those associations with RSO status who subsequently obtain ELCA Affiliated Schools Status will lose RSO status; and be it further

*Resolved*, That all current RSO school associations which also presently have ELCA Affiliated Schools Status shall continue to be Recognized Service Organizations provided that each meets all other criteria of the BFCS, so assuring that each one “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” (Bylaw 14.03 a); and be it finally

*Resolved*, That the Synod thank the RSO Task Force for its work and report and commend it to the District Presidents and the BFCS for their further study and use.

Action: Adopted (6)

(Discussion of the resolution began during session 4 and continued during session 6, when an amendment to delete its sixth resolve failed. The resolution was adopted without amendment [yes: 787; no: 301].)

## To Encourage Proper Respect and Care of Our Professional Workers

### RESOLUTION 2-03A

Overtures 2-08–10, 2-12 (CW, pp. 135–37)

WHEREAS, Art. III 8–10 of the Constitution of The Lutheran Church—Missouri Synod states that three of the objectives of the Synod are to

8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers of the Synod in the performance of their official duties;
9. Provide protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights;
10. Aid in providing for the welfare of pastors, teachers, and other church workers, and their families . . . ; and

WHEREAS, Difficulties between professional workers and their congregations, in violation of their mutual vows, are becoming increasingly apparent to synodical and District leaders; and

WHEREAS, Infighting within congregations takes a toll on the congregations, pastors, other professional church workers, and all their families, resulting in a poor witness to our Lord and His church, scandalizing the Gospel witness in the community, and discouraging members from considering professional church work as a vocation; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod reaffirm as its objectives, Article III, 2-3:

2. Strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world;
3. Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth;

and be it further

*Resolved*, That the congregations and professional workers of the Synod be encouraged to humble themselves before the Lord in prayer and careful study of Holy Scripture and the Table of Duties contained in the Small Catechism in order to achieve peaceful resolutions to conflicts and to promote a spirit of mutual love, respect, and understanding between workers and congregations; and be it finally

*Resolved*, That Districts use the structure in place in the Synod (i.e., District Presidents, Circuit Counselors, Reconcilers) and prayerfully offer their services in a timely way so as to defuse potentially volatile situations, and provide straightforward admonition to any unreconciled parties to bring about a spirit of forgiveness and Christian harmony.

Action: Adopted as amended (6)

(A motion to amend the resolution by inserting as a final whereas the wording of the entire fourth whereas of Overture 2-12 (*Workbook*, p. 137) and by adding a new third resolve, *That The Lutheran Church—Missouri Synod affirm the doctrine contained in Rev. Bode's letter and put into practice the policy outlined in it as the synodwide policy in this matter*, failed. It was agreed by common consent to add the words *and the Table of Duties contained in the Small Catechism* to the second resolve after the words *study the Holy Scripture*. The resolution was adopted as edited without amendment [yes: 1,080; no: 35].)

## To Encourage Removal of Clergy Requirement for Some Synod and District Positions

### RESOLUTION 2-04

Overtures 2-13–15 (CW, pp. 137–38)

WHEREAS, The number of pastors in the LCMS decreased from 5,544 in 1987 to 5,215 in 1997—a decrease of 6 percent; and

WHEREAS, During this same period the number of pastors serving in synodical or District positions increased from 247 to 422—an increase of 71 percent; and

WHEREAS, During that same period the number of vacant parishes increased from 598 to 971—an increase of 62 percent (all figures are from p. 414 of 1999 *Lutheran Annual*); and

WHEREAS, Our church body has a tremendous number of very capable laypeople and commissioned ministers willing to do whatever service our Lord calls them to fulfill; therefore be it

*Resolved*, That the boards of directors of the Synod and the Districts be directed to reevaluate all positions currently mandating a pastor and where possible make changes in personnel or policy manuals and initiate changes in Bylaws, thus potentially making more pastors available for service in parish ministry; and be it further

*Resolved*, That the boards of directors of the Synod and the Districts should study whether all these administrative positions are really necessary; and be it further

*Resolved*, That when the position does not require a pastor, the Districts and Synod be encouraged to make full use of qualified laypeople and commissioned ministers; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall



not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (8)

(The resolution was amended with the addition of the second resolve and was adopted as amended [yes: 1,034; no: 91]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Continue to Foster Discussion on Worship

### RESOLUTION 2-05A

Report 2-02 (*CW*, pp. 29–31); Overtures 2-50–55, 2-59–60 (*CW*, pp. 149–52)

#### Preamble

During the past triennium the Commission on Worship began the assignment given to it by the 1998 synodical convention to work toward building consensus in worship (Res. 2-10). From the beginning it was understood that this process would be a work in progress. In its report the commission indicates that while there is clearly a desire to work toward consensus in the matter of worship practices, there is still disagreement on a number of crucial issues.

The Preamble to 1998 Res. 2-10 carefully presents a balanced understanding of our confessional principles concerning worship. While our Lutheran Confessions nowhere give the expectation of rigid uniformity in all rites and ceremonies (AC VII 2–4; AP XV 5, 10–11; FC SD X 9), nevertheless they speak very highly of the usefulness of rites and ceremonies, particularly 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; FC SD X 7).

For most of our Synod's history, harmony in worship practice has been the norm and has been considered a salutary and commendable characteristic of orderly congregational life. While unity of faith is not dependent on a uniformity of practice, it is greatly strengthened when there is broad agreement concerning both our theology and practice of worship.

As at previous conventions, a number of overtures have again highlighted the divergence of practice among us. In order to express our God-given unity in the Gospel and to exhibit our love for one another as we work toward consensus, therefore be it

*Resolved*, That we give thanks to God for the progress that has been made during the past triennium toward building consensus in worship; and be it further

*Resolved*, That we reaffirm the following statements made by the 1998 synodical convention (Res. 2-10):

- 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;
- That we give thanks for the opportunity provided in the worship assembly to thank, praise, sing, and petition in response to God's grace;
- That we give thanks to God for the freedom in the Gospel that is ours in Christ;
- That we acknowledge that there is no one rite or ceremony that alone gives expression to the truth of the Gospel;

- That we acknowledge the blessings that have and continue to come to us through the rites and ceremonies of the church;
- 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 congregations and their pastors, musicians, and other worship planners be reminded that worship practices in their local setting have broader implications which affect other congregations throughout the Synod and the church-at-large, especially in a mobile society; and be it further

*Resolved*, That the President of the Synod, the Council of Presidents, the seminaries, universities, and colleges, and the Commission on Worship continue to find ways to foster discussion among groups with diverse viewpoints for the purpose of building greater understanding of our theology of worship and fostering further discussion of worship practices that are consistent with this theology; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(The resolution was adopted as presented by the floor committee [yes: 895; no: 150]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Approve Field-Testing Plan for New Hymnal

### RESOLUTION 2-06

R2-02 (*CW*, pp. 29–31); Overture 2-58 (*CW*, p. 151)

WHEREAS, The 1998 synodical convention encouraged the Commission on Worship to "begin the task of developing and testing materials" for a new hymnal (Res. 2-12); and

WHEREAS, The Lutheran hymnal project has already completed a significant amount of work and has begun the process of testing these materials; and

WHEREAS, Bylaw 3.929 requires that final approval of an official hymnal must be preceded by a "process of exposure and testing decided upon by the Synod in convention"; therefore be it

*Resolved*, That the Commission on Worship continue to develop materials for both a new hymnal and agenda; and be it further

*Resolved*, That the Commission on Worship make available at the congregational, Circuit, and District levels during the next triennium for study and testing:

- all liturgical orders;
- all new hymns;
- a detailed summary of changes to hymns in our current hymnals and supplements;
- all rites for the new agenda; and be it further

*Resolved*, That the Commission on Worship develop a process to receive and evaluate comments and suggestions that result from the field testing; and be it further

*Resolved*, That the commission provide to delegates at the 2004 convention a final version of the materials listed above along with a summary report on the field testing; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(The resolution was adopted as presented by the floor committee [yes: 898; no: 236]. The final resolve is added as required by Res. 1-02, adopted in an earlier session of the convention.)

## To Maintain Stewardship Department within Synod

### RESOLUTION 2-07A

Overtures 2-02 (*CW*, pp. 133-34); L2-68 (*TB*, p. 31)

WHEREAS, Christian stewardship involves the entire life of the Christian and is, therefore, an integral part of the life of the church; and

WHEREAS, "Christian Stewardship is the free and joyous activity of the child of God and God's family, the church, in managing all of life and life's resources for God's purposes" ("Biblical Stewardship Principles," 1998 *CW*, p. 293); and

WHEREAS, The teaching of stewardship involves the proper distinction of the Law and the Gospel; therefore be it

*Resolved*, That the Department of Stewardship remain under the Board for District and Congregational Services in accord with the requirements of Bylaw 9.01; and be it further

*Resolved*, That the Synod in convention instruct the Board of Directors to provide funding for a Department of Stewardship ministry under the Board for District and Congregational Services; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(The resolution was adopted without amendment [yes: 1,017; no: 72]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## Ministry to Homosexuals and Their Families

### RESOLUTION 2-08A

Overtures 2-39-41 (*CW*, pp. 145-47)

WHEREAS, The position that homosexuality is an acceptable alternative lifestyle is being promoted by certain groups in our society, including even some church bodies; and

WHEREAS, The Law of God declares homosexual lust and activity to be sin and contrary to the created order (Rom. 1:24-27); and

WHEREAS, The Lutheran Church—Missouri Synod in convention in 1973 stated: "That the Synod recognize homophile behavior as intrinsically sinful" (Res. 2-04); and

WHEREAS, This sin is also included with all other sin when we confess in the Augsburg Confession that "all human beings who are born in the natural way are conceived and born in sin. This means that from birth they are full of evil lust and inclination and cannot by nature possess true fear of God and true faith in God. Moreover, this same innate disease and original sin is truly sin and condemns to God's eternal wrath all who are not in turn born anew through baptism and the Holy Spirit" (Kolb and Wengert, pp. 37ff); and

WHEREAS, The Gospel declares that Jesus Christ is the atoning sacrifice for the sins of the world (1 John 2:2) and that Christ, who knew no sin, was made to be our sin so that in Him we might become the righteousness of God (2 Cor. 5:21); and

WHEREAS, The church's proper evangelical work is to proclaim the reconciliation of the sinner to God in the death of Jesus Christ (2 Cor. 5:18-19); and

WHEREAS, Holy Baptism leads us to daily contrition and repentance for all our sins of thought, word, and deed, in which the "old Adam" is drowned anew each day, so that a new person, forgiven and restored by Christ's death and resurrection, daily rises and comes forth to live before God in Christ's righteousness and purity forever; and

WHEREAS, The 58th Regular Convention of The Lutheran Church—Missouri Synod (1992) mandated the development of "a plan for ministry usable by congregations, campus ministries, institutions, and agencies of the Synod, for the purpose of providing biblical and Gospel-oriented ministry to persons troubled by being homophile in their sexual orientations and to their families" (Res. 3-12A); and

WHEREAS, In 1999 a task force of the President published "A Plan for Ministry to Homosexuals and Their Families" (*Workbook*, pp. 432-441); therefore be it

*Resolved*, That the Synod in convention encourage its congregations to minister to homosexuals and their families in a spirit of compassion and humility, recognizing that "all have sinned and fall short of the glory of God, and are justified freely by His grace, through the redemption that came by Christ Jesus" (Rom. 3:23-24); and be it further

*Resolved*, That "A Plan for Ministry to Homosexuals and Their Families" prepared by the President's task force, be commended to the Synod's congregations as a resource for study and a guide for pastoral care; and be it further

*Resolved*, That the Board for Congregational Services continue to recommend and make available to the congregations of the Synod suitable resources and materials for ministry to homosexuals and their families; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(A motion to amend the resolution by adding the following paragraphs failed: *WHEREAS, There are individuals who are homosexual only in orientation as distinguished from homosexuals in practice; and WHEREAS, Failure to make this distinction can be hurtful and destructive to those who are struggling with their gay orientation; therefore be it Resolved, That we make every effort in our church communications (sermons, publications) to make clear that homosexual orientation is not sinful.* The resolution was

adopted without amendment [yes: 1,034; no: 52]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Encourage Appropriate Evaluation of *This Far by Faith*

### RESOLUTION 2-09A

Overtures 2-61 (CW, p. 152); L2-67 (TB, p. 31)

WHEREAS, The Board for Black Ministry Services, the Commission on Worship, and others in the Synod worked in cooperation with other Lutheran bodies to formulate a worship supplement for use in congregations in ministry to African-American, Caribbean, and African immigrant people; and

WHEREAS, This supplemental resource is treasured by many congregations because its collection of hymns, folk songs, spirituals, and cultural resources speaks in the language of black culture; and

WHEREAS, President Barry provided the Board for Black Ministry Services, at its request, a special report on the doctrinal review of the worship supplement *This Far by Faith*, in which he recognized both useful materials and materials with doctrinal concerns; and

WHEREAS, The Commission on Worship is currently preparing guidelines for the evaluation of worship materials; and

WHEREAS, The Commission on Constitutional Matters ruled that "the Constitution and Bylaws of the Synod do not require that *The Lutheran Hymnal* and *Lutheran Worship* be the only hymnals used in worship services of LCMS congregations," but that "[i]t is also clear from the Constitution and Bylaws of the Synod ... that great care must be taken in the selection and use of worship materials in LCMS congregations. Art. VI 4 stipulates that one condition for acquiring and holding membership in the Synod is the 'exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school' making it the responsibility of every church worker and congregation to carefully review the doctrinal content of all worship materials before their public use" (CCM Ruling #99-2148, CW, pp. 322ff); therefore be it

*Resolved*, That the Board for Black Ministry Services be commended for its desire to provide doctrinally pure materials that speak in the language of black culture to congregations in ministry to African-American, Caribbean, and African immigrant people; and be it further

*Resolved*, That congregations using *This Far by Faith* be encouraged to evaluate its contents on the basis of Holy Scripture and the Lutheran Confessions, utilizing also the guidance provided by the report prepared by Dr. Barry as well as the guidelines being prepared by the Commission on Worship, so that appropriate materials from this resource may be used responsibly; and be it further

*Resolved*, That all congregations be reminded of their responsibility to review carefully the doctrinal content of the worship resources they use; and be it further

*Resolved*, That the Commission on Worship be encouraged to use doctrinally pure materials from *This Far by Faith* and other ethnic hymn collections as resources for the new hymnal; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(The committee changed the title of the resolution, replacing the words *Responsible Use* with the words *Appropriate Evaluation* prior to its presentation to the convention. An amendment to change the second resolve to read: *Resolved*, *That congregations who have considered the use of This Far by Faith be encouraged to evaluate its contents on the basis of Holy Scripture and the Lutheran Confessions, the report provided by Dr. Barry, and the guidelines being prepared by the Commission on Worship*; and to add as a third resolve: *Resolved*, *That congregations refrain from using This Far by Faith until such time as our Synod's doctrinal concerns have been addressed by the publisher*; was not carried. The resolution was adopted without amendment [yes: 1,021; no: 77]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Commend CPH and Encourage Use of CPH Materials

### RESOLUTION 2-10A

Overtures 2-42, 2-44 (CW, pp. 147-48)

WHEREAS, The major role of our congregations is the proclamation of the Gospel in truth and purity; and

WHEREAS, Concordia Publishing House is the official publishing arm of the LCMS and has historically provided solid curricula for congregational use in Sunday schools, vacation Bible schools, Lutheran day schools, preschools and early childhood centers, midweek and confirmation programs, adult learning sessions, and other Christian growth settings in the LCMS; and

WHEREAS, Everything published by Concordia Publishing House is approved by our Synod's doctrinal review process; therefore be it

*Resolved*, That CPH be commended for the high-quality materials it produces; and be it further

*Resolved*, That CPH be encouraged to continue to produce the highest quality materials possible by listening to the needs of our congregations, by responding to the challenges of communicating the Gospel to people of diverse cultures and languages in the 21st century, and by working with congregations to find ways to use CPH materials successfully in various settings and programs; and be it further

*Resolved*, That LCMS congregations be encouraged to use CPH materials as much as possible; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (12)

(After the resolution was introduced by the committee, it was agreed by common consent to add the words *of diverse cultures and languages* after the word *people* in the second resolve. The resolution was adopted without further change [yes: 830; no: 37]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Give Thanks to God for Ministry of Dr. Bryant Clancy

## RESOLUTION 2-11

Report 2-04 (CW, pp. 34-37)

WHEREAS, The Rev. Dr. Bryant E. Clancy, Executive Director, Board for Black Ministry Services, has announced his retirement as of January 2002; and

WHEREAS, The Lord has blessed our church with the pastoral ministry of Dr. Clancy since 1962 and has blessed black ministry in the LCMS with the gifts of Dr. Clancy's commitment, dedication, and faithful service as executive director for ten years; therefore be it

*Resolved*, That the delegates at this convention praise God for the gift of Dr. Clancy and his ministry by rising and singing the Common Doxology; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(This resolution was adopted by the assembly rising and singing the Common Doxology. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Respectfully Decline Overtures

## RESOLUTION 2-12

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, the reasons given, 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>
2-20	To Place Candidates by Drawing Lots	Radical departure in methodology
2-22	To Provide Pastoral Reference Forms	Contrary to Bylaws 4.73 and 2.45a

and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted without discussion [yes: 830; no: 20]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Commend Work of Dr. Paul Devantier with KFUE Radio for His Efforts in Preserving Religious Freedom in United States

## RESOLUTION 2-13

### 3. Theology and Church Relations

#### To Thank God for Ministry of Reverend Doctor Alvin L. Barry

##### RESOLUTION 3-01

Report 1-08 (CW, pp. 1-10)

WHEREAS, It is very appropriate to acknowledge Dr. A. L. Barry's God-directed ministry to and within The Lutheran Church—Missouri Synod and to express gratitude to God for his faithfulness; therefore be it

*Resolved*, That we remember with gratitude Dr. Barry's devotion to increasing and enhancing unity in the one true faith within the Synod, which he personally demonstrated and modeled through his many public statements affirming and supporting historic, genuine Lutheranism, both in the church and secular press, through numerous papers and essays on many doctrinal topics, most notably the "What About" pamphlets; and be it further

*Resolved*, That we remember with gratitude Dr. Barry's emphasis, "To Tell the Good News about Jesus," which, as he explained in his last report to our Synod, "revolves around and is based on the personal witnessing that each and every baptized Christian is called to do in his or her own life, in whatever station and calling in life they may find themselves, in whatever their vocation might be"; and be it finally

*Resolved*, That The Lutheran Church—Missouri Synod pray the Lord of the Church to guide and guard this Synod as we move forward, ever recalling the encouragement of Dr. Barry, "Keep the message straight, Missouri! Get the message out, Missouri!"

Action: Adopted (2)

(The resolution was adopted without discussion [yes: 1,117; no: 26].)

#### To Formally Declare Altar and Pulpit Fellowship with Lanka Lutheran Church of Sri Lanka

##### RESOLUTION 3-02

Overture 3-01 (CW, p. 155)

##### Preamble

The Lutheran Church—Missouri Synod began mission work in the country of Ceylon (now Sri Lanka) in 1927. Sri Lanka is an island country off the coast of India with a population of 19,000,000. It is predominately a Buddhist and Hindu country with a very sparse evangelical Christian population.

Since 1960 there has been a consistent Lutheran ministry of Word and Sacrament in Sri Lanka. The Lanka Lutheran Church was established through the mission work of the LCMS. There are presently 600 Lutherans with five ordained pastors and four commissioned evangelists. There are four church buildings in the upcountry region, where ministry has been mostly to the Tamil people. There is one church building in the commercial center of Colombo.



Committee 3 Chairman Roger Pittelko

Regular worship is also held in at least 12 house churches. Nearly 300 children are attending preschools in all churches. Sunday schools, youth organizations, evangelism programs, seminars, and teacher training programs take place on a regular basis. Three or four visits by short-term missionaries of the LCMS each year offer ongoing education and encouragement in ministry.

Relations with the India Evangelical Lutheran Church (a partner church with the LCMS) are nurtured when the political climate between the nations of India and Sri Lanka allows. Holy Scripture is available in all languages. Lutheran hymnals in Tamil, catechisms in Tamil and Sinhala languages, and *The Book of Concord* are available and studied in both Tamil and Sinhala. The Lanka Lutheran Church was recently (in 1999) accepted into the International Lutheran Council.

WHEREAS, Since 1927 Sri Lanka has been a mission field of The Lutheran Church—Missouri Synod; and

WHEREAS, Through the effort of those early missionaries, the Lanka Lutheran Church was established; and

WHEREAS, Ongoing education and encouragement in ministry continue to be offered by the LCMS, evidence of the close relationship that has existed between our two church bodies from the very beginning until the present; and

WHEREAS, The Lanka Lutheran Church has been accepted into the membership of the International Lutheran Council in 1999; and

WHEREAS, The Lanka Lutheran Church has requested the formal recognition of altar and pulpit fellowship between itself and the LCMS; and

WHEREAS, The President of the LCMS has expressed support for this request and has asked the CTCR to address it in accordance with Bylaw 13.03; and

WHEREAS, The Commission on Theology and Church Relations has reviewed all documents submitted by the Lanka Lutheran Church, including their Constitution and Bylaws, and has recommended that the LCMS formalize this relationship; therefore be it

*Resolved*, That we gratefully praise God for the efforts of the missionaries of the LCMS to Sri Lanka and for the formation and ministry of the Lanka Lutheran Church; and be it further

*Resolved*, That we acknowledge with gratitude to God the unity of confession that has been given to our church bodies under the Holy Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That the LCMS formally recognize the existence of altar and pulpit fellowship with the Lanka Lutheran Church of Sri Lanka; and be it further

*Resolved*, That the LCMS officially recognize the Lanka Lutheran Church of Sri Lanka as a partner church and that the President of the Synod be responsible for continuing to implement this relationship; and be it finally

*Resolved*, That we pray for God's continued blessings in the coming years on our two churches and on the fellowship and partnership in the Gospel that we share.

Action: Adopted (3)

(After the resolution was adopted [yes: 1,023; no: 33], the Common Doxology was sung while the fellowship documents were signed.)

## To Formalize Altar and Pulpit Fellowship with Evangelical Lutheran Church of Haiti

### RESOLUTION 3-03

Overture 3-02 (CW, pp. 155-56)

#### Preamble

Haiti is a small, densely populated country on the western side of the Island of Hispaniola in the Caribbean. A large majority of the country's 6.8 million inhabitants live in extreme poverty and suffer from severe social and spiritual problems. Most Haitians call themselves Christians, but the practice of voodoo, a native tribal religion of West Africa, is widespread and present at all levels of society.

Individuals and groups in The Lutheran Church—Missouri Synod began mission work in Haiti in 1978. Under God's blessing and through the work of faithful pastors, the Evangelical Lutheran Church of Haiti has grown to a membership of over 14,000 baptized in 143 congregations and preaching stations. The ELCH operates over 60 schools, served by some 400 teachers. In spite of the many difficulties it has faced over the years, the ELCH has expressed the desire to remain a strongly confessional Lutheran church. A number of mission societies and individuals from the LCMS have continued to provide personal and financial support to the ELCH as it carries out Christ's mission in Haiti.

In the fall of 2000 the President of the ELCH forwarded a formal request to the President of the LCMS to conduct

theological discussions between representatives of the LCMS and the ELCH that would lead to a "formal partner church relationship." The ELCH is also applying for membership in the International Lutheran Council. On January 26, 2001, representatives of our two churches met in St. Louis. There was consensus among all present that a genuine agreement in doctrine and practice exists between the LCMS and the ELCH. Upon the recommendation of the President of the Synod and in keeping with its constitutionally given responsibilities, the CTCR has reviewed the ELCH's request and now submits the following resolution in recognition of altar and pulpit fellowship between the LCMS and the ELCH.

WHEREAS, The Evangelical Lutheran Church of Haiti (ELCH) began as a result of mission work begun in 1978 by individuals and groups in The Lutheran Church—Missouri Synod; and

WHEREAS, The ELCH under God's blessing has sought to remain a strongly confessional Lutheran church and to do so in a land where profound economic and social problems have presented serious challenges to those committed to proclaiming the saving Gospel of Jesus Christ; and

WHEREAS, Individuals and groups in the LCMS have steadily offered their support and personal assistance over the years to our brothers and sisters in Haiti as they carry out Christ's mission; and

WHEREAS, The ELCH has formally requested a partner church relationship with the LCMS; and

WHEREAS, Formal theological discussions between representatives of the ELCH and the LCMS have revealed that complete agreement in doctrine and practice exists between our churches; and

WHEREAS, The President of the LCMS has expressed support for the ELCH's request and has asked the CTCR, in keeping with its constitutional responsibilities, to review the request and make an appropriate recommendation to the Synod; and

WHEREAS, The CTCR has carried out this assignment and has recommended that the LCMS formally recognize that altar and pulpit fellowship exists between the ELCH and the LCMS; therefore be it

*Resolved*, That we give praise to God for the faithful pastors and members of The Evangelical Lutheran Church of Haiti who in the midst of poverty and the hardships it brings have retained a strong desire to remain a strongly confessional Lutheran church; and be it further

*Resolved*, That we further give thanks to our gracious Lord for the genuine agreement in doctrine and practice that exists between our churches; and be it further

*Resolved*, That the LCMS formally recognize that altar and pulpit fellowship exists between the LCMS and the ELCH; and be it further

*Resolved*, That the LCMS formally recognize the ELCH as a partner church of the LCMS and that the President of the Synod be responsible for continuing to implement this relationship; and be it finally

*Resolved*, That we ask our brothers and sisters in Christ in the ELCH to join us in the fervent prayer that our Lord will continue to provide the personal and financial resources needed in Haiti for the unhindered proclamation of

the Gospel and administration of the sacraments, to His glory and to the building up of His church.

Action: Adopted by unanimous vote (3)

(After the resolution was adopted by a unanimous vote [yes: 1,106; no: 0], the Common Doxology was sung while fellowship documents were signed.)

## To Declare Altar and Pulpit Fellowship with Evangelical Lutheran Church of Lithuania

### RESOLUTION 3-04

Overtures 3-03-04 (*CW*, pp. 156–57)

#### Preamble

Predominately Roman Catholic, Lithuania is a small country in northeastern Europe on the eastern coast of the Baltic Sea, with Latvia to the north and Poland to the south. Beginning in the mid-16th century the Lutheran Reformation spread rapidly throughout this country as pastors and congregations learned to know and accept Lutheran confessional doctrine. The spread of Reformation teaching was aided by the translation of Luther's Small Catechism into Lithuanian in 1547 and the publication of a Lutheran hymnal in 1560. By the early part of the 20th century the Evangelical Lutheran Church of Lithuania (ELCL or LELC) had grown to about 120,000 members.

World War II and Soviet occupation from 1944 to 1991 brought great hardship upon the people of Lithuania. Many Lutheran churches were closed and their members deported to Siberia, some never to be seen again. In spite of the persecution and distress the members of the Evangelical Lutheran Church of Lithuania endured, they have remained faithful to Lutheran confessional teaching. They have begun to rebuild and have now grown to a size of some 30,000 communicants, with 17 pastors and 2 deacons serving 53 congregations.

In recent years The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church of Lithuania have had numerous informal contacts, revealing a common doctrinal commitment. In response to a specific request from the Bishop of the Evangelical Lutheran Church of Lithuania for official theological discussions between our churches, a preliminary meeting was held in St. Louis in March 2000, followed by formal theological discussions held in Klaipeda, Lithuania, in May 2000. LCMS representatives attended the Evangelical Lutheran Church of Lithuania's convention in July 29, 2000, in Taurage, when the Evangelical Lutheran Church of Lithuania adopted a resolution calling for closer relationships with the LCMS. This resolution states:

The Evangelical Lutheran Church of Lithuania possesses and strives toward the preservation of the right and pure preaching and teaching of the apostolic Word of God, and the right administration of the Sacraments as they were instituted by our Lord Himself. This was the goal of the confessors of the Augsburg Confession (AC VII) and of the Formula of Concord (FC X, 31). However, we are now faced with false doctrines which endanger the biblical and confessional identity of our Lutheran Church in Lithuania.

Rejecting these false doctrines, we confess the complete authority of the Bible and its teaching as it is rightly and unchangingly stated in the Book of Concord. Therefore we can have full fellowship with those churches who share with us the same faith and teaching, and which do

not ordain or promote the ordination of women, which do not stand for homosexual behavior, which do not make compromise on the matter of justification, and which confess that in the Holy Supper each communicant is given and receives under the bread and wine the true body and blood of the Lord.

Additional meetings took place between the Evangelical Lutheran Church of Lithuania and LCMS representatives in September and November 2000, when additional steps were taken toward the formal recognition of church fellowship between our churches.

WHEREAS, The Evangelical Lutheran Church of Lithuania has its origin in the spread of the Lutheran Reformation into Eastern Europe in the 16th century; and

WHEREAS, The pastors and congregations of the Evangelical Lutheran Church of Lithuania have remained faithful to the Scriptures and the Lutheran Confessions in spite of severe hardship and testing during certain periods of their history as a Lutheran church; and

WHEREAS, There have been increasing contacts between The Lutheran Church—Missouri Synod and the Evangelical Lutheran Church of Lithuania in recent years; and

WHEREAS, Doctrinal discussions between official representatives of the LCMS and the Evangelical Lutheran Church of Lithuania have revealed that complete agreement between our two churches in doctrine and practice exists; and

WHEREAS, The Evangelical Lutheran Church in Lithuania does not ordain women as pastors; and

WHEREAS, The Evangelical Lutheran Church in Lithuania at its synodical convention held on July 29, 2000, expressed its desire to come into fellowship with the LCMS; and

WHEREAS, The CTCR has reviewed pertinent information regarding the Evangelical Lutheran Church of Lithuania and has recommended that the LCMS enter into altar and pulpit fellowship with the Evangelical Lutheran Church of Lithuania; therefore be it

*Resolved*, That we give thanks to God for the goodness and grace that He has shown to our brothers and sisters in Christ in the Evangelical Lutheran Church of Lithuania throughout their long history, preserving them steadfast in their faith and confession; and be it further

*Resolved*, That we acknowledge with thanksgiving to God the unity of confession that He has given to our church bodies under the Holy Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That the LCMS declare altar and pulpit fellowship with the Evangelical Lutheran Church of Lithuania; and be it further

*Resolved*, That the LCMS formally recognize the Evangelical Lutheran Church of Lithuania as a partner church and that the President of the Synod be responsible for continuing to implement this relationship; and be it finally

*Resolved*, That we ask our gracious Lord to continue to strengthen the bond of fellowship between our churches and deepen our common commitment to the proclamation of the Gospel for the life and salvation of many.

Action: Adopted (2)

(A motion to amend the resolution by deleting the fifth whereas failed. The resolution was adopted [yes: 1,113; no: 29].

and the convention sang the Common Doxology while the fellowship documents were signed.)

## To Formally Declare Altar and Pulpit Fellowship with Evangelical Lutheran Church of Latvia

### RESOLUTION 3-05A

Overture L3-139 (*TB*, pp. 36–37)

#### Preamble

Latvia is located in northern Europe on the Baltic Sea and is approximately the size of Pennsylvania. Estonia lies to the north, Lithuania to the south, and Russia to the east. In the 11th century German missionaries brought Christianity to the Latvian tribes and in the 12th century a bishop was installed in Riga. The Reformation came early to the Baltic region and the Lutheran Church was organized in Latvia in 1522. Until the 17th century, the Lutheran Church of Latvia was largely governed by German ecclesiastical oversight and followed the German Church order. Latvia then was incorporated into the Kingdom of Sweden, and its Lutheran Church established strong ties with the Church of Sweden (Lutheran), which it maintained through the 20th century. After World War I the church was reorganized as the Evangelical Lutheran Church of Latvia (ELCL). An episcopal form of church polity remained in place with one bishop for the Germans in Latvia and the other for the Latvians, who served as the archbishop. He was consecrated by bishops of the Church of Sweden. World War II and Soviet occupation occasioned serious hardships for the Evangelical Lutheran Church of Latvia. Nearly all its pastors were killed or deported, and the succession of bishops was interrupted. Restoration of national autonomy in 1991 brought the freedom to restore the internal stability of the Lutheran Church. Today the Evangelical Lutheran Church of Latvia has one archbishop whose see is Riga, the capital city of Latvia. Latvia possesses a religiously mixed population of Lutherans, Roman Catholics, and Russian Orthodox. Thirty-nine percent or approximately 600,000 regard themselves as Lutherans. Recent statistics indicate that the Evangelical Lutheran Church of Latvia has 101 ordained pastors and 304 congregations. There are 68 evangelists, of whom 30 serve as pastors.

To ensure the training of confessional Lutheran pastors, in 1997 the Evangelical Lutheran Church of Latvia established the Luther Academy in Riga. With funds from the LCMS, it renovated a building near the Lutheran cathedral to serve as a seminary. It was dedicated on May 5, 2000. The Luther Academy now graduates men for the Lutheran ministry and is led by a rector, Professor Dr. Reinhard Slenczka. A number of its professors and teachers are working for advanced degrees from LCMS seminaries.

Contact between the Evangelical Lutheran Church of Latvia and the LCMS began in the early 1990s and increased in frequency and intensity since then. Significant has been the use of LCMS professors in summer seminars and other educational settings. Through growing mutual understanding and respect, the Evangelical Lutheran Church of Latvia and the LCMS determined to initiate discussions concerning matters of doctrine and practice. The Rev. Robert Hartfield represented the LCMS at the 19th Evangelical Lutheran Church of Latvia Synod in May 1998.

In May 2000 Dr. Samuel Nafzger and Dr. William Weinrich met with Archbishop Janis Vanags and other Evangelical Lutheran Church of Latvia representatives for formal talks on items of mutual interest. These discussions were successful and were followed by others in Riga in November 2000, where Dr. Nafzger and Dr. Robert Kuhn represented the LCMS. A third round of talks took place on April 22, 2001, in Fort Wayne, Indiana, with Dr. Nafzger, Dr. Kuhn, Dr. Weinrich, and Dr. Raymond Hartwig representing the LCMS. All involved came to the consensus that sufficient agreement in doctrine and practice existed to recommend that formal fellowship between the Evangelical Lutheran Church of Latvia and the LCMS be established.

During the Soviet period the Evangelical Lutheran Church of Latvia's membership in the Lutheran World Federation (LWF) allowed it to have contact with other Lutheran churches. While it is an LWF member, it does not regard its membership as having the force of fellowship. In that forum and other places, the Evangelical Lutheran Church of Latvia received international attention for its opposition to ordaining of women, a practice which the Reverend Janis Vanags discontinued upon becoming Archbishop of Riga and Primate of Latvia. Its opposition to issues such as homosexual and lesbian lifestyles and the ordination of homosexual and lesbian persons also place the Evangelical Lutheran Church of Latvia as an important confessor of the historic Christian faith. All their positions are consistent with those of the LCMS, which recognizes that any fellowship is based upon such understandings. The Evangelical Lutheran Church of Latvia signed neither the Porvoo Statement, a document establishing fellowship between churches of the Anglican and Lutheran communions in northern Europe, nor the Joint Declaration on the Doctrine of Justification with the Roman Catholic Church.

The Evangelical Lutheran Church of Latvia agrees with the LCMS that the Scriptures are the inerrant and inspired Word of God and that the Lutheran Confessions are an accurate exposition of them. In its 1928 Constitution, reaffirmed in 1996, the Evangelical Lutheran Church of Latvia recognizes "the canonical books of the Old and New Testaments as the only foundation for doctrine and life" and the ecumenical creeds, the unaltered Augsburg Confession, Luther's Small Catechism, and the other writings of the Book of Concord as "explanations of the Holy Scriptures which have arisen in the course of history."

WHEREAS, The Evangelical Lutheran Church of Latvia (ELCL) has its origin in the spread of the Lutheran Reformation into Eastern Europe in the 16th century; and

WHEREAS, The pastors and congregations of the Evangelical Lutheran Church of Latvia have remained faithful to the Scriptures and the Lutheran Confessions in spite of severe hardship and testing during certain periods of their history as a Lutheran church; and

WHEREAS, There have been increasing contacts between the Evangelical Lutheran Church of Latvia and the LCMS in recent years; and

WHEREAS, Discussions between official representatives of the Evangelical Lutheran Church of Latvia and the LCMS have revealed doctrinal agreement between our two churches, including common opposition to the ordination of women to the pastoral office, and that we have mutually agreed that we do not ordain women into the office of pas-



tor because it is contrary to Holy Scripture (Joint Statement of Agreement, *TB*, p. 173); and

WHEREAS, The President of the LCMS has expressed support for this resolution and has asked the CTCR to address the declaration of altar and pulpit fellowship in keeping with Bylaw 13.03; and

WHEREAS, The CTCR received reports from the church leaders who were involved in the doctrinal discussions between the Evangelical Lutheran Church of Latvia and the LCMS and has recommended that the LCMS declare altar and pulpit fellowship with the Evangelical Lutheran Church of Latvia; therefore be it

*Resolved*, That we give thanks to God for the goodness and grace that he has shown to our brothers and sisters in Christ in the Evangelical Lutheran Church of Latvia throughout its long history, preserving them steadfast in their faith and confession; and be it further

*Resolved*, That we acknowledge with thanksgiving to God the unity of confession that He has given to our church bodies under the Holy Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That the LCMS declare altar and pulpit fellowship with the Evangelical Lutheran Church of Latvia; and be it further

*Resolved*, That this declaration of fellowship does not acknowledge that those women who have been ordained are recognized as ordained clergy who can serve in the capacity of ordained clergy in The Lutheran Church—Missouri Synod; and be it further

*Resolved*, That the LCMS formally recognize the Evangelical Lutheran Church of Latvia as a partner church and that the President of the Synod be responsible to implement this relationship; and be it finally

*Resolved*, That we ask our gracious Lord to continue to strengthen the bond of fellowship between our churches and to deepen our common commitment to the proclamation of the Gospel for the life and salvation of many.

Action: Adopted as amended (2)

(After the resolution was amended by adding a new fourth resolve *That this declaration of fellowship does not acknowledge that those women who have been ordained are recognized as ordained clergy who can serve in the capacity of ordained clergy in the LCMS*, it was adopted as amended [yes: 1,023; no: 29]. The Common Doxology was sung as the fellowship documents were signed.)

## To Reach Out Aggressively to Emerging Lutheran Churches

### RESOLUTION 3-06

Overture 3-05 (*CW*, p. 157)

WHEREAS, God has opened the door for us to serve Lutheran brothers and sisters throughout the former Soviet Union, Central Europe, Africa, and elsewhere in various ways; and

WHEREAS, Increasingly we find agreement in doctrine and practice with these fellow Lutherans; therefore be it

*Resolved*, That the Synod in convention direct and encourage its President, in his role as its chief ecumenical officer, to pursue aggressively and vigorously all such opportunities for service; and be it further

*Resolved*, That he work to establish altar and pulpit fellowship with these church bodies as expeditiously as possible when agreement in doctrine and practice exists.

Action: Adopted as amended (3)

(An amendment to add the following as a new second resolve failed: *Resolved*, *That we commend the work of the Board for Mission Services and the Commission on Theology and Church Relations and the complementary work of organizations such as the Lutheran Heritage Foundation and the Concordia Mission Society in the proclamation of the Gospel of Jesus Christ and the truth of God's Word as taught in the Lutheran Confessions*. The resolution was amended to add the words *when agreement in doctrine and practice exists* to the last resolve before it was adopted [yes: 1,037; no: 93].)

## To Commend "The Lutheran Understanding of Church Fellowship" and CTCR Report on the Synodical Discussions

### RESOLUTION 3-07A

Report 3-01A (*CW*, pp. 48–51); Overtures 3-07–10, 3-12, 3-15–18, 3-21–23 (*CW*, pp. 157–63)

WHEREAS, The action of the 1998 convention called for a study of fellowship principles and practices (Res. 3-03B) on the nature of our church body (why we are who we are) and our fellowship principles and practices (why we do what we do); and

WHEREAS, The 1998 convention (Res. 3-10C) also called for all 2000 District conventions to utilize the study to help build a "better understanding, general harmony and more consistent practice in our Synod"; and

WHEREAS, The President of the Synod and the Commission on Theology and Church Relations has jointly produced the document "The Lutheran Understanding of Church Fellowship," which is in harmony with Scripture and the Lutheran Confessions; and

WHEREAS, Our District conventions utilized and studied the document; and

WHEREAS, "A majority affirmed The Lutheran Church—Missouri Synod position on church fellowship that it set forth. They found it scriptural and confessional and wanted The Lutheran Church—Missouri Synod to maintain its historic position" (CTCR Report, *CW*, p. 49); and

WHEREAS, The CTCR has listened to the reactions from the Synod and written a response (*CW*, pp. 48–51) in conjunction with the synodical President; therefore be it

*Resolved*, That we give thanks to God for the work of the sainted Reverend Dr. Alvin Barry and the Commission on Theology and Church Relations in producing the document "The Lutheran Understanding of Church Fellowship" (*CW*, pp. 375–87); and be it further

*Resolved*, That we give thanks to God for the thousands of pastors, commissioned ministers, and lay people who have participated in the study and discussion of this document; and be it further

*Resolved*, That we rejoice and give thanks to God for the unity of doctrine and practice that this study has demonstrated; and be it further

*Resolved*, That we commend this study and response for continued use and guidance to build that unity where it is still lacking; and be it further

*Resolved*, That the Synod reaffirm once again its position on joint worship and recommit ourselves to live according to the instruction of the Lord's apostle, "As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:1-3) and "Submit to one another out of reverence for Christ" (Eph. 5:21); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (7)

(This resolution was first introduced in session 5, at which time the convention agreed to consider the following substitute motion: *WHEREAS, The 1998 convention called for a study of church fellowship by the CTCR; and WHEREAS, The CTCR and the President of the Synod produced "The Lutheran Understanding of Church Fellowship"; and WHEREAS, "The Lutheran Understanding of Church Fellowship" was utilized as a study document at all the District conventions in the year 2000; and WHEREAS, The study has hardly been acknowledged as a consensus document of the entire Synod in the time it has been under study; and WHEREAS, Numerous questions and concerns remain unresolved about the study, including the study's own commitment to a genuinely Lutheran understanding of church fellowship; and WHEREAS, The theology of the Lutheran Confessions can be understood as appreciating the fullness of the body of Christ than the current study document allows; and WHEREAS, The many practical issues of addressing church fellowship in the experience of real church remain largely unaddressed in the CTCR study; therefore be it Resolved, That "The Lutheran Understanding of Church Fellowship" be recommitted for additional study to the CTCR and input from the larger Synod; and be it further Resolved, That the 2001 convention express its thanks to the CTCR for its work to date in examining the fellowship issue.* In session 7, after discussion continued on the substitute motion, it failed to carry and consideration returned to the original resolution. It was adopted without amendment [yes: 782; no: 343]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Address Needs and Opportunities for Pastoral Ministry in Specialized Situations

### RESOLUTION 3-08B

Overtures 3-92-94; 3-96-97; 3-99; L3-138 (CW, pp. 186-89, TB, pp. 32-36)

#### Rationale

The 1998 synodical convention called for a task force to study the need for "Pastoral Assistance Where Full-Time Ministry Cannot Be Maintained" and to review a number of possibilities that would address the concern discussed at the 1998 convention. The task force was convened "to create a church worker position that will respond to the urgent needs identified by the consultation group."

Reports from Districts and parishes indicate a growing need for pastors in specialized situations. Mission opportunities abound in the Districts, and urban and ethnic ministries to first-generation immigrants are an increasing challenge. In one District alone, the Gospel is proclaimed in more than twelve languages. These peoples need called and ordained pastors speaking in their own languages. In

addition, smaller and more remote congregations are just holding on or declining in size. Districts (e.g., Eastern, Kansas, Mid-South, Minnesota South, Montana, Nebraska, North Dakota, Northwest, Rocky Mountain, and South Dakota) report that these small congregations are often unable to call or support an ordained pastor in the usual manner. DELTO (Distance Education Leading to Ordination), as currently structured, is not a solution for all needs because many laymen already in ministry do not meet the minimal age and educational requirements for entrance into the program. Several Districts are configuring new designs and training "professional ministers" to help congregations with special needs. Furthermore, rural issues and an aging population, including an aging clergy (only 8% of LCMS pastors are age 35 or younger), pose challenges in our changing communities. Finally, there are more vacancies, fewer available pastors, and an increasing number of retirements, leaving congregations and immigrant ministries needing pastors.

The challenge is to supply ministry of Word and Sacrament to these congregations, many of which are already part of a two-point parish. Shared pastoral staffs are used in some situations. "Hub" ministries and "circuit riders" work in some areas. However, some congregational conditions prevent the arrangement. There are small congregations that are geographically isolated. There is difficulty in procuring pastoral services from nearby congregations. With a shortage of pastors, it is urgent and critical that the Synod provide assistance to serve in these situations. Dr. Alvin Barry shared the conviction that the dire need for additional workers must be addressed without delay.

According to the Scriptures and the Lutheran Confessions, the preaching of the Word and the administration of the Sacraments require a pastor with a regular call (Jer. 23:21; Rom. 10:15; Heb. 5:4; AC XIV). A regular call requires training and examination in the sense of 1 Tim. 3:1-7 and Titus 1:5-9. In addition, St. Paul cautions against placing anyone into this office hastily (1 Tim. 5:22). Recognizing these scriptural and confessional imperatives, the Synod in its 1995 convention (Res. 3-07A) directed that any layman who is licensed to perform pastoral functions under the previous guidelines (1989 Res. 3-05B) be required to apply for admission into the pastoral ministry of the Synod.

The Synod has designed a number of programs for training men for the office of pastor. These include not only the M.Div. seminary program but also alternate routes and especially DELTO (Distance Education Leading to Ordination).

*WHEREAS*, One of the stated purposes of the Synod is to "recruit and train pastors, teachers, and other professional church workers" (Synod Constitution, Art. III, 3, 1998 *Handbook*, p. 9); and

*WHEREAS*, The Synod continues to be committed to biblical and confessional principles and practices in providing men for the Office of the Public Ministry; and

*WHEREAS*, The Task Force to Provide Pastoral Assistance Where Full-Time Ministry Cannot Be Maintained has highlighted pressing needs for pastoral care in specialized situations; and

WHEREAS, The 1995 convention of the Synod (Res. 3-07A) resolved that laymen "... licensed to perform pastoral functions ... be required (if he wishes to continue preaching and leading in public worship) to apply for admission into the pastoral ministry of the Synod"; and

WHEREAS, The Synod's DELTO (Distance Education Leading to Ordination) program was originally designed to provide:

ordained pastoral service to congregations that cannot support a full-time pastor, ordained pastoral service to contexts where English is not spoken, ordained missionary personnel where finances and/or conditions do not permit calling a full-time missionary, and enhanced congregational life as the congregation participates in the growth of its DELTO student (BHE "What is DELTO?," Sept. 2000);

and

WHEREAS, DELTO as it is currently structured has not yet adequately met the needs identified by the task force; therefore be it

*Resolved*, That we thank the task force for their diligent efforts to analyze the pastoral needs in specialized situations; and be it further

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

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

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

*Resolved*, That we pray the Lord of the harvest that He would send forth laborers into His harvest (Matt. 9:37-38); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(When the floor committee introduced its own Res. 3-08B (see *Today's Business*, p. 235) in session 5, the above resolution was introduced and accepted for consideration as a substitute resolution. Discussion was postponed until Res. 7-17 could be considered by the convention and was resumed during session 9. It was noted that a two-thirds vote would be necessary for adoption since the fourth resolve rescinds a previous convention action. The substitute motion did not receive a two-thirds majority and was therefore declared failed [yes: 586; no: 526]. The convention then agreed to reconsider the substitute motion and, subsequently, to amend it by deleting the fourth resolve. After it was clarified that the substitute motion did not require a two-thirds majority because notice of intent to rescind the previous convention action had been given since it was included in the floor committee's proposed resolution, the Chair ruled that the substitute motion had been carried by majority vote at the time of the previous vote [yes: 586; no: 526] and that all subsequent actions were null and void. A revote on the substitute motion because some confusion existed among the delegates sustained the earlier decision of the convention [yes: 603; no: 533] and the substitute motion was declared adopted

without amendment. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Commend and Clarify Intentional Interim Ministry

### RESOLUTION 3-09A

Overtures 3-81-91 (CW, pp. 182-86)

WHEREAS, The purpose of Intentional Interim Ministry is to assist congregations in transition, such as the sudden death of a pastor, the retirement of a long-time pastor, a pastor-congregation conflict, or the removal of a pastor because of moral or misconduct issues. In *Convention Workbook 2001*, Overtures 3-85 to 3-91 clearly spell out the nature of and rationale for Intentional Interim Ministry; and

WHEREAS, Experience has shown that a congregation often recovers and advances best when these issues have been worked through during an interim period of reflection, confession, forgiveness, reconciliation, and rebuilding guided by a specially trained pastor; and

WHEREAS, The Intentional Interim Ministry Conference, an organization and assembly of LCMS practicing interim pastors who are interested in future interim service, has come forth from within our Synod and is a responsible LCMS peer group; and

WHEREAS, The Council of Presidents, as instructed by the 1998 LCMS convention, has developed Policy and Guidelines for Intentional Interim Ministry; and

WHEREAS, God has blessed us with the LCMS Intentional Interim Ministry Conference, made up of concerned and experienced LCMS pastors and leaders, which has been responsible for developing, training, credentialing, and supporting the value and use of intentional interim ministry in accord with the direction and leadership of the Synod; and

WHEREAS, We are appreciative of the progression of Intentional Interim Ministry in our midst; at the same time, we acknowledge that there is a concern about "temporary calls" with the process of Intentional Interim Ministry; and

WHEREAS, The CTCR is including in its present study, "Theology and Practice of the Divine Call," concerns related to "temporary calls"; therefore be it

*Resolved*, That we commend the LCMS Intentional Interim Ministry Conference for setting and maintaining high standards pastorally, confessionally, and professionally for this specialized ministry; and be it further

*Resolved*, That we encourage the LCMS Intentional Interim Ministry Conference to continue to work with the Council of Presidents in developing and maintaining this specialized ministry; and be it further

*Resolved*, That the CTCR in consultation with the Council of Presidents provide clarification of the relationship between Intentional Interim Ministry, vacancy ministry, and "temporary calls" and the utility thereof for The Lutheran Church—Missouri Synod as a part of its soon to be completed study of "Theology and Practice of the Divine Call"; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (7)

(A motion to amend by inserting the following three resolves before the final resolve failed: Resolved, *That we commend and thank the pastors who have served faithfully vacancies in the time-tested and doctrinally sensitive position of vacancy pastor; and be it further* Resolved, *That all things in the church be done decently and in order; and be it further* Resolved, *That the Synod in convention direct that Intentional Interim Ministers not be installed in the parishes they serve until the matter of "temporary calls" has been addressed by the Synod; and be it further.*" A motion to replace the words "temporary calls" with the words "service without tenure" also failed. The resolution was adopted without amendment [yes: 994; no: 108]. The final resolve is added as required by Res. 1-02, adopted by the convention at an earlier session.)

## To Express Appreciation to CTCR, Seminaries, and President for Statements

### RESOLUTION 3-10

Overtures 3-63-68 (*CW*, p. 178-80)

WHEREAS, The Lord of the Church, Jesus Christ, calls us to confess Him before men (Matt. 10:32) and to let our lights shine before men that they may see our good deeds and praise our Father in heaven (Matt. 5:16); and

WHEREAS, Representatives of a number of the Lutheran Church bodies in the world and representatives of the pope and the Roman Catholic Church jointly signed a document entitled "A Joint Declaration on the Doctrine of Justification" on Oct. 31, 1999, in the city of Augsburg, Germany; and

WHEREAS, This document has been portrayed as resolving a key difference between the Lutheran Church and the Roman Catholic Church that has separated the two communions since the days of the Lutheran Reformation in the sixteenth century; and

WHEREAS, The doctrine of justification, without which the entire Christian faith ceases to exist in any valid way, is the heart of the Gospel and was at the very center of the Reformation; and

WHEREAS, The Word of God clearly teaches that nothing more than simple trust in Christ is necessary to save us sinners and that to say that we must add something of our own to what Christ has done for us (His holy life, sufferings, and death as our all-sufficient Substitute, and His victory over death on our behalf) is to rob Him of His glory and to rob us sinners of the certainty of our peace with God; and

WHEREAS, The Joint Declaration has caused confusion about the differences between the Lutheran confession and the doctrine of the Roman Catholic Church on the doctrine of justification; and

WHEREAS, The Lutheran Church—Missouri Synod in 1998 Res. 3-08A authorized its synodical President to request the CTCR to prepare an evaluation of "A Formula of Agreement" and "A Joint Declaration on the Doctrine of Justification"; and

WHEREAS, The synodical Constitution gives the synodical President the power to "advise, admonish, and reprove" and to "use all means at his command to promote and maintain unity of doctrine and practice" (Art. XI B 3); and

WHEREAS, The President of The Lutheran Church—Missouri Synod, the sainted Rev. Alvin L. Barry, widely published a statement entitled "Toward True Reconciliation: A Comment on Lutheran-Roman Catholic Relations," in which he clearly explains the true Lutheran position on the doctrine of justification and has thus attempted to prevent the public from having false perceptions of unity where it definitely does not exist; and

WHEREAS, The departments of systematic theology at the Fort Wayne and St. Louis seminaries, the CTCR, and LCMS President Barry remained faithfully true to both the Lord Jesus Christ and the church in their responses to "A Formula of Agreement" and "A Joint Declaration on the Doctrine of Justification" in response to public media claims about the resolution of differences between Roman Catholics and Lutherans, which are of beneficial value to the church; therefore be it

*Resolved*, That the Synod in convention give thanks to God for Dr. Barry's bold stand in this confused world as he spoke out clearly and openly about this issue and gave a strong witness to the true Gospel; and be it further

*Resolved*, That the Synod express formally its thanks and ongoing support to both seminaries and the CTCR for the work they have done in response to 1998 Res. 3-08A; and be it further

*Resolved*, That the LCMS support its synodical President's efforts to work together with representatives of the Roman Catholic Church in arranging for discussions of these issues between our two church bodies so that the day may truly and finally come "when the pure Gospel of Jesus Christ is proclaimed with one voice" and true reconciliation is achieved; and be it further

*Resolved*, That the congregations of The Lutheran Church—Missouri Synod give thanks to God for justifying us sinners by His grace alone through faith alone in Christ alone; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (7)

(The resolution was adopted without amendment [yes: 936; no: 156]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Undertake a Synodical Study of Book of Concord

### RESOLUTION 3-11

Overture 3-11 (*CW*, p. 159)

WHEREAS, Lutheran identity has come under question within our postmodern society in which all truth is relative; and

WHEREAS, Lutheran identity shapes the ecumenical and mission agenda of the Lutheran Church within such a world; and

WHEREAS, The question of Lutheran identity finds its definition within the confessional writings of the Lutheran Church; and

WHEREAS, 2001 is the sesquicentennial of the first American edition of the Book of Concord; and

WHEREAS, The publication of each new English edition of the Book of Concord within America has served as a catalyst for the revival of a confessional consciousness among pastors and people and resulted in a church reinvigorated for mission; and

WHEREAS, A new English edition, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, in part a product of the labors of LCMS theologians and scholars, was published in 2000; and

WHEREAS, Two additional volumes of source materials and historical introductions will appear in 2001 and 2002, also in part authored by LCMS theologians; therefore be it

*Resolved*, That the Synod in convention encourage congregations to undertake a study of the ecumenical creeds, Luther's catechisms, and the Augsburg Confession as part of their Bible Study program at some time during the next triennium; and be it further

*Resolved*, That the Synod in convention encourage pastors and other professional church workers in their respective conferences to undertake an in-depth study of one or more of the confessional writings at some time during the next triennium; and be it further

*Resolved*, That the Synod in convention encourage Districts to undertake a study of the Lutheran Confessions as a resource for the church today as part of one of their programs at District pastors conferences; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 959; no: 106]. The final resolve is added as required by Res. 1-02, adopted by the convention at an earlier session.)

### To Encourage Baptism of Infants at Earliest Opportunity

#### RESOLUTION 3-12

Overture 3-134 (CW, p. 200)

WHEREAS, Our Lord has commanded Holy Baptism and promises (Matt. 28:18-20; Acts 2:38-39; 1 Peter 3:21) in this means of grace, forgiveness, life, and salvation; and

WHEREAS, We all are conceived and born sinful and so are in need of forgiveness (Ps. 51:5; Eph. 2:3; see Rite of Holy Baptism, *Lutheran Worship*, p. 199); and

WHEREAS, There is a tendency among some of our families to delay the Baptism of their infants; therefore be it

*Resolved*, That our Synod in convention encourage our pastors and congregations to guide our families to have their infants baptized at the earliest opportunity following their birth; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 1,064; no: 12]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Encourage Use of Only Wine in Administration of Lord's Supper

#### RESOLUTION 3-16

Overture 3-52 (CW, p. 172)

WHEREAS, A number of congregations in the Synod have introduced grape juice for use in the Sacrament of the Altar; and

WHEREAS, The clear statements of our Confessions instruct us that "As the Words of Institution of Christ expressly state: while at the table during the Supper, he distributed natural bread and wine to his disciples" (FC SD VII 64); and

WHEREAS, The use of an element other than wine is an alien practice in the churches of the Augsburg Confession and brings about doubt whether the Sacrament is offered or not; and

WHEREAS, "Since Christ used and sanctified no other element for this Sacrament; since no place in Scripture which treats of the Lord's Supper mentions even a single other element; since it befits the true disciples of Christ to abide by His ordinance and institution, John 8:31; since the promise of Christ concerning the sacramental reception of His body and blood is expressly dependent upon the bread and wine; and finally, since bread and wine are the essential elements of the holy Lord's Supper, it follows that under no circumstances can or should one substitute elements, which might be comparable, in place of bread and wine" (Johann Gerhard, *A Comprehensive Explanation of Holy Baptism and the Lord's Supper* [trans. Elmer M. Hohle; Repristination Press, 2000], 228-29); and

WHEREAS, Both theological faculties of the LCMS have offered opinions (*Gutachten*) (cf. *Concordia Theological Quarterly* 45:1/2 [Jan./Apr., 1981], 77-80; *Theological Observer* 17:1 [Jan. 1991], 4-6) supporting the use of wine, or reduced-alcohol wine, offering the clear teaching of the Evangelical Lutheran Church with regard to this matter from the Scriptures, the Confessions, and the teaching of the church; and

WHEREAS, The Synod has spoken in 1998 Res. 3-16B "To Affirm Use of Bread and Wine in the Sacrament of the Altar"; therefore be it

*Resolved*, That the congregations be encouraged to use only wine for the Sacrament; and be it further

*Resolved*, That the theological faculties of our seminaries be commissioned to offer guidelines to pastors and congregations in meeting the needs of those who feel they cannot drink wine; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (11)

(This resolution was first discussed during session 10. The fifth whereas as presented by the committee, *WHEREAS, Both theological faculties of the LCMS have offered opinions (Gutachten) to the contrary* (cf. "Opinion of the Department of Systematic Theology: The Fruit of the Vine in the Sacrament of the Altar," *Concordia Theological Quarterly* 45:1/2 [Jan./April., 1981], 77-80; *Department of Systematic Theology, Concordia Seminary, "Is 'Non-Alcoholic Wine' Really Wine?"* (*Theological Observer*, *Concordia Journal* 17:1 [Jan. 1991], 4-6), offering the clear teaching of the Evangelical Lutheran Church with regard to this matter from the Scriptures, the Confessions, and the teachers of the church; and, was amended by replacing it with the paragraph included in the adopted resolution. A substitute resolution, *To Encourage Use of Fruit of Vine in Lord's Supper*, was considered by the delegates when this resolution was brought back by the committee in session 11: *WHEREAS, Any guidelines for celebrating the Lord's Supper must originate in God's Word; and WHEREAS, The Constitution of the Synod, Article II, refers to "The Scriptures of the Old and the New Testament as the written Word of God and the only*

rule and norm of faith and of practice"; and WHEREAS, God's Word says in Luke 22:17-18, "And taking the cup and giving thanks He said, 'Take this and distribute it among yourselves. For I say to you that I will certainly not drink from the fruit of the vine until the kingdom of God comes'"; and WHEREAS, God's Word says in Mark 14:24-25, "And He said to them, this is My blood of the covenant which is being poured out on behalf of many. Truly I say to you that I will certainly not any longer drink of the fruit of the vine until that day when I drink it anew in the kingdom of God"; and WHEREAS, God's Word says in Matthew 26:27-29, "And taking a cup and giving thanks He gave to them saying, drink of it all of you, for this is My blood of the covenant being poured out for the many for forgiveness of sins. And I say to you that I will certainly not drink of the fruit of the vine until that day whenever I drink with you anew in the kingdom of My Father"; and WHEREAS, the word wine (oinos) is used in the New Testament 33 times, but never in relation to the Lord's Supper; and WHEREAS, God's Word only uses "the fruit of the vine" in regards to the content of the cup; therefore be it Resolved, That the congregations be encouraged to use only the fruit of the vine as one of the elements for the Sacrament. The substitute motion was defeated and the original motion was adopted as amended in session 10 [yes: 814; no: 184]. The final resolve is added as required by Res. 1-02, adopted by the convention at an earlier session.)

## To Address Cooperative Pastoral Working Arrangements with Evangelical Lutheran Church in America

### RESOLUTION 3-21A

Overtures 3-61-62 (CW, pp. 177-78)

WHEREAS, The Evangelical Lutheran Church in America (ELCA) is in altar and pulpit fellowship ("full Communion") with Reformed church bodies, the Episcopal Church, and the Moravian Church; therefore be it

*Resolved*, That the 2001 synodical convention affirm the late President Alvin L. Barry's judgment that "we cannot consider them [the ELCA] to be an orthodox Lutheran church body" (President's Report, CW, p. 7); and therefore be it further

*Resolved*, That we of the LCMS recognize that many of our brothers and sisters of the ELCA remain faithful to the Gospel of our Lord Jesus Christ and we resolve to reach out to them in love and support; and be it further

*Resolved*, That current cooperative pastoral working arrangements with the ELCA be evaluated by the praesidium with results and recommendations reported to the next synodical convention; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (11)

(This resolution, by request of the floor committee, was discussed according to the 90-minute rule [Special Standing Rule 6]. After the required 45 minutes of committee presentation and pro-con debate had elapsed, an amendment to strike the first resolve was defeated. An amendment to insert the word *the* after the word *that* and the words *heterodox position of the ELCA church body* and *the* after the word *current* was also declined. An amendment was offered to insert a new resolve between the existing resolves: *Resolved*, *That we of the LCMS recognize that the vast majority of our brothers and sisters of the ELCA remain faithful to the Gospel of our Lord Jesus Christ and we resolve to reach out to them in love and support.* This amendment was further amended at the suggestion of the committee to replace the words *the vast majority* with the word *many*. After a special prayer was offered by the chaplain, a delegate asked that the President-elect be allowed to address the convention. The chair granted two minutes.

It was moved and seconded that the Standing Rules be suspended for five minutes to allow for an additional amendment. This motion failed. After further parliamentary procedure discussion, the resolution as amended was adopted [yes: 706; no: 343]. The final resolve is added as required by Res. 1-02, adopted by the convention in a previous session.)

## To Thank God for Dr. Robert H. King's Service

### RESOLUTION 3-23

WHEREAS, The Lord Jesus called Dr. Alvin Barry home to eternal glory and Dr. Robert Kuhn became President of the LCMS, leaving the position of First Vice-President vacant; and

WHEREAS, Vice-President King is giving humbly of himself in a significant manner by serving our beloved church in this full-time role during our church's unusual time of need; and

WHEREAS, Vice-President King has taken to this task willingly, graciously, and effectively; therefore be it

*Resolved*, That we give thanks to Vice-President King and to our gracious Lord for Dr. King's ministry with a standing ovation; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(This resolution was adopted with a standing ovation. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Thank God for Dr. Robert T. Kuhn's Service

### RESOLUTION 3-24

WHEREAS, The Lord Jesus called Dr. Alvin Barry home to glory; and

WHEREAS, The mantle of leadership of our beloved LCMS was placed suddenly upon Dr. Robert T. Kuhn; and

WHEREAS, By the Lord's rich grace, President Kuhn is leading our Lutheran Church—Missouri Synod faithfully and humbly through this time; and

WHEREAS, The Lord Jesus has used President Kuhn as a blessing for many people, including his service as pastor and teacher, as District President and synodical First Vice-President, and at this time as synodical President; therefore be it

*Resolved*, That we give thanks to President Kuhn with standing applause; and be it further

*Resolved*, That we give thanks to God for the ministry of the Reverend Robert T. Kuhn by singing "A Mighty Fortress Is Our God" (*Daily Devotions*, p. 20); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(This resolution was adopted with a standing ovation and the singing of the hymn "A Mighty Fortress Is Our God." The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## 4. Program and Finance

### To Support Work of CHI through 75th-Anniversary Thankoffering

#### RESOLUTION 4-01

Overture 4-01 (*CW*, p. 203)

WHEREAS, Concordia Historical Institute, the Department of Archives and History of The Lutheran Church—Missouri Synod, celebrates its 75th anniversary in 2002; and

WHEREAS, Concordia Historical Institute has served the church faithfully in cultivating an interest in the history of our church as a record of God's gracious acts among His people, in stimulating historical research relating to the history of Lutheranism in America, in collecting and preserving articles of historical value, and in educating our people regarding the lessons our own history has to teach us; and

WHEREAS, The work and scope of Concordia Historical Institute has greatly increased the need for adequate storage and display space to fulfill its charter and to continue to serve the church; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention give thanks to God for the blessings that it has received through the service of Concordia Historical Institute; and be it further

*Resolved*, That the congregations of our Synod be encouraged to support the ministry of Concordia Historical Institute with their prayers, especially during the coming anniversary year; and be it finally

*Resolved*, That during the year of Concordia Historical Institute's 75th anniversary, the congregations of The Lutheran Church—Missouri Synod and their members be encouraged to support the work of Concordia Historical Institute through a special thankoffering in gratitude to God for the numerous blessings and boundless grace that He has bestowed upon our church.

Action: Adopted (2)

(The resolution was adopted as presented [yes: 951; no: 63].)

### To Revise Bylaws to Reflect Transfer of Capital Funding Services

#### RESOLUTION 4-02

Overture 4-03 (*CW*, p. 203)

#### Rationale

Capital Funding Services (CFS), originally a unit of The Lutheran Church—Missouri Synod Foundation, was formed to provide consulting services to promote ministry enhancement, sustained giving, and capital improvements for the maintenance of the congregations, institutions, agencies, causes, and objectives of the Synod. CFS has now been transferred to the Lutheran Church Extension Fund—Missouri Synod, and amendments to the Articles of Incorporation and Bylaws of both the Lutheran Church Ex-



Committee 4 Chairman Vernon Schindler

tension Fund—Missouri Synod and The Lutheran Church—Missouri Synod Foundation have been approved by the members of each organization to reflect that transfer. The following changes to the Bylaws of the Synod are recommended to the synodical convention by the Board of Directors of the Lutheran Church Extension Fund—Missouri Synod and the Board of Trustees of The Lutheran Church—Missouri Synod Foundation to reflect the transfer of CFS to the Lutheran Church Extension Fund—Missouri Synod.

*Resolved*, That the following be added to Bylaw 3.503 a immediately before the last semicolon: “; promoting strategic ministry planning and assisting in capital campaigns”; and be it further

*Resolved*, That Bylaw 3.605 c be deleted, and that Bylaws 3.605 d, 3.605 e, and 3.605 f be redesignated as 3.605 c, 3.605 d, and 3.605 e.

Action: Adopted (2)

(The resolution was adopted as presented [yes: 907; no: 116].)

### To Respectfully Decline Overtures

#### RESOLUTION 4-03

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for the reason given, 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. 4-02	Evaluate Use of Resources	Already being done
Ov. 4-04	Disclose Grant Monies	Contrary to Bylaw 3.72
Ov. 4-06	Retain Youth Gathering Funds	Contrary to accounting principles
Ov. 4-07	Not Accept Valpo Advertising	Policy presently in place

and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(This resolution was first presented by the committee in session 2, when an amendment was introduced to remove reference to Ov. 4-06. When discussion was resumed in session 11, the amendment failed and the resolution was adopted without amendment [yes: 794; no: 51]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)



## 5. Higher Education

### To Revise Bylaw 3.409 re Closure of Colleges and Universities

#### RESOLUTION 5-01A

Overture 5-08 (CW, p. 207)

#### Rationale

Prior to 1998 the synodical *Handbook* stated the following regarding the closure of educational institutions (3.601 l):

1. [The BHE/CUS Board shall] have authority, after receiving the consent of two of the three following bodies: the Board of Directors of The Lutheran Church—Missouri Synod by its two-thirds vote, the Council of Presidents by its two-thirds vote, or the Board of Regents by its two-thirds vote, to expand, consolidate, relocate, change to a junior-college level, or separate a college from the Synod. In the case of closure, the Board for Higher Education shall have authority to act with the consent of the Board of Directors and the Council of Presidents.

The 1998 convention voted to revise a portion of the Bylaw and to add the following (1998 *Handbook* Bylaw 3.409 l):

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.

This revision removes an important feature of the responsibility and authority a corporate entity needs or is privileged to exercise in a situation where some alternative decisions need to be made based on the policies for financial responsibility and viability, or other valid reasons.

The proposed revision would restore that feature of responsibility and authority for a decision process, based on the policies of governance as established by the BHE/CUS Board for the closure of an educational institution (this resolution does not apply to the seminaries).

*Resolved*, That Bylaw 3.409 l be revised as noted below.

#### ~~PRESENT/PROPOSED~~ WORDING

1. [The BHE/CUS Board shall] have authority, after receiving the consent of two of the three following bodies: 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 closure of a college or university, following dialog with the appropriate Board of Regents, the Board for Higher Education/Concordia University System Board, by a two-thirds vote, shall have authority to act with the consent of the Board of Directors by its two-thirds vote and the Council of Presidents by its two-thirds vote. In the case of the closure of a seminary, the approval of a two-thirds majority of the Synod in convention is also required. 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.

*Resolved*, That prior to the closing of a synodical institution of higher learning, the geographical District in which the institution is located be consulted to determine if alternative Lutheran uses of the campus can be established and



Committee 5 Chairman James Kalthoff

if it be so, the District be given the right of first refusal to purchase said property; and be it finally

*Resolved*, That in the event of the closure of an institution of higher learning, the BHE/CUS make a full written report to the next convention of the Synod explaining the rationale and necessity of the closure, and in the event of the sale of the property, a full evaluation of the market value as provided by an outside auditor.

Action: Declined (6)

(After initial presentation and discussion, the convention agreed to postpone further discussion for ten minutes to provide opportunity to the Board for Higher Education to provide additional information regarding the financial condition of the Synod's schools. When the question was automatically called after 30 minutes of debate, the resolution was not adopted [yes: 415; no: 669].

### To Amend Bylaws re Tenure

#### RESOLUTION 5-02

Overture 5-66 (CW, pp. 227–30)

#### Rationale

At its 1998 convention, the Synod adopted a resolution (Res. 5-07) establishing a task force to study and make recommendations to the 2001 convention relative to tenure at our colleges, universities, and seminaries. These are the recommendations of that task force.

There is a good deal of discussion today about tenure. This discussion tends to occur at two levels. The first is the general public, where the major issues can be defined in terms of two questions. The first is “Why should tenured faculty, unlike other workers, be guaranteed lifetime em-

ployment?" The second is "Why aren't tenured faculty members subject to job performance reviews just like other workers?" The second level of discussion is the legal level. There have been a number of highly publicized lawsuits brought by faculty because they were denied tenure, and given that our culture is becoming increasingly litigious, the probability is that such lawsuits will become more frequent.

Institutions have responded to this discussion about tenure by tightening up the processes of screening, selecting, and granting tenure and reviewing the work performance of faculty who have been granted tenure. The key to the granting of tenure and the review of the performance of tenured faculty is the nature of the process used in assessing job performance and the possible consequences of that assessment.

At the same time these changes have been occurring relative to tenure, another movement has been gathering momentum, often in the same institutions that have tenure. This is "contract hiring." Contract hiring can take many forms ranging from annual or even one-semester appointments with no assurance of any renewal to four- or five-year rollover contracts in which there are annual extensions of the rollover period. A contract system can provide faculty with more job security than a tenure system, depending on how the two are structured.

At one extreme, the two approaches are quite different. At the other, they show considerable overlap. Words that have such broad, overlapping meanings can and do have the potential to create a good deal of misunderstanding and unnecessary semantic bickering.

Recognizing this, the task force chose not to make its recommendations in terms of supporting one or the other of these by name. Rather, it decided to establish a set of guidelines that, in combination with what is already in the synodical *Handbook*, would create a system that combined the protection of faculty rights emphasized in tenure systems with the increased accountability demanded by contract systems. The major difference in what the task force is proposing is the mandating of more frequent and formal performance reviews of faculty. The primary purpose of these reviews is to help faculty not only see where they need to improve their performance, but also see what they do well and think about how they might capitalize on those strengths. A secondary purpose of a system of formal performance reviews is to identify those faculty who, for whatever reason, probably need to find some other area of service. Nonrenewal of the appointment of such faculty would be done only after every effort was made to help them improve their performance, but if that does not work, the institution has little choice but to terminate the appointment.

An underlying assumption in all of this must be that the process strike as good a balance as possible between the needs and rights of the individual and those of the institution. Above all, it is to be carried out in a way that recognizes our institutions are not just another group of colleges, universities, and seminaries, but are Christian institutions.

The task force discussed the implications of the "call" commonly extended to "called workers of the church." However, it was determined that the "call" rightfully should be part of the broader discussion of ministry, which the task

force understands is part of a study presently under review by the CTCR.

*Resolved*, That the Bylaw changes presented below be adopted; and be it further

*Resolved*, That the BHE/CUS Board evaluate the effectiveness of the implementation of these Bylaw changes prior to the 2004 convention and report to the convention their findings.

#### PRESENT/PROPOSED WORDING

##### 6.21 Members

a. These Bylaws establish two levels of faculty appointments:

1. Initial level, where the appointment can be terminated with no formal requirement for a show of cause.

2. Continuing level, where termination requires a formal show of cause.

b. Institutions are free to decide for themselves what names to apply to these two levels of appointment.

~~a. c. 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. d.~~ Any part-time or temporary faculty members shall hold nonvoting membership on the faculty.

~~e. e.~~ 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.

~~f. f.~~ 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.

~~g. g.~~ 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.

##### 6.23 Appointment of Members

a. The Board of Regents on recommendation of the president of the institution shall appoint all full-time members of the faculty. The Board for Higher Education shall require certification of theological and professional competency. All initial appointments to seminaries and to college/university theology faculties 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.

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.

c. Ordinarily candidates for full-time teaching positions shall be rostered members of the Synod. When laypersons 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.

d. The Board of Regents may decline to renew ~~the appointment of an initial-level appointment~~ 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 in writing 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 such~~ Notice of nonreappointment shall be made at least ~~12 6~~ 6 months before the ~~expiration of the current appointment~~ termination of an initial-level appointment of a faculty member.

e. The Board for Higher Education shall state standards of good practice that provide uniform procedures for renewing faculty employment contracts.

f. Each institution shall state policies regarding faculty appointments, ~~tenure, employment~~ contracts, contract renewal, and contract termination for all employees within Board for Higher Education guidelines.

#### 6.25 Promotion of Faculty to Continuing Appointment Status Permanent Tenure

Each educational institution of the Synod ~~shall~~ normally shall have at least 35 percent of its full-time faculty serving at the continuing appointment level. ~~award tenure to a minimum of 40 percent and maximum of 60 percent of its faculty. Each institution shall require specific action by the Board of Regents for promotion from an initial-level appointment to a continuing-level appointment.~~

a. Standards or qualifications for ~~granting tenure~~ moving a faculty member from initial-level appointment to continuing-level appointment shall be ~~as follows~~ the following:

1. The faculty member shall ordinarily have completed ~~four to six~~ 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 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~~ in moving a faculty member from an initial-level appointment to a continuing-level appointment shall be ~~as follows~~ the following:

1. If the Board of Regents, on recommendation of the president of the institution, determines that a faculty member meets the above requirements and is still at the initial-level appointment, ~~has not been granted permanent tenure~~, it shall either carry forward the procedure for promotion to a continuing-level appointment ~~granting permanent tenure~~ or inform the faculty member of its decision not to ~~do so, grant tenure~~, in which case the individual either may continue at the initial-level appointment or be terminated ~~contract may either be renewed or terminated~~. Any continuation of employment at the initial-level appointment shall be on a year-to-year basis. Faculty employment during the initial-level appointment period may be terminated without disclosure of cause. 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 ~~promotion to a continuing-level appointment 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 ~~do so take up the question of permanent tenure~~.

2. Notice of intent to ~~promote to continuing-level appointment status 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 ~~promotion to continuing-level appointment 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 ~~promote to continuing-level appointment status grant tenure~~.

c. ~~Promotion to continuing-level appointment status~~ The granting of permanent tenure shall in no case be construed as requiring or indicating advancement in rank or increase in salary.

d. Other types of faculty appointments may be established by institutions as the need arises.

#### 6.27 Performance Review

A formal procedure shall be in place to carry out performance reviews for all faculty on a regular basis.

a. These reviews shall have two purposes:

1. To help faculty identify their strengths as well as areas in which improvement is needed (formative).

2. To provide the information needed to make a decision about future employment status (summative).

b. A show of cause shall be required if a decision is made to terminate involuntarily or otherwise discontinue the employment of faculty members who have been awarded continuing-level appointment status.

c. The only causes for which continuing-level appointment faculty members may be terminated are those identified in 6.43.

#### 6.29 Performance Review Guidelines Salary Guidelines

a. Performance reviews shall be based on a set of clearly articulated criteria that are shared with faculty prior to their employment and current assignment.

b. All faculty on initial-level appointments shall be reviewed at least triennially.

c. All faculty on continuing-level appointments shall be reviewed at least every five years.

d. The president of an institution may call for a formal review of any faculty member at any time.

e. The review shall involve input from peers.

f. A written summary of the results of the review shall be prepared.

g. This summary shall be shared with the faculty member involved and he/she shall be given an opportunity to respond.

h. A final decision about any action to be taken as a result of the review shall be made by the Board of Regents of the institution upon recommendation of the president of the institution.

i. An appeal process shall be in place for use by faculty members with a continuing-level appointment (those who already have been granted continuing-level appointment status) who wish to challenge a termination decision. The appeal may be about the substance of the decision or the procedures followed in reaching the decision.

j. Faculty members with an initial-level appointment (who have no expectation of continued employ-

ment) shall not be entitled to an appeal process following (or prior to) a decision of nonretention. The only exception is that a faculty member with an initial-level appointment may ask the Board of Regents to assure that appropriate procedures were followed in reaching the decision or the basis on which the decision was made.

#### ~~6.29~~ 6.31 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. The salary schedules shall be established within the broad guidelines provided by the Board for Higher Education.

#### ~~6.34~~ 6.33 Faculty Organization and Meetings

a. The Board of Regents, on recommendation of the president of the institution, shall establish an effective faculty organizational structure.

b. The president or his designee shall preside at regular and special meetings.

c. The faculty shall elect a secretary and provide for the election or appointment 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.

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 recommend policy to the Board of Regents through the president for the admission, transfer, dismissal, or withdrawal of students, set the standards of scholarship to be maintained by students, determine criteria for 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.

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 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 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 recommend such 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.

d. Each faculty shall recommend policy to the Board of Regents through the president regarding the maintenance of wholesome conditions of faculty service and welfare.

e. The faculty of each institution which prepares professional workers directly for service in the Synod shall conform its placement policies to the synodical provisions for the distribution of candidates and workers through the synodical Board of Assignments.

f. 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.

#### 6.39 Evangelical Discipline and the Right of Appeal

a. Each Board of Regents, on recommendation of the 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.

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 faculty members or other employees (other than those 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.

#### 6.43 Removal from Office

a. The Board of Regents may decline to renew the appointment of a faculty member during an initial-level appointment period without permanent tenure or the contract of an employee at the time of the expiration of the term of the contract without formal statement of cause. (See Bylaw 6.23 d.)

b. No member of the faculty on a continuing-level appointment who has been granted permanent tenure and no member or on an initial-level appointment, except at 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, including, but not limited to, the criteria identified in 6.25 a;

2. incapacity for the performance of duty;

3. refusal to cooperate insubordination;

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 initial-level appointment nontenured faculty, as well as continuing-level appointment 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.

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 ~~initial-level appointment contracted~~ faculty and 12 months to ~~continuing-level appointment 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 filled subsequently ~~staffed~~ by another person during the next two academic years without first offering the last previous incumbent who held the position with continuing-level appointment status the position at his or her last previous salary plus average annual salary increases provided to that faculty during the interim.

#### Action: Adopted (4)

(The resolution was introduced by the committee in session 2, when an amendment to change the proposed wording for Bylaw 6.29, b and c, by changing *triennially* to *annually* at the end of paragraph b and by changing *every five years* to *every two years* at the end of paragraph c was defeated. Discussion continued in session 4 when a motion to postpone to a definite time failed. Time was extended for ten minutes beyond the Orders of the Day and the unamended resolution was adopted [yes: 764; no: 288].)

### To Amend Bylaws re Teacher Colloquy

#### RESOLUTION 5-03

#### Overtures 5-30-32 (CW, pp. 215-17)

WHEREAS, It has long been a value of The Lutheran Church—Missouri Synod that teachers certified for the teaching ministry be engaged to teach in schools operated by congregations of the LCMS; and

WHEREAS, Over the past decade, the percentage of synodically certified teachers within LCMS schools and early childhood centers has declined by 10 percent, so that in 1999 only 13 percent of teachers in LCMS early childhood centers, 61 percent of teachers in LCMS elementary schools, and 59 percent of teachers in LCMS secondary schools were synodically certified Ministers of Religion, Commissioned; and

WHEREAS, Over the past several years the Synod has only been able to replace through placement, colloquy, and reinstatement between one half and two thirds of the teachers who leave the ministry each year; and

WHEREAS, District and synodical leaders point to the inaccessibility of colloquy education as a critical factor in the failure of large numbers of uncertified educators in Lutheran schools to become certified; therefore be it

*Resolved*, That the Board for Higher Education/Concordia University System recommends revision of the Bylaws as noted below, to also include management and delivery of technology-mediated colloquy modules/courses through

the Concordia University Education Network (CUEnet) as an accessible alternative delivery system for colloquy courses; and be it further

*Resolved*, That the interview for graduates of the technology-mediated CUEnet-managed System-wide colloquy program as Commissioned Ministers of the LCMS be conducted by no less than one university president or his designee, a representative of the District office from which the candidate comes, and others as determined by the governing body of the Concordia University System; and be it finally

*Resolved*, That the Secretary of the Synod be directed to make any changes in the synodical *Handbook* that are needed to authorize the CUEnet-delivered teacher colloquy program.

#### ~~PRESENT~~/PROPOSED WORDING

#### G. ADMISSION TO THE TEACHING MINISTRY BY COLLOQUY

##### 6.105 Colloquy Committees

a. The Colloquy Committee for the Teaching Ministry shall consist of a Vice-President of the Synod and two presidents of synodical institutions offering a bachelor's degree in teacher education. All members shall be appointed by the President of the Synod. The Vice-President shall be chairman of the committee.

~~b. Each institution that offers a bachelor's degree in teacher education shall have a colloquy examining committee, selected by its faculty. The Colloquy Committee for the Teaching Ministry shall direct the synodical activity in matters of colloquies for the teaching ministry.~~

c. The Colloquy Committee for the Teaching Ministry ~~and each institution colloquy examining committee shall have the authority and responsibilities described in Bylaws 6.107-117 shall also establish and monitor academic and theological standards for admission to the teaching ministry by colloquy, and in the establishment of these standards the committee shall consult the faculties of the synodical colleges and universities offering bachelor's degrees in teacher education.~~

##### 6.106 Eligibility for Admission to the Program

Applicants for admission to the Teacher Colloquy Program shall be at least 25 years of age, shall possess a bachelor's degree, shall have completed student teaching under the supervision of a synodical institution offering a bachelor's degree in teacher education or one year of successful teaching in a school recognized by the Synod, and shall be individuals for whom no valid objection is made pursuant to Bylaw 6.107. (Graduates of the teacher-education program of Valparaiso University need not meet the age requirement to apply for admission to the synodical teacher colloquy program.)

##### 6.107 ~~Functions of the Committee~~ Publication of Notice

~~a. The Colloquy Committee for the Teaching Ministry shall direct the synodical activity in matters of colloquies for the teaching ministry.~~

~~b. The Colloquy Committee shall also establish and monitor academic and theological standards for admission to the teaching ministry by colloquy, and in the establishment of these standards the committee shall consult the faculties of the synodical colleges and universities offering bachelor's degrees in teacher education.~~

~~c. The Colloquy Committee for the Teaching Ministry shall approve for admission to the colloquy program for the teaching ministry those applicants who have been recommended for admission by an institu-~~

tion's colloquy examining committee and to which no valid objection is made pursuant to Bylaw 6.113.

After the Colloquy Committee for the Teaching Ministry has received notification of a student's admission to the colloquy program from a Concordia campus or from Concordia University Education Network (CUEnet), the committee shall seek the endorsement of the respective District president for the student and publish notice in an official periodical of the Synod. If no valid objection to the applicant is received by the Colloquy Committee for the Teaching Ministry within four weeks after the publication of such notice, acceptance into the program shall be deemed final. The committee, in its sole discretion, shall decide whether an objection is valid. Its decision shall not be subject of any appeal.

#### 6.108 Certification

Certification by the faculty of one of the Concordia campuses shall follow satisfactory completion of an oral examination based upon courses in education, doctrine, biblical interpretation, church history, and church practice, of which a minimum of four shall be taken in a traditional classroom setting from a synodical college or university offering a bachelor's degree or with faculty of a synodical college or university teaching via CUEnet, so as to meet the academic and theological standards established by the Colloquy Committee for the Teaching Ministry.

#### 6.109 Eligibility for Admission to the Program Placement

Applicants for admission to the teaching ministry by colloquy shall be at least 25 years of age and shall be expected to be able to meet the following academic and theological requirements, comparable to the regular synodical teacher education program, before their final examination:

a. A college program culminating in a bachelor's degree.

b. The satisfactory completion of certain required courses or their equivalent in education, doctrine, biblical interpretation, church history, and church practice so as to meet the academic and theological standards established by the Colloquy Committee, of which courses a minimum of four regular program courses shall be taken with the faculty of a synodical college or university or with pastors, teachers, or laypersons authorized by that institution and residing in the applicant's geographical region offering a bachelor's degree in teacher education.

c. Student teaching under the supervision of a synodical institution offering a bachelor's degree in teacher education, or one year of successful teaching in a school recognized by Synod.

d. Graduates of the teacher education program of Valparaiso University need not meet the age requirement to apply for admission to The Lutheran Church—Missouri Synod teacher colloquy program.

When all requirements have been met, including a final oral examination, the student shall be declared eligible for the teaching ministry and shall be assigned his or her first call by the Council of Presidents acting as the Board of Assignments.

a. Such action shall be reported to the chairman of the Colloquy Committee for the Teaching Ministry and the appropriate District President;

b. Such action shall be published in an official periodical of the Synod.

#### 6.110 Report to the Convention

The Colloquy Committee shall render a full report on teacher-colloquy activities to each convention of the Synod.

#### 6.111 Applications for Admission to the Program

a. Applications of men and women for admission to the colloquy program for the teaching ministry shall be directed to one of the synodical institutions offering a bachelor's degree in teacher education.

b. The application shall be accompanied by the following documents:

1. An autobiographical statement by the applicant setting forth clearly his or her background, religious affiliation, education, and reason for wishing to qualify for the teaching ministry in the Synod

2. Official transcripts of the applicant's collegiate education

3. A recommendation from the President (or his designee) of the District in which the applicant resides and whenever applicable, from the principal of the school where the applicant has most recently taught or is teaching

4. A testimonial to Christian character and life, personality, ability, and previous service from the applicant's pastor, and two references from previous employers or people who have known and observed the applicant for at least two recent years

e. The institution's colloquy examining committee shall determine whether an applicant meets the requirements for admission and shall forward the application, together with all required documents, and its recommendation for disposition, to the following: the president of the institution at which the applicant proposes to study, the President of the District in which the applicant resides, and the chairman of the Colloquy Committee.

#### 6.113 Publication of Notice

After the Colloquy Committee has received an application as provided in Bylaw 6.111, the committee shall publish notice of the application in an official periodical of the Synod. If no valid objection to the application is received by the Colloquy Committee within four weeks after the publication of such notice, the applicant shall be accepted into the program. The committee, in its sole discretion, shall decide whether an objection is valid. Its decision shall not be subject of any appeal.

#### 6.115 Program of Instruction

The institution's director of colloquy shall supervise the appropriate qualifying program and, when all requirements have been met, recommend the student to its colloquy examining committee for a review of competency and readiness for admission to the teaching ministry. Ordinarily the institution's colloquy director shall participate in the final oral examination.

#### 6.117 Certificate of Eligibility

a. The institution's colloquy examining committee shall recommend to the faculty for endorsement those colloquy students who have satisfactorily completed the program and passed written and oral examinations.

b. The institution whose faculty determines that a colloquy student for the teaching ministry has satisfactorily completed the colloquy program shall

1. issue a certificate of eligibility to the colloquy student;

2. report its action to the chairman of the Colloquy Committee for the Teaching Ministry and the appropriate District President;

3. publish a report of its favorable action in an official periodical of the Synod.

#### 6.110 Placement

Every colloquy student declared eligible for the teaching ministry shall be assigned his or her first call

~~by the Council of Presidents acting as the Board of Assignments.~~

#### ~~6.121 Report to the Convention~~

~~The Colloquy Committee shall render a full report on teacher colloquy activities to each convention of the Synod.~~

Action: Adopted as amended (6)

(This resolution was introduced in session 4 and decided in session 6. By common consent, the words *synodically certified* were added before the word *teachers* in the second whereas. An amendment to change 25 to 22 in the first line of proposed Bylaw 6.106 failed. The resolution was adopted as edited without amendment [yes: 1,012; no: 81].)

### To Amend Bylaw to Restore Three-Year Terms for Regents for Colleges and Universities

#### RESOLUTION 5-04A

Overture 5-06 (CW, p. 206)

WHEREAS, Members of the Synod's college and university Boards of Regents have historically served for three-year terms, renewable twice (for maximum consecutive service of nine years); and

WHEREAS, When the 1998 synodical convention decided to allow twelve years of consecutive service on these Boards of Regents (like other synodical boards, including those of the seminaries), the convention set the terms of all regents at six years, to ensure continuity of membership particularly on the seminaries' boards, which are elected entirely by synodical conventions; and

WHEREAS, This specific need to ensure continuity is not the case for the colleges and universities, whose boards are elected in part by the Synod in convention, in part by the local synodical District, and in part by the regents elected by the Synod and the District (in the triennial year with neither a synodical nor a District convention); and

WHEREAS, The Synod's Commission on Constitutional Matters has ruled that those college and university regents that are elected neither by the Synod nor by the District are, legally speaking, appointed, so that they may serve a maximum of three three-year terms (LCMS Bylaws 3.59 a and 3.61 b); and

WHEREAS, As a result, college and university Boards of Regents will now have members serving under two different rules, some for up to two six-year terms and others for up to three three-year terms, potentially resulting in confusion, that was surely not intended by the 1998 convention; and

WHEREAS, The need for continuity in the case of the colleges and universities is adequately provided for by the overlapping terms of regents elected in different years by different bodies; therefore be it

*Resolved*, That LCMS Bylaw 6.01 be amended to provide that all members of college and university Boards of Regents shall be elected or appointed for three-year terms, renewable two times (for maximum consecutive service of nine years); and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall

not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(After brief discussion the resolution was adopted as presented [yes: 849; no: 136]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Amend Bylaws re Deaconess Colloquy

#### RESOLUTION 5-05

Overture 5-34 (CW, pp. 217–18)

#### Rationale

This proposed change will provide the church with competent deaconesses who have met rigorous standards and who are fit for ministry, but for whom obtaining a bachelor's degree is prohibitive. The most common obstacle is a language barrier, usually Spanish.

The LCMS has historically recognized that church workers need not be identically educated for a particular church office. At simultaneous points in our history, some pastors did not earn a degree, others earned bachelor's degrees, and others completed master's degrees. In exceptional cases, the degree requirement can be waived.

Some Lutheran women who desire to become deaconesses but are not fluent in academic English find that they cannot obtain collegiate general education in their own language. Over 50% of the more than 30 Spanish-speaking women who desire to pursue deaconess education are over the age of 40. To learn English well and to then complete a general education would place them into their 50s or 60s. During those years they could have been actively serving in the church as called deaconesses.

Rigorous theological and diaconal education is currently available in Spanish. Spanish-speaking women in the deaconess colloquy are currently required to take the following college-level courses offered through Concordia Seminary—St. Louis, Hispanic Institute of Theology, and Concordia University—River Forest:

- 18 theology courses at the diaconate level (36 semester hours)
- 3 theology courses at the seminary level (6 semester hours)
- 3 deaconess courses in theology (8 semester hours)
- field experience (4 semesters)
- internship (1 year full-time)

New standards may include courses to ensure professional expectations (in communication skills, for example), but without the requirement of a degree.

The current Bylaw 6.129 c does allow for "two-year renewable approval for deaconess ministry" for women without a degree, but this provision has proven insufficient because some ministry positions require full deaconess certification.

This proposal originates from the Coordinator of the Deaconess Program at Concordia University, River Forest, IL. It has the support of the institution and the synodical Colloquy Committee for Deaconess Ministry.

Note: The synodical Deaconess Colloquy Committee is composed of the First Vice-President of the LCMS and the President of Concordia University, River Forest, together with the institutional colloquy committee (University College Dean, Theology Dept. Chair, elected faculty member,

Deaconess Coordinator, and two active deaconesses appointed by the President, Concordia University—River Forest).

The convention is asked to adopt the following actions:

*Resolved*, That Bylaw 6.129 c (1998 *Handbook*, p. 119) be changed as noted below; and be it further

*Resolved*, That the Secretary of the Synod be directed to bring the Bylaws into conformity with this resolution:

PRESENT/PROPOSED WORDING

Bylaw 6.129 Eligibility

The applicant shall be a communicant member in good standing of a congregation of the Synod and shall be able to meet the following academic and theological requirements, comparable to the regular synodical deaconess program, before her final examination: ...

c. A bachelor's degree from an accredited educational institution. Exceptions to this requirement may be made by the Colloquy Committee for Deaconess Ministry, in consultation with the institution's colloquy committee, for applicants for whom obtaining a bachelor's degree is deemed not to be feasible. A college level program culminating in a bachelor's degree; or in the case of an applicant who has a college level education, considerable experience in church work and who has successfully completed a and b above but has no bachelor's degree, the institution colloquy committee, in accord with the committee's good judgment and after consultation with the Colloquy Committee for Deaconess ministry, is authorized to grant two year renewable approval for deaconess ministry contingent upon the applicant actively seeking to obtain a bachelor's degree.

and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (7)

(The resolution was adopted without amendment [yes: 1,003; no: 56]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Provide Deaconess Training at the Seminary Level

### RESOLUTION 5-06B

Overtures 5-35-36 (*CW*, p. 218)

WHEREAS, The church follows the teaching and example of Jesus Christ to engage the service of women in various forms of discipleship; and

WHEREAS, The church has many women who have been gifted by God who seek additional forms of service; and

WHEREAS, Women have served as deaconesses in the church for many centuries, and The Lutheran Church—Missouri Synod has had deaconesses in parishes, institutions, and recognized service organizations both in mission fields around the world and in various locations in the United States; and

WHEREAS, There are many agencies and service organizations within the Synod's scope identified by The Lutheran Church—Missouri Synod's Board for Human Care Ministries requesting additional deaconesses; and

WHEREAS, Our Synod at present has only one location, River Forest, for all deaconess training in contrast to two

seminaries for training pastors, six locations for training Directors of Christian Education, and ten locations for training teachers; and

WHEREAS, The Board of Regents of Concordia Theological Seminary, Fort Wayne, invited the Synod to add the training of deaconesses on a graduate level in addition to their current academic offerings in response to various constituencies of the church; and

WHEREAS, The faculties of both of our seminaries are well equipped for the education of deaconesses; and

WHEREAS, The Bylaws of the Synod (Article 1.07a) state: "the delegate convention of the Synod is the legislative assembly which ultimately legislates policy, program and finance ... reserving the right to give direction to all officers and agencies including seminaries, universities and other component parts,"; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention encourage the continued training of deaconesses at Concordia University, River Forest, and permit Concordia Theological Seminary, Fort Wayne, and Concordia Seminary, St. Louis, to offer graduate level deaconess training, directing all three schools to work with the Board for Higher Education to establish standards of deaconess education, practice and placement; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(Prior to presentation the floor committee edited its resolution by deleting the word *certification* after the words *deaconess training* in the fifth whereas. The resolution was adopted without amendment [yes: 984; no: 86]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Increase Congregational and Individual Support for Full-Time Church Work Students

### RESOLUTION 5-07

Overture 5-63 (*CW*, p. 226)

WHEREAS, When our Lord said, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field" (Matt. 9:37-38), He indicated that His disciples were, and are now, to be active in supporting the recruitment and training of pastors and other full-time church workers; and

WHEREAS, One of the objectives of The Lutheran Church—Missouri Synod is to "recruit and train pastors, teachers, and other professional church workers" (ref. 1998 *Handbook* of The Lutheran Church—Missouri Synod, Constitution, Art. III 3); and

WHEREAS, Concordia Seminary, St. Louis, and Concordia Theological Seminary, Fort Wayne, have programs that provide tuition assistance for professional church work students in The Lutheran Church—Missouri Synod; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention thank the Lord of the church for having answered the prayers of His people and petition Him to con-



tinue to bestow the gifts of full-time church workers to His church; and be it further

*Resolved*, That each congregation in general and each pastor in particular seek to identify, to encourage, and to recruit people within the church to be full-time workers in the Lord's harvest field; and be it further

*Resolved*, That congregations and individuals be encouraged to increase support for church work students by sending offerings to endowments for the training and education of church workers and by participating in adopt-a-student programs through our synodical schools; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (7)

(An amendment to add *Resolved*, *That one-fourth of the gifts received in the current "For the Sake of the Church" drive be equally divided between our two seminaries for their endowment programs* as a final resolve was defeated. The resolution was adopted without amendment [yes: 1,079; no: 38]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Extend the Mission of the Church Through the Educational System

### RESOLUTION 5-08

Overture L5-69 (*TB*, pp. 37-38)

WHEREAS, The colleges, universities, and seminaries of The Lutheran Church—Missouri Synod need to prepare church workers to respond to the Great Commission of Jesus Christ and to prepare disciples to extend Christ's kingdom to every continent of the world; and

WHEREAS, These church workers need to be educated in the culture, history, and language of various countries; and

WHEREAS, One example would be the Spanish-speaking constituency that is multiplying in every area of our country as evidenced by the United States Census Bureau, which stated that between July 1, 1990, and July 1, 1999, the Hispanic population grew by 38.8 percent to 31.3 million people, second only to the growth of the Asian population; furthermore, in six states the Hispanic population more than doubled; and

WHEREAS, Education for missions begins with the congregations, preschools, elementary and secondary schools, colleges, universities, and seminaries of The Lutheran Church—Missouri Synod; therefore be it

*Resolved*, That the mission of the church be implemented and expedited through the teaching of history, culture, and languages in the educational offerings of the academic institutions of The Lutheran Church—Missouri Synod; and be it further

*Resolved*, That additional educational offerings be made available to train church workers in the Concordia University System to understand and teach Spanish as well as other languages; and be it further

*Resolved*, That the Board for Higher Education encourage the Synod's colleges, universities, and seminaries to make this a priority in their annual budgets to provide aca-

demic offerings in the language and history of the various cultures of the world for the purpose of extending the mission of Jesus Christ; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (9)

(The resolution was amended by adding the words *congregations, preschools, elementary and secondary schools*, to the fourth whereas before the word *colleges*. It was then adopted [yes: 874; no: 52]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Increase Synodical Financial Support for Its Institutions of Higher Learning

### RESOLUTION 5-09A

Overtures 5-56-60 (*CW*, pp. 224-25)

WHEREAS, One of the purposes for the creation of the Synod was to "recruit and train pastors, teachers and other professional church workers and provide opportunity for their continuing growth" (LCMS Constitution, Art. III 3); and

WHEREAS, There is today a pressing need for professional workers and lay leaders to serve in the congregations of our Synod; and

WHEREAS, There is also a pressing need for these leaders to be well-grounded in the theology and practice of Scripture and the Lutheran Confessions; and

WHEREAS, The Concordias of our church body are the places where such preparation occurs; and

WHEREAS, For a number of years, financial support for educational institutions of our Synod has declined steadily to approximately 3% of the operating costs thereof for fiscal year 2000-2001 and is projected to decline to 0% for fiscal year 2002-2003; therefore be it

*Resolved*, That the Synod in convention requests that the Synod's Board of Directors allocate additional funds to the BHE/CUS Board in order that it will be able to provide a direct subsidy for the seminaries, colleges, and universities to maintain a strong bond between the Synod and those institutions that prepare its church workers and lay leaders; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(An amendment was proposed to replace the first resolve with the following: *Resolved*, *That the Synod in convention directs that the Synod's Board of Directors endeavor to find additional funds for the BHE/CUS Board in order that it will be able to provide a direct subsidy for the seminaries, colleges, and universities to maintain a strong bond between the congregations of the Synod and those institutions which prepare its church workers and key leaders who "Tell the Good News about Jesus" to us, to our neighbors, and to the ends of the earth (Acts 1:8)*. The amendment failed and the resolution was adopted as presented [yes: 839; no: 216]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Study Certification Process

### RESOLUTION 5-10

Overture 5-19 (*CW*, p. 212)

WHEREAS, The Scripture requires that the church call men into the office of pastor who possess both right faith and holy life; and

WHEREAS, The church suffers and the faithful are spiritually harmed when a pastor compromises the faith of the church and the life to which the church is called; and

WHEREAS, It is the responsibility of the church to ensure that only men of demonstrated right faith and blameless life be placed into the office of pastor; and

WHEREAS, It is good and prudent that the church from time to time assess the effectiveness of its method of pastoral certification; therefore be it

*Resolved*, That the seminaries and the synodical Pastoral Colloquy Committee be commended for their long-standing faithfulness in carrying out the pastoral certification responsibility entrusted to them by the Synod; and be it further

*Resolved*, That the Synod request the Council of Presidents, together with the faculties of the seminaries, to assess the wisdom and effectiveness of the present certification process and, if necessary, to make recommendations for change in the present process; and be it further

*Resolved*, That a report on their deliberations and conclusions be submitted to the Synod at its 2004 convention; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(By common consent a proposed amendment to replace in the first whereas the words *bishop (elder/pastor)* with the word *pastor* was approved. The resolution was adopted [yes: 956; no: 94]. The final whereas is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Work Collaboratively re Issues of Pastoral Leadership

### RESOLUTION 5-11A

Overture 5-53 (*CW*, p. 223)

WHEREAS, A need exists for parish pastors to discuss concerns and gain both insight and skill in the area of pastoral leadership; and

WHEREAS, There are significant questions of appropriate theology and practice inherent in teaching and applying principles of leadership within the office of the pastoral ministry; and

WHEREAS, Such education must be pursued in the field with theological integrity from within a confessional Lutheran framework; and

WHEREAS, Both seminaries of our church have affirmed the importance of pastoral leadership insofar as it relates to the pastoral office; and

WHEREAS, Both seminaries have expressed the value of continuing education for pastors through formal courses of

training as well as through seminars, symposia, and other means; and

WHEREAS, Both seminaries have expressed concerns about certain models of parish leadership regarding their consistency with Lutheran confessional theology; therefore be it

*Resolved*, That the Synod in convention recognize the importance of developing programs of parish leadership within a Lutheran confessional framework; and be it further

*Resolved*, That all organizations that address issues of pastoral leadership work cooperatively and collaboratively within the structures of our Synod and especially with the theological faculties of our church to ensure that the theology and practice taught in the area of pastoral leadership are in agreement with the doctrine and practice of our Synod; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted after brief comment [yes: 749; no: 106]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Develop Plan for Education, Training, and Certification of Lutheran Counselors

### RESOLUTION 5-12

Overture 5-28 (*CW*, p. 215)

WHEREAS, Lutheran Child and Family Services suffers from a shortage of Lutheran counselors; and

WHEREAS, Such a shortage is not unique to LCFS but is present in other Recognized Service Organizations of the LCMS that provide counseling services; and

WHEREAS, A group of theologically trained Lutheran counselors who know the importance of the proper distinction between Law and Gospel, the means of grace, God's Word, and the Sacraments would be invaluable in helping clients deal with issues of sin and grace; and

WHEREAS, The LCMS operates the Concordia University System for the purpose of providing the church with theologically trained workers to serve in the church; therefore be it

*Resolved*, That the BHE/CUS Board be encouraged to develop and implement a plan for the education, training, and certification of Lutheran counselors; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted without debate [yes: 828; no: 34]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Encourage Professors on Sabbatical Leave to Be Active in Congregational Life

### RESOLUTION 5-13

#### Overture 5-29 (CW, p. 215)

WHEREAS, There is a perceived need to apply the expertise of our Synod's professors of seminaries and universities to enhance congregational ministries and to strengthen the professors' understanding and appreciation of congregational life; therefore be it

*Resolved*, That the Boards of Regents of the LCMS seminaries and universities encourage their professors on sabbatical leave to serve in a parish or related ministry; and be it further

*Resolved*, That we wholeheartedly encourage this endeavor as an opportunity for expanding ministries of professional church workers within our Synod; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The committee changed the title of this resolution from *To Encourage Congregation/Synodical Schools Sabbatical Consortia*. It was adopted as presented [yes: 835; no: 28]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Respectfully Decline Overtures

### RESOLUTION 5-14A

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. 5-01	Retain Composition and Qualifications of Seminary Board of Regents	Not needed
Ov. 5-02	Amend Bylaws re: Membership CUS Boards	Present membership sufficient
Ov. 5-03	Increase Membership on Boards	Present membership sufficient
Ov. 5-04	Increase University Board of Regents	Present membership sufficient
Ov. 5-05	Increase Seminary Board of Regents by Two	Present membership sufficient
Ov. 5-07	Process for Ecclesiastical Supervision	Already in place
Ov. 5-09	Amend Bylaw re: BHE Planning	Addressed in Bylaw 3.409 b
Ov. 5-10	Disallow Teachers in Synod Schools Who Oppose Confessional	Supervision already in place
Ov. 5-15	Standard for Training Prof Church Workers	Current Bylaws suffice
Ov. 5-17	Remove Psychological Profiling	Seminaries free to use
Ov. 5-43	RSO Status for Pastoral Leadership Institute	Action already taken
Ov. 5-44	Grant RSO Status to Pastoral Leadership Institute	Action already taken
Ov. 5-45	Recognition of Pastoral Leadership Institute	Action already taken
Ov. 5-46	Encourage RSO or Equivalent for PLI	Action already taken
Ov. 5-47	Affirm Intentions and Work of PLI	Action already taken
Ov. 5-50	Decline RSO Status for PLI	Action already taken
Ov. 5-51	Deny PLI RSO Status	Action already taken
Ov. 5-54	Commend & Include PLI in Pastoral Training	Action already taken
Ov. 5-61	Reduce District & Synod Positions to Better Fund	Would cause major changes
Ov. 5-64	Tuition Free for Children of Prof Church Workers	Lack of Funding
Ov. 5-65	Conformity in District Financial Aid	Available funding varies
Ov. 5-68	Include Faculties in Pres Evaluation Process	Existing practice suffices

and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted without debate [yes: 832; no: 29]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)



## 6. Human Care

### To Commend President's Commission on Sanctity of Life and Establish a Sanctity of Life Standing Committee

#### RESOLUTION 6-01

Report 1-08 , Part II (*TB*, pp. 14-21); Overture 6-01 (*CW*, p. 231)

WHEREAS, The President's Commission on the Sanctity of Life in its documents has stated: "Human life is not an achievement. It is an endowment. It has measureless value, because every individual, at every stage 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 further stated: "Uncompromising respect for human life is fundamental and the foundational principle for human community that enables individuals to live together in security and harmony"; and

WHEREAS, The Commission still further stated: "This principle calls upon every individual and society to rightly define the human community. Will all be counted as neighbors, or will some be regarded and treated as strangers and cast beyond protection? In a democracy, men and women of every walk and station of life have a role and responsibility in answering these great and significant questions"; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention thank the President's Commission on the Sanctity of Life for its work; and be it further

*Resolved*, That the President's Commission on the Sanctity of Life be replaced by a standing committee on the Sanctity of Life Ministry under the auspices of the Board for Human Care Ministries; and be it further

*Resolved*, That the Sanctity of Life Ministry standing committee be charged with responsibility for providing resources, programs, and encouragement to the members of the Synod regarding all appropriate applications of the principle of the sanctity of every human life from conception to natural death; and be it finally

*Resolved*, That the Sanctity of Life Ministry standing committee be allowed to pursue and procure, according to policies provided by the Board of Directors of the Synod, such additional funding as may be necessary and available to fulfill its responsibilities to the fullest extent possible.

Action: Adopted (3)

(After discussion, the resolution was adopted as presented [yes: 1,042; no: 82].)

### To Reiterate Synod's Stance on Abortion

#### RESOLUTION 6-02A

Overtures 6-02-04 (*CW*, p. 231)

WHEREAS, The Bible clearly states that the child in the mother's womb is a living human being (Jer. 1:5; Ps. 139:16; Is. 49:1, 5; and Luke 1:41, 44); and



Committee 6 Chairman William Diekelman

WHEREAS, Elective abortion is a sin, as it is a violation of God's command that "You shall not murder"; and

WHEREAS, The Christian church has historically stated its stance regarding abortion dating back to the early church fathers; and

WHEREAS, Martin Luther's Small Catechism states that Christians are not to "hurt nor harm our neighbor, but help and support him in every need," which includes the child in the womb; and

WHEREAS, The Lutheran Church—Missouri Synod has historically voiced its strong support of defenseless human life from conception and continues to speak out concerning the sin of abortion; and

WHEREAS, The introduction of RU-486, along with other drugs and procedures, has made it easier to take the life of children in the womb while strengthening and perpetuating the myth in our culture that the unborn child is not worthy of life or protection; and

WHEREAS, Too often pastors, church workers, parishioners, and those in the LCMS who are in positions of public responsibility have faltered in defense of the unborn; therefore be it

*Resolved*, That the Synod in convention reaffirm its historic position on the sanctity of life; and be it further

*Resolved*, That the synodical President send a letter to the President of the United States of America on behalf of the Synod, requesting a thorough review and reversal of the decision made by the Federal Food and Drug Administration regarding RU-486 and its use in the killing of unborn children; and be it further

*Resolved*, That pastors, church workers, parishioners, and those in the LCMS who are in positions of public responsibility be encouraged to work in every way possible (i.e. adoption, legislation, public preaching and teaching, crisis centers support, etc.) locally and nationally to end abortion in this country; and be it further

*Resolved*, That pastors and synodical officials be encouraged to deal evangelically in accordance with Matthew 18 and the appropriate Bylaws in the case of those who reject this biblical truth; and be it finally

*Resolved*, That we work together as brothers and sisters in Christ in a fraternal, evangelical, and loving spirit actively to proclaim the forgiveness that Christ won for us on the cross to those who have been brought to repentance for having supported or experienced abortion.

Action: Adopted as amended (3)

(An amendment was proposed to add after the word *sin* the words *unless it is done to save the life of the mother* in the second whereas. A substitute motion to the motion to add the words *namely, the attempt to destroy the unborn* after the word *abortion* was declined. The mover and second of the amendment then agreed to add the word *elective* before the word *abortion* in the second whereas in place of the words *unless it is done to save the life of the mother*. The change was made by common consent. The amendment carried and the amended resolution was adopted [yes: 1,053; no: 76].)

## To Assure Reasonable Retirement Benefits

### RESOLUTION 6-03

Report 6-02 (*CW*, pp. 74–76); Overtures 6-08–09, 6-11 (*CW*, pp. 232–33)

WHEREAS, There are some pastors, professional church workers, and surviving spouses in retirement living on income totally inadequate to provide for basic needs; and

WHEREAS, The Board of Managers—Worker Benefit Plans has recognized the need of such brothers and sisters in Christ, particularly those covered under the Pension Plan for Pastors and Teachers (PPPT); and

WHEREAS, The Board of Managers—Worker Benefit Plans with the Board of Directors—LCMS has implemented the following during the last triennium:

- The Supplemental Retirement Account (SRA) in the amount of over \$300,000,000 for more than 28,000 active workers at no cost to the employer or the worker.
- Increased monthly benefits for more than 7,500 retirees, and paid special payments to retired workers or to their surviving spouses.
- Provided extra monthly benefit checks to retired workers and widows from the annuity fund of the PPPT.
- Provided support for instances of special need through the LCMS *Programs of Financial Assistance* for Veterans of the Cross; and

WHEREAS, Many pastors and church workers upon reaching retirement age cannot afford the cost of health insurance due to some congregations' inability to pay more in wages, meaning less in retirement from both the retirement plan and Social Security; and

WHEREAS, These same pastors and church workers have not had the money or opportunity to purchase a house in which to retire, sometimes causing great financial strain on themselves and their spouses; and

WHEREAS, The Christian faith calls us to be light and

salt in our witness of concern for all of God's children, "especially those of the family of believers" (Gal. 6:10), which includes the surviving spouses and dependents of LCMS church workers who die in office; therefore be it

*Resolved*, That the LCMS *Programs of Financial Assistance* be continued by the LCMS Board of Directors as administered through Worker Benefit Plans and, if possible, that these programs be enhanced to assist church workers and surviving spouses, regardless of the number of years of full-time service, who may be living on inadequate income levels; and be it further

*Resolved*, That the Board of Managers—Worker Benefit Plans, be encouraged to continue its pattern of enhancing benefit payments for retired church workers and surviving spouses through extra checks and cost of living adjustments for retired members and increasing the benefit formula for active workers (e.g., SRA) of the Pension Plan for Pastors and Teachers and the Concordia Retirement Plan; and be it further

*Resolved*, That the Board of Managers—Worker Benefit Plans, in conjunction with the LCMS Board of Directors, be encouraged to fully investigate possibilities of creating a type of retirement benefits trust designed to assist in providing financial assistance for the cost of health care to retired members and surviving spouses of the Concordia Retirement Plan and the Pension Plan for Pastors and Teachers and to consider, if actuarially feasible, using a portion of current employer contributions to the Concordia Retirement Plan; and be it further

*Resolved*, That congregations of the LCMS be encouraged to provide immediate financial support commensurate with the need of surviving spouses of full-time church workers who die while employed by an LCMS employer, including providing church-owned housing and utilities, and to fully explain through the assistance of Worker Benefit Plans the benefits provided by the lump sum payments of up to six times salary to the surviving spouse from the revamped Concordia Disability and Survivor Plan (effective July 2001); and be it further

*Resolved*, That Board of Managers—Worker Benefit Plans be encouraged to offer supplemental life insurance at economical rates to further enhance the potential for financial assistance should an untimely death of a church worker occur; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(The resolution was adopted [yes: 983; no: 45]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Encourage Prayer for Persecuted Christians

### RESOLUTION 6-04A

Overture 6-13 (*CW*, pp. 233–34)

WHEREAS, Jesus said, "Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted Me, they will persecute you also" (John 15:20); and

WHEREAS, More Christians have died for their faith in the past 100 years than in all the previous centuries of Christendom combined; and

WHEREAS, Around the world Christians each day face persecution, legal discrimination, and martyrdom for confessing their faith in Christ; and

WHEREAS, Many in The Lutheran Church—Missouri Synod are unaware of this ongoing persecution of Christians worldwide; and

WHEREAS, Since 1996 one Sunday in November has been observed as an annual International Day of Prayer for the Persecuted Church by some 300,000 congregations worldwide, including more than 100,000 in the United States; and

WHEREAS, Former LCMS President A. L. Barry has written: “A day of prayer for persecuted Christians is most appropriate, because prayer is the single most important thing we can do for these people,” and “The Church will always suffer persecution, but not every Christian is called to suffer to the same degree, or at the same time. God grants some to be free of persecution so that they may help those who suffer”; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod encourage congregations to participate in the International Day of Prayer for the Persecuted Church each November; and be it further

*Resolved*, That congregations remind members of the reality of persecuted Christians around the world and encourage ongoing prayer for our persecuted brothers and sisters and for their persecutors (Luke 6:28).

Action: Adopted (4)

(The resolution was adopted without amendment [yes: 917; no: 10].)

### To Encourage Cautious Participation in President Bush's Faith-Based and Community Initiatives

#### RESOLUTION 6-05A

Report 6-01 (*CW*, pp. 69–74)

WHEREAS, In the course of proclaiming the Gospel, our Lord Himself attended to the needs of those around Him; and

WHEREAS, Throughout history the Christian Church has demonstrated the love of Jesus by addressing profound human needs; and

WHEREAS, Divine love motivates us to bring human care to persons whose lives are compromised by poverty, illness, disaster, family conflict, disability, addiction, crime, or oppression; and

WHEREAS, The President of the United States has proposed a blueprint “to enlist, equip, enable, empower and expand the heroic works of faith-based and community groups across America,” which includes, but is not limited to, helping children of prisoners, improving inmate rehabilitation, supporting “Second Chance” maternity group homes, and supporting more after-school opportunities; therefore be it

*Resolved*, That the President of the United States and other elected officials be encouraged to maintain government support of present services that serve the poor and weak in a compassionate and responsible manner; and be it further

*Resolved*, That we encourage individuals to read the President's document “Rallying the Armies of Compassion” (<http://www.whitehouse.gov/news/reports/faithbased.html>); and be it further

*Resolved*, That we encourage congregations, the Board for Human Care Ministries, and other entities of the Synod to consider the use of the opportunities that may arise out of these initiatives in such a way that our unique Christian witness is not compromised; and be it further

*Resolved*, That the Board for Human Care Ministries provide ongoing theological and practical resources to congregations and other synodical entities that they may in good conscience make the fullest use of the opportunities this new governmental emphasis provides; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (12)

(The resolution was amended by adding the word *Cautious* to its title after the word *Encourage* and by deleting its first resolve, *That the Synod in convention commend the faith-based and community initiative proposed by President George W. Bush*. The resolution was adopted as amended [yes: 603; no: 193]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Implement and Coordinate Salary Guidelines

#### RESOLUTION 6-06A

Reports 1-08, 1-08-01 (*CW*, pp. 3, 13) Overtures 6-12, 6-18 (*CW*, pp. 233, 235)

WHEREAS, Two synodwide salary studies have been conducted, one of parish pastors and one of professional church workers, that demonstrated that neither group is paid at a level competitive with the career market in which they work or at a level that is representative of the value they bring; and

WHEREAS, The Study on Church Worker Shortage commissioned by the Board for Higher Education included clergy income as a problem to be overcome in order to improve the recruitment and retention of clergy; and

WHEREAS, There would be tremendous value if the Synod were proactive in addressing the compensation of our church workers so that as a Synod these valued instruments would be lifted high and an example would be set for others regarding the importance of these laborers in the vineyard; therefore be it

*Resolved*, That we thank all Districts of the Synod for having developed and adopted salary guidelines for the adequate compensation of our church workers; and be it further

*Resolved*, That we urge the District Presidents to review and update these guidelines on a yearly basis to ensure

that our workers are fairly and adequately compensated; and be it further

*Resolved*, That congregations and other LCMS employers be encouraged to abide by said compensation guidelines and so lift high the value of our church workers; and be it further

*Resolved*, That the placement officers of higher education institutions and the District Presidents continue the practice of not allowing placements which do not meet the minimum compensation guidelines; and be it further

*Resolved*, That the District Presidents be urged to work together to ensure that our workers are adequately compensated; and be it further

*Resolved*, That the Council of Presidents, with the LCMS Board of Directors, be encouraged to coordinate with the Board of Managers—Worker Benefit Plans to administratively assist District efforts to support these compensation guidelines and especially to help identify incidences when compensation falls below such established guidelines; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(The resolution was adopted without debate [yes: 973; no: 54]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Encourage Participation in Social Security

### RESOLUTION 6-07

Overture 6-08 (CW, p. 232)

WHEREAS, The Lutheran Church—Missouri Synod in convention has enacted resolutions encouraging participation in Social Security, implying that, as a church body that ordains and commissions ministers, it does not recognize a synodical theological basis for opposing participation in Social Security by its ministers on the basis of religious principles; and

WHEREAS, Opting out of Social Security eliminates many benefits for a minister and family by having a negative impact on retirement, disability, death, and medical coverage; and

WHEREAS, Many ministers upon reaching retirement age need programs such as Medicare; therefore be it

*Resolved*, That ministers of The Lutheran Church—Missouri Synod be strongly encouraged to join and remain in Social Security; and be it further

*Resolved*, That ministers who had previously opted out of Social Security consider participating in the Social Security open enrollment period that is currently being offered, which expires April 15, 2002; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(This resolution was adopted after brief discussion [yes: 623; no: 93]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Urge Action to Release Persecuted Christians in China

### RESOLUTION 6-09

Overture L6-19 (TB, p. 161)

WHEREAS, One of our congregational members, Gao Zhan, is being held unjustly, with no legal representation, with no contact with her family, and with no set trial date, by the government of the People’s Republic of China; and

WHEREAS, There are, according to public record, many people unjustly detained by the Chinese government, including many Christians who have been persecuted for their faith; therefore be it

*Resolved*, That the Synod in convention show its heartfelt support for Gao Zhan; her husband, Donghua; and her son, Andrew, through its prayers and words of encouragement; and be it further

*Resolved*, That the Synod in convention strongly urge the President of the United States, George W. Bush; the Secretary of State, Colin Powell; and the members of the United States Congress to do everything in their power to work for the release of Gao Zhan and others who are held unjustly by the Chinese government; and be it further

*Resolved*, That a copy of this resolution be forwarded to the aforementioned individuals; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (11)

(The third resolve was added by common consent. The resolution was adopted by unanimous voice vote. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Encourage Continued Emphasis on Prison and Jail Ministry

### RESOLUTION 6-10

Overture 1-23 (CW, p. 130)

WHEREAS, The importance of ministering to those who are in prison has been stressed by our Lord Jesus in Matthew 25:36 (“I was in prison and you visited me”) and by the example of the early church as reflected in Hebrews 10:34 (“For you had compassion for those who were in prison”); and

WHEREAS, The 1998 convention of our Synod resolved that the Synod in the year 2000, prior to its next convention, sponsor a prison and jail ministry training and equipping retreat for clergy and lay volunteers; and

WHEREAS, The resolve for a synodwide prison and jail training retreat was not realized due to the lack of funding; and

WHEREAS, Each District of the Synod has within its region some large prison institutions and many jail settings; and



WHEREAS, Prison and jail ministry includes not only prisoners, but also ex-prisoners, their families, prison staff, and victims of crime, which directly affects more and more of our congregations and church membership; and

WHEREAS, Prison and jail ministry also offers many opportunities to share the Gospel with persons who do not yet know Jesus Christ; therefore be it

*Resolved*, That Human Care Ministries be charged to develop resources and training to recruit, train, and equip clergy and lay volunteers for prison and jail ministry; and be it further

*Resolved*, That these resources and training be made available to all clergy and lay volunteers interested in all types of prison and jail ministry and be sponsored prior to the 2004 synodical convention; and be it further

*Resolved*, That we give thanks for the increased endeavor of The Lutheran Church—Missouri Synod by way of the Synod, Districts, and congregations to share the Gospel of Jesus Christ with prisoners, ex-offenders, families of prisoners, prison staff, and victims of crime; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(The resolution was adopted after brief discussion [yes: 980; no: 2]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Support Refugee Resettlement

### RESOLUTION 6-11

Report 6-01 (CW, p.73)

WHEREAS, The plight of refugees is regularly before us in the national media as an emergency that demands urgent attention, i.e., millions of uprooted people around the world seeking a safe haven and new life as the result of persecution and political oppression; and

WHEREAS, Our Lord Himself endured the hardship and isolation of a refugee in His flight into Egypt and thus compels us to a compassionate ministry on behalf of the uprooted; and

WHEREAS, The orderly admission of refugees to the United States (as regulated by Congress) is facilitated through the auspices of the Lutheran Immigration and Refugee Service (LIRS); therefore be it

*Resolved*, That the members of the LCMS open their hearts to the uprooted of the world in the spirit of Christ’s love; and be it further

*Resolved*, That we recognize the joy that comes to us, both as individuals and congregations, as we share with others of our abundance; and be it further

*Resolved*, That we encourage all our congregations, individually or jointly, to resettle at least one or more refugee families as soon as possible, utilizing the resources of one of the local congregations and the expertise of LIRS; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(The resolution was adopted after brief discussion [yes: 983; no: 45]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Support Lifelong Sexual Purity

### RESOLUTION 6-12

Report 6-01 (CW, pp. 69–74)

WHEREAS, God created mankind as sexual human beings, capable of sexual union for enjoyment as well as procreation in a marriage relationship between one man and one woman (Gen. 1:27a–28, 31; 2:24; Song of Songs 3:1); and

WHEREAS, The Scriptures clearly teach that the sexual expression of love is to be in a marriage relationship between one man and one woman (Heb. 13:4; the Sixth Commandment, Luther’s Small Catechism, pp. 79–82); and

WHEREAS, God’s will for His people is to remain sexually pure throughout life (1 Cor. 6:18–20; 1 Cor. 6:9–10; Matt. 5:28); and

WHEREAS, The sin of cohabitation of unmarried couples has increased 700% over the last ten years; and

WHEREAS, The church has been mandated to teach all things God has commanded in His Word (Matt. 28:20); and

WHEREAS, The church has been charged to help its people nurture faith in their homes and families; and

WHEREAS, Most resources and programs presently available through other church bodies and institutions are filled with Law and very little Gospel, therefore offering no hope and power (John 6:63; Rom. 1:16); and

WHEREAS, St. Paul reminds God’s people that through faith in Jesus Christ they have resurrection power, making it possible for them to abstain from sexual impurity throughout life (Eph. 1:18–20); therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention encourage its churches to study and teach God’s truths about sexuality and sex; and be it further

*Resolved*, That as a church body we clearly state to the world through available communication channels God’s Word on sex and thus become a “light” in a world filled with darkness on this subject (Matt. 5:14); and be it finally

*Resolved*, That the Synod work with CPH (and/or other auxiliary agencies within the Synod) in developing appropriate programs, resources, and training to equip their people to share these truths about lifelong sexual purity.

Action: Adopted as amended (4)

(The resolution was amended by the addition of the words *between one man and one woman* after the word *relationship* in the first and second whereases. The fourth whereas was also amended by the addition of the words *the sin of* prior to the word *cohabitation*. By common consent, an editorial change of the word *asked* to *mandated* was made in the fifth whereas. The amended resolution was adopted [yes: 920; no: 35].)

## To Reject the Destruction of Embryos for Stem Cell Research

### RESOLUTION 6-13

Preamble

“Stem cells” are cells that have the potential to become any other human cell. They are found in umbilical cord blood, in adults, and also in newly formed embryos. Research

claims to show promising results in using stem cells to treat diseases such as diabetes, Parkinson's disease, cancer, and others. Most stem cells are taken from frozen embryos unused in *in vitro* fertilization. The embryos are inevitably destroyed in the process. The current administration is debating whether to allocate federal funds for harvesting embryonic stem cells. While initially opposing such funding, great pressure has been placed upon the administration to allow this funding to proceed because of its potential medical application.

WHEREAS, Embryos are not, as some claim, "potential human beings," nor are they physical entities absent a soul, but are totally and fully human in every way although in the early process of physical development (Jer. 1:5); and

WHEREAS, Embryonic stem cell research follows a utilitarian philosophy that says "let us do evil that good may result" (Rom. 3:8); and

WHEREAS, Embryonic stem cell research necessarily involves the intentional destruction of human beings; and

WHEREAS, The Christian is called to defend life at all stages of development and in all conditions because it is a gift from God (Luke 1:41, 44; Ps. 139:16; Is. 49: 1, 5); and

WHEREAS, Laboratories in the U.S. are already producing embryos for the specific purpose of destroying them for their stem cells; and

WHEREAS, There are other sources of stem cells that do not involve the destruction of life, such as umbilical cord blood and adult stem cells from various sources; and

WHEREAS, The LCMS is not opposed to all stem cell research as a means of seeking alleviation for disease; therefore be it

*Resolved*, That stem cell research involving the destruction of embryos be rejected as sinful and morally objectionable; and be it further

*Resolved*, That the LCMS denounce the utilitarian values that place the possible healing of medical diseases over the life of defenseless human beings; and be it further

*Resolved*, That the President of the Synod send a letter to the President of the U.S., in all due haste, to encourage and urge him to reject using public funds for research that deliberately and intentionally kills human beings; and be it further

*Resolved*, That the Board for Human Care Ministries be charged with responsibilities for providing resources, education, and encouragement to the members of the Synod on stem cell research and all appropriate applications of the principle of the sanctity of every human life from conception to natural death; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (11)

(The resolution was adopted after discussion [yes: 963; no: 53]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session of the convention.)

## 7. Structure, Planning, and Administration

### To Establish a Permanent Commission on Structure

#### RESOLUTION 7-01

Overtures 7-13, 7-26, 7-141-42 (CW, pp. 242, 245, 287-88)

#### Rationale

Following a major revision of the *Handbook*, the 1981 national convention of the Synod established a Commission on Structure to provide for “modifications in the Constitution, Bylaws, or structure of the Synod to the next and succeeding conventions” (1981 Res. 2-22). Eleven years later, the 1992 convention, “having now proposed a Mission and Ministry Council, which would be responsible for many of the functions presently carried out by the Commission on Structure,” eliminated the Commission on Structure as a commission of the Synod (1992 Res. 5-15).

The 1998 convention, due to the large size and other duties of the Council on Mission and Ministry which did not permit it “to take over responsibility previously covered by the Commission on Structure,” authorized the formation of a new Commission to “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” (1998 Res. 7-01). This Commission, appointed by the Board of Directors with the concurrence of the President of the Synod, completed its task by disseminating its preliminary report to the Synod one year prior to the 2001 synodical convention for review and refinement and by proposing a revised *Handbook* to the convention.

The Commission on Structure recognized that the *Handbook* will require constant refinement as new actions are taken by the Synod. The Commission therefore recommended that a standing Commission on Structure be established and proposed the following action to the 2001 convention.

*Resolved*, That the 2001 convention of The Lutheran Church—Missouri Synod again establish a permanent Commission on Structure; and be it further

*Resolved*, That a Commission on Structure be included in the list of commissions contained in Bylaw 3.57; and be it further

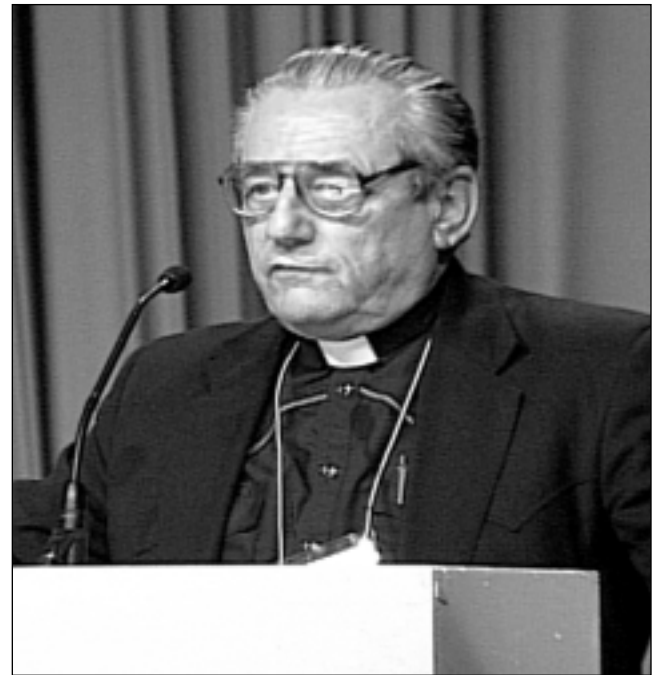
*Resolved*, That the convention adopt the following proposed Bylaw to govern the purpose, membership, and function of this Commission on Structure:

#### Commission on Structure

a. The Commission on Structure shall consist of eight members, seven voting and one nonvoting:

1. Five members appointed by the Board of Directors of the Synod, in consultation and mutual concurrence with the President of the Synod, these appointments to be made in conjunction with the first meeting of the Board of Directors following each national convention of the Synod;

2. The Secretary and the Chief Administrative Officer of the Synod who shall serve as voting *ex officio* members; and



Committee 7 Chairman George Wollenburg

3. A voting member of the Commission on Constitutional Matters selected by that Commission who shall serve as an advisory member of the Commission on Structure.

b. The Commission on Structure serves the members of the Synod in convention by providing direction for ongoing maintenance and management of the *Handbook*: the Articles of Incorporation, Constitution, and Bylaws of the Synod.

c. The Commission on Structure shall assist the convention in maintaining the *Handbook* of the Synod by identifying and recommending modifications to areas of concern in the *Handbook* and for promotion of its ease of use, thereby to enable the Synod most effectively to accomplish its mission.

and be it finally

*Resolved*, That the Commission on Constitutional Matters make the appropriate changes in the *Handbook* (Bylaw 3.905 c).

Action: Adopted (2)

(After discussion, this resolution was adopted as presented.)

### To Refer Commission on Structure Report

#### RESOLUTION 7-02

Report 7-08 (CW, p. 102); Overtures 7-01, 7-14-15, 7-17-25, 7-27 (CW, pp. 237, 242-45)

WHEREAS, The 1998 synodical convention reestablished the Commission on Structure and instructed it to prepare a reorganization of the LCMS *Handbook* and to report this work to the 2001 LCMS convention for endorsement; and

WHEREAS, Bylaw 3.905 a states that the Commission on Constitutional Matters shall “examine all reports and overtures to the Synod asking for amendments to the Constitution and Bylaws of the Synod or which in any matter affect the Constitution and Bylaws, to determine their agreement in content and language with the Constitution and Bylaws of the Synod”; and

WHEREAS, Bylaw 15.01 d states that amendments to the Bylaws are to be “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”; and

WHEREAS, The Commission on Constitutional Matters has only partially reviewed the report of the Commission on Structure and has noted some concerns; therefore be it

*Resolved*, That the Commission on Structure’s report on the LCMS *Handbook* reorganization be referred back to the existing *pro tem* Commission on Structure and they continue to deal on a *pro tem* basis with this matter only; and be it further

*Resolved*, That the Commission on Constitutional Matters expeditiously complete its review and forward concerns to this *pro tem* Commission on Structure; and be it further

*Resolved*, That concerns of the Commission on Constitutional Matters be taken into consideration by this *pro tem* Commission on Structure before presenting a report to the 2004 convention; and be it further

*Resolved*, That, since the delegates to the 2001 convention serve for a period of three years, the delegates are instructed to report on this matter and to review the proposed *Handbook* distributed to the delegates prior to the 2001 convention in the Circuits they represent and forward comments to the *pro tem* Commission on Structure; and be it finally

*Resolved*, That the final report of the *pro tem* Commission on Structure and Commission on Constitutional Matters be given to the members of the Synod one year prior to the 2004 convention.

Action: Adopted (4)

(The resolution was first discussed in session 2, when an amendment to delete the words *pro tem* wherever they occur and to strike the word *only* in the first resolve failed. When discussion resumed in session 4, an amendment to remove the fourth resolve also failed. The resolution was adopted without amendment [yes: 914; no: 203].)

## To Observe Constitution and Bylaws of Synod

### RESOLUTION 7-03C

Report 4-02 (*CW*, pp. 52–56); Overtures 7-115–16 (*CW*, p. 279)

Whereas, The apostle Paul says to us in 1 Cor. 4:1–2, “So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful”; and

WHEREAS, Concerns have been raised about agencies of the Synod (Bylaw 3.51 a), including synodwide corporate entities (Bylaw 3.51 m), assuming powers not granted to them, not adhering to the Constitution and Bylaws of the

Synod, and not adhering to the articles of incorporation and bylaws of the entity; and

WHEREAS, Article XI of the Constitution of the Synod states, “The officers of the Synod must assume only such rights as have been expressly conferred upon them by the Synod, and in everything pertaining to their rights and the performance of their duties they are responsible to the Synod”; and

WHEREAS, All officers and agencies of the Synod shall be accountable to the Synod (Bylaw 1.07); therefore be it

*Resolved*, That officers of synodwide corporate entities may assume only such rights and powers as have been expressly granted to them by the Constitution and Bylaws of the Synod and their own articles of incorporation and bylaws (Bylaw 3.195 a); and be it further

*Resolved*, That we reaffirm the expectation that all officers, staff members, and agencies of the Synod adhere to the Constitution and Bylaws of the Synod and, where applicable, the articles of incorporation and bylaws of the entity and assume only those powers granted to them; and be it further

*Resolved*, That the President and Board of Directors of the Synod shall see to it that the Constitution and Bylaws of the Synod are observed; and be it further

*Resolved*, That when a failure to comply with the Constitution and Bylaws is discovered, the President or Board of Directors, whichever is charged with supervision or oversight, shall act to correct such failure to comply as quickly as possible; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(An earlier version of this resolution, Res. 7-03B, was adopted by the convention in session 10 [yes: 942; no: 142]. The resolution was then referred by common consent back to the committee to consider potential legal concerns. Res. 7-03C, a revision intended to address Bylaw concerns, was presented by the committee in session 12. An amendment to change the third resolve by adding the words *by a regular review of the minutes of the agencies of the Synod* after the words *see to it* failed. The revised resolution was adopted without amendment [yes: 702; no: 181]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Promote Truth and Integrity in Convention Overtures

### RESOLUTION 7-04A

Overture 7-126 (*CW*, pp. 282–83)

WHEREAS, St. Paul says in Eph 4:17–5:2, “So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. Surely you heard of Him and were taught in Him in accor-

dance with the truth that is in Jesus. You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. 'In your anger do not sin': Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave Himself up for us as a fragrant offering and sacrifice to God"; and

WHEREAS, Dr. Martin Luther says in his explanation of the Eighth Commandment, "We should fear and love God so that we do not tell lies about our neighbor, betray him, slander him, or hurt his reputation, but defend him, speak well of him, and explain everything in the kindest way"; and

WHEREAS, The convention manual is published under the editorship of the Secretary of the Synod, subject to the approval of the President of the Synod; and

WHEREAS, Misleading and untrue material has appeared in synodical overtures; and

WHEREAS, The inclusion of such untrue and misleading information can do irreparable harm and is a sin against God, individuals, and entities of the Synod; therefore be it

*Resolved*, That those who submit convention overtures assume complete responsibility for the truthfulness of information contained therein; and be it further

*Resolved*, That Bylaw 3.19 c be amended as follows:

#### **PRESENT/PROPOSED WORDING**

Overtures with reference to a case in which a member has been suspended or expelled and which is at present in the process of or subject to appeal, as well as overtures which, upon advice of legal counsel, may subject the Synod or the corporate officers of the Synod to civil action for libel or slander, or which contain libel or slander, shall not be accepted for convention consideration;

and be it further

*Resolved*, That Bylaw 3.19 be amended to add:

#### **PROPOSED WORDING**

The synodical President shall determine if any overture contains information which is materially in error, or contains any apparent misrepresentation of truth or of character. He shall not approve inclusion of any such overture in the convention manual and shall refer any such overture to the District President who has ecclesiastical supervision over the entity submitting the overture for action. If any published overture or resolution is found to be materially in error or contains any

misrepresentation of truth or of character, it shall be withdrawn from convention consideration and referred by the President of the Synod to the appropriate District President for action;

and be it further

*Resolved*, That the other provisions of Bylaw 3.19 be relettered; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 746; no: 303]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### **To Ask Congregation to Comply with Decision of Praesidium**

#### **RESOLUTION 7-07A**

Overtures 7-110, 7-112 (CW, pp. 277-78)

WHEREAS, Holy Cross Lutheran Church of Pacific Palisades, California, a member congregation of The Lutheran Church—Missouri Synod, is currently in a fellowship arrangement with an ELCA congregation, viz. Pacific Palisades Lutheran Church; and

WHEREAS, This relationship was established at a time when altar and pulpit fellowship existed with a predecessor body of the ELCA, namely the ALC; and

WHEREAS, This relationship has resulted in an LCMS congregation being served by an ALC/ELCA pastor since 1981, in violation of the Constitution and Bylaws of the Synod, specifically Bylaw 2.45; and

WHEREAS, The Praesidium of the Synod has ruled that such a relationship cannot continue indefinitely and has indicated through Dr. A. L. Barry in a letter dated November 15, 2000, that "at the time of the next pastoral vacancy in the congregation, a decision about denominational membership must be made. By your choice of pastor, you will decide in which of the two church bodies you choose to hold membership"; and

WHEREAS, An open letter dated June 26, 2001, was sent by the congregation to all voting delegates to the 2001 LCMS convention calling upon them to reject proposed Resolution 7-07, citing and attaching with the open letter, the letter sent by Dr. Barry dated November 15, 2000, thereby expressing tacit agreement with the decision of the Praesidium; therefore be it

*Resolved*, That the LCMS in convention honor the decision of the Praesidium as reported to the congregation by Dr. Barry in his letter of November 15, 2000; and be it further

*Resolved*, That Holy Cross Lutheran Church of Pacific Palisades be required to file with the Secretary of Synod a letter signed by the officers of the congregation stating that the congregation now accepts the decision of the Praesidium as explained in Dr. Barry's letter of November 15, 2000; and be it further

*Resolved*, That such a letter shall be filed by July 20, 2002; and be it further

*Resolved*, That failure to submit such a letter by July 20, 2002, shall result in forfeiture of membership in the LCMS; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (12)

(Discussion of this resolution began during session 10 and was continued during session 12. A substitute resolution proposing that the convention consider Overture 7-110 in place of this resolution failed. A motion to replace the words *within 90 days from the close of the 2001 LCMS convention* in the third resolve and the words *within 90 days from the close of the convention* in the fourth resolve to the words *by July 20, 2002* was carried. The resolution as amended was adopted [yes: 752; no: 175]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Add New Bylaw to Govern Dissolution of Synodwide Corporate Entities

### RESOLUTION 7-08

Overture 7-03 (CW, p. 237)

#### Rationale

The *Handbook* of the Synod currently includes Bylaws governing the establishment, board composition, powers and duties, and governing instruments of synodwide corporate entities. Not included, however, is a Bylaw to govern their dissolution. The following resolution proposes the addition of a new Bylaw for that purpose that is consistent with how such entities are created and that continues to vest power and authority in the convention or Board of Directors of the Synod.

*Resolved*, That the following proposed Bylaw governing the dissolution of synodwide corporate entities be adopted by the convention:

Dissolution of a synodwide corporate entity shall require the approval of the Synod in convention or the Board of Directors of the Synod;

and be it further

*Resolved*, That the Commission on Constitutional Matters make the appropriate changes in the *Handbook* (Bylaw 3.905 c); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (4) Reconsidered and again adopted (9)

(This resolution was adopted in session 4 after brief debate [yes: 985; no: 138]. In session 9 the convention voted to reconsider the resolution. A motion to amend by replacing the word *or* with the word *and* in the first resolve failed. The motion was again adopted without amendment [yes: 869; no: 196]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Amend CPH Articles of Incorporation

### RESOLUTION 7-09

Overture 7-113 (CW, pp. 278-79)

#### Rationale

In 1941 the current Concordia Publishing House (CPH)

Articles of Incorporation were filed pursuant to a decree by the Circuit Court of the City of St. Louis. This established CPH as a "benevolent" corporation under the jurisdiction of the circuit court. The Missouri Nonprofit Corporation Act now contains a procedure whereby a benevolent corporation created by judicial action can accept the provisions of the Nonprofit Corporation Act. This change simplifies corporate procedure and makes it unnecessary to apply to the Circuit Court of the City of St. Louis for amendments. Corporate Synod took the same steps at the 1967 convention.

Certain amendments to the CPH Articles of Incorporation are required as a result of the adoption of the Nonprofit Corporation Act. These changes have been incorporated into the following "Articles of Acceptance," which upon approval at the Synod's convention must be approved by the circuit court and then filed with the Missouri Secretary of State.

In addition, Art. III of CPH's Articles of Incorporation must be amended to conform to resolutions passed at prior conventions that are now codified in current Synod Bylaws 3.63 a and 3.301 a. These Bylaws concern the procedure to fill vacancies on the CPH Board of Directors and establish the number of directors on the Board, respectively. Moreover, the proposed changes in Art. VIII remove the judicial review requirement for future amendments to the CPH Articles of Incorporation and adopt the procedure set forth in Synod Bylaw 3.197 b concerning the amending of Articles of Incorporation of synodwide corporate entities.

*Resolved*, That the Synod in convention hereby authorize Concordia Publishing House to adopt the provisions of the Missouri Nonprofit Corporation Act; and be it further

*Resolved*, That the proposed amendments to the Concordia Publishing House "Articles of Incorporation" as set forth in its "Articles of Acceptance" below are hereby approved.

#### PRESENT/PROPOSED WORDING

#### ARTICLES OF ACCEPTANCE

#### OF

#### CONCORDIA PUBLISHING HOUSE

#### Pursuant to Chapter 355 of the Missouri Revised Statutes

#### Nonprofit Corporation Act

#### ARTICLE I

The name of this ~~association~~ corporation shall be Concordia Publishing House.

#### ARTICLE II

The main office, and the principal place of business of this ~~association~~ corporation shall be located in the City of St. Louis and State of Missouri.

The address of the registered office of the corporation is 3558 S. Jefferson Ave., St. Louis, Missouri 63118.

The name of the registered agent of the corporation is Jonathan D. Schultz.

#### ARTICLE III

The affairs of this ~~association~~ corporation shall be managed by a Board of Directors consisting of ~~not less than~~

~~seven (7) nor more than nine (9) members, the number of voting and nonvoting members as determined by The Lutheran Church—Missouri Synod.~~

The Directors shall hold their office for such time and in such manner and under such terms and conditions as may be set forth by The Lutheran Church—Missouri Synod.

Vacancies occurring in the said Board of Directors by resignations, death, or otherwise between regular meetings of the said Synod shall be filled by the ~~remaining members of the said Board of Directors by and with the consent of the President~~ of said Synod.

This corporation has no members.

#### ARTICLE IV

This ~~association corporation~~ shall have perpetual existence and is a Public Benefit Corporation.

#### ARTICLE V

This ~~association corporation~~ is formed to promote religious education among members of the churches, Sunday schools, and parochial schools of the said Synod, and for the advancement and extension of knowledge and learning among people generally. In furtherance of the purposes hereinabove mentioned this ~~association corporation~~ may publish or cause to be published, and distribute or cause to be distributed, by sale, gift or otherwise, Bibles, church books, school books, religious periodicals and other books and literature as may from time to time be expedient and proper; and may acquire and publish among other things the religious periodicals known as

“The Lutheran Witness”

“Der Lutheraner”

“Concordia Theological Monthly”

now published in the City of St. Louis, State of Missouri, by the said Synod and such Bibles, church books, school books, religious periodicals and other books and literature as may have been from time to time printed and published by the said Synod and other religious and charitable organizations. For said purposes this ~~association corporation~~ may purchase or otherwise acquire, own and operate the necessary printing plants and establishments, and may purchase, own, lease or otherwise acquire and sell such real and personal property as may be necessary or expedient for said purposes.

#### ARTICLE VI

This ~~association corporation~~ may receive by gift, devise and bequest real and personal property for any of the purposes hereinabove mentioned; but no part of any property acquired by this ~~association corporation~~ by purchase, gift, devise, bequest or otherwise, nor the rents, issues or profits thereof, shall in any wise or in any manner inure to or be used for the benefit of any officer, director, employee, or agent of this ~~association corporation~~, but the same shall be irrevocably dedicated to religious or charitable purposes and used wholly and solely for the purposes hereinabove set forth for the exclusive use and behalf of The Lutheran Church—Missouri Synod. Upon the dissolution or winding up of this ~~association corporation~~, its assets remaining after paying, or providing for the payment of, all debts and lia-

bilities of this ~~association corporation~~, shall be distributed to The Lutheran Church—Missouri Synod, an organization exempt from tax under the United States Internal Revenue Code. If at the time of such dissolution or winding up this ~~association corporation~~ holds assets on trust, such assets shall, unless otherwise distributed to The Lutheran Church—Missouri Synod, be thereafter held and administered on the same trusts.

#### ARTICLE VII

This ~~association corporation~~ shall make such bylaws and rules and regulations for the management of this business as may be necessary provided the same are not inconsistent with these articles of ~~association corporation~~, or of the laws of the State of Missouri, or the constitution, or bylaws, or rules and regulations of the said Synod.

#### ARTICLE VIII

These articles of agreement may be amended at any meeting of The Lutheran Church—Missouri Synod by a majority vote of the voting delegates present at such meeting of said Synod, incorporation may be amended by the corporation's Board of Directors provided such amendments are not inconsistent with the Constitution or laws of the United States or the State of Missouri and before becoming effective are approved by the Commission on Constitutional Matters of said Synod and the Board of Directors of said Synod. A negative decision by either of these two bodies may be appealed to the Synod in convention, which retains the right on its own initiative to require amendments to these articles of incorporation are thereafter approved by the Circuit Court of the City of Saint Louis, Missouri.

#### ARTICLE IX

The original incorporators of this corporation in 1941 were Oscar P. Brauer, 3558 S. Jefferson Ave., St. Louis MO 63118

Harry J. W. Niehaus, 3558 S. Jefferson Ave., St. Louis MO 63118

Richard C. Obermann, 3558 S. Jefferson Ave, St. Louis MO 63118

Action: Adopted (4)

(The resolution was adopted without amendment [yes: 1,122; no: 12].)

### To Clarify Authority for Amendment of Worker Benefit Plans

#### RESOLUTION 7-10

Overture 7-07 (CW, pp. 238-39)

Rationale

Because of rapid changes in conditions brought about by legal and economic factors in the areas of health care and retirement benefits, frequent adjustments by the Board of Managers of Worker Benefit Plans to accommodate these changes and to achieve increased benefits are often necessary. In order to allow such changes to be made on a timely basis, the Commission is recommending that present Bylaw 3.703 b be amended to allow the Board of Managers of Worker Benefit Plans to make changes on a timely basis

without prior Board of Directors approval, so long as limits are established within which such changes may be made and so long as these changes are reported to the Board of Directors on a timely basis.

*Resolved*, That current Bylaw 3.703 b be amended as follows:

**PRESENT/PROPOSED WORDING**

3.703 Functions

The Board of Managers shall ...

b. have all general and incidental powers and duties appropriate for the performance of its functions, including the powers and duties set forth in the respective plans, as amended from time to time. It ~~cannot~~ may create or amend any plan within limits established by the Board of Directors of the Synod so long as such changes are reported to the Board of Directors since such power is finally vested in the Board of Directors of The Lutheran Church—Missouri Synod;

and be it further

*Resolved*, That the Commission on Constitutional Matters make the appropriate changes in the *Handbook* (Bylaw 3.905 c).

Action: Adopted (4)

(The resolution was adopted without amendment [yes: 1,078; no: 49].)

## To Move Property Ownership Bylaw to Constitution

### RESOLUTION 7-11

Overture 7-02 (CW, p. 237)

#### Rationale

Current Bylaw 2.39 addresses the relationship of the Synod and its members. Its final paragraph, d, speaks specifically to matters of property. Because this is an absolute principle that pertains to the self-government of a congregation, the Commission recommends that it be included in the Constitution of the Synod as paragraph 2 under Art. VII.

*Resolved*, That current Bylaw 2.39 d, "Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation," be deleted from Bylaw 2.39 and included as a new second paragraph of Art. VII of the Constitution; and be it further

*Resolved*, That Art. VII of the Constitution therefore read,

#### Article VII Relation of the Synod to Its Members

1. In its relation to its members the Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly, no resolution of the Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of the congregation is concerned.

2. Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.

Action: Adopted (4)

(The resolution was adopted by the required two-thirds majority vote [yes: 1103; no: 36].)

## To Separate Calling and Service of Clergy from Other Church Workers

### RESOLUTION 7-12

Overture 7-06 (CW, p. 238)

#### Rationale

Present Bylaw 2.45 b requires that congregations of the Synod, "in conformity with Art. VI, 3, of the Constitution of the Synod, shall call and be served only by ordained or commissioned ministers who have ... become members of the Synod." Teachers who are not on the roster of the Synod often serve in Christian day schools. Certified Church Workers—Lay, who also are not on the roster of the Synod, serve congregations in various capacities. The Commission advocates that this issue be resolved by amending present Bylaw 2.45 b to create separate Bylaws for clergy and for other church workers.

*Resolved*, That present Bylaw 2.45 b be amended as follows:

**PRESENT/PROPOSED WORDING**

b. Congregations ~~which that~~ are members of the Synod, in conformity with Article VI 3 of the Constitution of the Synod, shall call and be served only by ordained ~~or commissioned~~ ministers who have been admitted to ~~these respective their~~ their ministries in accordance with the rules and regulations set forth in ~~this Handbook~~ these Bylaws and have thereby become members of the Synod.

and be it further

*Resolved*, That a new Bylaw addressing service by commissioned ministers be added as follows:

Congregations that are members of the Synod shall call only commissioned ministers who have been admitted to their ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod.

and be it further

*Resolved*, That those church workers not eligible for a call be encouraged to work toward commissioned minister status and that their congregations and schools support them in this endeavor; and be it finally

*Resolved*, That the Commission on Constitutional Matters make the appropriate changes in the *Handbook* (Bylaw 3.905c).

Action: Adopted (5)

(After extensive discussion, a motion to include the words *and Recognized Service Organizations* after the word *congregations* in the proposed wording of the Bylaw was made and then withdrawn. The resolution was adopted without amendment [yes: 1,009; no: 122].)

## To Phase Out Consecrated Lay Workers Category

### RESOLUTION 7-13A

Overture 7-12 (CW, pp. 241–42)

#### Rationale

Chapter VII of the 1998 *Handbook* of the Synod provides for the classification of certain nonrostered church workers as "Certified Church Workers" or "Consecrated Lay Workers."



In reviewing this chapter of the *Handbook* the Commission on Structure has determined that it creates a potential liability for the Synod by placing nonrostered workers under the supervision of District Presidents. The provision for a nonrostered category of church worker in the *Handbook* of the Synod is in itself problematic.

To address these concerns, the Synod in convention needs to (1) change the wording of Chapter VII, and (2) provide for the termination of this category of nonrostered church workers in an orderly and fair manner during the coming triennium.

*Resolved*, That the current wording of Chapter VII of the *Handbook* be replaced with the following:

## PRESENT WORDING

### 7.01 General

Congregations that are members of the Synod, and other eligible entities or agencies, in addition to calling ordained and commissioned ministers of religion, may also wish to appoint one or more certified church workers, lay (hereafter referred to as consecrated lay workers), with the knowledge that the Synod seeks to help the congregations and other entities as they utilize these consecrated lay workers. For purposes of these Bylaws, other eligible entities or agencies shall be Districts, seminaries, colleges, and other agencies of the Synod (Bylaw 2.15), church-affiliated social-ministry organizations, recognized educational institutions, auxiliaries, and other recognized service organizations.

### 7.03 Eligibility

Men and women who have completed courses of study prescribed or approved by the Board for Higher Education and offered by one of the Synod's colleges or universities and who have been certified for service by their respective college or university are eligible for receiving appointments from congregations or other eligible entities or agencies as consecrated lay workers.

### 7.05 Classification

The classification of consecrated lay workers applies to the following positions or titles currently in use in the church:

1. Lay minister
2. Parish worker
3. Lay teachers (teachers opting not to join the Synod)
4. Director of parish music
5. Lutheran social worker

## B. INITIAL ELIGIBILITY AND ADMISSION OF INDIVIDUALS

### 7.21 General

1. Consecrated lay workers are individuals who have been declared qualified for a first appointment and assigned first appointments in accordance with Bylaws 7.23 and 7.25 and received by the rites of both consecration and installation. There is no inherent right to this position in the Synod, and the decision as to qualification for a first appointment and the assignment of first appointments shall be in the sole discretion of the Synod.

2. Each individual shall evidence an intent to accept the supervision of the Synod promptly after the assignment of first appointment and prior to consecration and installation. This is to be done by signing and filing with the President of the District in which this position

will be initially held a statement, to be supplied by the District President, which acknowledges subscription to the Constitution of the Synod. Upon installation following consecration, the signing of that statement shall be deemed equivalent to the consecrated lay worker placing himself/herself under the supervision of the Synod.

### 7.23 Eligibility

1. A graduate of an authorized synodical institution must be declared qualified for a first appointment and recommended by the faculty of the respective synodical institution before the effective date of the first appointment to service in the church, as assigned by the Board of Assignments as provided in Bylaw 7.25.

2. Candidates who may be declared qualified for first appointments are those who, before the effective date of the first appointment, will have satisfactorily completed the prescribed courses of studies and will have received diplomas from their respective institutions. In addition, they must have indicated complete dedication to their ministry and evidenced a readiness for service in the church. Finally, to be declared qualified and recommended by the faculties for their specific types of service in the church, the appropriate faculty must be satisfied that the individual will meet the personal, professional, and theological requirements of those who hold this position to which the individual aspires.

### 7.25 Assignment of First Appointments

1. The Council of Presidents, acting as the Board of Assignments, shall regularly assign to qualified graduates of synodical educational institutions as "first appointments" those appointments that have been duly extended by authorized congregations and synodical corporate entities or agencies for consecrated lay workers if positions for which candidates are qualified are available.

2. Congregations and other eligible entities or agencies seeking to employ consecrated lay workers are encouraged to contact the appropriate placement officers of the colleges or universities where the programs are housed.

3. The President of the District in which a candidate is to be placed shall be consulted, and his suggestions and recommendations shall be part of the final recommendation to the Board of Assignments.

### 7.27 Consecration and Initial Installation

#### 1. Prerequisites:

A candidate for one of the positions for which a consecrated lay worker is eligible may be consecrated and installed in a specific position when the following prerequisites have been met:

a. The individual shall have satisfactorily completed a course of study prescribed or approved by the Board for Higher Education and have received an appropriate degree, diploma, or certificate from a synodical college or university.

b. The individual shall have given evidence of a readiness and desire to serve a congregation or other eligible entity or agency.

c. The individual shall have received endorsement by the proper faculty as a consecrated lay worker.

d. The individual shall have received and accepted an appointment from a congregation or other eligible entity or agency.

#### 2. Rites of consecration and installation:

The President of the District of which the appointing congregation is a member or in which the eligible ap-

pointing entity or agency is located or with which it is otherwise identified shall be responsible for the rite of consecration of candidates. The rite of consecration will take place in the presence of the congregation or other entity or agency to which the candidate has been appointed. The District President shall issue a diploma of consecration.

### 3. Initial installation:

Acting under the authority provided in the Bylaws, the District President shall be responsible for initial installations of consecrated lay workers appointed to positions with congregations which are members of his District or with other eligible calling bodies subject to his ecclesiastical jurisdiction. The rite of installation shall always take place in the presence of the appointing congregation or other appointing body, except that in the case of lay missionaries appointed by the Synod, members of a faculty of a synodical institution, or institutional church workers, the rite shall take place in a setting approved by the District President.

### 4. Forms and practices:

The rites of consecration and rites of installation should be in accordance with forms and practices developed by the Synod for that purpose, and in all events the consecrated lay worker shall be solemnly pledged to the Scriptures as the inspired and inerrant Word of God and the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures.

## C. Ecclesiastical Supervision

### 7.41 Supervision

The consecrated lay worker shall be under the ecclesiastical supervision of the President of the District in which he or she is serving.

### 7.43 Certified Church Workers, Lay, Listing

Subject to the provisions of the Constitution and Bylaws, the District President shall be responsible for the initial placement of the names of all consecrated lay workers on the certified church workers, lay, listing of the Synod and also for their removal. A consecrated lay worker accepting an appointment to a congregation in a sister District, shall immediately report such decision to his or her District President and ask for a transfer. The District President shall forward such transfer to the President of the sister District. Upon receipt of the transfer and of a request for installation from the consecrated lay worker, the District President of the sister District shall install or authorize installation of such consecrated lay worker. The District President shall be responsible for maintaining records of transfers into and out of his District.

### 7.45 Seeking Certified Church Workers, Lay, for Appointment

1. Congregations shall seek the advice of the respective District President when appointing consecrated lay workers.

2. If congregations which are members of the Synod shall desire to appoint and be served by consecrated lay workers, they shall appoint and be served only by consecrated lay workers who have been admitted to these respective ministries in accordance with the rules and regulations set forth in these Bylaws.

3. Congregations which violate this requirement and persist in such violation shall, after due admonition, forfeit their membership in the Synod.

4. Workers who violate the requirements for eligibility for listing as consecrated lay worker and persist in such violation shall, after due admonition, be re-

moved from the listing of consecrated lay workers and shall no longer be eligible to serve in that capacity.

5. Notification of ineligibility for service shall be sent to the Council of Presidents.

## PROPOSED WORDING

### 7.01 General

Men and women who have completed courses of study prescribed or approved by the Board for Higher Education and offered by one of the Synod's colleges or universities and who have been certified for service by their respective college or university are eligible for receiving appointments from congregations or other eligible entities or agencies as consecrated lay workers.

1. Congregations that are members of the Synod and other eligible entities or agencies, in addition to calling ordained and commissioned ministers of religion, may also wish to appoint one or more certified church workers, lay (hereafter referred to as consecrated lay workers), with the knowledge that the Synod seeks to help congregations and other entities and agencies as they utilize these consecrated lay workers.

2. For purposes of these Bylaws, other eligible entities or agencies shall be Districts, seminaries, colleges, and other agencies of the Synod, church-affiliated social ministry organizations, recognized educational institutions, auxiliaries, and other recognized service organizations.

3. Congregations and other eligible entities or agencies seeking to employ consecrated lay workers are encouraged to contact the appropriate placement officers of the colleges or universities where the programs are housed.

### 7.03 Classification

The classification of consecrated lay workers applies to the following positions or titles currently in use in the Synod:

1. lay minister;
2. parish worker;
3. lay teacher (teachers opting not to join the Synod);
- and
4. director of parish music; and
5. Lutheran social worker.

### 7.05 Qualifications

Consecrated lay workers are individuals who have been declared qualified for service in the positions identified and who have received appointments in accordance with the following policy and procedure:

1. Graduates of authorized synodical institutions must be declared qualified for a first appointment and recommended by the faculty of the respective synodical institution for their specific types of service before the effective date of the first appointment to service in the church. The faculties must be satisfied that these individuals will meet the personal, professional, and theological requirements of those who hold those positions to which they aspire.

2. Candidates who may be declared qualified for first appointments are those who

a. shall have satisfactorily completed a course of study prescribed or approved by the Board for Higher Education and shall have received an appropriate degree, diploma, or certificate from a synodical college or university; and

b. shall have given evidence of a readiness and desire to serve a congregation or other eligible entity or agency.

#### 7.07 Restrictions

a. If synodical congregations, entities, and agencies desire to be served by consecrated lay workers, they shall appoint and be served only by consecrated lay workers who have been admitted to these respective ministries in accordance with the rules and regulations set forth in these Bylaws.

1. Congregations and other entities and agencies of the Synod shall inform and may seek the advice of the respective District President when appointing consecrated lay workers.

2. Consecrated lay workers accepting new appointments shall inform the respective District Presidents, who shall be responsible for updating the consecrated lay worker listing of the Synod.

3. District Presidents shall be responsible for maintaining records of consecrated church workers in their Districts, to be made available to congregations, entities, agencies, or other Districts of the Synod.

b. Consecrated lay workers are not members of the Synod and shall be under the supervision of the congregation, entity, or agency that they serve.

1. Consecrated lay workers shall be solemnly pledged to the Scriptures as the inspired and inerrant Word of God and the Symbolical Books of the Lutheran Church as a true exposition of the Scriptures.

2. Rites of consecration and installation should be in accordance with forms and practices developed by the Synod for such purpose and should take place in the presence of the appointing congregation or other appointing body, except that in the case of lay missionaries appointed by the Synod, members of a faculty of a synodical institution, or institutional church workers, the rite should take place in an appropriate setting.

and be it further

*Resolved*, That those persons to whom this Bylaw change pertains be encouraged to take the steps necessary to apply and qualify for rostered status with the Synod; and be it further

*Resolved*, That the Concordia University System cooperate by providing to these consecrated lay workers every opportunity to pursue fulfillment of requirements for rostered status; and be it further

*Resolved*, That congregations and agencies of the Synod currently employing these workers be encouraged to support in every way their efforts to attain rostered status with the Synod; and be it further

*Resolved*, That congregations and agencies of the Synod currently employing these workers be encouraged to compensate those individuals who attain roster status to offset the financial liability which rostering creates for them; and be it further

*Resolved*, That the category of church workers, Consecrated Lay Workers, be removed immediately prior to the 2004 Synod convention and that Chapter VII be deleted from the *Handbook* at that time; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(Res. 7-13 was presented by the committee in session 5, at which time a motion was approved by voice vote to refer it back to the committee for further attention. Res. 7-13A was brought back by the committee in session 9, at which time it was adopted without amendment [yes: 826; no: 270]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Place Directors of Parish Music on Roster of Synod

### RESOLUTION 7-14

Overtures 7-31-32 (CW, pp. 248-49)

WHEREAS, The importance of music in church life is evident in the Scriptures and throughout the history of the Christian church; and

WHEREAS, The role of the church musician is also important in the history of the church; and

WHEREAS, The congregations of The Lutheran Church—Missouri Synod have been well served by generations of church workers, often teachers, who have provided service as musicians; and

WHEREAS, The Lutheran Church—Missouri Synod does not presently recognize this special vocation of church musician as a rostered position; and

WHEREAS, Some congregations of The Lutheran Church—Missouri Synod recognize a need for full-time leadership in the area of church music and would be interested in calling a worker to such a position; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod affirm the service provided by all church musicians as important service to the church; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod formally recognize the vocation of director of parish music and provide opportunity for roster status as Ministers of Religion—Commissioned to those individuals who have successfully completed an approved academic program of study in church music and have been properly certified for a call into this ministry according to guidelines established by the Board for Higher Education and the Commission on Worship of the Synod in consultation with the appropriate music faculties of the Concordia University System; and be it further

*Resolved*, That individuals holding degrees in church music from Lutheran or other institutions of higher learning be provided opportunity to apply for roster status as directors of parish music through a program of colloquy similar to colloquy programs established for other categories of Minister of Religion—Commissioned; and be it further

*Resolved*, That those Ministers of Religion—Commissioned who are already rostered in other categories of service such as teacher or director of Christian education but who have also completed an approved program of academic study in church music be provided the opportunity to be listed as directors of parish music; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (9)

(This resolution was introduced in session 5, when it was not adopted [yes: 402; no: 694]. During the same session a motion to reconsider was carried and the committee brought the resolution back in session 9. At the request of the committee, legal counsel for the Synod commented on IRS considerations. The resolution was adopted by the required two-thirds vote necessitated by the resulting change to Articles V and XII the Constitution of the Synod [yes: 805; no: 294]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Place Directors of Family Life Ministry on Roster

#### RESOLUTION 7-15

Overture 7-33 (CW, p. 249)

#### Rationale

The need for congregations and schools to provide ministry in the area of family life is steadily growing. In response to this need, the Board for Higher Education/Concordia University System previously approved the establishment of a program of preparation in family life at Ann Arbor.

The Family Life program is multidisciplinary, emphasizing theology, sociology, law, economics, and psychology. The Family Life graduate will possess the theological, academic, and practical training needed for providing specialized ministry to families in a variety of situations and settings.

Students preparing for the position "Director of Family Life Ministry" will participate in a program of study that conforms to the requirements established by the Concordia University System for admitting, monitoring, and placing church vocations students. The requirements for the study of theology are the same as for Lutheran Teacher and Director of Christian Education students.

Family Life ministry programs on Concordia University System campuses will maintain the academic standards for program certification by the National Council on Family Relations (or a similar certifying body), so that graduates will also be eligible for professional licensure.

The Family Life ministry program has now been recognized by the CUS Presidents as a significant ministry that will benefit the LCMS. It therefore seems appropriate that the BHE/CUS Board approve the Family Life ministry program as a church work program and recommend it to the convention for adoption as a church work program. Graduates of the program will be certified as "Directors of Family Life Ministry" and entitled to be placed on the roster of the LCMS as Ministers of Religion—Commissioned.

*Resolved*, That persons who are graduates of a Director of Family Life ministry program recognized by the Board for Higher Education/Concordia University System and who are called by qualified LCMS entities be rostered as members of The Lutheran Church—Missouri Synod (Ministers of Religion—Commissioned); and be it further

*Resolved*, That the Secretary of the Synod be directed to follow the established processes for bringing the Constitution and Bylaws into conformity with this resolution.

Action: Declined (5)

(This resolution was declared adopted by the Chair at the time of its presentation and discussion [yes: 686; no: 410]. Because, however, its terms necessitate a change to Articles V and XII of

the Constitution of the Synod and the required two-thirds majority vote was not received, the resolution failed to be adopted.)

### To Recommend Study of Simplification of Roster Categories

#### RESOLUTION 7-16

Overtures 7-12, 7-31–7-33 (CW, pp. 241, 248–49)

#### Rationale

There has been a proliferation of church worker categories added to the roster of the Synod. This creates confusion both within and outside the Synod. It would seem advantageous, therefore, to look at the possibility of identifying only two categories of workers, without subcategories: Minister of Religion—Ordained, and Minister of Religion—Commissioned; therefore be it

*Resolved*, That the Synod in convention direct the Board for Higher Education to develop a set of criteria for admission to the category Minister of Religion—Commissioned, which shall include all of the current and any subsequent subcategories, and present a report to the 2004 convention; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without amendment [yes: 1,030; no: 64]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Affirm Synod's Official Position on Church and Ministry

#### RESOLUTION 7-17A

Overture 7-39 (CW, p. 251)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has experienced during its history confusion with regard to the doctrine of church and ministry; and

WHEREAS, Dr. C. F. W. Walther addressed this confusion in 1851 through his *Theses on Church and Ministry*, which were subsequently declared to be the position of the LCMS in 1851; and

WHEREAS, The book *The Voice of Our Church on the Question of Church and Ministry*, by Dr. C. F. W. Walther, was published in 1852. The LCMS in convention declared this book to be the pure doctrine (*reine Lehre*) of church and ministry; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod meeting in convention in the year of our Lord 2001 affirm the above referenced writings of C. F. W. Walther as the definitive statement under Holy Scripture and the Lutheran Confessions of the Synod's understanding on the subject of church and ministry; and be it further

*Resolved*, That the LCMS in convention reaffirm the decision of the 1852 convention in recognizing C. F. W. Walther's book, *The Voice of Our Church on the Question of Church and Ministry*, as the official position of the LCMS; and be it further

*Resolved*, That all pastors, professors, teachers of the church, and congregations honor and uphold the resolutions of the Synod as regards the official position of our Synod on church and ministry and teach in accordance with them; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted as amended (8)

(By request of the committee, the Chair invoked Special Standing Rule 6 for the discussion of this resolution when it was introduced during session 7. In response to a motion from the floor during session 5 requesting that the committee provide a brief presentation regarding church and ministry including key points from Walther's book prior to discussion of this resolution, the committee chairman used the standing rule's 15-minute allotment of committee presentation time for this purpose. During the final segment of discussion time, the resolution was amended by adding the words *under Holy Scripture and the Lutheran Confessions* after the word *statement* in the first resolve. A motion to include at the end of the first resolve the reference from the Apology as quoted in Ov. 3-16 failed. The following substitute resolution was offered but did not receive the necessary majority vote to be considered: *WHEREAS, Many delegates, members of the congregations, and members of Synod have not read C. F. W. Walther's Die Stimme unserer Kirche in der Frage von Kirche und Amt, called in English Church and Ministry; and WHEREAS, Critical questions have been raised concerning the available English translations of Church and Ministry; and WHEREAS, There appears to be much confusion concerning the questions of the church and the Office of the Holy Ministry; therefore be it Resolved, That the two seminaries develop a document including a new translation of Kirche und Amt that answers our present questions on what we believe, teach, and confess according to the Scriptures and the Confessions concerning the teachings on church and the Office of the Holy Ministry; and be it further Resolved, That this document be studied by the Winkels, Circuit forums, and District conventions during the next triennium; and be it finally Resolved, That this document be brought before this body at the next synodical convention for approval as our position on the teachings on church and ministry.* Another substitute motion to delete the third whereas, to replace the word *writings* with the word *theses* and the second occurrence of the word *the* with the word *a* in the first resolve, and to replace the second resolve with the words *Resolved, That the historical facts surrounding previous LCMS convention actions with respect to the book, The Voice of Our Church on the Question of Church and Ministry by C.F.W. Walther and impact of modifications to this work be studied by the Commission on Structure and that the Commission on Structure report their findings to the 2004 convention of the Synod* also failed to obtain the necessary majority vote to be considered. When the allowed time for discussion had expired, the resolution was adopted [yes: 791; no: 291]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Clarify What Is Included in Doctrinal Position of Synod

### RESOLUTION 7-18

Overture 7-09 (CW, p. 239)

Rationale

The 1998 edition of the *Handbook* of the Synod mistakenly omitted reference to paragraph c of Bylaw 1.09 in Bylaw 6.43 c 6. The commission advocates the permanent removal of this reference to paragraph c from the reference in Bylaw 6.43 to prevent confusion and contention regard-

ing the relationship of doctrinal resolutions and doctrinal statements. This proposed amendment honors the understanding that all doctrinal statements and resolutions, although they originate differently, are of equal weight in describing the Synod's understanding of Art. II of its Constitution.

*Resolved*, That present Bylaw 6.43 c 6 be amended to read as follows:

1. 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 e.

Action: Declined (9)

(The resolution was not adopted [yes: 139; no: 992].)

## To Have Council of Presidents Discuss and Report on Bylaw 2.27 g

### RESOLUTION 7-19

Overtures 7-86-95 (CW, pp. 270-72)

WHEREAS, The Synod in convention in 1998 adopted Res. 7-06A, which modified the Bylaws that could result in the expulsion of District Presidents from the Synod; and

WHEREAS, This action has been questioned by Districts, congregations, and Circuits; and

WHEREAS, These questions require serious study of the issues involved to bring about a Christian mutual understanding; therefore be it

*Resolved*, That the issues raised by Overtures 7-86 through 7-95 be referred to the Council of Presidents and the Praesidium of the Synod for discussion and brotherly counsel in order to bring mutual agreement as brothers in Christ; and be it further

*Resolved*, That the result of the discussion be reported to the 2004 convention of the Synod with recommendations for procedure; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(By common consent, references to the Praesidium were removed from the resolution, since the members of the praesidium are members of the Council of Presidents. A motion to amend the first resolve by adding the words *the Board of Directors and the President of the Synod in consultation with* before the words *the Council of Presidents* was defeated. The resolution was adopted as edited without amendment [yes: 1,033; no: 81]. The final resolve is added as required by Re. 1-02, adopted by the convention in an earlier session.)

## To Promote Study of Art. VII and Bylaw 2.39

### RESOLUTION 7-21

Overture 7-51 (CW, p. 254)

WHEREAS, There continues to be considerable discussion of the relationship between the Synod, District, and individual congregations; therefore be it

*Resolved*, That the President of the Synod in consultation with the Council of Presidents and the presidents of

the seminaries make provision for the preparation of materials that explain the biblical, confessional, and historical basis for Art. VII of the synodical Constitution and Bylaw 2.39, b and c; and be it further

*Resolved*, That during the next triennium the President of the Synod diligently seek to make these materials as widely available and studied as possible; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(The resolution was adopted without discussion [yes: 1,012; no: 90]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Clarify Opinion of Commission on Constitutional Matters

### RESOLUTION 7-22A

Overtures 7-40, 7-66-67 (CW, pp. 251, 259)

WHEREAS, In response to a query regarding whether an action taken by a District convention "to file an expression of dissent to a doctrine or practice of the Synod" is permissible, the Commission on Constitutional Matters' Ruling 00-2212 of 26 October 2000 declared that "an official action by a District ... to file an expression of dissent to the Synod regarding a doctrine taught and practiced by the Synod is out of order and, therefore, null and void"; and

WHEREAS, Bylaw 4.11 states that "the delegate convention of the District is a legislative assembly. ... through which the congregations and the District can together make recommendations to the convention, boards, and commissions of the Synod"; and

WHEREAS, In adopting resolutions for consideration by the Synod in convention, Districts serve as appropriate and useful channels through which member congregations may express their views; and

WHEREAS, The 1854 Constitution of the Synod, which established Districts, states in Art. IV that it is the business of the Synod to give theological opinions and judgements and that the jurisdiction of the Synod is "... general supervision of doctrine and its faithful application in each individual district ..." (*Moving Frontiers* by Carl Meyer, p. 151); and

WHEREAS, Current Synod Bylaws 1.09 b and 2.39 b, c state that doctrinal resolutions are to be "honored and upheld" and respected and considered "of binding force"; and

WHEREAS, Districts of the Synod are responsible for the faithful applications of doctrinal resolutions among the congregations of the District; and

WHEREAS, St. Paul writes in Eph. 5:21, "Submit to one another out of reverence for Christ"; therefore be it

*Resolved*, That the Synod assembled in convention affirm the right of a District delegate convention to submit overtures, including recommendations to reconsider and review doctrinal resolutions of the Synod, and to make other requests to the Synod assembled in convention; and be it further

*Resolved*, That Districts of the Synod are to make faithful applications of doctrinal resolutions of the Synod to the congregations of their District; and be it further

*Resolved*, That Districts of the Synod do not have the right to approve actions of congregations that are not in accord with doctrinal resolutions of the Synod; and be it further

*Resolved*, That while expressing dissent (Bylaw 2.39 c) no congregation of the Synod is free to disregard or refuse to abide by the doctrinal resolutions of the Synod; and be it further

*Resolved*, That by the mercies of God we beseech one another, pastors, congregations, and all other members of the Synod, to honor the covenant relationship that we have as members of the Synod by upholding and abiding by the doctrinal resolutions of the Synod until such time as the Synod amends or repeals them; and be it further

*Resolved*, That we commit ourselves to live according to the words of the apostle of the Lord "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 longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3); and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (10)

(A substitute resolution was immediately proposed but rejected. The resolution was adopted without amendment [yes: 658; no: 441]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Combine Commission on Organizations and Commission on Theology and Church Relations and Revise CTCR Bylaws

### RESOLUTION 7-27A

Overture 7-30 (CW, pp. 247-48)

#### Rationale

Since July 1, 1993, under an "operating agreement" between the CTCR and the Commission on Organizations (COO), Dr. Jerald C. Joersz has been providing staff services for the COO. In light of budgetary considerations discussed in consultation with the Board of Directors, it has been recommended that the COO be discontinued as a separately functioning commission and that its functions be carried out by the CTCR. The Commission on Structure has recommended that the Bylaws presently pertaining to the CTCR and the COO be combined to reflect this change. Following earlier approval of the COO, the commission at its February 2001 meeting adopted for submission to the 2001 synodical convention proposed Bylaws combining the functions of the two commissions, as follows.

*Resolved*, That the following Bylaw paragraphs to replace Bylaws 3.917 through 3.925 be approved by the 2001 convention of The Lutheran Church—Missouri Synod and

incorporated into the *Handbook* by the Secretary of the Synod:

The Commission on Theology and Church Relations exists to assist the President of the Synod in matters of church relationships and to assist congregations in achieving the objectives of Art. III, 1 and 6, of the Constitution of the Synod.

The Commission on Theology and Church Relations shall consist of 16 voting and 4 advisory members, to be selected as follows:

1. The synodical convention shall elect two ordained ministers who are parish pastors, one commissioned minister who is a parish teacher, and two laypersons.
2. The Council of Presidents shall elect by ballot two ordained ministers (one of whom shall be a District President) and two laypersons.
3. The St. Louis and Fort Wayne theological faculties shall each appoint or elect two members of its faculty.
4. The President of the Synod, in consultation with the Vice-Presidents, shall appoint two additional members.
5. The President shall appoint a member from the faculties of the synodical colleges.
6. The President and the First Vice-President of the Synod shall be advisory members.
7. The presidents of the St. Louis and Fort Wayne seminaries shall be advisory members.

(a) Vacancies that occur in the positions that were filled by appointment shall be filled by the same appointing body.

(b) In the case of vacancies that occur in positions that were filled by election of a national synodical convention, the appointing body shall be the Board of Directors of The Lutheran Church—Missouri Synod, and they shall follow the nominating procedures as outlined in the Bylaws of the Synod for synodically elected boards or commissions.

The commission shall assist the President at his request in discharging his constitutional responsibilities for maintaining doctrinal unity within the Synod and doctrinal integrity as he relates to other church bodies.

(a) It shall address itself to and evaluate existing fellowship relations for the purpose of mutual admonition and encouragement.

(b) When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a synodical convention only after the approval of the commission.

(c) When a synodical mission applies for formal recognition as a self-governing partner church, such recognition shall be proposed at a synodical convention by the Board for Mission Services with the approval of the commission.

The commission shall provide guidance to the Synod in matters of theology and church relations.

(a) It shall bring matters of theology and church relations through special studies and documents to the membership of the Synod and to conferences.

(b) It shall refer theological issues and questions to the proper individuals or groups of individuals for additional study.

(c) It shall suggest and provide studies of contemporary issues, including also current social issues, as they affect the church and as the church may affect such social issues.

(d) It shall foster and provide for ongoing theological education through institutes, seminars, and other means.

(e) It shall obtain and study theological treatises, conference papers, and similar documents and studies.

The commission shall assist congregations and ordained and commissioned ministers of religion in fulfilling their commitment to witness publicly and privately to the one and only Gospel set forth in the Holy Scriptures specifically as they carry out their responsibilities relating to membership in societies, lodges, cults, or any organizations of an unchristian or antichristian character to which the Synod has declared itself firmly opposed.

The commission shall

(a) provide information and counsel concerning organizations, philosophies, and worldviews about which ordained or commissioned ministers and congregations may make inquiry relative to objectives, tenets, programs, practices, or ceremonies;

(b) seek to explain the Synod's concerns to any organizations that are involved in religion and have unchristian or antichristian features, with the goal of persuading them to abandon such features;

(c) prepare and disseminate periodic reports concerning new organizations, philosophies, and worldviews, changes within existing agencies, and developments relative to the world religious scene in general;

(d) serve as the resource center for the Synod with reference to information on religious agencies and worldviews, publish study materials, and assist pastors and congregations in providing counsel;

(e) assist the pastors and congregations of the Synod in carrying out the policy of the Synod regarding fraternal organizations as set forth in the following guidelines:

1. Pastors and congregations alike must avoid membership or participation in any organization that in its objectives, ceremonies, or practices is inimical to the Gospel of Jesus Christ or the faith and life of the Christian church. It is the solemn, sacred, and God-given duty of every pastor properly to instruct his people concerning the sinfulness of all organizations that

- explicitly or implicitly deny the Holy Trinity, the deity of Christ, or the vicarious atonement;
- promise spiritual light apart from that revealed in the Holy Scripture;
- attach spiritual or eternal rewards to the works or virtues of men; and/or
- embrace ideologies or principles that clearly violate an express teaching of the Holy Scriptures concerning the relationships of men to one another.

2. The responsibility of diligent and conscientious pastoral care requires that pastors of the Synod do not administer Holy Communion to nor admit to communicant membership members of such organizations who, after thorough instruction, refuse to sever their affiliation with the organizations, since Holy Communion expresses an exclusive spiritual relationship of the communicant to his Lord and to his brethren (Matt. 10:32; 1 Cor. 10:16–17; 1 Cor. 11:25). Earnest, continuous efforts should be put forth to bring individuals to a clear-cut decision regarding their contradictory confessions, in order that they may become or remain communicant members of the congregation, as the case may be.

3. The responsibility of conscientious pastoral care recognizes that a pastor will occasionally encounter an exceptional case in which he is called on to administer Holy Communion to a person who is outwardly connected with such an organization. Such exceptional cases ordinarily involve an individual who

- has accepted the pastoral care of the congregation and is being instructed by its pastor in an

effort to lead that person to see the inconsistency of contradictory confession and witness; and  
 • has renounced to the pastor and/or church council the unchristian or antichristian character of the organization in which membership is held.

In such exceptional cases the pastor should consult with his brethren in the ministry or with officials of the Synod, as the case may require. He should, furthermore, beware of procrastination and the giving of offense to members of either the congregation or sister congregations.

(4) The Synod instructs its officials to exercise vigilant care and urges all pastors and congregations to carry out these provisions and faithfully eradicate all compromise or negation of the Gospel through members' identification with objectionable organizations. It shall be the duty of every member, pastor, and especially officials of the Synod to admonish those pastors and congregations that fail to offer counter testimony and take decisive action in matters pertaining to this subject. Refusal to heed brotherly admonition shall lead to suspension and eventual expulsion from the Synod.

Action: Adopted (4)

(The resolution was adopted without amendment [yes: 810; no: 328].)

## To Revise Bylaws re Commission on Ministerial Growth and Support

### RESOLUTION 7-30

Overture 7-28 (CW, pp. 245-47)

Rationale for Bylaw Revisions

1. The revisions include, in the first paragraph, a direct link with the constitutional objectives of the Synod (cf. Art. III 3, 8, 10).

2. The revisions more clearly and accurately reflect the commission's current responsibilities for the vocational growth and personal well-being of the church's workers and for meeting the changing and increasing needs of the church in the care and support of its workers.

3. The revisions make more effective use of advisory input and use better stewardship of time by not requiring advisory members to sit through entire commission meetings, but by calling upon their advisory function when their area of expertise comes into view and by allowing flexibility to solicit advice as the needs dictate.

4. The revisions incorporate a specific function of coordination (objective "e") to fulfill the goal of coordination previously envisioned as taking place through advisory members.

Rationale for Restructuring Board Membership

1. The revisions incorporate a reduction in the total number of members from fourteen (nine voting and five advisory) to thirteen (thirteen voting and no advisory) members.

2. The revisions increase the active decision-making power and representative character of the commission by increasing the number of *voting* members through restructuring without increasing the total number of commission members.

3. The revisions increase the representative character of the commission by matching the number of lay members (three) to the number of parish pastors (three) and to the number of commissioned ministers (three) through re-

structuring without increasing the total number of commission members.

4. The revisions strengthen congregational involvement in the support of church workers by increasing the number of lay members through restructuring without increasing the total number of commission members.

5. The revisions conform more closely to the other commissions and boards that do not designate particular advisory members.

6. The revisions assume a modified way of using advisory input, which accomplishes a better stewardship of time by not requiring advisory personnel to sit through entire commission meetings, but which calls on their advisory function when their area of expertise comes into view and which allows flexibility to solicit advice as the needs dictate.

7. The revisions incorporate a specific function of coordination (objective "e") to fulfill the goal of coordination previously envisioned as taking place through advisory members.

Bylaw Recommendation

### PRESENT WORDING

#### 3.913 Membership

The Commission on Ministerial Growth and Support shall consist of nine members, who shall be appointed by the President of the Synod: three ordained ministers, two commissioned ministers, one layperson, one college representative, and one representative from each of the two seminaries. At least two of the above shall be parish pastors, one of the above a District President or executive. The executive director of the Board of Higher Education (or his designee), the executive director for the Board for Congregational Services (or his designee), the President of the Synod (or his designee), the director of Human Resources of the Synod, and director of Ministerial Health/Health and Healing Ministries shall be advisory members.

#### 3.915 Functions

The commission shall assist the mission and ministry of the Synod and its congregations by

a. providing opportunities and settings for all professional church workers to continue growing in Christ and in the knowledge, attitudes, skills, and personal well-being they need to serve Him in His church;

b. helping professional workers develop personal and professional growth plans on a continuing basis for more satisfying and effective ministry;

c. building a local and regional support system through the Districts for the care and growth of professional workers;

d. assisting congregations and professional workers to assess needs in the area of professional care and growth and enlist the aid of appropriate synodical institutions, boards, and agencies in meeting those needs;

e. developing and supervising a system of granting Continuing Education Units (CEUs) and encouraging the Synod through its Districts to monitor the credits of individuals and record such credits as reported by the individual worker for inclusion in the personnel file;

f. developing a system for reporting and evaluation of ministerial-growth programs in the Synod;

g. assisting Districts in building an ongoing structure for ministerial growth, providing them with resources and support services, and helping them establish liaisons with centers of education as well as with the commission;

h. developing programs of ministerial growth and well being through the Districts;



- i. encouraging the development of continuing-education models in Districts and other appropriate entities and agencies that have potential for synodwide use;
- j. seeking out, identifying, coordinating, and publicizing the current programs of ministerial growth offered by the schools, Districts, boards, and agencies supported or sponsored by the Synod;
- k. assisting colleges, universities, seminaries, boards, and agencies by supporting effective existing programs and in their planning of new ministerial-growth programs;
- l. developing and sponsoring ministerial-growth programs of general value to the Synod, using the resources of the Synod, including Concordia Publishing House;
- m. seeking grants from outside sources for continuing education funding and the Continuing Education Endowment Fund;
- n. encouraging Districts and congregations to make full use of available preventive and therapeutic care for professional church workers and their families.

## PROPOSED WORDING

### 3.913 Membership

The Commission on Ministerial Growth and Support exists to provide opportunity for the continuing educational and vocational growth of the church's workers, to advocate and facilitate care and counsel for the church's workers to support them in the performance of their official duties, and to advocate and facilitate support for the personal well-being of the church's workers and their family members.

The Commission on Ministerial Growth and Support shall consist of thirteen members: three ordained ministers who shall be parish pastors, three commissioned ministers (two teachers, one other than a teacher), three laypersons (one of whom shall be a parish pastor's wife), one District President, two seminary faculty members (one from each seminary), and one Concordia University System faculty member. The members shall be appointed by the President of the Synod.

### 3.915 Functions

The Commission on Ministerial Growth and Support shall fulfill the following objectives:

- a. It shall assist and encourage the church's workers in the planning of their continuing educational and vocational growth and the personal well-being of them and their family members.
- b. It shall assist and encourage congregations in assessing and promoting the continuing educational and vocational growth of the church's workers and the personal well-being of them and their family members.
- c. It shall assist and encourage Districts in the development of support systems for the continuing educational and vocational growth of the church's workers

and the personal well-being of them and their family members.

d. It shall provide opportunities and settings for the church's workers to continue to grow in Christ and in the knowledge, attitudes, skills, and personal well-being they need to serve Him in His church.

e. It shall develop, sponsor, and coordinate continuing educational and vocational growth and personal well-being initiatives among the entities of the Synod whose work impacts the church's workers and their families.

f. It shall seek grants and maintain funds from outside sources for the support of its objectives when it deems necessary to do so.

*Resolved*, That the Synod in convention adopt the revised Bylaws as presented above to replace the current Bylaws of the *Handbook* and authorize the Secretary of the Synod to bring other parts of the synodical *Handbook* into conformity with these revisions, as needed.

Action: Adopted (5)

(The resolution was adopted without amendment [yes: 1,030; no: 30].)

## To Add Six Members to Synodical Nominations Committee

### RESOLUTION 7-32

Overture L7-146 (*TB*, pp. 39-40)

WHEREAS, The current system of electing the synodical Nominations Committee by the Districts has only been in use a decade; and while it has given voice to individual Districts, it has excluded the Synod in convention from having any voice in the nominations process; therefore be it

*Resolved*, That Bylaw 3.980 a be amended to read as follows:

a. The Synod in convention shall elect six members of the Committee. In addition, seventeen of the Districts shall elect through their regular election procedures at the District convention one member of the Committee, plus an alternate. For the next convention, the other eighteen Districts shall elect in the same manner. Half of the electing Districts shall be designated by the Secretary of the Synod to elect a professional church worker and the other half a layperson, with roles reversed every six years.

and be it further

*Resolved*, That this election of "at large" members begin with the 2004 convention of the Synod.

Action: Declined (5)

(The resolution was defeated [yes: 324; no: 780].)



## 8. National/District Synod Relations

### To Clearly Delineate Ministry of Visitation in Bylaws

#### RESOLUTION 8-01

Report 8-01 (CW, pp. 103-05); Overtures 8-15,  
8-18-22 (CW, pp. 293-94)

WHEREAS, During our Synod's earliest years, theological and doctrinal unity was supported by having the synodical President visit each congregation to encourage and support pastors, to supervise doctrine and its application, and to encourage congregations in the mission of the church, just as Paul visited the churches and elders and encouraged them in their mission; and

WHEREAS, When Districts were created in 1854, District Presidents were given, and still have, the responsibility to visit all congregations in their respective Districts (Art. XII 7, Bylaw 4.73); and

WHEREAS, Visitation can be a key to preserving the true faith and an opportunity to encourage and strengthen our mission of "Telling the Good News about Jesus"; therefore be it

*Resolved*, That the Council of Presidents develop guidelines to be used to define the intent and purpose of congregational visits and to provide a foundation for training the visitors; and be it further

*Resolved*, That the Bylaws be amended as proposed:

#### ~~PRESENT~~/PROPOSED WORDING

##### 1. District President

##### 4.71 Role of District President

[Note: Much of this material derives from current Bylaws 5.13, 5.15, 5.19, and 5.21 on the responsibilities and relationships of Circuit Counselors.]

[Retain 4.71 a, b, c]

d. The District President shall, in accordance with the Constitution of the Synod, in his ministry of ecclesiastical supervision visit the congregations of the District.

1. He shall arrange in advance for an official visit to each congregation of his District at least once every three years and otherwise as he deems it necessary. He may call upon the Circuit Counselors and Vice-Presidents to assist him with the triennial visitation of congregations.

2. In his official visits he shall seek to bring about to the greatest possible degree the achievement of the Synod's objectives as expressed in Art. III of its Constitution.

3. He shall conduct his official visits in an evangelical manner.

4. He shall come to the pastor and the congregation as a brotherly advisor, reminding them of the joy of serving in the mission and ministry of the church.

5. In his visits he shall include fraternal discussion in regard to worship and Communion attendance; participation by the congregation in missions and the work of the church at large; the congregation's evangelism and education endeavors; its cultivation of sound stewardship principles; all aspects of compensation for professional church workers; the need for maintenance of purity of doctrine; the strengthening of the bond of Christian fellowship; and the provision of resources, op-



Committee 8 Chairman Ronald Garwood

portunities, and assistance so God's people can grow in their faith, hope, and love.

6. The jurisdiction of the District President shall include nonmember congregations whose pastors are members of the Synod. However, for the purpose of official visits in such a congregation the consent of the congregation shall first be secured. The District President may appoint the Circuit Counselor in whose Circuit such a congregation is located to be his official representative.

##### 2. Circuit Counselor

##### 5.03 Relationships: Officers, Forum, Convocation

a. The Circuit Counselor is the principal officer of the Circuit and serves in accordance with the duties assigned to this position in the Constitution and Bylaws of the Synod and Districts.

b. The Circuit may select such other officers as it deems necessary. The Circuit Counselor and these other officers shall have the primary responsibility of preparing the agenda for the Circuit Forum and Convocation and maintaining liaison between the Circuit and the District and national Synod.

~~b c.~~ The Circuit Forum, consisting of ~~the~~ a pastor of each congregation and one member of each congregation designated by the congregation, is the group ~~which~~ that aids the process of keeping congregations, particularly the lay leaders, ~~teachers~~ commissioned ministers, and pastors, supportive of one another in their common confession and mutually active in developing programs for the good of member congregations, in considering and recommending new work, and in suggesting improvements for District and synodical ~~services and~~ programming. Depending on each Circuit's adopted objectives, the Circuit may provide for additional representation from each congregation.

e d. The Circuit Convocation is a larger gathering of members from Circuit congregations during a year in which there is no synodical or District convention.

~~d e.~~ Conferences, whether official or unofficial, provide a means for ordained and commissioned ministers to relate together on a regular basis.

### 5.13 Relation to Member Congregations

a. The Circuit Counselor shall hold his position by virtue of his election. He shall serve under the direction of and be accountable to the District President and shall serve as his spokesman when so authorized and directed and shall assist him in doctrinal and spiritual supervision.

b. He shall, when requested to do so by the District President, serve as his representative in the triennial visitation of the congregations of the Circuit.

~~b c.~~ He shall serve in a servant role and seek to remind and encourage members of the Circuit of their responsibilities as God's people and the privilege they have in being about His mission. In doing so, he should keep in mind the glory and responsibility of the universal priesthood of all believers as it applies to the congregations. He shall remind them that they are "a chosen generation, a royal priesthood, a holy nation, a peculiar people to show forth the praises of Him who has called them out of darkness into His marvelous light." ~~He shall meet with the entire congregation, if possible, rather than with the voting members only.~~

~~e d.~~ Through his visitation to the congregations, he shall endeavor to strengthen the spirit of unity among Circuit congregations to effect mission and ministry and shall seek to strengthen and support the spirit of fellowship.

~~d.~~ In his visits he shall discuss attendance at services, at Communion, and at voters' meetings; the salaries of pastors and teachers; the participation of congregations in the work of the church at large and in missions; the need and opportunities for continuing education; the Christian training of the children; the adequate indoctrination of adult catechumens; and the maintenance of family devotion.

~~e.~~ He shall work through the Circuit Forum endeavor to provide resources, opportunities and assistance so God's people can grow in their faith ~~in their Lord and Savior Jesus Christ, and~~

~~f.~~ He shall ordinarily serve as chairman of the Circuit Forum, Circuit Convocation, and other Circuit gatherings. ~~The Forum may elect another member to serve in that capacity. He shall serve as chairman of the Circuit gathering and convocations.~~

~~g f.~~ He may, when requested to do so by the District President, serve as a mediator to effect reconciliation of disputes within the Circuit not under synodical adjudication as outlined in chapter VIII of the Bylaws.

~~h g.~~ He shall seek to strengthen the spirit of cooperation among pastors, ~~teachers~~ commissioned ministers, and congregations.

~~i h.~~ He shall be conversant with and supportive of synodwide and District resolutions and programs ~~and shall be responsible for communicating them to the congregations of the Circuit.~~

~~j i.~~ He may appoint from member congregations of the Circuit, ~~by and~~ with the approval of the District President, pastors, commissioned ministers, or laypersons to assist him in fulfilling his responsibilities.

~~k j.~~ When the Circuit Counselor is requested to make an official visits to a congregation by the District President he shall be arranged for such visits in advance by the Circuit Counselor with the respective pastor and congregation, except under extraordinary circumstances. ~~If he deems it necessary, the Circuit Counselor may on his own initiative through the proper~~

~~channels arrange for a special meeting of the congregation.~~

### 5.15 Official Visits

~~a.~~ The Circuit Counselor shall visit each congregation once in three years and otherwise as he deems it necessary.

~~b.~~ The Circuit Counselor shall seek to bring about to the greatest possible degree the achievement of the Synod's objectives as expressed in Article III of the Constitution.

~~e.~~ The congregation of a Circuit Counselor shall be visited by the District President or by one of the District Vice Presidents or by another Circuit Counselor designated by the District President.

### 5.17 Relation to District President

~~a.~~ Each Circuit Counselor, ~~by virtue of his office,~~ shall assist the District President within the Circuit. ~~Therefore~~

~~b.~~ The District President shall meet with the Circuit Counselors of the District at least once ~~a per year for the purpose of discussing to discuss their work, to encourage them, and to conduct ongoing training for congregational and pastoral visits.~~ the work of the Circuit Counselor.

~~b c.~~ The Circuit Counselor shall regularly report on his activities to the District President.

### 5.19 Relation to Nonmember Congregations

The jurisdiction of Circuit Counselors shall include nonmember congregations whose pastors are members of the Synod, but for the purpose of official visits in such a congregation the consent of the congregation shall first be secured.

### 5.21 Relation to Pastors

~~a.~~ The Circuit Counselor shall ~~conduct his official visits in an evangelical manner and not resort to legalistic measures~~ serve the pastors of the Circuit

~~b.~~ He shall come to the pastor as a collegial and brotherly adviser, reminding ~~him~~ them of the glory joy of the ministry and of its great responsibilities.

~~e b.~~ He shall ~~ascertain whether~~ encourage the fellow pastors of the Circuit in their preaching and teaching; in the is faithful in preaching the Law and the Gospel in their purity, properly dividing and applying them, whether he privately ministers to the needs of the individuals, exercises of church discipline in an evangelical manner; and properly in the supervises supervision of all Christian education and training in ~~his the~~ parish.

~~d c.~~ He shall encourage, in a brotherly manner, ~~discuss~~ the pastors of the Circuit in their spiritual and family life, home life, and studies of the pastor with him, also his library and professional studies and professional growth.

~~d.~~ He shall encourage the pastors of the Circuit to continue both formal and informal continuing professional education.

### 5.19 Relation to Other Called Workers

The Circuit Counselor shall assist the District President, as assigned, in the ecclesiastical supervision of the other members of the Synod in the Circuit. He may, with the approval of the District president, appoint appropriate persons to assist him in fulfilling his responsibilities.

## 5.25 21 Expenses

The Circuit Counselor is authorized to draw on the District treasury for his expenses.

## Action: Adopted (3)

(An amendment to add the words *and participating in the sufferings of Christ* at the end of paragraph d, 4, of proposed Bylaw 4.71 was declined. The resolution was adopted without amendment [yes: 725; no: 384].)

**That Synodical Vice-Presidents Two  
through Five Continue to be Elected  
and Serve Synodwide and that They  
Be Placed on the Ballot  
by Congregational Nomination**

## RESOLUTION 8-02

Report 8-01 (CW, pp. 115–17); Overture 8-31 (CW, pp. 115–17)

WHEREAS, The history of the election and function of the Second through Fifth synodical Vice-Presidents assumes action by and service to the entire Synod (for example, as synodical representatives to all the District Conventions) as distinct from Districts whose elected regional Vice-Presidents relate primarily to specific areas of the Districts; and

WHEREAS, There is no compelling reason for change in the current practice, since the Task Force on National/District Synod Relations “envisioned no additional duties for the Second through Fifth Vice-Presidents (Task Force Report, p. 115, CW 2001); and

WHEREAS, The Task Force on National/District Synod Relations on page 108 of its report stresses the necessity of having a nomination process in the election of District Presidents and Vice-Presidents that provides sufficient published information for delegates prior to voting; and

WHEREAS, The current process of nominating synodical Vice-Presidents two through five makes it impossible to publish sufficient accurate information to the delegates, hampering their ability to make informed selections; and

WHEREAS, The current process of nominating synodical Vice-Presidents two through five by primary ballot on the convention floor can result in name recognition or support by a particular interest group becoming the determining factor in terms of which individuals are placed on the ballot; therefore be it

*Resolved*, That the synodical Vice-Presidents two through five continue to be elected and serve synodwide; and be it further

*Resolved*, That starting with the 2004 convention, synodical Vice-Presidents two through five be nominated by congregations in the same manner as are the synodical President and First Vice-President; and be it further

*Resolved*, That Bylaw 3.960 a be amended to read, “Each voting congregation shall be entitled to nominate from the clergy roster of the Synod two ordained ministers as candidates for President and two ordained ministers as candidates for First Vice-President, and four ordained ministers as candidates for ‘other Vice-Presidents in line of succession’”; and be it further

*Resolved*, That Bylaw 3.960 d be amended to read, “The

Secretary of the Synod, with the approval of the Board of Directors of The Lutheran Church—Missouri Synod, may engage an external auditing firm to tabulate the nominations and shall report to the convention by means of the convention manual the names and tallies of all clergymen who have received nominating votes for the offices of President, ~~and~~ First Vice-President, and other Vice-Presidents in line of succession”; and be it further

*Resolved*, That Bylaw 3.960 e be amended to read, “Groups and individuals within and without the Synod are urged to refrain from circularizing the Synod or areas thereof relative to favoritism in nominations for President, ~~and~~ First Vice-President, and ‘other Vice-Presidents in line of succession’”; and be it further

*Resolved*, That Bylaw 3.961 a be amended to read, “Candidates for the office of President and First Vice-President shall be in each instance the five ordained ministers receiving the highest number of votes in the nominating ballots of the congregations, and the candidates for the offices of Vice-Presidents two through five shall be the twenty ordained ministers receiving the highest number of votes in nominating ballots of the congregations for other Vice-Presidents in line of succession”; and be it further

*Resolved*, That should one or more of the properly nominated candidates for the offices of Vice-Presidents two through five be elected President or First Vice-President, their name(s) shall be removed from the ballot without requiring the addition of other names to the ballot; and be it further

*Resolved*, That Bylaw 3.961 e be amended to read, “The Secretary of the Synod shall publish in the convention manual brief biographies of the five candidates for President, ~~and~~ the five candidates for First Vice-President, and the twenty candidates for Vice-Presidents two through five, giving adequate information on each candidate. This report shall contain such pertinent information as age, residence, number of years in the Synod, present position, District or synodical offices previously held, year of ordination, former pastorates, involvement in community, government, or interchurch affairs, and any other specific experience and qualification for the office”; and be it further

*Resolved*, That Bylaws 3.970, 3.973, and 3.975 a be eliminated; and be it further

*Resolved*, That new Bylaw 3.967 Election of Vice-Presidents Two through Five read, “a. After the results of the first vice-presidential election have been announced, the convention shall take action as outlined in Bylaw 3.961 f and g on the slate of candidates for Second through Fifth Vice-Presidents and shall then elect these other Vice-Presidents in line of succession”; and be it further

*Resolved*, That current Bylaw 3.975 b become Bylaw 3.967 b; and be it finally

*Resolved*, That Bylaw 3.977 be renumbered 3.969.

## Action: Adopted as amended (6)

(The resolution was introduced by the committee in session 3, when it was amended by adding the seventh resolve. By common consent the words *in line of succession* were consistently added after the words *other Vice-Presidents* upon the advice of the Commission on Constitutional Matters. When discussion resumed in session 6, a motion to amend the resolution by deleting the fifth resolve failed. The resolution was adopted [yes: 901; no: 186].)

## To End Parallel Structure of District and Synod Boards and Staff

### RESOLUTION 8-03

Report 8-01 (CW, pp. 111-13); Overture 8-29 (CW, pp. 111-13)

WHEREAS, District structure and related matters have been an object of focused attention within the Synod for about a decade. In 1992 the Synod in convention called for a Task Force on Configuration of Districts and Regionalization of Staff, commonly known as the [Res.] "8-09 Task Force." This Task Force, which preceded the current TF, was charged with proposing "a strategic plan with respect to the configuration of Districts, the regionalization of national and District staffs, and the development of new categories or positions for staffing." In addition, the 1992 convention established a board and a conference in the area of Congregational Services, which closely interfaces with Districts and their service work. This board and conference became effective in 1995; and

WHEREAS, In its 1995 report (1995 *Convention Workbook*, pp. 17-22), the 8-09 Task Force declined to propose plans for mandating action with respect to District configuration, staff regionalization, or new ideas for staffing. Rather, it said each District could choose to organize in the most appropriate manner to serve congregations. It further recommended that "Districts take action to adopt their own structural changes or approach the Mission and Ministry Council or the Synod's Board of Directors prior to the 1998 synodical convention for action" (1995 *Workbook*, p. 22). Hence, at their 1997 conventions a number of Districts entertained proposals for structural change. It was necessary for these proposed structural changes to be approved by the Commission on Constitutional Matters before they were adopted. The Commission concluded that there was little room for Districts to take the sort of actions suggested by the 8-09 Task Force, for synodical Bylaws require Districts to have boards and staff that parallel elements of the national synodical structure. Consequently, most structure change proposals were either rejected or placed on hold, although some were instituted by Districts on what was designated as a "trial" basis. In other cases, Districts maintained the form of boards parallel to those of the national Synod, but actually had staff members carrying out functions supposedly assigned to the boards; and

WHEREAS, The Task Force on National/District Synod Relations has delineated changes specified in Overture 8-29; therefore be it

*Resolved*, That the synodical Bylaws be amended as proposed:

#### PRESENT/PROPOSED WORDING

1.07 Relationships: Conventions, Officers, Boards, Commissions, Staff

d. Each board and commission or other agency that serves the Synod or a District in a specific area of program or ministry in accordance with the Synod's Constitution and applicable Bylaws adopts programs in its assigned area of responsibility; administers the programs and resources as provided or authorized by the Constitution and applicable Bylaws, or as assigned by the respective convention or ~~board~~; agency; and pro-

poses modifications thereto. It also provides program policies, as well as directions, for its staff and shall establish, together with staff, evaluation criteria for its programs. It shall report its activities to the respective convention, president, and ~~board~~; responsible agency. National ~~boards and commissions~~ agencies obtain counsel from Districts ~~boards~~ in developing programs, and Districts ~~boards~~ maintain communication with and provide for utilization of applicable national programs of ~~their national counterparts~~, as well as design programs to meet their own unique needs.

e. Each staff develops procedures, recommends and reviews programs and ministries, manages programs, and recommends policy and program modifications. It implements decisions of its respective board in accordance with approved policy. It is responsible to the Synod ~~through its respective board or commission, which shall exercise supervision at the national or District level~~ in accordance with the Constitution and Bylaws of the national Synod or District, resolutions of the respective convention, and the decisions of the respective board or commission policies of a District or any agency to which it is responsible. Staff represents the ~~board or commission and is ordinarily the liaison between the board or commission and the field~~. Each executive officer shall report on staff activities and recommendations to ~~his board or commission the national Synod, District, or agency to which that officer is responsible~~ and, as requested, to the president of the District or of the Synod. Staff ordinarily serves as the liaison between the national and District ~~program boards~~. Synod levels and Staffs consult with one another in developing program proposals to present to their respective boards.

#### 4.11 Relationships: Conventions, Officers, Boards of Directors, ~~Boards and Commissions~~ Agencies and Staff

a. ~~The delegate convention of the District is a legislative assembly which, in accordance with the Bylaws and objectives of the Synod, establishes and evaluates policies and provides direction on behalf of and in service to member congregations of the Synod in that District. It shall be the assembly in which the congregations of the District can counsel together to achieve their objectives, receive reports and counsel from the Synod, and through which the congregations and the District can together make recommendations to the convention, boards, and commissions of the Synod. It shall have the authority to give direction to the officers, boards, and commissions of the District. Relationships on the District level are those as defined in Bylaws 1.07 and 3.951~~

b. ~~The elective o~~ Officers of the District serve in accordance with the duties assigned to them in the Constitution and Bylaws of the Synod as they apply to the District and within the boundaries of the respective District, and in accordance with the duties which may be assigned in the Bylaws of the District. They shall have primary responsibility for District implementation of decisions of the national Synod as applicable they apply to the District and within the boundaries of the respective District and for implementation of decisions of the District convention and District ~~boards-agencies~~. They shall supervise the day to day activities of District staff. They shall report their activities and recommendations to the convention, to the Board of Directors, and to the Synod as appropriate, and maintain communication as necessary with other Districts and with jurisdictional units of other church bodies.

c. Communication between national and District levels shall be maintained in order to carry out the most effective and coordinated programs possible. The Board of Directors, elected by the District, serves as the legal representative of the District and the custodian of all property of the District. Between conventions it shall provide for implementation within the District of the

decisions of the national and District conventions, determine general operating policies, establish program priorities, approve program budgets, allocate necessary funds for the support of the national and District budgets, review program performance, and make provisions for necessary staff. It shall report its activities to the District convention.

d. The District shall utilize boards and commissions to fulfill the objectives of the Synod and to carry out the decisions and programs of the District, on behalf of or in service to the congregations and the District, as provided in the bylaws of the District. They shall maintain communication with and provide for utilization of the programs of the corresponding boards and commissions of the Synod, as applicable. They shall design programs to meet their special needs in their assigned area of responsibility and administer approved programs and resources assigned to them by the convention or the Board of Directors. They may propose new programs and adjustments to existing programs. They shall report their activities and recommendations as provided in the bylaws of the District.

e. The District Board of Directors in accordance with the bylaws of the District may engage such staff as is necessary for program implementation. District staff shall develop, manage, and review programs and ministries and recommend necessary adjustments. Staff represents its respective board or committee, and serves the congregations of the District as liaison between the District program board and its related national program board. The reporting relationships of staff should be defined in the bylaws of the District.

#### 4.91 Functions

Each District shall elect a Board of Directors, the size and composition of which shall be determined by the bylaws of the District. It shall have such powers and duties as are accorded to it by the Constitution, Bylaws, Articles of Incorporation, resolutions, and policies of the Synod, as well as those of the District. Subject to such limitations, it shall operate within the applicable federal and state laws. It shall be vested with the general management and supervision of the District's business and legal affairs and shall adopt policies and require procedures which assure that said management and supervision is effected. In fulfilling its functions and in coordinating its work with the Synod, the board shall be guided generally by the functions of the Board of Directors of the Synod as defined in Bylaw 3.181ff., as these apply to Districts, and subject to the reservations, limitations, and delegations of such Bylaws. Between conventions it shall provide for implementation within the District of the decisions of national and District conventions and allocate necessary funds for the support of the national and District budgets.

#### 4.07 Provisions

a. Each District shall provide through its structure for the following functions:

- Adjudication
- Church Extension
- Communications
- Congregational Constitutions
- Congregational Services
- Human Care Ministries
- Missions
- Stewardship and Financial Support

b. A District may provide for the election or appointment of such other boards and commissions as it deems necessary.

c. Unless otherwise specified or permitted by the Bylaws, executives and staff on the District level shall not be members of the board or commission under which they serve.

#### 4.101 Authorization [for District Staff]

Districts are authorized to engage full time staff to assist officers, boards, and commissions in carrying on the work of the District. Unless Districts are able to have separate staff individuals for each program of the District, the combining of responsibilities should conform to the board structure.

#### 4.103 Relationship to Synodical Staff

While relations with the general Synod are carried on primarily through the District President, District staff persons should be in close relationship to their synodical staff counterparts; serve as persons to collect, collate, and communicate the needs and expectations of congregations; assist in the development of relevant District and Synod materials and programs; and in general act as partners with fellow staff persons in the pursuit of appropriate synodical programs.

#### 4.105 Functions

In carrying out their functions at the District level, staff persons shall be guided generally by the responsibilities for staff as detailed in Bylaw 3.051.

Action: Adopted (6)

(The resolution was adopted without discussion [yes: 976; no: 97].)

## To Amend Bylaws re COP Responsibilities—Convention Site

### RESOLUTION 8-04

Overtures 8-32, 8-35, 8-37-38 (CW, pp. 117-19, 295-96)

WHEREAS, Cost, which is a major consideration for the location of the synodical convention, falls more within the financial responsibilities of the synodical Board of Directors, making this responsibility better fit the synodical Board of Directors; therefore be it

*Resolved*, That Bylaw 3.29 be amended to read "c. Prior to submitting an invitation a host group shall determine the minimum requirements from the convention manager and ~~then~~ shall ~~then~~ submit a proposal to the ~~Council of Presidents~~ Board of Directors of the Synod for evaluation and recommendation to a convention." and "d. The President may also submit a site to the ~~Council of Presidents~~ synodical Board of Directors. Prior to submission, the District President for the area in which the site is located shall be made aware of the submission and agree to provide any needed local support."

Action: Adopted (6)

(The resolution was adopted without amendment [yes: 1,046; no: 53].)

## To Amend Bylaws re COP Responsibilities—Ratification of CCM Appointment

### RESOLUTION 8-05

Overtures 8-32, 8-35, 8-37-38, 8-43 (CW, pp. 117-19, 295-98)

WHEREAS, The ratification of the appointment of members to the Commission on Constitutional Matters is redundant, since the appointment by the synodical President

to the Commission was made from a list submitted to the synodical President by the Council of Presidents; therefore be it

*Resolved*, That Bylaw 3.903 a 4, "Appointments to the commission become effective upon ratification by the Council of Presidents through a majority vote," be eliminated from the Bylaws.

Action: Adopted (6)

(The resolution was adopted without discussion [yes: 1,037; no: 60].)

### To Amend Bylaws re COP Responsibilities—Membership Seminary Board of Regents

#### RESOLUTION 8-06

Overtures 8-32, 8-35, 8-37-38 (*CW*, pp. 117-19, 295-97)

WHEREAS, There are advantages and disadvantages either for having the District President representative to both seminary Boards of Regents from the District in which that seminary is located or from a District other than that in which it is located; and

WHEREAS, The current wording of Bylaw 6.01 a 3 is "A District President other than the President of the geographical District in which the seminary is located, elected by the Council of Presidents"; and

WHEREAS, The wording proposed by the National/District Synod Relations Task Force for Bylaw 6.01 a 3 is "The District President of the geographical District in which the seminary is located"; and

WHEREAS, There seems to be no obvious advantage for either one; therefore be it

*Resolved*, That Bylaw 6.01 a 3 read: "A District President elected by the Council of Presidents."

Action: Adopted (6)

(A motion to amend the resolve by entering the words *triennially by the synodical convention* in place of the words *by the Council of Presidents* failed. The resolution was adopted without amendment [yes: 995; no: 110].)

### To Amend Bylaws re COP Responsibilities—Editors

#### RESOLUTION 8-07

Report 8-01 (*CW*, pp. 117-19); Overtures 8-32, 8-35, 8-37-38 (*CW*, pp. 119, 296-97)

WHEREAS, It would be helpful to specify that the list of candidates for "director of news and information services," approved by the Council of Presidents, be prepared by the Board for Communication Services; therefore be it

*Resolved*, That Bylaw 12.03 be amended to read, "The director of news and information services, who also serves as executive editor of the Synod's official periodicals, shall be appointed by the Board for Communication Services from a list prepared by that board and approved by the Council of Presidents"; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall

not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(The resolution was adopted without discussion by a voice vote. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Continue Service of COP in Assigning Vicars

#### RESOLUTION 8-08

Report 8-01 (*CW*, pp. 117-19); Overture 8-44 (*CW*, p. 298)

WHEREAS, The current process of assignment of vicars by the Council of Presidents acting as the Board of Assignments in consultation with the placement officers of the seminaries has worked extremely well; therefore be it

*Resolved*, That the present wording of Bylaw 6.85 be retained; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(The resolution was adopted without discussion by voice vote. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

### To Initiate Evaluation of District Structure

#### RESOLUTION 8-09

Report 8-01 (*CW*, pp. 119-20); Overtures 8-45-47, 8-55, 8-57, 8-62, 8-64, 8-67 (*CW*, pp. 120, 298-99, 301, 303-04)

WHEREAS, The Task Force on National Synod/District Relations advocates an evaluation of the District structure of the Synod (Overture 8-45, *CW*, p. 120) with these observations:

"Expectations of what a District can or should do for its congregations vary widely from District to District" (*CW*, p. 120) and "At the start of a new century, the Synod has an opportunity to oversee the impact of these variations"; therefore be it

*Resolved*, That Overture 8-45 be referred for further consideration and action to the Board of Directors of the Synod and the Council of Presidents; and be it further

*Resolved*, That a report be given to the 2004 convention of Synod; and be it finally

*Resolved*, That all action taken in this resolution shall be used to help carry out "The Great Commission" and shall not in any way detract or distract from the primary mission of God's kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(An amendment to replace the words *of District* with the words *of the geographic District* failed to carry. The amendment was adopted without amendment [yes: 987; no: 112]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)



## To Study More Equitable Representation at Conventions

### RESOLUTION 8-10

Report 8-01 (*CW*, pp. 120–22); Overtures 8-26, 8-81, 8-83–85, 8-87–89 (*CW*, pp. 294, 308–10)

WHEREAS, The Lutheran Church—Missouri Synod has grown under the blessing of God to include many congregations and ordained and commissioned ministers of religion; and

WHEREAS, There exists a great disparity in the size of congregations, Districts, and Circuits, resulting in a perceived inequality in our present representational structure; and

WHEREAS, There is concern that commissioned workers and professors cannot be voting delegates at conventions; and

WHEREAS, There is concern that some congregations are being underrepresented because their Circuits do not meet the formula for the selection of voting delegates to conventions as specified in Bylaw 3.03, “Voting delegates shall consist of one pastor and one layman from each electoral Circuit. An electoral Circuit shall consist either of one or two adjacent visitation Circuits, as shall be determined by each District, on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate communicant membership ranging from 1,500 to 10,000. Exceptions to these requirements and limitations can be made only by the President of the Synod upon request of a District Board of Directors”; and

WHEREAS, The Task Force on National/District Synod Relations has addressed some of the issues and still has some concerns and recommends further study; therefore be it

*Resolved*, That in the event that a permanent Commission on Structure is established that these matters are referred to it. In the event that it is not established, the Secretary of the Synod shall refer these matters to the Board of Directors for the establishment of a task force for further study. In either case, the entity to which these matters are assigned shall bring recommendations for resolving them to the 2004 synodical convention; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (8)

(A substitute resolution to include the same first two whereases and the resolve offered by the Task Force on National/District Synod Relations in Overture 8-81 (*Workbook*, pp. 121–23) was not accepted for consideration. The resolution presented by the committee was adopted without amendment [yes: 942; no: 173]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Celebrate 100 Years of SELC Blessings

### RESOLUTION 8-11

Overtures 8-70–71 (*CW*, p. 305)

WHEREAS, The Slovak Evangelical Lutheran Church (later the Synod of Evangelical Lutheran Churches or the SELC) was organized in convention on September 2–4,

1902, in Connellsville, PA, and issued a charter on April 25, 1903; and

WHEREAS, On January 1, 1971, the Synod of Evangelical Lutheran Churches was accepted as a nongeographical District (the SELC District) of The Lutheran Church—Missouri Synod; and

WHEREAS, The SELC and the LCMS have walked together in doctrine and practice as members of the Synodical Conference and now as a District and Synod; and

WHEREAS, The Lord has blessed this relationship throughout the years; and

WHEREAS, The year 2002 marks the centennial of the SELC, and the year 2001 marks the 30th anniversary of the SELC District as a nongeographical District of the LCMS; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod gathered in convention in the year of our Lord 2001 join with the brothers and sisters of the SELC District in celebration and in thanksgiving to our heavenly Father, our Lord Jesus Christ, and the Holy Spirit for all the blessings bestowed upon the SELC these last 100 years and the SELC District these past 30 years; and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted without amendment [yes: 803; no: 20]. The final resolve is added as required by Res. 1-02, adopted by the convention in an earlier session.)

## To Respectfully Decline Overtures

### RESOLUTION 8-12A

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. 8-01	Reject Report of Task Force	Requested by 1998 convention
Ov. 8-02	Decline Report of Task Force	Requested by 1998 convention
Ov. 8-03	Reject TF Report	Requested by 1998 convention
Ov. 8-04	Reject Recommendations of Task Force	Requested by 1998 convention
Ov. 8-05	Remove Proposed Changes	Inaccurate information
Ov. 8-06	Decline Consideration of TF Recommendations	Requested by 1998 convention
Ov. 8-07	Postpone Action on TF Report	Requested by 1998 convention
Ov. 8-08	Table Action on TF Report	Requested by 1998 convention
Ov. 8-09	Table TF Report to Allow Study	Requested by 1998 convention
Ov. 8-10	Table TF Report for Input	Requested by 1998 convention
Ov. 8-11	Table TF Report to Address Concerns	Requested by 1998 convention
Ov. 8-12	Provide Study Documents for TF Report	Requested by 1998 convention
Ov. 8-13	Consider TF Recommendations Later	Requested by 1998 convention
Ov. 8-14	Declare Moratorium on Restructuring	Requested by 1998 convention
Ov. 8-16	Clarify Synod Relationship	Current wording is clear
Ov. 8-17	Affirm Synod	Synod’s role clear from Article III
Ov. 8-23	Provide Information for Elections	Current Bylaw is adequate
Ov. 8-24	Provide Orientation for DPs	Present orientation is sufficient
Ov. 8-25	Change Visitation Circuits	Current structure is sufficient
Ov. 8-27	Amend Bylaw re Circuits	Current structure is sufficient
Ov. 8-28	Amend Bylaw re Visitation Circuits	Current structure is sufficient
Ov. 8-30	Reject District Budget Consultation	Already addressed by TF
Ov. 8-33	Restructure Council of Presidents	Inaccurate assumptions
Ov. 8-34	Change Functions of COP	Inaccurate assumptions
Ov. 8-36	Reject Proposals re COP	Not in final TF Report
Ov. 8-39	Decline Proposal re CTCR Appointments	Not in final TF Report

Ov. 8-40	Continue COP CTCR Appointments	Not in final TF Report	Ov. 8-65	Keep English District Intact	Not in final TF Report
Ov. 8-41	Continue COP Appointments of CTCR	Not in final TF Report	Ov. 8-66	Allow English District to Decide Own Status	Conflicts with Bylaw 4.03(a)
Ov. 8-42	Preserve CTCR Appointment Process	Not in final TF Report	Ov. 8-68	Bar Further Resolutions to Dissolve English District	Conflicts with Bylaw 4.03(a)
Ov. 8-48	Decline TF Recommendations re Nongeographic Districts	Not in final TF Report	Ov. 8-72	Reject TF Proposals re SELC	Not in Final TF Report
Ov. 8-49	Reject Dissolution and Amalgamation	Not in final TF Report	Ov. 8-86	Establish Rotational System for Delegates	Effectively disenfranchises congregations
Ov. 8-50	Reject TF Recommendations re District Realignment	Not in final TF Report	Ov. 7-102	To Require Parish Experience for District and National Office Position	Not feasible
Ov. 8-51	Reject TF Proposal to Dissolve Districts	Not in final TF Report			
Ov. 8-52	Oppose Recommendation re Nongeographic Districts	Not in final TF Report			
Ov. 8-53	Not Dissolve Nongeographic Districts	Not in final TF Report			
Ov. 8-54	To Not Eliminate Nongeographic Districts	Not in final TF Report			
Ov. 8-56	Affirm Right of Districts to Determine Status	Conflicts with Bylaw 4.03(a)			
Ov. 8-58	Reject TF Proposed re English District	Not in final TF Report			
Ov. 8-59	Urge Opposition to TF Report	Not in final TF Report			
Ov. 8-60	Reject Amalgamation of English District	Not in final TF Report			
Ov. 8-61	Not Dissolve English District without Its Initiation	Conflicts with Bylaw 4.03(a)			
Ov. 8-63	Support Continuation of English District	Not in final TF Report			

and be it further

*Resolved*, That all action taken in this resolution shall be used to help carry out “The Great Commission” and shall not in any way detract or distract from the primary mission of God’s kingdom here on earth. We will remember 1-02!

Action: Adopted (12)

(The resolution was adopted without amendment [yes: 782; no: 20]. The final resolve is added as required by Res. 1-02, adopted by the convention in a earlier session.)

## 9. Registration, Credentials, and Elections

### To Revise Bylaws to Clarify Election Process at Synodical Conventions

#### RESOLUTION 9-01

WHEREAS, The Bylaws of the Synod (3.181, a and 3.407, d) have a limitation of no more than one member per District who may be elected by a convention of the Synod to serve on the Synod's Board of Directors and its Board for Higher Education; and

WHEREAS, This limitation has caused confusion in the nomination and election process in previous synodical conventions; and

WHEREAS, The Board of Directors of the Synod is required by Bylaw 3.63 to fill vacancies that occur on synodically elected boards or commissions; therefore be it

*Resolved*, That the following Bylaws of the Synod be amended as follows:

#### PRESENT/PROPOSED WORDING

##### D. Synodical Board of Directors

##### 3.181 Membership

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 nominated, elected or appointed from one District.

##### 3. Concordia University System/ Board for Higher Education

##### 3.407 Membership of the Board

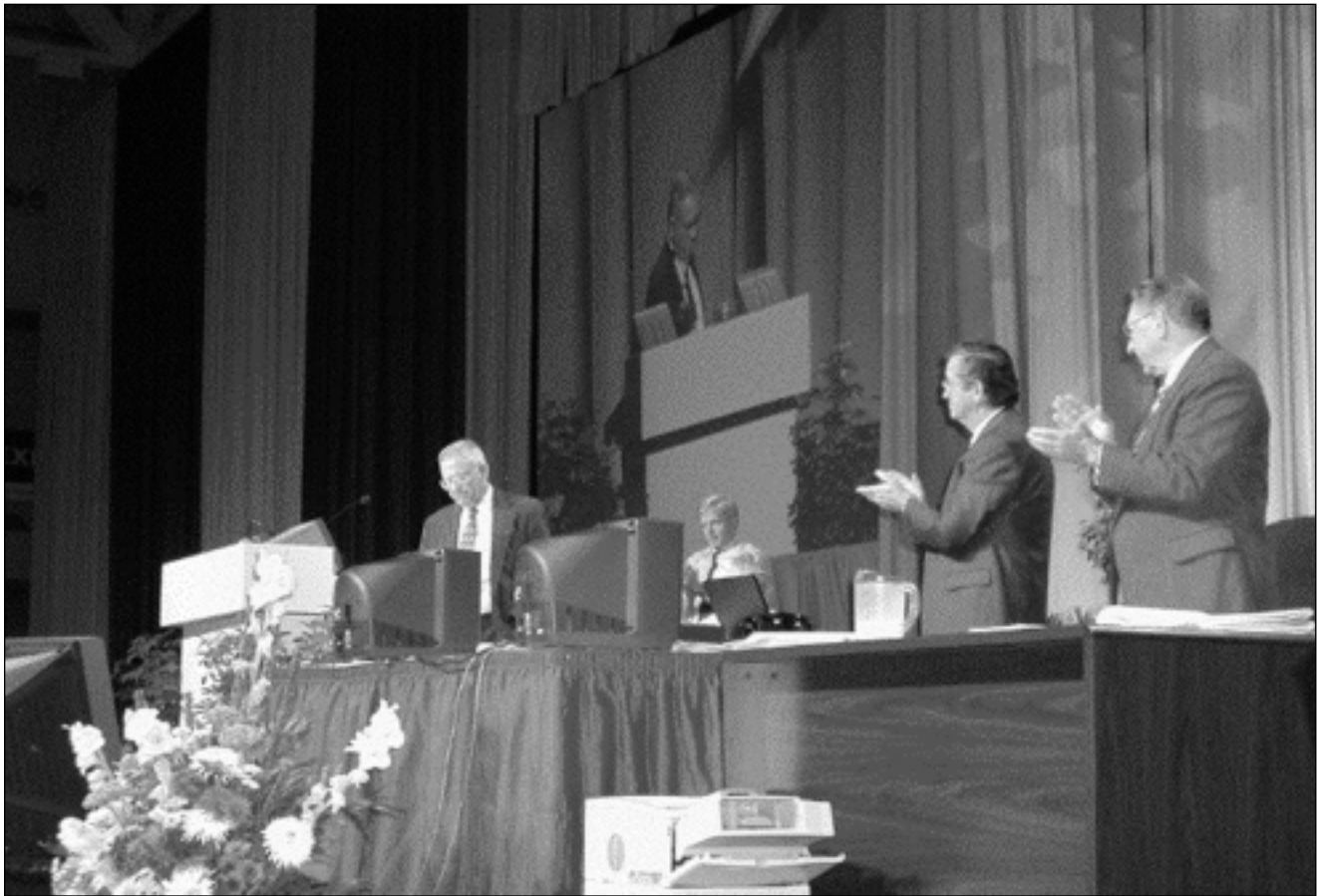
d. Elected by the Synod in convention: three ordained ministers who must be parish pastors; two commissioned ministers; and two laypersons. These members will be assigned to one of the two committees by action of the plenary Board for Higher Education. No more than one of these seven members ~~elected by the Synod in convention can~~ may be nominated, elected or appointed from the same District of The Lutheran Church—Missouri Synod.

#### Action: Referred (11)

(After a motion to end debate immediately was unsuccessful, a motion to change the word *one* to *two* in the final lines of both Bylaw paragraphs was introduced. As debate continued on the proposed amendment, a motion to refer the resolution to the Commission on Structure to work on during the next triennium carried [yes: 949; no 92].)



Committee 8 Chairman C. William Hoesman



2001 Convention Proceedings

# OMNIBUS RESOLUTIONS

## RESOLUTION A

WHEREAS, Many overtures request actions that are the responsibility of various boards, commissions, or individuals to study and to implement; therefore be it

*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. 1-07–13	Jewish Mission	Mission Services & Congregational Services
Ov. 1-14	Missions for High School Graduates	Congregational Services
Ov. 2-03	Mission and Ministry Catalog	LCMS Board of Directors
Ov. 2-04	Create Board of Recruitment	Action Group for Recruitment & Retention
Ov. 2-05	Meet Need for Pastors	Action Group for Recruitment & Retention
Ov. 2-06	Special Sunday for Seminaries	Higher Education
Ov. 2-07	Synodwide Seminary Sunday	Higher Education
Ov. 2-16	Pastoral Severance and Second Placement	Council of Presidents
Ov. 2-17	Call of CRM Pastors	Council of Presidents
Ov. 2-18	Placement Process for CRM Pastors	Council of Presidents
Ov. 2-19	Alternative Pastoral Placement	Council of Presidents
Ov. 2-21	SETS for Calling Congregations	Council of Presidents
Ov. 2-43	Publish Materials re Creation	CPH Board of Directors
Ov. 2-45	Enter Broader Book Market	CPH Board of Directors
Ov. 2-46	Special Edition of Small Catechism	CPH Board of Directors
Ov. 2-47	Publish Revised <i>Lutheran Cyclopedia</i>	CPH Board of Directors
Ov. 2-48	Devotional Resources for Pastors	Worship
Ov. 2-49	Publish Two Rivers	CPH Board of Directors
Ov. 2-57	Use of Creeds	Worship
Ov. 2-62	Gender Sensitive Hymnal	Worship
Ov. 2-66	Couples Living Together	Congregational Services Family Ministry
Ov. 3-20	Demonstrate Oneness Despite Differences	President of Synod
Ov. 3-55–60	Office of the Ministry	President of Synod
Ov. 3-74	Concord	President of Synod
Ov. 3-75–79	LWF Membership	President of Synod
Ov. 3-80	CTCR	President of Synod
Ov. 3-95	District Certify Deaconesses	BHE/CUS
Ov. 3-98	Expand Lay Training	BHE/CUS
Ov. 3-129–130	Seminex Supporters	Council of Presidents
Ov. 3-135–136	Privileged Communications	CTCR
Ov. 4-05	Restriction on Grants to President's Office	LCMS Board of Directors
Ov. 5-11	Iowa District East/Portland	Synodical President
Ov. 5-12	Iowa District East/Portland	Synodical President
Ov. 5-13	Board of Regents	Synodical President
Ov. 5-14	Concordia, Portland	Synodical President
Ov. 5-16	Not Allow Districts to Prepare Pastors	BHE and Synodical President
Ov. 5-18	Restore Theological Interviews	Seminary
Ov. 5-20	Financial Counseling	Council on Financial Ed.
Ov. 5-21	CPE on Seminary Curriculum	Seminaries
Ov. 5-22	Ordination Not a Sacrament	Bd. of Regents/Seminaries
Ov. 5-23	Chaplain for Seminaries	Bd. of Regents/Seminaries
Ov. 5-24	Cooperative Work/Seminaries	Bd. of Regents/Seminaries
Ov. 5-26	Investigate Evolution	Appropriate District President
Ov. 5-27	Leadership/Family Training	BHE/CUS
Ov. 5-33	Equalize Costs	BHE/CUS
Ov. 5-37	Commend DELTO	BHE/CUS/Seminaries
Ov. 5-38	Support and Refine DELTO	BHE/CUS/Seminaries
Ov. 5-39	Change DELTO	BHE/CUS/Seminaries
Ov. 5-40	Expand DELTO	BHE/CUS/Seminaries
Ov. 5-41	Support DELTO	BHE/CUS/Seminaries
Ov. 5-42	Abandon DELTO	BHE/CUS/Seminaries
Ov. 5-48	Affirm Healthy Churches	Seminary Faculties
Ov. 5-49	Require Action—PLI	LCMS Board of Directors

Ov. 5-52	Require Refund	LCMS Board of Directors
Ov. 5-55	PLI Components to D. Min.	Seminary Faculties
Ov. 6-05	Avoid Use of Term "Sanctity of Life"	Human Care
Ov. 6-06	Study and Support Marriage & Family Statement	Congregational Services Family Ministry
Ov. 6-07	Oppose Marriage Penalty Taxes	Congregational Services Family Ministry
Ov. 6-14	Mission Policy in China	Mission Services
Ov. 6-17	Assist Trinity, Dresden, Germany	President of Synod
Ov. 7-04	Policy & Procedure Bylaws in Policy Manual	LCMS Board of Directors
Ov. 7-05	Relationship of Congregations to Synod	Commission on Structure
Ov. 7-16	Policy-Based Management Principles	President of Synod
Ov. 7-29	Adopt Bylaw to Govern Removal of Board Members	Commission on Structure
Ov. 7-53	Priority of Local Circumstances for Ministry	Mission Services
Ov. 7-77	Clarify Status of Immunity for Witnesses	Secretary of Synod
Ov. 7-99	Hold Pastors Accountable	President of Synod
Ov. 7-105	Exclude Praesidium from Process	Structure
Ov. 7-127	Publish <i>Convention Workbook</i> in Two Parts	Synodical President
Ov. 7-128	Emphasize Celebration at Gatherings	Synodical President
Ov. 7-129	Limit Convention Time for Bylaw Revisions	Synodical President
Ov. 7-131	Resolving Invalid Elections	Structure
Ov. 7-134	Parish Realignment	CTCR (present study re Doctrine of the Call)
Ov. 7-136	Wider Geographical Representation	Synodical President
Ov. 7-138	Restore Jungkuntz's CRM Status	Council of Presidents

### Action: Adopted as amended (1)

(Ov. 5-01 and 5-05 were removed by amendment. An amendment to remove Ov. 3-75–79 was defeated. Since Ov. 1-23 is addressed by Res. 6-10, it was removed. Ov. 6-05 was added by removing its reference from Res. 6-08. A motion to remove Ov. 3-60 failed.)

## RESOLUTION B

WHEREAS, A number of issues have been presented through overtures to which the Synod in convention has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be no valid reason to change or alter the stated position of the Synod; therefore be it

*Resolved*, That petitioners offering the following overtures be referred to previous convention actions as indicated.

<i>Number</i>	<i>Subject</i>	<i>Previous Action</i>
Ov. 2-11	Support Pastor's Continuing Education	1995 Res. 5-09A; 1995 Res. 5-10A
Ov. 2-35	Encourage Follow-up for Members	1998 Res. 2-07
Ov. 2-38	Church Growth	1995 Res. 3-09
Ov. 2-63	Provide Distinctively Lutheran Worship at National Youth Gatherings	1995 Res. 2-11B
Ov. 2-64	Recognize AAT Bible Translation	1953 Res. 9; 1956 Res. 14
Ov. 2-65	Recommend Use of 4th Edition of AAT	1992 Omnibus A
Ov. 3-06, 3-13–14	Promote Unity	1995 Res. 3-14A
Ov. 3-26–32, 3-35–44, 3-46, 3-48–51	Communion Practice	1995 Res. 3-08

Ov. 3-53-54	Weekly Celebration of Communion	1995 Res. 2-08A
Ov. 3-70-73	Theological Dialog	1986 Res. 3-13A; 1981 Res. 3-09
Ov. 3-137	Millennialism	1992 Res. 3-17
Ov. 5-25	Assure Biblical Creation Taught at Synod's Schools	1967 Res. 2-31
Ov. 6-15	Denounce Violence & Racism in Palestine	CTCR documents: "Racism in the Church" and "The End Times"
Ov. 7-63	Uphold Doctrine of Christian Liberty	Art. III 7, Bylaws, Chap. II
Ov. 7-100	Amend Bylaw 4.71 re Responsibility of District President	1998 Res. 7-05A
Ov. 7-114	Purpose of LCEF	1998 Res. 8-03B
Ov. 7-117	BOD Membership Requirements	Dealt with in previous conventions
Ov. 7-139	Certify Herman J. Otten for Holy Ministry	1995 Res. 7-18A; <i>CW</i> , President's Report, p. 4
Ov. 7-140	Certify Herman J. Otten by Amending Bylaw 2.09	1995 Res. 7-18A; <i>CW</i> , President's Report, p. 4
Ov. 8-69	Merger Agreement with SELC	1969 Res. 3-01; 1971 Res. 3-01; 1979 Res. 3-08
Ov. 8-73	SELC as Nongeographic District	1969, 1971, 1979 as above
Ov. 8-74	SELC District as Nongeographic District	1969, 1971, 1979 as above
Ov. 8-75	Fiscal Responsibility of SELC	1969, 1971, 1979 as above
Ov. 8-76	Congregational Ministries of SELC	1969, 1971, 1979 as above
Ov. 8-77	Youth Ministries of SELC	1969, 1971, 1979 as above
Ov. 8-78	Lutheran Women in Mission in SELC	1969, 1971, 1979 as above
Ov. 8-79	Ministry of Lutheran Haven of SELC	1969, 1971, 1979 as above
Ov. 8-80	Respect Desire of SELC District	1969, 1971, 1979 as above
Ov. 8-82	Delegates to Synod Conventions	1983 Res. 5-23

### Action: Adopted (1)

(Amendments to remove Ov. 3-26-32; 3-35-44; 3-46; 3-48-51; and 7-117 failed.)

## 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 efforts and service of individuals; therefore be it

*Resolved*, That the following overtures be received as expressions of encouragement or gratitude:

<i>Number</i>	<i>Subject</i>	<i>Encouragement/Thanks</i>
R1-02	Lutheran Womens' Missionary League	Appreciation and thanks
R1-03	Lutheran Hour Ministries	Appreciation and thanks
R1-03	Dr. Dale Meyer	Appreciation and thanks
R1-08	President's Report, Part I	Receive and acknowledge with gratitude to God the final report of sainted President Dr. A. L. Barry
Ov. 2-56	Commend Commission on Worship	Encourage and support the Commission on Worship and its staff
R3-01	CTCR Report	Receive and acknowledge with gratitude to God the hard work and dedication of the members of our CTCR
Ov. 4-08	Recognize 100th Anniversary of MI District CEF	Thanks to God for 100 years of faithful service
Ov. 5-62	Fort Wayne Initiative	Encouragement to seminary
Ov. 7-82	Encourage and Commend District Presidents	Commend
Ov. 7-83	Thank and Encourage District Presidents	Thanks

### Action: Adopted (1)

# UNPRINTED REPORT AND LATE OVERTURES

Bylaw 3.19, 2, b, requires that reports and overtures be submitted not later than 18 weeks prior to the opening day of the convention. March 10, 2001, was that date for this convention.

The same Bylaw goes on to state: "No report or overture received subsequent to that date shall be accepted for convention consideration unless a committee consisting of the President, the First Vice-President, and the Secretary adjudge it to be a matter of overriding importance and urgency which is not adequately covered by documents already before the convention."

After a careful evaluation of all late overtures, the committee referred to in the Bylaw approved the following for consideration by the convention.

Report 2-07 is also printed because it was inadvertently omitted when the *Workbook* was printed.

**R2-07**

## Report of Task Force on Recognized Service Organizations (Schools)

### Introduction

Service organizations officially recognized by the Synod are called Recognized Service Organizations (RSOs). Such an organization extends the mission and ministry of the Synod, but is not part of the Synod. RSO agencies work in several fields, mainly social ministry and education. This report deals with RSO schools.

Basically, "RSO Schools" are "association schools." Under Bylaw 2.15 (1998 *Synodical Handbook*, 25–26) pastors or teachers serving an association school must either be called (1) by one of the association congregations or (2) by the association itself if it is a synodical RSO. Further, Lutheran Church Extension Fund loans are available only to associations that are RSOs. Therefore, school associations have sought and acquired RSO status. When the Board for Congregational Services grants such recognition under Bylaw 14.03 (1998 *Synodical Handbook*, 144), it says a given association "respects and does not act contrary to the doctrine and practice of the Synod."

For many years, even before the RSO classification existed in the Bylaws, congregations of the Synod were banding together to operate elementary and secondary schools. Such school associations have sometimes included congregations of other church bodies. In every current case, these are church bodies with which the Synod is not in altar and pulpit fellowship.

In 1998, the Synod in convention recognized that "Recent ecumenical directions of the Evangelical Lutheran Church in America [ELCA] 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 it called for the appointment of a task

force "to review the status of RSOs granted by the Board for Congregational Services" (Resolution 2-06A, 1998 *Convention Proceedings*, 107). Early in 1999, there were 116 such RSOs, 108 of which were school associations. Of these 108, 34 had some sort of membership on the part of ELCA congregations. These 34 associations operated 9 elementary schools and 27 high schools among them. They form the focus of the present report.

### Membership of the Task Force

Per 1998 Resolution 2-06A, President A. L. Barry appointed a task force (TF) in consultation with the Board for Congregational Services. President C. William Hoesman of the Michigan District served as chairman, President Ron Garwood of the Wyoming District was vice-chairman, and Pastor Peter Meier of Zion Lutheran Church, Mayer, Minnesota, served as secretary. Other TF members were Mrs. Judy Enos, lay teacher and counselor at Salem Lutheran School, Gretna, Louisiana; Mr. Roger Laesch, retired South Wisconsin District education executive; Mr. Jan Lohmeyer, Principal of Memorial Lutheran School, Houston, Texas; Mr. Greg Miller, attorney in St. Louis; Dr. Kenneth Palmreuter, Executive Director of the Lutheran High School Association of Denver, Colorado; Dr. Neil Sandfort, Nebraska District education executive; and the Rev. Dr. Paul A. Zimmerman, retired synodical college professor and president. International Center staff assisting the TF were the Rev. Ken Schurb and Dr. Ross Stueber. The TF members committed themselves to strengthening Lutheran schools and helping them boldly proclaim the Word, in the prayer that the Holy Spirit would use these schools to reach many with the Gospel of Christ.

### I. Impact of Recent ELCA Actions on Missouri Synod RSOs

In 1998 Resolution 3-08A, the Synod expressed its "deep regret and profound disagreement" with two 1997 ELCA Churchwide Assembly actions: (1) its adoption of *A Formula of Agreement* with the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ and (2) its formal acceptance of the *Joint Declaration on the Doctrine of Justification*, a statement drawn up by Lutheran and Roman Catholic theologians worldwide. The former action declared full Communion with three Reformed church bodies while recognizing continuing disagreements with them on the presence of Christ in the Lord's Supper. The latter claims a common understanding between Lutherans and Roman Catholics on the sinner's justification by grace through faith in Christ despite continuing lack of agreement on the meaning of the key terms involved. At its 1999 Churchwide Assembly, the ELCA approved a concordat that initiates its full Communion with the Episcopal Church and the Moravian Church in America, and commits the ELCA to a process whereby also ELCA clergy will all be ordained in apostolic succession. President Barry has noted that these latest ELCA decisions "have pushed our two churches further apart, and this is

truly a sad fact.” They add to longer-standing disagreements between our Synod and the ELCA over the nature of Scripture, the authority of the Lutheran Confessions, what is necessary for church fellowship, whether women can be pastors, and the issues of abortion and homosexuality.

Recent decisions of the ELCA have the potential to affect Lutheran school associations in the following areas:

1. The interpretation of Scripture and especially key doctrines, e.g., creation (including issues such as abortion and sexual identity), the Lord's Supper, justification, and the pastoral office. Of particular concern is the issue of church fellowship, i.e., participation of Episcopal, Moravian, Presbyterian Church (USA), Reformed Church in America, or United Church of Christ persons serving ELCA congregations in teaching religion classes or leading chapel at association schools;
2. The application of Confessional standards;
3. The development and use of religion curriculum and teaching materials.

In these and similar areas, the mission to teach pupils and their families “the whole counsel of God” (Acts 20:27) is of prime importance.

## II. Task Force Procedures

The touchstones above enumerate some of the concerns that ELCA actions raised among task force members. Our next challenge was to assess the impact these concerns may have on existing association schools.

The TF surveyed the constitutions, bylaws, and practices of present school RSOs. First, copies of the constitutions and bylaws of all current RSO school associations were divided among TF members for review, with attention to items such as who may vote; qualifications for chief administrator and faculty, board chairperson and other leaders; doctrinal stance; and statements regarding curriculum, qualifications for association membership, and purpose.

Based on this review, the TF constructed a survey that dealt with two major areas: (1) general information about the association and (2) ecclesiastical issues. (See the appendix to this report.) Of the 108 RSO school associations, 105 responded to the survey. The TF thanks and commends association officials for their extraordinary responsiveness.

Finally, to understand the practices of associations with ELCA members more fully, the TF conducted extensive in-person or long-distance interviews with school association representatives. It tested its interview format with representatives of three St. Louis area school associations and had later conversations with representatives of six other RSO school associations from coast to coast.

## III. Findings

### *Reading of Constitutions and Bylaws*

Many associations allowed some level of membership by ELCA congregations. Some had a quota limiting non-LCMS membership to a specified minority percentage of association churches. Others required non-LCMS congregations to be non-voting. Still others contained no limitations, treating all association congregations equally. Further, many of the constitution and bylaw documents were written more than ten years ago and assumed, but did not require, that

the chief administrator be LCMS and that preference be given to calling LCMS teachers.

### *Survey*

The survey showed that in most RSO schools great effort is made to respect and not act contrary to the Synod's doctrine and practice.

Survey results may be grouped in three categories:

Associations: About one-third (34 of 108) of LCMS RSO school associations had member congregations from the ELCA and/or other church bodies with which the LCMS is not in fellowship. Survey forms were received from all 34 RSO associations with ELCA membership. Among these, 77% (518 of 674) of the congregations were LCMS. Twenty-one percent (7 of 34) had member congregations of church bodies other than LCMS or ELCA. In 9% (3 of 34) of these associations, there were more ELCA congregations than LCMS congregations. Also, 12% (4 of 34) of these associations had more ELCA board members than LCMS board members.

Religious instruction: In 21% (7 of 34) of the associations with ELCA churches, there were ELCA members teaching religion classes. In 77% (26 of 34), LCMS pastors or teachers were responsible for supervising chapel services. In 79% (27 of 34), ELCA pastors or teachers occasionally conducted chapel services. In 35% (12 of 34), chapel services have been conducted by ELCA female clergy or clergy interns. Most (91%; 31 of 34) of these associations did not offer Communion in their school chapel services; at the three schools that did, all those who were baptized and believed in the real presence were invited to commune.

Governance: In 71% (24 of 34) of the associations that include ELCA churches, it was required that the principal be a member of an LCMS congregation. Close to half (41%) of these associations (14 of 34) reported that no problems due to doctrinal differences have emerged in their associations. Some 59% of these associations (20 of 34) reported that at some time there had been doctrinal differences, but these were resolved by the principal or executive director, LCMS doctrine, and Scripture and the Lutheran Confessions.

(A statistical summary of the survey results for the 34 school associations with non-LCMS membership and a listing of all 108 RSO school associations is available upon request from Ken Schurb at the Synod's International Center.)

### *Interviews with Administrators*

The TF was impressed by the desire of all administrators interviewed to reach students with the Gospel. Their other comments to the TF included:

- they want to call LCMS rostered workers and remain on the roster themselves;
- RSOs should espouse LCMS position, but schools themselves should determine what accords with acceptable practice;
- compliance should not be forced;
- the schools must be ecumenical to survive;



- there are no present ecclesiastical problems in the schools;
- the Synod should not move toward isolationism.

The task force concluded that some administrators did not seem to perceive the threat of false doctrine or realize how the ELCA has diverged from historic Lutheran doctrine. Several reported that they had given little or no thought to what might happen in the wake of the ELCA's recent ecumenical decisions.

#### IV. Model Clauses for RSO School Association Constitutions and Bylaws

The 1998 synodical convention instructed the TF to “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” (1998 Resolution 2-06A). The TF therefore recommends that these model clauses be included in the governing documents of all new RSO schools and that they be utilized in amending existing documents as possible.

#### Recommended Model Clauses:

##### *Purpose Statement*

The purpose of the association shall be to administer and maintain a Lutheran school(s) and conduct such other lawful purposes as set forth in the Articles of Incorporation. The primary purposes of the Lutheran school shall be to

1. Teach and nurture the children of Association congregations in the Christian faith and life as defined by Holy Scripture and the Lutheran Confessions; and
2. Bring unchurched children and their parents to know Jesus Christ as their Savior and encourage them to become responsible members of a Lutheran Church—Missouri Synod congregation; and
3. Teach and nurture the children of other Christians churches in the Christian faith and life as defined by Holy Scripture and the Lutheran Confessions; and
4. Enable each child to achieve his or her God-given potential as a servant in the church and in society by providing the highest quality education available.

##### *Confessional Standard*

This association accepts without reservation

1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and of practice;
2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit, the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord.

The entire teaching and administrative staff shall be responsible for maintaining these doctrinal standards in both the curricular and extracurricular program of the school. The school(s) operated by the association shall teach, re-

spect, and not act contrary to the doctrine and practice of The Lutheran Church—Missouri Synod as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod.

##### *Membership*

Full Membership shall consist of congregations that are members of The Lutheran Church—Missouri Synod or of a church body in fellowship with the LCMS. Those congregations desiring to become full members shall

- a. Adopt a resolution to that effect;
- b. Select representatives in the manner prescribed by these Bylaws;
- c. Make formal application to the secretary of the association on the form authorized by the Board of Directors;
- d. Contribute an annual sum as determined and published from time to time by the Board of Directors;
- e. Be actively involved in the recruitment of students;
- f. Support the programs of the association;
- g. Support the association with their prayers.

Affiliate Membership shall consist of congregations that are not members of or in fellowship with The Lutheran Church—Missouri Synod. Those congregations desiring to become affiliate members shall

- a. Adopt a resolution to that effect;
- b. Select representatives in the manner prescribed by these Bylaws; affiliate congregational delegates shall be accorded the full privileges of the floor in any meeting, but shall not be entitled to vote or hold office.

OR

- b. Select representatives in the manner prescribed by these Bylaws; affiliate congregational delegates shall be accorded the full privileges of the floor in any meeting, and may vote in matters pertaining to capital campaigns, fiscal policy, budgets, purchase or improvement of real property, and election of the Board of Directors. Affiliate congregational delegates shall not be eligible to hold office.
- c. Make formal application to the secretary of the association on the form authorized by the Board of Directors;
- d. Contribute an annual sum as determined and published from time to time by the Board of Directors;
- e. Be actively involved in the recruitment of students;
- f. Support the programs of the association;
- g. Support the association with their prayers.

##### *Leadership Qualifications for Administrators and Teachers*

All administrators and faculty members shall perform their ministry in accordance with the confessional standards set forth in the Constitution and Bylaws of the LCMS. The chief administrator of the association and of the school shall be a professional church worker on the roster of The Lutheran Church—Missouri Synod (see LCMS Bylaw 2.45) and be ecclesiastically accountable to the LCMS.

##### *Accountability for Doctrine and Practice*

\_\_\_\_\_ Lutheran School, through its governing board, with reference to its doctrine and practice, is accountable

directly to the congregations of The Lutheran Church—Missouri Synod that are members of the Association and to The Lutheran Church—Missouri Synod through the District President.

#### V. Dual RSO Status

Like RSO status in the LCMS, *ELCA Affiliated Schools* status provides eligibility to call workers, borrow money from the church “bank,” participate in retirement plans, and receive guidance and counsel from the larger church body. A number of school associations have sought and received both recognitions, LCMS RSO status and ELCA Affiliated Schools status. These associations constitute a special category.

LCMS recognition “signifies that a service organization . . . respects and does not act contrary to the doctrine and practice of the Synod” (Bylaw 14.03a). The Synod’s Board for Congregational Services specifies that this doctrine and practice is “set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod.”

On the other hand, in the ELCA “Affiliation is the means by which the Division for Higher Education and Schools establishes and maintains a relationship with schools. . . . Through affiliation, the ELCA identifies the school as one whose nature, mission, and ministry is consistent with the Confession of Faith, Nature of the Church, and Statement of Purpose of the ELCA as stated in Chapters 2, 3, and 4 of the ELCA Constitution. . . . Church affiliation of a school signifies commitment to a relationship between the school, the member congregations, the synod, Division of Higher Education and Schools, and other ELCA Congregation Schools and ELCA Affiliated Schools” (from a 1993 document approved by the ELCA Church Council entitled “ELCA Affiliated Schools: Criteria and Procedures,” p. 1).

An association holding both statuses is called upon to make differing and conflicting commitments. For instance:

- The LCMS Constitution accepts “All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God” (II2). Chapter 2 of the ELCA Constitution states its acceptance of the same documents in three different categories and modes, but never calls them a true exposition of Scripture.
- Unlike the LCMS Constitution, the ELCA Constitution uses the word *confess* within its “Confession of Faith” chapter, but it “confesses” only “the Gospel, recorded in the Holy Scriptures and confessed in the ecumenical creeds and Lutheran confessional writings.” This suggests a different confessional basis from that of the LCMS.
- The LCMS Constitution lists as a condition of synodical membership the “Renunciation of unionism and syncretism of every description” (VI2). Chapter 4.03 of the ELCA Constitution says “this church shall . . . [e.] foster Christian unity by participating in ecumenical activities, contributing its witness and work and cooperating with other churches which confess God the Father, Son, and Holy Spirit.” This would include Reformed churches with which our Synod disagrees on several topics such as the

sacraments, and also the Roman Catholic Church with which we disagree on the doctrine of justification by grace for Christ’s sake through faith, as well as a number of other subjects.

A further requirement for eligibility for ELCA Affiliated Schools status is that clergy and laity of each church body represented in a school association participate in leadership of school worship. This leads to confusion on the part of our students concerning areas of teaching where the ELCA differs from the LCMS.

The TF concludes that dual LCMS and ELCA affiliation is not truly possible. It is true that such dual-affiliation schools have served as outstanding ministries of Christian nurture and outreach, but affiliation entails confession. To be faithful to its agreement with either the ELCA or the LCMS, an association should decide which confession it will honor.

#### Recommendations Regarding Dual RSO Membership:

1. Lutheran school associations that are currently both LCMS RSOs and ELCA Affiliated Schools should counsel with their District President and the Board for Congregational Services to resolve their dual membership by July 1, 2006. The Synod should direct the Board for Congregational Services to withdraw RSO status from any LCMS RSO that maintains ELCA Affiliated Schools status after that date.
2. In the case of current LCMS RSOs that do not have ELCA Affiliated School status: the Synod should direct the Board for Congregational Services to withdraw LCMS RSO status if and when any such school receives ELCA Affiliated Schools status.
3. In the case of new school associations: the Synod should direct the Board for Congregational Services not to grant RSO status to any school association that is also seeking ELCA Affiliated Schools status.

In all cases, the resources of the Board for Congregational Services and LCMS District Presidents will be available for prayer, information, and counsel to help lead this process to a God-pleasing outcome.

#### VI. Instruction in the Christian Faith

Education is the purpose for everything planned in Lutheran schools. Religious teaching occurs when there is a worship service, devotion, church, chapel, or religion class. As with all instruction in our Lutheran schools, this instruction must be in agreement with Holy Scripture and therefore with our Lutheran Confessions. The aim is to unfold more and more for pupils the Christian faith into which they were baptized by teaching them to observe all things Jesus said (Matthew 28:19–20).

To ensure that all religious instruction conforms to the doctrine and practice of the Synod, we believe that it is important that worship services as well as religion classes in our schools be led and/or supervised by LCMS rostered full-time church workers. In any event, ELCA clergy and other personnel (also Episcopal, PCUSA, RCA, UCC, or those from other church bodies with which our Synod is not in

fellowship) should not be involved in leading the worship service or delivering the message.

## VII. Ecclesiastical Supervision of RSOs

Early in the work of the TF, it became clear that much confusion exists over who has responsibility to review and maintain the relationship of RSOs to the Synod. The TF also discovered that our synodical Bylaws do not provide for a periodic review of RSO status.

To help the reader understand the existing apparatus for ecclesiastical supervision, the TF presents below a portion of the existing Board for Congregational Services "Church Recognition of Recognized Service Organizations" document, a document in which it recommends one change:

### "V. CRITERIA FOR RECOGNITION

#### C. Additional items to be provided for Day Care Centers, Early Childhood Centers, Elementary and Secondary Schools:

1. LCMS congregations and rostered workers of the institution, through its governing body, are ecclesiastically accountable directly to The Lutheran Church—Missouri Synod through the appropriate LCMS district president(s). (It may or may not be accountable also to other Lutheran bodies not in altar and pulpit fellowship with the LCMS.)

## VI. RESPONSIBILITIES OF RECOGNITION

### B. Responsibilities on the Part of the RSO

2. The RSO shall foster the mission and ministry of the church, engage in program activity that is in harmony with the program of the BFCS and related service area(s), and respects and does not act contrary to the doctrine and practice of the Synod.

### C. Responsibilities on the Part of the LCMS District:

5. Monitor the school or other agency and its staff to ensure that the school or other agency:
  - c. Respects and does not act contrary to the doctrine and practice of the LCMS as set forth in the Scriptures, the Lutheran Confessions, and the applicable resolutions of the Synod.
6. Inform the Board for Congregational Services if the school or other agency fails to abide by the "Criteria for Recognition" and/or does not carry out the "Responsibilities of Recognition" identified in this document, with a recommendation whether or not recognition should be continued for that school or other agency."

### Recommendations for Ecclesiastical Supervision of RSOs:

1. That the sentence currently in parentheses in policy VC1. above be deleted by the Board for Congregational Services or by the Synod.
2. That the words in italics below be added to the existing synodical Bylaw:
  - 14.03 Recognized Service Organizations
    - 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 de-

finied 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. *The determination of whether a service organization respects and does not act contrary to the doctrine and practice of the Synod shall be made by the president of the district in which the service organization is located.*

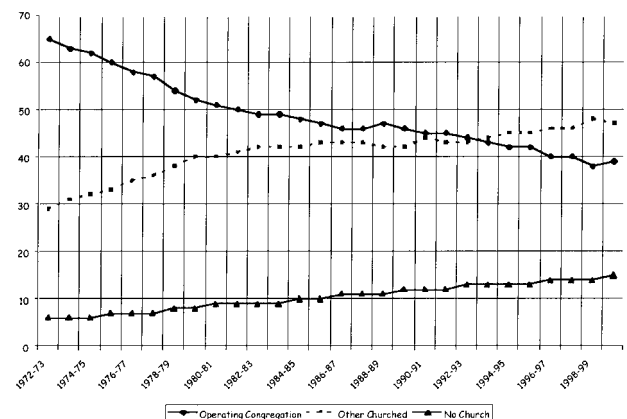
- c. Requests for Recognized Service Organization status shall be made to the board of the Synod to which the organization desires to relate. Within the area of its responsibility, each board of the Synod may determine those organizations to which Recognized Service Organization status will be granted. *The board which grants Recognized Service Organization status to a service organization shall review the status of that organization every five years in consultation with the president of the district in which the service organization is located.*

## VIII. Teaching

The ELCA's recent ecumenical actions have been steps along a course increasingly divergent from that of the LCMS. These actions present us with the necessity to indicate the manner in which we will proclaim the Gospel through Lutheran education amidst a broad-based constituency and in a changing world, for our Lutheran schools serve an increasing number of families with diverse backgrounds. Examples:

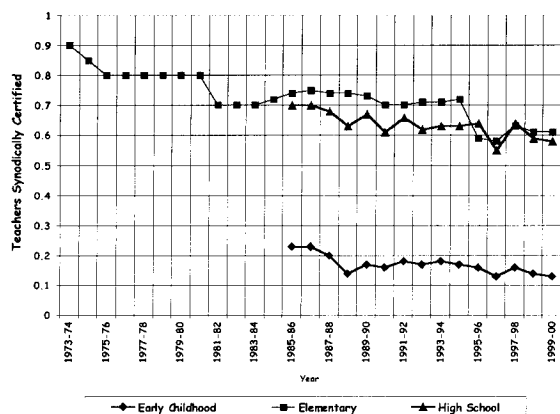
- In 1972–73 the average Lutheran school had 65% of its pupils from the operating LCMS congregation. For the 1999–2000 school year, 39% come from the operating LCMS congregation.
- In 1972–73, 29% of student population came from other Christian congregations. In 1999–2000, 47% came from other Christian churches.
- In 1972–73 only 6% of those attending Lutheran schools came from unchurched homes, while in 1999–2000 some 15% were from unchurched families.

Graphic 1: Church Membership of Children Who Attend Lutheran Schools



It should be added that while these trends have affected student population, our schools have also experienced a declining percentage of synodically trained teachers on their faculties.

Graph 2: LCMS Synodically Certified Full-Time Teachers



It is vital that administrators, teachers, board members, and parents understand the mission of a Lutheran school. The continued existence of RSO schools themselves should not become their paramount goal, for all of our schools are means to a greater end. They carry out a mission. This mission is best fulfilled when our schools remain faithful to Scripture and the Lutheran Confessions. Merely altering governing documents in response to challenges will only treat symptoms, not root issues. The TF observes that the RSO administrators it interviewed were all very sincere about sharing Christ with their students. They asked for guidelines that would be helpful in maintaining Lutheran identity.

#### Recommendation for Teaching:

Utilizing the services of District Presidents, District education executives, school administrators, and others, the Board for Congregational Services should provide systems and/or tools to help those associated with RSOs to:

1. understand clearly the concerns our Synod has with ELCA involvement in a school association; and
2. understand clearly the value of our LCMS doctrine and practice.

These helps should be made available to officials of RSO schools, teachers conferences, District Presidents, District education executives, school consultants, and Congregational Services Board members.

C. William Hoesman, *Chairman*

#### Appendix: Survey Sent by TF to All RSO Schools

##### I. RSO Information

Name of RSO:

1. Name of Chief Administrator:
2. Is the Chief Administrator responsible for doctrinal supervision? ☐ Yes; ☐ No
3. If you answered "no" to #2, who is responsible for doctrinal supervision?

4. Which church bodies are represented among the members of your school association? Please give number of churches from each church body:

#\_\_\_ LCMS; #\_\_\_ ELCA; #\_\_\_ Other (please specify):

5. Do all the church representatives have equal voting privileges?

If no, please explain:

6. What is the composition of your school board or board of directors?

Please give number of board members from congregations of each church body:

#\_\_\_ LCMS; #\_\_\_ ELCA; #\_\_\_ Other (please specify):

7. Do all your board's members have equal voting privileges?

If no, please explain:

##### II. School Information

Name of School:

1. Enrollment:
2. Grade levels:
3. Who determines what is taught in your religion classes? (Check all that apply)
  - ☐ LCMS pastors and/or rostered teachers
  - ☐ ELCA pastors and/or rostered teachers
  - ☐ All pastors and rostered teachers
  - ☐ The Board of Directors or School Board
  - ☐ The faculty
  - ☐ Others (please specify)
4. Who teaches the religion classes in your school? (Check all that apply)
  - ☐ LCMS pastors and/or rostered teachers
  - ☐ ELCA pastors and/or rostered teachers
  - ☐ LCMS lay teachers
  - ☐ ELCA lay teachers
  - ☐ Non-Lutheran teachers
5. Who conducts (leads) chapel services in your school? (Check all that apply)
  - ☐ LCMS pastors and/or rostered teachers
  - ☐ ELCA pastors and/or rostered teachers
  - ☐ LCMS lay teachers
  - ☐ ELCA lay teachers
  - ☐ Non-Lutheran teachers
  - ☐ Students
  - ☐ Other (please specify)
6. Who is responsible for chapel (e.g., dean of chapel) in your school?
  - ☐ LCMS pastor or rostered teacher
  - ☐ ELCA pastor or rostered teacher
  - ☐ LCMS lay teacher
  - ☐ ELCA lay teacher
  - ☐ Non-Lutheran teacher
  - ☐ Students
  - ☐ Other (please specify):

7. Do any female clergy or clergy interns (vicars) lead (conduct) your school's chapel services?
8. Do you offer Holy Communion at any of your school's chapel services?  
If yes, who is invited to commune?
9. How do you resolve doctrinal differences in your school?
10. What are the required qualifications of your principal? (Check all that apply)
  - ☐ Member of LCMS congregation
  - ☐ LCMS synodically trained
  - ☐ Currently LCMS synodically rostered
  - ☐ Lutheran
  - ☐ Other of similar nature (please specify)

## L2-67

### To Evaluate *This Far by Faith* in Light of New Hymnal Project

WHEREAS, The Board for Black Ministry worked in cooperation with other Lutheran bodies to formulate a worship supplement for use in congregations who have African-American, Caribbean, and African immigrant membership; and

WHEREAS, This hymnbook is treasured by many of our black congregations because it compiles a fine collection of hymns, folk songs, spirituals, and cultural resources for the Lutheran parish; and

WHEREAS, This hymnbook is not considered to be a synodically approved resource for worship, thus placing a burden upon the hearts of those congregations who earnestly wish to walk with our Synod, but also wish to use the songs that come out of the cultural traditions that speak to our hearts; therefore be it

*Resolved*, That our Synod in convention officially request the Commission on Worship to do an independent evaluation of this resource and release an official statement specifying what parts are good for Lutheran congregations and what parts are considered harmful; and be it further

*Resolved*, That the Synod in convention officially encourage the Commission on Worship to use as many hymns, folk songs, spirituals, and cultural resources from *This Far by Faith* and other African-American resources as it can for the new hymnal project.

Bethany  
Yonkers, NY

## L2-68

### To Provide Funding for Stewardship Education and Nurture

#### Rationale

Following discussions with LCMS Ministries Support and the LCMS Foundation, the reduction of \$600,000 in the Board for Congregational Services unrestricted budget for FY 2000–01, input from other sources, and considerable prayer, the Board for Congregational Services at its Sep-

tember 2000 meeting resolved to transfer Stewardship Ministry to the LCMS Foundation as a means to “outsource” this area of responsibility.

This “outsourcing” allows Stewardship to:

1. Maximize District presence by meeting more frequently with District staffs for relationship building, listening, resource development, and mutual encouragement.
2. Maximize the “Stewardship for Life” (whole-life, year-round, all ages) emphasis by melding this with the Foundation’s approach to “long-term stewardship.”

3. Maximize the use of the *Congregational Stewardship Workbook* and Biblical Stewardship Principles as the Foundation strives to make stewardship nurture and education an integral part of their approach to God’s people, helping to make them “stewards for life.”

4. Maximize partnerships to enhance its working relationships with Ministries Support, LCEF, CPH, and other stewardship-sensitive entities.

5. Maximize resource research and development by receiving additional input and interaction from personnel in Districts for the purposes of providing and developing resources helpful for stewardship ministry in congregations.

6. Maximize technology by continuing development of the StewardCAST network, the Stewardship Web site, the new StewardLife web site, and the LCMS Mission and Ministry electronic catalogue.

At its December 2000 meeting, the Synod’s Board of Directors took the following action:

“Resolved, That the Board of Directors reminds the Board for Congregational Services that it has the responsibility under the Bylaws of the Synod for the work of the Department of Stewardship.”

The Commission on Structure in its *Proposed Handbook* for consideration at the 2001 Synod convention, item 3.3.5.2.3 (page 71–72), proposed:

The Board shall allocate available funds to the program boards, commissions, councils, and departments of corporate Synod and hold them responsible therefor.

(c) The Board of Directors shall be responsible for providing operation and capital funds to carry out the work of the Synod and to that end provide for a Department of Stewardship Ministry under the Board for Congregational Services which will promote stewardship education and nurture in accordance with the biblical principles of stewardship.

The various dynamics around “funding the mission” of the church have changed considerably over the last number of years in terms of giving patterns, designation of financial gifts by the donor, determining the use of unrestricted gifts at the congregation, District, and national level, etc. With appropriate responsibility and flexibility, the Synod’s Board of Directors is positioned to determine how best to provide operation and capital funds to carry out the work of the Synod through boards, commissions, seminaries, etc., including various stewardship functions.

*Resolved*, That paragraph 3.3.5.2.3 (c) be amended as follows:

(c) The Board of Directors shall be responsible for providing operation and capital funds to carry out the work of the Synod and to that end provide for stewardship educa-

tion and nurture in accordance with the biblical principles of stewardship.

Board for Congregational Services

## L2-69

### To Explore Formation of Lutheran Radio Network

WHEREAS, KFUE radio, owned and operated by The Lutheran Church—Missouri Synod, is the oldest religious broadcasting radio station in the world; and

WHEREAS, KFUE produces and broadcasts quality programming that clearly proclaims the Gospel in undeniably Lutheran terms (“The Bible Study” and “Issues Etc.,” for example); and

WHEREAS, Much of what passes for Christian radio is theologically unsound; and

WHEREAS, KFUE’s radio signal can only be picked up by radios in the St. Louis area; and

WHEREAS, Although KFUE can be found on the Internet, not everyone has Internet access, especially while driving in a car; and

WHEREAS, The Jubilee Network satellite broke down over a year ago and has never been repaired; and

WHEREAS, KNGN radio in McCook, Nebraska, has had great success in broadcasting some of KFUE’s fine programming to parts of southwest Nebraska and northwest Kansas; therefore be it

*Resolved*, That the LCMS in convention encourage the Board for Communication Services and its executive director to thoroughly explore the possibility of establishing a network of radio stations that will broadcast the fine confessional Lutheran programming of KFUE (such as “The Bible Study” and “Issues Etc.”) across the nation and perhaps around the world; and be it further

*Resolved*, That the LCMS in convention encourage KFUE to continue producing such fine confessional Lutheran programming as “The Bible Study” and “Issues Etc.”; and be it finally

*Resolved*, That the LCMS in convention encourage the BCS to explore the possibility of KFUE producing more such quality Lutheran radio programming for distribution over the suggested network.

St. John  
Curtis, NE

## L3-138

### To Establish Position of Assisting Pastor

#### Rationale

The task force appointed by the 1998 convention to study the need for “Pastoral Assistance Where Full-Time Ministry Cannot Be Maintained” reviewed a number of possibilities that would address the concern discussed at the 1998 Convention. The task force was convened “to create a church worker position that will respond to the urgent needs identified by the consultation group.”

Reports from Districts and parishes confirm the sense that there is a growing need for volunteer and bi-vocational

workers. While mission opportunities abound in the Districts, urban and ethnic ministries are an increasing challenge (among Hmong, Ethiopian, Eritrean, Korean, Hispanic, Pakistani, Sudanese, Indian, Middle East, Asian, African, Native American, Japanese, and Laotian populations). In one District alone, the Gospel is proclaimed in more than twelve languages. These peoples need called and ordained pastors in their own languages. In addition, smaller and more remote congregations are just holding on or declining in size. Districts report that these small congregations are often unable to call or support an ordained pastor in the usual manner (for example, as reported by the Eastern, Kansas, Mid-South, Minnesota South, Montana, Nebraska, North Dakota, Northwest, Rocky Mountain, and South Dakota Districts). These congregations cannot maintain a full-time pastoral ministry in the traditional way. DELTO is not a solution for all needs, because many laymen already in ministry do not meet the minimum age and educational requirements. Several Districts are configuring new designs and training “professional ministers” to help these congregations. Furthermore, rural issues and an aging population, including an aging clergy (only 8% of LCMS pastors are age 35 or younger), pose challenges in our changing communities. Finally, there are more vacancies, fewer available pastors, and an increasing number of retirements, leaving congregations and immigrant ministries needing assisting pastors.

The challenge is to supply ministry of Word and Sacrament to these congregations, many of which are already part of a two-point parish. Shared pastoral staffs are used in some situations. “Hub” ministries and “circuit riders” work in some areas. However, some congregational conditions prevent the arrangement. There are small congregations that are geographically isolated. There is difficulty in procuring pastoral services from nearby congregations. With a shortage of pastors, it is urgent and critical that the Synod provide assisting pastors to serve in these situations. Dr. Alvin Barry shared the conviction that the dire need for additional workers in these volunteer and bivocational ministries must be addressed without delay.

Two primary challenges accompany these urgent needs. One challenge is to provide pastors in these unusual situations without diminishing the integrity of seminary programs. For this reason, the assisting pastor will receive a basic theological preparation that does not involve changing the seminary curriculum. Another challenge is to meet real congregational ministry needs while affirming the importance of maintaining a seminary-prepared clergy. The guidelines below specify that an assisting pastor may be put into service under two specific conditions: (1) a congregation is financially unable to support a full-time seminary graduate, or (2) a congregation is unable to minister to a group (inside or outside the congregation) that is separated from the congregation by its language and/or culture. The assisting pastor is ordinarily bivocational and ordinarily is not fully supported by the congregation. He is supervised by a pastor who has completed an M.Div., pastoral colloquy, or alternate route program of pastoral study.

The task force discussed the Lutheran understanding of ordination. The preaching of the Word and the administra-

tion of the Sacraments require a regular call. Ordination is an apostolic custom and not a divine requirement. Ordination, which confirms the call of a pastor, does not require seminary preparation. It must also be noted that while the Office of the Public Ministry is a divine institution, the church may organize the clergy by human arrangement to correspond to their specifically assigned responsibilities.

The task force discussed and weighed a number of concerns related to the proposed assisting pastor: the doctrine of the call, nomenclature for a new category, historical precedent and ministry options such as circuit riders and retired clergy, educational requirements and delivery, certification procedures, and present practices of supplying Word and Sacrament to congregations that cannot maintain a full-time pastor. The integrity of the ministry of the assisting pastor lies with a regular call, ordination, and pastoral preparation.

After careful consideration of the potential options to address the issue, the task force determined that it would be most appropriate for the LCMS, in convention, to adopt a resolution authorizing the position of assisting pastor under the category of Minister of Religion—Ordained. It is the recommendation of the task force that this position be considered as a new approach to address the above listed pastoral needs of our Synod.

#### Guidelines for the New “Assisting Pastor” Position

##### A. Eligible Situations

An assisting pastor serves a local congregation that cannot maintain a full-time pastor, with the approval of the District President, by providing a ministry of Word and Sacrament. Eligible situations would be either congregations unable to support a full-time seminary-prepared pastor, or specialized ministries (especially linguistic groups) requiring ministry that could not reasonably be provided by a full-time seminary-prepared pastor.

##### B. Supervising Pastors and Assisting Pastors

A supervising pastor must be an LCMS clergyman in good standing who has completed an M.Div., pastoral colloquy, or alternate route program. The congregation selects a supervising pastor (in consultation with the District President).

An assisting pastor is an ordained and rostered man, raised up from within a congregation and called by that congregation to the ministry of Word and Sacrament. An assisting pastor serves in a specific place under the direct supervision of a supervising pastor and is not eligible to receive a call to a different congregation. In order to serve as an assisting pastor he must complete the process of application, certification, and ordination as described in detail below. An assisting pastor must be authorized by his District President to serve in a requesting congregation, fit the description given by St. Paul in 1 Timothy 3 and Titus 1, be interviewed by the District Pre-Seminary Interview Committee, be called to serve as an assisting pastor, accept the supervision of a supervising pastor, and serve under the ecclesiastical supervision of the District President. An assisting pastor shall be an advisory member of the Synod (1998 Constitution V A-B; Bylaw 2.37).

In order to provide guidance and structure for the relationship between supervising pastors and assisting pastors,

the synodical Pastoral Colloquy Committee shall develop the necessary manuals. A manual for supervising pastors will provide guidelines for providing appropriate supervision and for mentoring an assisting pastor. A manual for assisting pastors will describe expectations regarding their relationships to their supervising pastors, to their Districts, and to the Synod.

##### C. Pastoral Activities

The assisting pastor performs all the customary activities of a pastor. However, he does so with a clear awareness that his supervising pastor is to be consulted on a regular basis for guidance and growth. The assisting pastor is ordinarily bi-vocational and ordinarily is not fully supported by the congregation. There is no transition from the position of assisting pastor to the position of Pastor, associate pastor, or assistant pastor apart from formal seminary preparation and certification.

##### D. Admission

The synodical Pastoral Colloquy Committee has the authority and responsibility to oversee and complete the process of certification of applicants to the position of assisting pastor. The synodical Pastoral Colloquy Committee is responsible for all application documents and processes.

The character and spiritual maturity requirements for an applicant to the position of assisting pastor are the same as for any applicant to the pastoral colloquy program. He must currently be a member in good standing of the LCMS congregation intending to offer him the initial call, and must have been a member of that congregation for at least two years. There are no specific requirements regarding the age or formal education of the applicant, but his District President will provide needed counsel regarding his readiness for pastoral ministry.

##### *Admission Process*

1. Submit the appropriate application to the synodical Pastoral Colloquy Committee.
2. As soon as reasonable after submitting the application, complete an interview with the District Pre-Seminary Interview Committee, with the results to be forwarded to the chair of the synodical Pastoral Colloquy Committee.
3. Study the materials jointly prescribed by the seminaries and coordinated by the Board for Higher Education, and pass the required examinations to demonstrate competencies in Scripture, Confessions, Christian doctrine, homiletics, and worship.
4. The synodical Pastoral Colloquy Committee will give certification for ordination as an assisting pastor when all requirements have been fulfilled.

##### *Admission Process for Deacons Who Were Licensed Prior to 20 July 2001*

1. By 1 November 2001, submit the appropriate application to the synodical Pastoral Colloquy Committee. Authority to continue serving as a deacon is automatically extended for three years after the deacon's li-

cense expires. This information shall be documented in writing to the deacon by the District President.

2. If the process of certification and ordination as an assisting pastor is not completed within three years after the license expires, authorization to serve as a deacon also expires.
3. As soon as reasonable after submitting the application, complete an interview with the District Pre-Seminary Interview Committee, with the results to be forwarded to the chair of the synodical Pastoral Colloquy Committee.
4. Study the materials jointly prescribed by the seminaries and coordinated by the Board for Higher Education, and pass the required examinations to demonstrate competencies in Scripture, Confessions, Christian doctrine, homiletics, and worship.
5. The synodical Pastoral Colloquy Committee will give certification for ordination as an assisting pastor when all requirements have been fulfilled.

In order to ensure uniform quality, the synodical Pastoral Colloquy Committee will work with the Board for Higher Education office to provide (1) an application form, (2) a list of approved instructional resources, and (3) examinations as prepared by the seminaries.

#### E. Continued Service and Education

An assisting pastor shall be reviewed annually by the congregation he is serving, in consultation with the supervising pastor. The District President shall carry out his regular duties with regard to the life and conduct of the assisting pastor.

An assisting pastor is encouraged to participate in circuit, district, and synodical events as appropriate under the synodical *Handbook* and District policies.

#### *Study Requirements Following Ordination*

An assisting pastor will participate in no less than 30 instructional hours (this approximates 150 hours of study a year) of specified educational activity within each and every two-year time period until the specified courses are completed. The specified courses are jointly prescribed by the seminaries and coordinated by the Board for Higher Education. After the specified courses are completed, the assisting pastor will continue his pastoral education as coordinated by the Board for Higher Education. Failure to meet these requirements will result in removal from the synodical roster by the District President.

The basic list of courses to be completed will include:

- Scripture (OT theology, NT theology, Genesis, Isaiah, Luke, John, Romans, Galatians)
- Doctrine (Confessions, Christian doctrine, religious bodies)
- History (Reformation era, Lutheran Church in America)
- Pastoral Practice (homiletics, worship, pastoral theology, counseling, catechesis).

#### Action:

The Task Force to Study the Need for Pastoral Assistance Where Full-Time Ministry Cannot Be Maintained

recommends that the Synod in convention adopt the following:

*Resolved*, That the Synod in convention approve the rostered category “assisting pastor,” and direct the Secretary of the Synod to include in the synodical *Handbook* the material from this document that establishes the nature, status, and admission requirements pertaining to the assisting pastor; and be it further

*Resolved*, That an assisting pastor may provide Word and Sacrament ministry under direct supervision of a pastor who has completed an M.Div., pastoral colloquy, or alternate route program; and be it further

*Resolved*, That the certification of applicants to the position of assisting pastor shall be the responsibility of the synodical Pastoral Colloquy Committee, and placement of the candidates shall be handled by the Council of Presidents; and be it further

*Resolved*, That the preceding guidelines be adopted in their entirety as the description of this program; and be it further

*Resolved*, That this convention rescind the 1989 Convention Resolution 3-05B (establishment of licensed lay deacons to provide pastoral services) and the 1995 St. Louis Convention Resolution 3-07A (requiring such licensed laymen to complete a seminary program for ordination); and be it further

*Resolved*, That after the last day of this convention no new or renewal licenses to serve as a lay deacon shall be offered; and be it further

*Resolved*, That all licensed deacons shall apply to the synodical Pastoral Colloquy Committee no later than 1 November 2001 to enter the assisting pastor program. A deacon’s authorization to continue to serve in his deacon position shall automatically extend for three years beyond the date his deacon license expired. If he is not ordained as an assisting pastor before the automatic extension expires, his authorization to serve as a deacon also expires—detailed information about this process is presented in the preceding guidelines; and be it further

*Resolved*, That lay deacons who were licensed prior to 20 July 2001 shall be grandfathered to be included under 1998 Bylaw 6.91, 1b. Specifically, until 20 July 2011, anyone who began service as a licensed lay deacon and has served for ten years may apply for pastoral colloquy under the provisions of Bylaw 6.91, 1b. In all cases it is the responsibility of the applicant to provide documentation that establishes his eligibility; and be it finally

*Resolved*, That the Secretary of the Synod shall amend the Bylaws as appropriate to implement this resolution with regard to membership in the Synod, certification, and placement matters. The Board for Higher Education in consultation with the synodical Pastoral Colloquy Committee shall maintain the procedures and guidelines for admission and for continued service and education.

Task Force Regarding Pastoral Assistance  
Where Full-Time Ministry Cannot Be Maintained



L3-139

## To Formally Declare Altar and Pulpit Fellowship with Evangelical Lutheran Church of Latvia

### Preamble

Latvia is located in northern Europe on the Baltic Sea and is approximately the size of Pennsylvania. Estonia lies to the north, Lithuania to the south, and Russia to the east. In the 11th century German missionaries brought Christianity to the Latvian tribes and in the 12th century a bishop was installed in Riga. The Reformation came early to the Baltic region and the Lutheran Church was organized in Latvia in 1522. Until the 17th century, the Lutheran Church of Latvia was largely governed by German ecclesiastical oversight and followed the German Church order. Latvia then was incorporated into the Kingdom of Sweden, and its Lutheran Church established strong ties with the Church of Sweden (Lutheran), which it maintained through the 20th century. After World War I the church was reorganized as the Evangelical Lutheran Church of Latvia (ELCL). An episcopal form of church polity remained in place with one bishop for the Germans in Latvia and the other for the Latvians, who served as the archbishop. He was consecrated by bishops of the Church of Sweden. World War II and Soviet occupation occasioned serious hardships for the ELCL. Nearly all its pastors were killed or deported, and the succession of bishops was interrupted. Restoration of national autonomy in 1991 brought the freedom to restore the internal stability of the Lutheran Church. Today the ELCL has one archbishop whose see is Riga, the capital city of Latvia. Latvia possesses a religiously mixed population of Lutherans, Roman Catholics, and Russian Orthodox. Thirty-nine percent or approximately 600,000 regard themselves as Lutherans. Recent statistics indicate that the ELCL has 101 ordained pastors and 304 congregations. There are 68 evangelists, of whom 30 serve as pastors.

To ensure the training of confessional Lutheran pastors, in 1997 the ELCL established the Luther Academy in Riga. With funds from the LCMS, it renovated a building near the Lutheran cathedral to serve as a seminary. It was dedicated on May 5, 2000. The Luther Academy now graduates men for the Lutheran ministry and is led by a rector, Professor Dr. Reinhard Slenczka. A number of its professors and teachers are working for advanced degrees from LCMS seminaries.

Contact between the ELCL and the LCMS began in the early 1990s and increased in frequency and intensity since then. Significant has been the use of LCMS professors in summer seminars and other educational settings. Through growing mutual understanding and respect, the ELCL and the LCMS determined to initiate discussions concerning matters of doctrine and practice. The Rev. Robert Hartfield represented the LCMS at the 19th ELCL Synod in May 1998. In May 2000 Dr. Samuel Nafzger and Dr. William Weinrich met with Archbishop Janis Vanags and other ELCL representatives for formal talks on items of mutual interest. These discussions were successful and were fol-

lowed by others in Riga in November 2000, where Dr. Nafzger and Dr. Robert Kuhn represented the LCMS. A third round of talks took place on April 22, 2001, in Fort Wayne, Indiana, with Dr. Nafzger, Dr. Kuhn, Dr. Weinrich, and Dr. Raymond Hartwig representing the LCMS. All involved came to the consensus that sufficient agreement in doctrine and practice existed to recommend that formal fellowship between the ELCL and the LCMS be established.

During the Soviet period the ELCL's membership in the Lutheran World Federation (LWF) allowed it to have contact with other Lutheran churches. While it is an LWF member, it does not regard its membership as having the force of fellowship. In that forum and other places the ELCL received international attention for its opposition to the ordaining of women, a practice which the Reverend Janis Vanags discontinued upon becoming Archbishop of Riga and Primate of Latvia. Its opposition to issues such as homosexual and lesbian lifestyles and the ordination of homosexual and lesbian persons also places the ELCL as an important confessor of the historic Christian faith. All their positions are consistent with those of the LCMS, which recognizes that any fellowship is based upon such understandings. The ELCL signed neither the Porvoo Statement, a document establishing fellowship between churches of the Anglican and Lutheran communions in northern Europe, nor the Joint Declaration on the Doctrine of Justification with the Roman Catholic Church.

The ELCL agrees with the LCMS that the Scriptures are the inerrant and inspired Word of God and that the Lutheran Confessions are an accurate exposition of them. In its 1928 Constitution, reaffirmed in 1996, the ELCL recognizes "the canonical books of the Old and New Testaments as the only foundation for doctrine and life" and the ecumenical creeds, the unaltered Augsburg Confession, Luther's Small Catechism, and the other writings of the Book of Concord as "explanations of the Holy Scriptures which have arisen in the course of history."

WHEREAS, The Evangelical Lutheran Church of Latvia (ELCL) has its origin in the spread of the Lutheran Reformation into Eastern Europe in the 16th century; and

WHEREAS, The pastors and congregations of the ELCL have remained faithful to the Scriptures and the Lutheran Confessions in spite of severe hardship and testing during certain periods of their history as a Lutheran church; and

WHEREAS, There have been increasing contacts between the ELCL and the LCMS in recent years; and

WHEREAS, Discussions between official representatives of the ELCL and the LCMS have revealed doctrinal agreement between our two churches; and

WHEREAS, The President of the LCMS has expressed support for this resolution and has asked the CTRC to address the declaration of altar and pulpit fellowship in keeping with Bylaw 13.03; and

WHEREAS, The CTRC received reports from the church leaders who were involved in the doctrinal discussions between the ELCL and the LCMS and has recommended that the LCMS declare altar and pulpit fellowship with the ELCL; therefore be it

*Resolved*, That we give thanks to God for the goodness and grace that he has shown to our brothers and sisters in

Christ in the ELCL throughout its long history, preserving them steadfast in their faith and confession; and be it further

*Resolved*, That we acknowledge with thanksgiving to God the unity of confession that He has given to our church bodies under the Holy Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That the LCMS declare altar and pulpit fellowship with the ELCL; and be it further

*Resolved*, That the LCMS formally recognize the ELCL as a partner church and that the President of the Synod be responsible to implement this relationship; and be it finally

*Resolved*, That we ask our gracious Lord to continue to strengthen the bond of fellowship between our churches and to deepen our common commitment to the proclamation of the Gospel for the life and salvation of many.

Commission on Theology and Church Relations

#### L5-69

### To Provide Spanish Language Training

WHEREAS, The Lutheran Church—Missouri Synod has always been concerned with educating its young people and has been considered to be a teaching church; and

WHEREAS, The Lutheran Church—Missouri Synod has done an excellent job in preparing teachers to teach in its schools; and

WHEREAS, The need to learn and speak the Spanish language is multiplying in every area of our country as evidenced by the United States Census Bureau, which stated that between July 1, 1990, and July 1, 1999, the Hispanic population grew by 38.8 percent to 31.3 million people, second only to the growth of the Asian population. In six states the Hispanic population more than doubled; and

WHEREAS, There is ever-increasing need in our country for Spanish teachers; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod direct its efforts to train teachers in its University System that can understand and teach Spanish.

Our Savior  
Norfolk, NE

#### L6-19

### To Urge Action to Release Persecuted Christians in China

WHEREAS, One of our congregational members, Gao Zhan, is being held unjustly, with no legal representation, with no contact with her family, and with no set trial date, by the Communist Party-controlled government of the People's Republic of China; and

WHEREAS, There are, according to public record, many people unjustly detained by the Chinese government, including many Christians who have been persecuted for their faith; therefore be it

*Resolved*, That the Synod assembly show its unanimous support for Gao Zhan; her husband, Donghua; and her son, Andrew, through its prayers and words of encouragement; and be it further

*Resolved*, That the Synod in convention strongly urge our United States President, Mr. George W. Bush; the Secretary of State, Mr. Colin Powell; and the Congress of the United States to do everything in their power to work for the release of Gao Zhan and others who are held unjustly by the Chinese government.

St. Paul, Falls Church, VA;  
Good Shepherd, Brandon, MS

#### L7-145

### To Retain Current Bylaw 4.71 re Responsibility of District Presidents

WHEREAS, The Northwest District passed Res. 4-01A as follows:

WHEREAS, The Lutheran Church—Missouri Synod is made up of congregations and ordained and commissioned workers; and

WHEREAS, District Presidents are elected by those congregations and workers in a given District, constituting the Synod in that place; and

WHEREAS, Art. VII of the Synod's Constitution declares that "the Synod at the national level [*sic*] is not an ecclesiastical government exercising legislative or coercive powers but is but [*sic*] an advisory body"; and

WHEREAS, To carry out Christ's mission to diverse populations, crucial decisions need to be made as close to the local scene as possible; and

WHEREAS, The current reading and application of Bylaw 4.71 b can lead to an unwanted centralization of power and the danger of coercive control; therefore be it

*Resolved*, That the District President's primary responsibility be to the congregations and workers of the District that elected him; and be it further

*Resolved*, That this convention memorialize the 2001 convention of The Lutheran Church—Missouri Synod to revise Synod Bylaw 4.71 b as follows:

(Existing reading) Each District President shall represent the Synod in his respective territory. He shall therefore cause the resolutions of the Synod to be implemented in the District and shall therefore regularly report to the President of the Synod. He shall serve the congregations of the District as liaison between the congregations, District, and the Synod.

(New reading) Each District President shall represent the Synod in his respective territory. He shall therefore represent his District in the Council of Presidents and represent the concerns of the entire Synod to his District. He shall therefore make regular reports to his District and to the President of the Synod as liaison between the congregations, District, and the Synod;" and

WHEREAS, The NW District Res. 4-01A misquotes the Constitution of the The Lutheran Church—Missouri Synod, Art. VII, by adding words which do not appear in 1998 *Handbook*, p. 11, namely, "at the national level"; and

WHEREAS, The NW District Res. 4-01A misapplies Art. VII of the Synod's Constitution, which does not have to do with the District President's relation to the Synod, as does Bylaw 4.71 b (1998 *Handbook*, p. 89). Rather, at the point quoted, the Bylaw has to do with the relation of the "individual congregation" to the Synod and the non-binding nature of Synod resolutions "which are not in accordance with the word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned"; and

WHEREAS, The NW District Res. 4-01A is suspicious of unspecified although “unwanted centralization of power and the danger of coercive control”; and

WHEREAS, The NW District Res. 4-01A deals with the alleged numinous oppression of the District not by appealing to repentance and reconciliation in Christ and His truth, but appeals to its constituency and their political power by resolving that the “District President’s primary responsibility to be to the congregations and workers of the District that elected him”; and

WHEREAS, The NW District Res. 4-01A constitutes a reversal of rules. First, the resolution by revising the Synod Bylaw 4.71 a adds a role to the District President that amounts to a reversal of roles when it resolves to add to Synod Bylaw 4.71 b the sentence, “He shall therefore represent his District in the Council of Presidents.” No longer is the District President the representative of the entire Synod in his “territory,” but now he is to represent his District (“territory”) to the Synod. Second, this reversal of roles is seen in the revision that eliminates the wording in Synod Bylaw 4.71 b that the District President “shall cause the resolutions of the Synod to be implemented in the District.” This reversal of historic roles pits Synod against District, and District against Synod; and

WHEREAS, It is clear that the above mentioned addition is superfluous for the following reasons:

1. The District President may already share his concerns and those of the NW District with the Council of Presidents.

2. The local congregations on “the local scene” already are not bound by nondoctrinal resolutions of the Synod “if it appears to be inexpedient as far as the conditions of a congregation is concerned” (Constitution, Art. VII, 1998 *Handbook*, p. 11).

3. The Synod’s Constitution carefully avoids the charge of the NW District Res. 4-01A in its fourth whereas, which talks about “unwanted centralization of power and the danger of coercive control” in the Synod’s Constitution Art. XII 2, which states, “This Constitution is also the constitution of each District of the Synod; however, each District is at liberty to adopt such bylaws and pass such resolutions as it deems expedient for its conditions, provided that such bylaws and resolutions do not conflict with the Constitution and the Bylaws of the Synod” (1998 *Handbook*, p. 14).

4. The congregations that make up the NW District are fairly represented at the Synod’s convention through their electoral circuits and give directions to the Synod and its component Districts, not the other way around.

5. It must also be noted that the congregations of the Synod are not out of the loop but also have the right to nominate their synodical President and First Vice-President; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod in convention A.D. 2001, decline the memorial authorized by the NW District Res. 4-01A as ill advised since it is based on a misquote, misapplication, suspicion, political power, superfluous changes, reversal of historic roles, and would only serve to divide the Synod and not bring it together under Christ through repentance and the forgiveness of sin; and be it further

*Resolved*, That the Synod ask the NW District to put away their “senseless fear” and be at peace, even as God for

Christ’s sake is at peace with us. May God grant us all the grace to walk together willingly on the basis of the Bible and the Lutheran Confessions in love and truth (3 John 4).

Good Shepherd  
Boise, ID

L7-146

### To Add Six Members to Synodical Nominations Committee

WHEREAS, The Synod in convention regularly elected the synodical Nominations Committee until 1989; and

WHEREAS, The current system of electing the synodical Nominations Committee by the Districts has only been in use a decade; and while it has given voice to individual Districts, it has excluded the Synod in convention from having any voice in the nominations process; therefore be it

*Resolved*, That the Synod in convention add six “at large” members to the synodical Nominations Committee, to be elected by the synodical convention.

Indiana District

L7-147

### To Bar Committee for Convention Nominations from Placing Its Own Members into Nomination

WHEREAS, Districts elect people to the nominating committee to select their leaders, not to be those leaders; and

WHEREAS, It does not look good to members of the Synod or to the world when those who are to select office holders use their position to select themselves as those office holders; and

WHEREAS, The agencies, boards, and congregations of the Synod are requested to nominate people who are qualified to serve as the Synod’s office holders and this is frustrated if the members of the Committee for Convention Nominations nominate themselves; therefore be it

*Resolved*, That members of the Committee for Convention Nominations shall not be nominated by the committee for any office, board, or commission position that they do not already hold.

St. Paul  
California, MO

L7-148

### To Adopt Bylaw to Govern Removal of Board Members

Rationale

The Commission on Structure has advocated that the Board of Directors of the Synod submit an action to the convention of the Synod advocating the adoption of a Bylaw to govern the removal of board members. Recent interest in such a Bylaw, especially on the part of the Boards of Regents of synodical colleges and universities, has prompted this recommendation.

The following action, adopted by the Board of Directors during its December 2000 meeting, proposes the addition

of a new Bylaw to govern the removal of board members from boards of the Synod and its entities.

*Resolved*, That the following proposed Bylaw be adopted by the 2001 convention of the Synod for inclusion in the proposed *Handbook*:

Individual board members are accountable to the Synod through the board on which they serve.

(a) Causes for removal include false doctrine, fraud or illegal conduct, persistence in offensive conduct, or the neglect of, refusal, or incapacity to carry out normal duties of board membership as defined by the policies of the Board of Directors of the Synod.

(b) Removal of a board member shall require a two-thirds majority vote of the total board membership.

(c) If a disagreement occurs over grounds for removal or the policy standards of the board,

(1) in the case of agencies of the Synod, the LCMS Board of Directors shall decide the matter;

(2) in the case of the LCMS Board of Directors, the scheduled convention of the Synod (or a special session) shall decide the matter.

(d) A vacancy in a board position as a result of a removal of a board member shall be filled in the manner prescribed by these Bylaws governing the filling of vacancies of that board.

LCMS Board of Directors

**REPORTS AND OVERTURES  
CORRELATED WITH RESOLUTIONS**

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# ENTERED INTO REST

(March 21, 1998 — March 9, 2001)

## Ordained Minister

Ahlman, Arnold G  
Albrecht, Raymond P  
Altvater, George S  
Anderson, Lawrence A  
Anderson, Luther H  
Bahr, Vernon L  
Bartholomew, Bruce  
Beck, Earle T  
Beck, Max G  
Becker, A Donald  
Becker, E George  
Beer, Milton W  
Behrens, Edgar H  
Behrmann, Richard F  
Bekemeyer, Erhard H  
Belveal, Elonzo E  
Bergen, Carl A  
Berlinski, Gary William  
Berner, Herbert W  
Berner, James H  
Biel, Kurt W  
Binger, Ervin A  
Blankenbuehler, John A  
Bluhm, Gerhard R  
Boden, Frederick G  
Boehm, William  
Boehringer, Hans  
Boone, David R\*  
Bornmann, Carl L  
Bosse, Roland C  
Brabender, David A  
Brandt, Norman T  
Brandt, Richard M  
Brassfield, James L  
Brauer, Harold H\*  
Breiholz, Edwin A  
Bruening, Stephen P  
Bruns, Arlen J  
Buchheimer, Paul G  
Buchhop, William C  
Busboom, Donald E  
Buuck, Marcus H  
Carino, Alvaro A  
Carlson, Hans O  
Carlton, Robert E  
Corl, Robert M  
Dahlke, Victor W  
Dahms, Julius E  
Daum, Harold R  
Deady, Robert M  
Degner, G Waldemar  
Dierks, William T  
Dobberstein, Ervin C  
Dominick, Albert  
Eckhoff, Raynold H  
Eggers, Carl R  
Eggers, Ernest A  
Ehlers, Robert B  
Eissfeldt, Raymond T  
Ernst, David T  
Ernst, Raymond A  
Ernstmeyer, Kenneth W  
Esslinger, Jacob  
Fahrbach, Wilmer R  
Falk, John F  
Fellbaum, Frank C\*

Fiess, John H  
Fischer, Ralph F  
Fisher, George T  
Fricke, Ronald W  
Fritze, Julius A  
Geistfeld, Emil E  
Gensch, Richard E  
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