



Today's Business

Issue 3

Monday, July 11

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Morning Session

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| 8:00 | Service of Confession and Absolution |
| 8:25 | Greetings—Concordia Publishing House, Dr. Bruce Kintz |
| 8:30 | Structure and Administration (#11) |
| 9:15 | Church and Culture (#14) |
| 9:50 | Registration, Credentials, and Elections (#19) (Balloting for Secretary of Synod and Regional Members of Synod Board of Directors) |
| 10:20 | Convention Essay— <i>Upon This Rock: Repent</i> |
| 10:50 | Theology and Church Relations (#5) |
| 11:30 | Routes to Ministry (#13) |
| 12:00 | Recess |

Afternoon Session

| | |
|------|---|
| 1:30 | Responsive Prayer 2 |
| 1:55 | Minutes |
| 2:00 | Seminaries (#6) |
| 2:35 | Special Presentation—Ryan Anderson |
| 3:15 | Committee for Convention Nominations (Nominations for Synod Board of Directors, other boards, CTCR, Boards of Regents and synodwide entities) |
| 3:55 | Special Presentation—military chaplains |
| 4:05 | Ecclesiastical Supervision and Dispute Resolution (#12) |
| 4:55 | Special Presentation—honoring missionaries |
| 5:05 | University Education (#7) |
| 5:45 | Closing Worship |
| 6:00 | Load buses for Concordia Wisconsin dinner and concert |

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66th Regular Convention

The Lutheran Church—Missouri Synod
Milwaukee, WI - July 9-14, 2016

Pages 393– 404, Monday 7/11
Pages 203 – 392, Sunday 7/10
Pages 1 – 202, First Issue

Daily Prayer

Essay – Upon This Rock: Repent

Essayist: **Rev. Roosevelt Gray Jr.**



As director of Black Ministry for The Lutheran Church—Missouri Synod (LCMS), the long-established LCMS ministry serving predominantly black communities and ministering to African immigrants, the Rev. Roosevelt Gray Jr. provides leadership and direction for LCMS districts, congregations, schools and related organizations as they minister to minority groups in their communities across the country.

Gray also serves as a liaison to the churchwide Black Clergy Caucus and oversees the development of resources to support LCMS Black Ministry throughout the Synod.

Prior to joining the staff of the LCMS International Center in St. Louis, Gray served as assistant to the president for Missions/Evangelism in the LCMS Michigan District, a call he accepted in 2001. He served as pastor of Faith Lutheran Church and Lutheran City Ministries in Detroit, Mich., from 1997 to 2001; director of Admissions, Recruitment and Vicarage at Concordia Theological Seminary, Fort Wayne, Ind., from 1994 to 1997; and as pastor at Mt. Calvary Lutheran Church, Houston, Tex. from 1988 to 1994.

Gray graduated in 1988 with a Master of Divinity from Concordia, Fort Wayne, and in 1977 with a bachelor's degree in printing production and management from Alabama A&M University, Huntsville, Ala.

Morning Worship

Preacher: **Rev. Dr. Herbert C. Mueller Jr.**



As first vice-president and a member of the Praesidium of The Lutheran Church—Missouri Synod (LCMS), the Rev. Dr. Herbert C. Mueller Jr. assists the president in carrying out his responsibilities and oversees the colloquy program. Mueller was first elected to this position in 2010 and was re-elected in 2013.

Previously, Mueller served as president of the LCMS Southern Illinois District (1994–2010). Prior to that, he held district offices from 1988 to 1994, including serving as secretary, second vice-president and first vice-president. Between 1979 and 1994, he served as a pastor at Mount Calvary Lutheran Church, Chicago, Ill.; Zion Lutheran Church, Bethalto, Ill.; and Immanuel Lutheran Church, Waterloo, Ill.

A native of Grand Forks, N.D., Mueller graduated from Concordia University, Ann Arbor, Mich., in 1973; the former Concordia Senior College, Fort Wayne, Ind., in 1975; and Concordia Seminary, St. Louis, Mo., in 1979. Mueller received an honorary Doctor of Divinity from Concordia Theological Seminary, Fort Wayne, Ind. in 2012.

Mueller served on the LCMS Commission on Ministerial Growth and Support from 1998 to 2007, the Synod Colloquy Committee from 1999 to 2000 and the Council of Presidents Program Committee from 2003 to 2009. Between 1997 and 2010, Mueller participated in six mission trips to southern Africa.

Mueller and his wife Faith live in Waterloo, Ill., and are members of St. Paul's Lutheran Church in Columbia, Ill. They are blessed with two grown sons, one grown daughter and four grandchildren.

Afternoon Worship

Preacher: **Rev. Dr. Gregory P. Seltz**



The Rev. Dr. Gregory P. Seltz is speaker of “The Lutheran Hour” radio program, a position he has held since February 2011, serving as the featured speaker on Lutheran Hour Ministries’ flagship Christian outreach radio program, which airs on more than 1,600 stations across North America as well as on the American Forces Network. He also serves as the organization’s spiritual leader, evangelist, and ministry emissary with The Lutheran Church—Missouri Synod (LCMS) and Lutheran Church—Canada (LCC).

Before joining Lutheran Hour Ministries, Seltz previously served as the director of the Cross-Cultural Ministry Center as well as professor of Theology at Concordia University, Irvine, Calif.; executive director of Life’s Journey Ministries, an urban, not-for-profit evangelism ministry in Manhattan, N.Y.; founding pastor of the first new Lutheran mission start in New York City in more than 40 years (Church for All Nations—LCMS); and pastor of congregations in Dallas and Tampa.

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Euncie Bailey (center) worships during Matins at the 66th Regular Convention of The Lutheran Church—Missouri Synod on Sunday, July 10, 2016, at the Wisconsin Center in Milwaukee.

Military Chaplains

Chaplain (Lt. Col.) Gregory D. Jans, U.S. Air Force



Chaplain (Lt. Col.) Gregory Jans is the Wing Chaplain, 82nd Training Wing, Sheppard Air Force Base, where he is responsible for the spiritual welfare of all permanent party personnel and more than 75,000 Army, Marine, Navy, Air Force, and international students who attend training annually at Sheppard.

He also serves under the Ministry to the Armed Forces within the LCMS Board for International Mission. Chaplain Jans previously served as a Protestant Chaplain; Clinical Pastoral Education student; Senior Protestant Chaplain; Air Force Institute of Technology—Civilian Institution student; Staff Chaplain for both Curriculum Development and Readiness Education and Training, Wing Chaplain; and Deputy Command Chaplain. His deployments include three deploying three times in support of Operation Northern Watch, Bahrain; a Sept. 11, 2001, Bright Star training exercise at Cairo West Air Base, Egypt; and Operation Iraqi Freedom, Sather Air Base, Iraq, 2009.

His awards and decorations include the Meritorious Service Medal with four oak leaf clusters; Air Force Achievement Medal with three oak leaf clusters; Iraq Campaign Medal; Armed Forces Expeditionary Service Ribbon with gold border; Armed Forces Expeditionary Medal; Air and Space Campaign Medal; and the Nuclear Deterrence Operations Service Medal.

He holds a Bachelor of Arts degree, *cum laude*, from Wartburg College, Waverly, Iowa, and a Master of Divinity from Concordia Seminary, St. Louis.

Chaplain (Col.) Jonathan E. Shaw, U.S. Army



Chaplain (Col.) Jonathan E. Shaw is Command Chaplain, U.S. Army Europe.

Shaw's previous assignments include serving as Battalion, Brigade and Hospital Chaplain for the 31st Engineer Battalion, 41st Signal Battalion, 1st Engineer Brigade and 93rd Evacuation Hospital; and as the 101st Airborne Division (Air Assault) Battalion, Brigade and Division Artillery Chaplain. He was Deputy Command Chaplain for the 222nd Brigade Support Battalion and the 26th Area Support Group, Baumholder and Heidelberg, Germany, 2003-2006. He also served as Director of Force Management and Director of Operations; Headquarters, Department of the Army Office of the Chief of Chaplains, 2006-2009.

His deployments include deploying in support of Joint Task Force-Bravo and 34th Medical Battalion-Medical Evacuation (MEDEVAC) to locations like Honduras, Panama, Saudi Arabia and Iraq.

Shaw has published over 40 articles in theology, ethics, and religious support in Concordia Publishing House publications, Concordia Theological Quarterly and in some military publications. He is the founding editor of the journal *Gottesdienst*.

He holds a Bachelor of Arts degree in Political Science from Wheaton College, Wheaton, Ill.; both a Master of Divinity and a STM, Systematic Theology/Ethics from Concordia Theological Seminary, Fort Wayne, Ind.; a DD from Concordia University, Irvine, Calif.; and a MA in Ethics from Vanderbilt University, Nashville, Tenn.

Chaplain (Capt.) Gregory N. Todd, U.S. Coast Guard



Chaplain (Capt.) Gregory N. Todd is Chaplain of the U.S. Coast Guard.

He previously served as the Chaplain for U.S. Coast Guard Activities New York. While serving in New York, Chaplain Todd was the first Navy chaplain ministering at “Ground Zero” following the attacks on the World Trade Center and hosted the Coast Guard Chaplain Emergency Response Team providing ministry to emergency workers and civilians. He also has served in Kuwait in support of Operation Iraqi Freedom and in Afghanistan as part of Operation Enduring Freedom.

His awards and decorations include the Legion of Merit Medal, the Meritorious Service Medal (four awards); the Navy and Marine Corps Commendation Medal (three awards); the Coast Guard Commendation Medal, the Navy and Marine Corps Achievement Medal (three awards); a Letter of Commendation from the Commandant of the Coast Guard; the Navy Fleet Marine Force ribbon; the Afghanistan Campaign Medal; the Global War on Terror Expeditionary Medal; the Sea Service Deployment Ribbon (two awards); and various the Department of Transportation 9/11 Medal for his ministry in New York following the terrorist attacks of Sept. 11, 2001.

He holds a Bachelor of Arts degree in theology and education from Concordia College, Portland, Ore.; a Master of Divinity from Concordia Seminary, St. Louis; and a Doctor of Ministry in Christian Leadership from Gordon-Conwell Theological Seminary, Charlotte, NC.

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President's Report, Part 3
66th Regular Convention of
The Lutheran Church—Missouri Synod
Presented to the Convention Floor Committees
July 11, 2016

“The gates of hell shall not prevail” (Matthew 16:18). That’s Jesus’ promise.

- It was true when He spoke it to his apostles.
- It was true as they fled His crucifixion (Mark 14:50).
- It was true as those apostles faced persecution and martyrdom (Acts 5 and 7).
- It was true through the Roman persecutions of the church.
- It was true after Constantine became a Christian, and state and church got all balled up, interfering in each other’s business.
- It was true in the face of Islam as it swept over North Africa beginning in the seventh century, and it hasn’t stopped since.
- It was true as the medieval sacramental system of merit and indulgences choked the faithful and robbed the church of the Gospel.
- It was true at the time of the Reformation.
- It was true when Luther stood before the Emperor and confessed, “Here I stand, I can do no other,” and left Worms under a death sentence.
- It was true as the Lutherans fell apart after Luther’s death and were brought back together by the Book of Concord.
- It was true when Pietism destroyed the notion and importance of the strong doctrine of the Gospel.
- It was true when the rationalists denied the Bible and the faith altogether.
- It was true when a Prussian king decided it didn’t matter if one was Lutheran or Reformed and outlawed the Lutheran Confession in what was at the time the largest Lutheran church in world.
- It was true when a small band of extremists fell prey to a philandering leader and sat sick, stunned and confused in St. Louis and Perry County.
- It was true as twenty million Christians (many Lutherans and Lutheran pastors) were deported and murdered by the Soviet Union.
- It was true as the Nazis molded their German Christian movement, and the children and grandchildren of Lutherans confessed Fascism.
- It was true when activist courts began limiting the freedoms of the First Amendment regarding the “free exercise of religion” in this country.
- It is true as burgeoning African Lutheran churches grow despite all the opposition that Islam and animism can muster!
- It is true as a thousand former Muslims are now catechized and confess Christ in our sister church in Germany.
- It is true—the gates of hell shall not prevail—in the face of a U.S. Supreme Court and other courts and legislatures throughout the land detached from eternal truth.
- It is true in the face of the most rapid moral, social and religious decline in the history of this nation.
- It is true in the face of Obergefell.
- It is true in the face of Orlando.
- It is true in the case of abortion law in Texas.
- It is true in the face of radical Islam.
- It is true in the face of California legislators, who would deny the constitutional rights of religious universities and threaten one of our crown jewels, Concordia University Irvine.
- It is true in the face of a culture so screwed up that innocent and courageous law officers are murdered gratuitously.
- It is true in the face of the decline of Christianity in the west.
- It is true in the face of the fact that in the past ten years the number of Christians has not increased in a single county in the U.S.

- And it is even true in the face of the maddening fact that the Missouri Synod has been declining numerically for over forty years.

We in America live in a period of history akin to what Sasse described in Germany in 1936:

The lie is the death of man, his temporal and his eternal death. The lie kills nations. The most powerful nations of the world have been laid waste because of their lies. History knows of no more unsettling sight than the judgment rendered upon the people of an advanced culture who have rejected the truth and are swallowed up in a sea of lies. Where this happens, as in the case of declining pagan antiquity, religion and law, poetry and philosophy, life in marriage and family, in the state and society – in short, one sphere of life after another falls sacrifice to the power and curse of the lie. Where man can no longer bear the truth, he cannot live without the lie. Where man denies that he and others are dying, the terrible dissolution [of his culture] is held up as a glorious ascent, and decline is viewed as an advance, the likes of which has never been experienced. (Hermann Sasse, *Union and Confession*).

Yet Jesus says, “Upon this rock, I will build my church, and the gates of hell shall not prevail.” “O Lord, I believe! Help Thou my unbelief!” (Mark 9:24).

- Jesus says, “Lo I am with you always, even to the end of the age!” (Matthew 28:20). Do you believe it?
- Jesus says, “In the world you will have tribulation. But take heart; I have overcome the world” (John 16:33). Do you believe it?
- Jesus says, “If you abide in *my* word, you are truly *my* disciples, and you will know the truth, and the truth will set you free” (John 8:31). Do you believe it?
- Jesus prayed for his apostles, “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth. *“I do not ask for these only, but also for those who will believe in me through their word”* (John 17:14f.). Jesus prayed and prays for *you*! Do you believe it?
- Jesus says to you, “I tell you, your sins are forgiven!” (Luke 7:48). Believe *that*!
- Jesus says to you, “He who believes and is baptized shall be saved!” (Mark 16:16). Believe it!
- Jesus says to you, “Whosoever sins ye forgive, they are forgiven unto them!” (John 20:23). Believe it!
- Jesus says to you, “This is my body, given for you for the forgiveness of your sins!” (Luke 22:19). Believe!
- Jesus says to you, “Let not your hearts be troubled ... In my Father’s house are many mansions ... I go to prepare and place for you!” (John 14:2). Believe it!
- Jesus says also to you, “You will weep ... but the world will rejoice. You will be sorrowful, but your sorrow will turn to joy” (John 16:20). Believe!

Luther says in the Large Catechism: “I believe that there is on earth a little holy group and congregation of pure saints, under one head, even Christ” (LC II 51). She may be little, but she’s powerful. “For the gospel is the power of God unto salvation” (Romans 1:17).

Jesus was bold. The apostles were bold. Let’s go on the offensive. Let’s be bold.

“Everyone His Witness”

“Everyone His Witness,” each and every one of us is. Synod’s new program to equip our members in personal witnessing, is on the way. It has pleased our Lord to bring His saving message of free grace in Jesus through the mouths of His holy people. We are all spiritual priests according to Peter (1 Peter 2:9). Pastors have the mandate to preach. Laypeople have the mandate to proclaim Christ, wherever the Lord puts them.

The Decline

I have been very candid, at district conventions and elsewhere, about our decline. We continue to study and analyze the data. This is in no way to make excuses for our decline, but rather to understand it so we can attack it in the best possible way. South Dakota has been the best performing district. New Jersey has been the poorest

performing district. We've found that South Dakota has the highest birth rate in the nation, while New Jersey has the lowest. Every district lines up somewhere in between, such that district performance coincides with the birth rate of each district. It's obvious that birth rate is a huge factor. We found that adult conversions mirror birth rates and baptism rates among us. This makes sense. Many, many adults join the church at times of marriage and childbirth.

We've found that our rate of adult conversions is higher than the Southern Baptists. Who would have thought of that! Even if we, by divine grace, were able to raise that conversion rate to equal that of the Mormons (who have the highest number of adult converts), we would only stem the decline equivalent to maintaining current numbers in two larger districts. The baby boom affected us enormously and positively. The Boomers are passing through the life span of the church. It's good news that our statistics indicate that the Generation X-ers *are* having enough children to replace the World War II generation, which is now passing.

Later this year, we will be sharing detailed information about these studies, which highlight the significance of preaching, outreach, outreach to immigrant populations, training laity in evangelism, and retention of the baptized and confirmed. We have more information than ever before. *"For who would begin the construction of a building without first calculating the cost?"* (Luke 24:28). We want you to know the facts, consider your unique context and opportunities, and to act in a calculated way.

Worker wellness and congregational health are also huge factors. Over the next few days, you will be considering emphases, direction, programs on facing all these issues. Acts 2 says, "And they were filled with the Holy Spirit and spoke the word of God boldly" (Acts 4:31). It's still Pentecost! Let's be bold, no matter the challenges. We have a promise from Jesus: "The gates of hell shall not prevail." "Let's Go!" (Mark 1:38).

A Mighty Fortress

At the time of plague in Wittenberg, around 1527, Luther wrote "A Mighty Fortress," and he based it on Psalm 46:

God is our refuge and strength,
a very present help in trouble.
Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,
though its waters roar and foam,
though the mountains tremble at its swelling. *Selah*

There is a river whose streams make glad the city of God,
the holy habitation of the Most High.
God is in the midst of her; she shall not be moved;
God will help her when morning dawns.
The nations rage, the kingdoms totter;
he utters his voice, the earth melts.
The Lord of hosts is with us;
the God of Jacob is our fortress. *Selah*

Blessed

We have so many blessings! A large majority of you is here for the first time. Welcome! Yes, you've probably gotten a taste for the political nonsense that accompanies an LCMS convention. That's all but inevitable in an organization of sinners like you and I. But your great privilege will be to see and experience the breadth of the reach and work of the church over these next several days. Sure, you'll see a bit of the underbelly. Forgiveness will also have to rule in this place. You will hear something of our blessed missionary build up worldwide. You will hear of great domestic work. You will hear of our wonderful schools—Pre-K through university and seminary. You will hear of the great moment in international Lutheranism, which is upon us. We dare not fail to recognize it! There is simply no other confessionally and biblically faithful Lutheran church with the anything close to the capacity of the LCMS. We are known the world over for this fidelity. It is our sacred vocation to "strengthen the brethren" (Luke 22:32). And what better time for this than on the eve of the 500th anniversary of the Reformation!

Challenging Issues

You may be aware of several challenging issues.

1. *Licensed Lay Deacons*

The 1989 Wichita resolution stated: "... the title deacon be established by which a layman would be addressed while he is temporarily serving in Word and Sacrament ministry 'in exceptional circumstances or in emergencies.' This title would distinguish him from an ordained pastor."

After 27 years, we have blown way past this and other definitions that were first established for LLDs. According to Scripture and the Confessions, if a man is serving as a pastor, he should be examined, called and ordained a pastor. That's the doctrine of our church. These men are called in most cases "pastor" by their people. They need to be recognized for what they are. I promised I would do my best to work to bring before this convention a path forward which both allows us to care for challenging situations, and on the other hand, brings us back into conformity with the Bible and the Lutheran Confessions. This is what will be before you at this convention, and we will very carefully consider.

2. *Ecclesiastical supervision*

Second is ecclesiastical supervision. I believe the final proposals coming forward from Committee 12 are small but significant adjustments that will bring greater balance to our very effective system of ecclesiastical supervision. The issues and entailments are well known and need not be repeated here. I simply trust that the delegates will, with Spirit-given wisdom, examine carefully the resolutions prepared by the floor committee and make decisions that will be for the good of all. Each of us, myself included, no matter what position of authority or trust given to us, must be held accountable for our actions. Since we are all brothers and sisters in Christ, baptized into His body, confessing His name, ultimately it must be the Word of God that rules among us, not individuals.

I promised that I would do what I could to bring forward to the Synod potential changes to the system. There were other concerns as well. Committee 12 will bring a responsible resolution before you.

3. *Bylaw 3.8.3*

A third issue that rubs is that of Bylaw 3.8.3, regarding the Board for International Mission: "... the board shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod."

We will speak about this at some length I'm sure, when the appropriate resolution comes before this body. At this time I only want to state two things about this. First, the CCM decision does *not* narrow the bylaw *at all*. In fact, it does the very opposite. It determined that mission societies, RSOs, and even auxiliaries, are *not* bound by this bylaw. Second, this bylaw expresses the rough equivalent of the relationship of the national U.S. government to the states. For example, the states don't make foreign policy. Inversely, (ideally) the national government should meddle as little as possible in the state's business. There is plenty of work to be done internationally. We *want* congregations and districts to be part of that work, and they *are* in growing numbers. But we must do it in a relatively coordinated fashion. Note: Bylaw 3.8.3 has *no* effect whatsoever on short-term mission teams sent by congregations. Of course they may continue! It's only about the calling and sending of *rostered, long-term* missionaries. The Office of International Mission and the Board for International Mission are bending over backward to cooperate with districts and congregations who desire to do this. The main point: We can't have districts doing their own international mission in terms of sending their own missionaries. We need districts working in partnership with the Board for International Mission.

Here let me give a shout out to Secretary Ray Hartwig for his stellar service on the Commission on Constitutional Matters, the Commission on Handbook, and especially as Secretary of Synod. His administration of the dispute the process amid a myriad other duties, has been absolutely stellar. I have learned so much from this man. We cannot thank God enough for Ray, and we wish him every blessing as he moves toward retirement.

A Larger Problem

These three issues, LLD's, ecclesiastical supervision, and a unified international mission, all point to a much larger problem that has bedeviled us for decades. I don't mean to step on anyone's toes here or question anyone's motives. I believe everyone here wants to see the Gospel go forward, but I'm just trying to be honest about how I see it. As the Synod began to show the fissures of doctrinal disunity already in the 1940s, districts began more and more to adopt a local character somewhat at odds with the national body, or at least the national convention. The controversy through the 1960s and 70s exacerbated the situation terribly. Pastors were coming from the seminaries with much more moderate, even liberal, views, and increasingly a number of districts defined themselves over against the national body, and certainly the national convention. They began to view the issue as a matter of

autonomy and even self-preservation. To be fair, more conservative districts acted similarly at times, especially when they disagreed with an administration.

I believe this gave birth to a “confederative” view of the Synod. Thus, there developed a rather strong difference in doctrinal latitude and practice between various districts. Many districts are very concerned not to bring in pastors who will go contrary to the reigning “flow,” as it were. This happens not only the left, but also the right. The increase of LLDs, in part, became a way to self-determination—not only local mission, but also district character. Sending missionaries directly would be a way for a district to act autonomously and to determine the nature of its own international mission. The current inadequate system of ecclesiastical supervision is designed so that there is very limited authority beyond the district president, and thus the latitude of doctrine and practice may be determined in each district. I understand why this developed. I am even sympathetic to its development. But it’s not finally how the Bible, the Lutheran Confessions, or the Synod Constitution understand the church’s unity. And we can do better.

That said, I do believe we have made progress. After visiting all districts but one with First Vice President Mueller and the other vice presidents, I am heartened. All of you are absolutely unique. Yes, we have our warts and problems. But few people have the chance to visit everyone from Portland to Cedar Rapids, from Austin to Boston. And at the end of the day, the folks who serve on district boards, as circuit visitors, etc., are remarkably similar in their basic convictions about Christ and their love for the church, of Christ and their concern for it.

What’s the solution?

- The Koinonia project has been significant in several districts and circuits. It needs to continue and expand.
- The COP is challenged by the hard issues. But we’ve been talking theology and practice more than every before via the Koinonia Project, and progress has been made.
- Visitation of districts will continue, with greater participation of the regional vice presidents, and with myself and Vice President Mueller spending time strategically with various districts.
- The political season this cycle was really quite short, praise the Lord! That’s good!
- This convention will consider a four-year synodical cycle. Besides reducing costs to congregations, districts and synod, it would also reduce political nonsense to once every four years instead of every three. I’m like that. It will also allow us in the national office to concentrate on the mission of the church.
- We need greater unity and cooperation between the seminaries.
- We must concentrate on the domestic and international mission of making Christ known to the lost.

“And all the country of Judea and all Jerusalem were going out to him and were being baptized by him in the river Jordan, confessing (*exhomologesthai*) their sins” (Mark 1:5).

Let’s boldly confess our sins. “If we say we have no sin, we deceive ourselves ...” (1 John 1:8).

Let’s boldly confess Christ and His teaching. “But if we confess our sins, God who is faithful and just, will forgive our sins and cleans us from all unrighteousness.” “The blood of Jesus Christ, God’s Son, cleanses us all our sins” (1 John 2:8–9; 1:7).

Let’s boldly confess the praise and joy of the Lord, and do it loud enough that the nations may hear! “As it is written, I will praise (actually, ‘confess’) you among the Gentiles, and I will praise your name!” (Romans 15:9).

Vice Presidents

I am going to be bold to ask, if it accords with your conscience and it is pleasing to God, that you re-elect our current slate of vice presidents. Herb Mueller is a gem of a human being, and he has consented to serve one more term. They are all superb men. They bring manifold gifts to the task at hand. They are deeply humble to a man. They pray fervently for the Church and for me. They are all 100% committed to the Scriptures and Confessions. And they are wise. They add tremendously to the theological capacity of the Council of Presidents. They have been a personal and professional blessing to me beyond belief. They have the guts to tell me when they think I’m wrong, and they support me when they think I’m right. We are of one mind. I love them dearly.

Dr. Michael Kumm and the Board of Directors

Dr. Kumm has led the Board of Directors with distinction. They have avoided internal division and contention. They have overseen the financial and business dealings of our Synod with highest distinction. Michael and the whole board have tackled the most difficult challenges, with interminable patience and wisdom. And we are the beneficiaries of that fidelity and absolute competence.

Personal

On a personal note, I will not hide from you the fact that this has been the most difficult and challenging year in the life of my family. The devastation in the wake of a house fire a year ago, and the myriad of tasks required to return to normal have pressed us beyond what we can bear at times. My brother's returning cancer, deaths of dear extended family members, and other challenges, have reduced us to nothing at times. Our family theme verse has been:

To keep me from becoming conceited ... a thorn was given me in the flesh ... But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. (2 Corinthians 12:7ff.)

These many challenges, and the stress and demands of the job, have meant that my dear wife and children have too often suffered in my absence, and when home, from my distraction. They know better than I that I have feet of clay. And yet, my wife and boys love me still. And I care about them more than I care about my job.

Conclusion

A month or two back, I preached the baccalaureate for Concordia University Wisconsin. Dr. Ferry had just seen a communication sent to all educational institutions by the Obama administration, with directives on implementing transgender hospitality. "I cannot believe how quickly we have fallen so far," I told him. He replied, "You know, it's going to get much worse. But I'm glad I'm here at this moment. We are being forced to stand up for Christ against a hostile culture and government. That is significant, and it's an honor."

Indeed! "Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name" (Acts 5:41).

"The gates of hell shall not prevail." Let's be bold.

Pastor Matthew C. Harrison
President



Rev. Nabil Nour, newly-elected LCMS third vice-president, congratulates the Rev. Christopher Esget, LCMS sixth vice-president, following elections at the 66th Regular Convention of The Lutheran Church–Missouri Synod on Sunday, July 10, 2016, at the Wisconsin Center in Milwaukee.

Reports

Report to the Synod 2013 Resolution 4-06A Task Force To Address Questions Re: Service of Licensed Lay Deacons

PP Slide #1 Title Page

Reverend Chairman, Brothers and Sisters in Christ, especially voting and advisory delegates,

Peace to you in the Name of Jesus. The Task Force appointed in response to Resolution 4-06A from the 2013 convention was asked to address questions about licensed lay deacons in the Synod, a practice that has been debated with conviction and emotion since 1989.

PP Slide #2 C. F. W. Walther portrait

In 1879, C. F. W. Walther, the first Synod president said, “My dear brothers, let us be on our guard! Satan is sly. Right now we are brothers, living together in peace and love. But Satan will certainly lay for us snares by which he hopes to destroy the sweet brotherly love we now have in our hearts. We dare never think that it is enough if we just remain united in our faith and doctrine. No, once love has been destroyed, it won’t be long before one person believes what the other person rejects, and the other teaches what the first considers an error...For example, one person takes a stand [on a given issue], and another person takes the opposite stand. Perhaps the one person dislikes the other, he simply can’t stand him, and for that reason he inflexibly maintains his position. It is frightening what harm can result when members of a church organization do not vigilantly guard their fraternal love. Be on your guard. . . . For, to begin to love is not very difficult, but as Christ says [in John 15:9], abiding in love is truly an art and virtue.”¹

PP Slide #3 Portrait of men reaching out to one another

Indeed, let us call upon the Holy Spirit to strengthen our bond in Christ at this convention to “pursue what makes for peace and for mutual edification” (Romans 14:19) as we consider the service of licensed lay deacons! We need biblical wisdom, a submissive commitment to one another, and patience.

PP Slide #4 Cross with Deacon Stole

Familiarity with this topic is bound to vary among us. So, what is a licensed lay deacon? What do licensed lay deacons do? How long have they been serving in Synod congregations?

PP Slide #5 Isolated Small Church

During the 1980’s, there were isolated congregations, new missions, ministries to minority or immigrant groups, as well as financially challenged congregations having difficulty providing for or securing their own pastors. Some saw no alternative but to prepare laymen to take on preaching, administering of the Sacraments and pastoral care. Thus, a “Lay Worker Study Committee” was appointed in 1987 and reported to the 1989 Synod convention. After hearing the study report, the convention approved Resolution 3-05B, authorizing districts to train, examine and license laymen for temporary and emergency service and recommending the title of deacon. When no pastor was available, these deacons were to be authorized or licensed to preach and/or administer the sacraments on a temporary basis.

PP Slide #6 Care Scenes

Over time, other men, and also women who have been trained in district education programs, are also referred to as licensed lay deacons, but *do not* preach or administer sacraments. They assist their pastors and congregations in outreach, visitation, member care and education.

PP Slide #7 Preaching and Sacraments Images

Thus, during the past twenty-seven years, the Word of God has been preached and the Sacraments administered by some licensed lay deacons, faithfully administering the means of grace. At the same time, however, questions have persisted about this practice. Is licensed lay deacon a biblical office? Is there a divine call? What sort

¹ C. F. W. Walther, “1879 Duties of an Evangelical Lutheran Synod.” *Essays for the Church: Volume 2, 1877-1886*. (St. Louis: Concordia Publishing House, 1992), p. 56-57.

of church-wide recognition is there for the deacons who are doing pastoral work? What about training, examination, supervision?

Every LCMS convention since 1989 included questions about licensed lay deacons with conflicting convention resolutions, supporting or criticizing the practice, without consensus. Rather than harmony, significant biblical and practical differences and dissension have remained that cannot and must not be ignored.

Therefore, the 2013 convention overwhelmingly resolved by a vote of 920 to 100 for the President of the Synod to establish a task force to respond to questions regarding licensed lay deacons, including a plan for the future anchored in the Word of God. The Task Force included its chairman the Associate Executive Director of Synod's Commission on Theology and Church Relations, the Synod's First Vice President a professor from each seminary, a licensed lay deacon and two district presidents who had experience with licensed lay deacons. One of the district presidents serves the Mid-south District where 25% of the churches are served by licensed lay deacons. We also consulted with licensed lay deacons, supervising pastors as well as church members served by deacons, and then developed a report and plan one year before this convention.

PP Slide #8 Book of Concord Lutheran Confessions

Discussion of licensed lay deacons typically references the Lutheran Confessions. Every congregation and professional church worker of the Synod subscribes without conditions to the Lutheran Confessions as a correct exposition of the Scriptures. Article XIV of the Augsburg Confession within the Lutheran Confessions states: "Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call." Article V states: "So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. Through the Word and Sacraments, as through instruments, the Holy Spirit is given (John 20:22)."

This exhibits biblical teaching. As the 2013 Resolution 4-06A stated: "The Lutheran Confessions clearly distinguish between believers who are all priests before God to offer their spiritual sacrifices (1 Peter 2:5) and those whom Christ has called into a specific office with specific responsibilities to His Bride [the Church] (Eph. 4:11–16; Acts 20:28; 1 Cor. 4:1, 12:28; 2 Cor. 5:20; 1 Tim. 4:12–16; Heb. 5:4)."

PP Slide #9 The Bible

The 4-06A Task Force began its assignment in the Word of God. We focused on the Risen Jesus sending His apostles and establishing His Church to make disciples of the nations—baptizing, teaching and preaching (Matthew 28:18-20; John 20:19-23). We noted that the whole church was sent—both its laity and its appointed preachers. Acts 11 tells about persecuted, scattered baptized Christians who spoke of Jesus (11:19-21). Faith grew and congregations were gathered by the Holy Spirit (11:22-27). Appointed servants—we would call them pastors or missionaries—were called to serve and teach believers and bring God's Word to new missions (Acts 13:1-3). Those called were not a superior class, ruling the laity, but were servants.

PP Slide #10 The Divine Call

A chief objective of the Synod is to provide education and examination in the Word to prepare men to receive divine calls to serve congregations and new missions. This is our orderly process and, overall, it works well. But, when temporary emergency needs occur, churches of the Synod engage emergency measures such as having laymen help with temporary preaching duties. However, for regular pastoral service, Synod congregations are committed to call a pastor or to link with another congregation or congregations to share a pastor.

A 2014 survey of district presidents indicated that 525 individuals had completed district lay training programs. 331 men of that 525 are licensed for either regular or occasional preaching and may also be administering Baptisms and the Lord's Supper. Ten of our thirty-five districts have deacons who preach and administer the Sacraments. The districts train and license them, renewing their licenses annually and assigning them a mentor pastor to supervise their work.

The remaining 194 trained men and women assist in congregations in various ways that *do not* include preaching or administering the sacraments. Not all districts who provide training utilize deacons to preach and administer sacraments. Moreover, not all districts of the Synod choose to train or utilize licensed lay deacons.

Visits to districts by the chairman of the Task Force helped us understand the financial, geographic, and cultural challenges that caused and continue to impact the service of licensed lay deacons. There are legitimate and demanding needs. There are also legitimate biblical concerns about licensing deacons. These concerns led us to try to dispel unfair and sometimes demeaning stereotypes both about those who support the use of licensed lay deacons and those who question or oppose the practice.

Districts utilizing licensed lay deacons **are not** seeking to diminish the theology of the divine call. Deacons don't want to take over the pastoral office. They are, rather, men who love the Lord and want to serve where they are needed.

By the same token, those troubled that men are preaching and administering the sacraments without a regular call **do not** lack concern for the people who need the Gospel in exceptional contexts. And they are not clergy-elitists or anti-mission.

All sinful stereotyping must stop lest it sever our unity in Christ. We need to remember St. Paul's exhortation to the Ephesians:

PP Slide #11 Ephesians 4:1-3

"I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace." (Ephesians 4:1-3).

Seeking to maintain the unity of the Spirit, the Task Force gave careful consideration to the Confessions since we are all committed to them. In Article XIV of the Augsburg Confession the Latin expression *rite vocatus* or "rightly called" is used, and we are committed that no one should preach or administer the sacraments publicly without such a call. Scripture requires this.

1 Peter 2:5 and Revelation 1:6 and 5:10 declare that it is the responsibility of every Christian to speak of Christ in their various vocations. But the Scriptures also reveal and require the office of the public ministry. In 1 Timothy 1:12 and 2:7, St. Paul tells how he was appointed to his office. Acts 20:28 and Ephesians 4:11 depict the office of the pastor. Thus the Synod has consistently confessed *both* the royal priesthood of all believers to speak the Gospel in their vocations *and* the office of the public ministry.

PP Slide #12 Partners in the Gospel

The laymen who serve as licensed deacons, preaching and administering the sacraments, are to be commended—they serve people with God's means of grace, often with little or no remuneration. We thank God for those deacons who are lay assistants to their pastors and congregations in various ways. We also thank God for those districts without specialized training programs or deacons where lay men and women willingly help pastors.

The debate over deacons must not become a battle between laity and clergy! Christ has given the Keys of the Kingdom to all His people—to the entire church. For this reason, on behalf of the Task Force, I urge you to prayerfully consider approving proposed Resolution 13-01 that calls for a task force to emphasize and build upon the blessed partnership between the Royal Priesthood of all believers and the Office of the Public Ministry for increased mission and ministry to engage the North American mission field with Christ. We need to embrace the service of laity, pastors and other called church workers to share the unchanging Gospel with a rapidly changing world.

PP Slide #13 Divine Call

Preparing and calling pastors occurs in various ways, but it is clear that three elements are consistent: examination, call and public appointment or ordination. The Synod examines fitness for pastoral ministry either through its seminary faculties or a colloquy committee. A "colloquy" is a "gathering for theological discussion" It is used to examine the character and teaching of men who come from other church bodies, another seminary, or after significant years of service in the church. Once men are examined and certified for pastoral ministry, they can then be divinely called by congregations.

PP Slide #14 Ordination

Ordination is the biblical custom by which we and the whole Christian Church publicly appoint men into the pastoral office. It affirms God's call through the congregation. It shows that the whole church fellowship—in our case, the Synod—recognizes the legitimacy of the call into public ministry. In ordination the calling congregation speaks for the whole Christian Church, accepting the man as a pastor. Visiting LCMS pastors participating at the ordination bless the pastor with God's Word, lay hands on him and thereby accept him into the office they, too, hold.

Ordination bestows no special character or powers. It is an apostolic custom and not a requirement from God's Word. But it is ordination that publicly declares God's call through a congregation. The Task Force described this process as "transparochial," a term that is also used by the CTCR in its 1981 report titled, "The Ministry Offices, Procedures and Nomenclature." Transparochial signifies recognition beyond the local congregation.

PP Slide #15 The Church at Worship

That has been missing in the matter of licensed lay deacons! Their work is recognized by some but not by all. Many licensed lay deacons are doing the work of pastors and are frequently called “Pastor” in the churches they serve. But their role in the Synod is not clear. They do not have a synodically recognized divine call or office. This confusion has resulted in dissension. The Task Force report does not denigrate the service of licensed lay deacons. Rather, we wanted to affirm what the Scriptures say about the divine call for those who regularly preach God’s Word and administer the Sacraments as well as providing for their church-wide—Synod-wide, public acknowledgement as pastors.

PP Slide #16 Improve Feedback

Since the publication of our report, we received numerous beneficial responses from various individuals, pastors, licensed lay deacons, mission organizations, and district presidents. The faculties of each seminary and the CTCR reacted to our work and commended its theological framework. The Task Force has listened carefully and offered suggestions and modifications to its original recommendations to the floor committee with prayerful hope that those changes will be useful for faithful convention decisions expressing harmony among us.

PP Slide #17 Pastoral Stole

The primary recommendation to this convention is that licensed lay deacons who are regularly providing public preaching and administering the sacraments ought to be recognized as pastors by the whole Synod. We recommend a special colloquy certification process so that they can be called by the congregations they have been serving, then ordained and installed into the Office of the Public Ministry as a Specific Ministry Pastor and placed on the roster of LCMS as SMP pastors.

This could resolve much of the concern and confusion as licensed lay deacons serving in regular public pastoral work would now be recognized by all of us as LCMS pastors. They would serve and be rostered under the category of Specific Ministry Pastor. (A Specific Ministry Pastor’s service is limited to a specific pastoral setting for which he is trained and he serves under the supervision of a General Pastor who mentors and advises him.)

The recommended colloquy process for those deacons who have been serving in regular public pastoral role to become Specific Ministry Pastor would (1) provide opportunity for a conservation of theology and practice, that would occur on a (2) regional level and (3) involve individuals on the colloquy committee with whom the deacon is familiar and with whom he has served. Deacons who are already doing pastoral work could then be certified to continue serving the same ministry with the same supervising pastor, but now, they would do so by virtue of a divine call through the congregation as pastors recognized by the whole Synod through ordination.

Resolution 13-02a recommends this colloquy process for licensed lay deacons who are “regularly” responsible for public preaching and administering of the Sacraments for the past two or more years.

Please carefully note that the colloquy certification process implies no distrust toward the deacons. It respects their character, commitment, training, supervision and past service. A colloquy ensures the consistent use of the Synod’s regular certification process for those in pastoral ministry. We are confident that the colloquy interviews will affirm that these experienced deacons are, in the words of Scripture, “above reproach” and “able to teach” (1 Tim. 3:2).

PP Slide #18 Word and Sacrament

To encourage men who are being called by the Lord as pastors to use the Synod’s residential and non-residential seminary training, the Task Force recommended this colloquy eligibility for those deacons 55 or older—as a practical way to encourage younger men to seek more extensive training programs. Again, in response to input, the age limit be reduced to 50 and that exceptions can be approved when needed.

PP Slide #19 Change

Change calls for clarity and patience. Some suggested to the Task Force the immediate cessation of the licensed lay deacon program, but neither the Task Force nor proposed resolution 13-02a that will be in tomorrow’s “Today’s Business” recommend such. Rather, it is being proposed to continue the preparation and work of deacons who are *not* serving in regular public preaching and sacramental ministry since such deacons serve our churches in so many useful assisting ways!

Yes, we do recommend ceasing to license new deacons for regular public ministry of Word and Sacrament after January 1, 2018, so that future vacancies and pastoral needs could be filled by means of existing training programs for pastors at our seminaries as well as SMP, Ethnic Immigrant Institute of Theology EIIT, Center for Hispanic Studies, CHS and the Cross-cultural Ministry Center CCMC.

Most importantly, the implementation steps of this change should not be applied in ways that create impossible burdens on churches or force any of our churches or missions to close. And, as a transition process unfolds, 13-02a makes clear that deacons who have applied for colloquy prior to July 1, 2018, will remain licensed and serve until their colloquy process is complete. Moreover, the transition must not leave a single congregation without regular preaching and administration of the sacraments or cause the closure of any congregation.

PP Slide #20 Money for Ministry

Preparing future Specific Ministry Pastors to serve small and remote congregations as well as ethnic mission pastors through specialized programs requires financial commitments. Currently, there are more than a few ethnic, urban and rural remote mission pastors who work full time at another job while serving a new mission start without compensation. Many licensed lay deacons also work full-time or part-time and serve congregations for minimal or no income. As 13-02a notes, money has been budgeted in the current year and planned for in future years to address this. The Synod is willing to commit \$40,000 in 2016 and \$150,000 per year for the next two years to address transition costs. The cost of regional colloquy will be paid by the Synod. The Synod will also assist those who apply to enter SMP training.

PP Slide #21 African-Immigrant Ministry

The Task Force recommended other ideas, including multi-congregation parishes, technology and the service of semi-retired pastors, for addressing the need for pastors at congregations and new missions. However, ministry and mission challenges will remain that must be addressed under the guidance of the Holy Spirit. Therefore, we hope the convention will give strong consideration to adopting proposed resolution 13-03. It recommends another task force, established by the Council of Presidents with pastors *and* laity from across the Synod, participants from the seminaries and the Concordia University CUS system, to creatively address these challenges.

PP Slide #22 Evangelism Conversations

Finally, we want to emphasize and bring clarity to an important aspect of our work. The Task Force **commends district lay-training programs and the many lay servants who have sought theological education and demonstrated a desire to serve in their congregations to assist pastors.** Even if these programs no longer *primarily* to prepare men to serve as licensed lay deacons for regular Word and Sacrament ministry, they are still needed! They will continue to provide courses in Old Testament, New Testament, and Christian Doctrine, introductory preaching, teaching and pastoral care to prepare men for application and entrance into the seminaries' Specific Ministry Pastor program.

In addition, the Task Force and floor committee are convinced that committed men and women alike are needed for ongoing training to provide assistance to their congregations and pastors. District training programs offer preparation for lay workers in mercy ministry, outreach, assimilation of new members, visitation, and Christian education. These tried and tested district lay education programs are exceptional resources for the missions and life together of the churches of the Synod.

The Task Force believes that the convention would do well to consider commending the continuation of districts preparing, credentialing and holding accountable deacons for various areas of service in the church exclusive of regular preaching and officiating at the sacraments—serving as *de facto* pastors. This would mean current licensed lay deacons who are not in such regular public Word and Sacrament ministry may continue offering a variety of assisting services under direct pastoral supervision. This creates a distinction between pastor and deacon in the LCMS while embracing the divine office of pastor and service of assisting deacons who do not preach and preside at the sacraments.

Men and women chosen by the congregation to assist the pastor in various ways, can continue to be district-trained, examined, and credentialed for their service. While these individuals may continue to be referred to as “deacons,” some districts also title such deacons as Lay Ministry Associates or Lay Assistants.

Of course, we need to recognize that urgent needs of various churches and missions cannot be ignored and there will be exceptional times when a licensed lay deacon will be needed for temporary public preaching and administering the sacraments. The Floor Committee is proposing that such exceptional situations will require a district president to receive consent from the Council of Presidents and the Colloquy Committee.

PP Slide #23 Evangelism Photos

Above all, the Task Force recommends that a major emphasis of these programs be outreach in our increasingly diverse and challenging mission fields of the United States. It is vital to identify individuals for special training in evangelism. The need for Christian outreach is rapidly increasing! The Task Force encourages specific evangelism training to equip laity and called church workers alike with tools for outreach conversations and teaching. Such an evangelism focus could be greatly blessed by a partnership between district lay training programs and the universities of our Synod's Concordia University System. The need is urgent! The opportunities great!

It is our sincere prayer as a Task Force that our work will serve this 2016 convention to produce biblical consensus and godly harmony. At stake are precious souls in many different and diverse settings who need to hear Jesus proclaimed as the only Way, Truth and Life. They need His gifts of Baptism, His Body and Blood for the forgiveness of sins, the care of a loving and forgiving congregation, a called pastor, other called and commissioned servants as well as serving deacons as lay assistants. God help us to rely upon Him to accomplish His saving work!

PP Slide #24 Hebrews 13:20-21

Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.
Hebrews 13:20-21

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The Rev. Peter Jurchen, associate pastor of Immanuel Lutheran Church in Columbus, Neb., greets Joseph Zeneski of North Oxford, Mass., during a short break at the 66th Regular Convention of The Lutheran Church–Missouri Synod on Sunday, July 10, 2016, at the Wisconsin Center in Milwaukee.

Sermon for Opening Service

“Upon This Rock”

Matthew 16:13–20

Preached by President Harrison

Opening Service • July 9, 2016

“He said to them, ‘But who do you say that I am?’ Simon Peter replied, ‘You are the Christ, the Son of the living God.’ And Jesus answered Him, ‘Blessed are you Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, ‘You are Peter and on this rock I will build my church and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven. And whatever you bind on earth will be bound in heaven. And whatever you loose on earth shall be loosed in heaven.’ ”

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

My dear brothers on the council, brother pastors, church workers, friends: what a joy to look out upon you and see so many, many familiar faces. And this week we will see many, many more who will become familiar faces.

He’d been into the controversy four years, almost 500 years ago. Luther was called to confess at Worms. April 17th, 1521. Reichsmarschall Ulrich von Pappenheim knocked on Luther’s door and told him that the Diet is waiting, the German meeting of all the emperor’s people, the emperor, the kings, the princes, the nobles, they are all waiting to hear from him. They brought him over to the building next door and told him they would hear from him at 4pm. 4pm came. He was called to wait below for a few minutes, then called upstairs.

There was a pile of 25 books that he had written. And they pointed to the books, which included *The Freedom of the Christian Man*, for instance, which said that, “The Gospel makes one free in all things, subject to none. The law makes one subject to all. Out of love.” That book was there along with 24 others.

Eck pointed to the pile. “Luther, are you ready to admit that you wrote these books, and that they contain heresy?”

“Yes, they are mine,” Luther said. “But as to whether they contain heresy, that is a matter of faith and salvation of the soul and it cannot be affirmed or rejected without affecting the Word of God.” Luther asked for more time. He was granted a day. We still have the very notes that he scribbled that night getting ready for the next day.

He was brought back at 4pm, left waiting until 6pm, then called in front of the emperor and the whole crowd again. And they told him, “We want to hear one word from you, Luther: *Revoco*. *Revoco*. I recant.”

Luther was nervous the day before, but he was very confident this day. He apologized. He said, “I’m sorry, I was not brought up in the court. If I used the wrong title for some of you, it is not meant to be rude.” You could hear a pin drop. He said, “Some of my books deal with simple Christian matters and simple morality based on the central teaching of the Gospel, and even my enemies would concede they are right. Some of my writings are against the pope.” Then Luther went on a rant against the pope, and it was so intense the emperor told him to stop. And a third part of his writings, Luther said, were against the enemies of the faith. Though he had overdone it sometimes in his invective, he would not say the word, “*Revoco*. I recant.”

The emperor and his advisers left the room for a few minutes. When they returned they asked Luther one more time, “Are you prepared to answer without evasion and without horns, Luther? Say the word, *Revoco*.”

And Luther responded with one sentence. And at this moment in the history of the Church, in the Western world particularly, it is a very consequential sentence. He said it both in Latin and German. “Unless I am convinced by the testimonies of the Holy Scriptures or evident reason, for I believe neither in the pope nor councils alone, since it has been established that they have often erred and contradicted themselves, I am bound by the Scriptures adduced by me and my conscience has been taken captive by the Word of God, and I am neither able nor willing to recant, since it is neither safe nor right to act against conscience. God help me. Amen.”

To the great frustration of his opponents, he quickly left. He was taken outside. And he held up his arms in front of the crowd, “I’m through. I’m through.” There were thousands waiting. And from that point on almost, he had a death sentence over his head.

It was Luther’s moment. And it was the moment of the birth of our church, really. A great moment of confession. “You, who do you say that I am?” Luther’s response, “Thou art the Christ, the Christ of Holy Scripture. The Christ of the Gospel. You are the Christ who teaches aright about natural law and conscience. And a conscience bound by the Word of God.”

Luther refused to revoke Christ’s teaching. Christ is the rock. If we lose the rock, what do we have left? And he also asserted, and this is important for us today, that the conscience is free from external coercion by anything but the Word of God.

And Luther held forth, even though our culture today does not recognize the fact. Luther, in a big way, for the first time, held forth for the idea that the government has no right to coerce the religious conscience. None. And that teaching is a teaching of the Lutheran church.

“Who do you say that I am?” The first thing we do is confess, like John the Baptizer, “I am not the Christ.” Every one of us, from me to the last person in this hall, should get up right now and confess, “I am not the Christ.” It says that in John 1. “And John the Baptizer confessed, ‘I am not the Christ.’ ”

How often in your life would you be the Christ, the know-it-all, the religious expert, the one who doesn’t need to repent? You are the redeemer, you’re the savior of your congregation—if it doesn’t do what you want it to do.

I’ve got news for you. You are not Jesus. And neither am I. And the Missouri Synod and the future of the Missouri Synod doesn’t depend on you or me or anybody. It depends on Christ, the rock. Luther said, “I am a maggot sack. It’s the doctrine. It’s the doctrine.”

And we confess not only our sins, but we confess the strong content of the faith. “You are the Christ, the Messiah.” This Jesus has died on the cross for your sins and the sins of the world. “There is no other name given among men by which we must be saved.” Your sins are covered. Your sins are but a drop in the ocean. Your sins are covered by Christ’s blood. You are baptized and covered with His free, wonderful righteousness. No matter how troubled your conscience is at times, no matter how terrified you are of your sins or past deeds. No matter if you are sluggish in the faith. Only believe. Christ is yours. He is all yours. You are forgiven. And your conscience is captive to the Word of God. Flesh and blood doesn’t reveal this. It’s your Father in heaven who has grabbed hold of you. And he’s not going to let you out of his hand.

And notice also what this text teaches us. All of us have the keys. Now this text says the keys are given to Peter in behalf of all the Apostles. We note in Matthew 18 that the keys belong to the whole church, “Tell it to the church.” And we know from today’s epistle that you are all, all of us, spiritual priests, and all of us are called to proclaim and speak the word of God as the royal priesthood.

And it is precisely this speaking, this message of Christ, that is the rock. That’s what the Smalcald Articles say. The rock here really means the ministry, this speaking of the Rock of Christ. We are called to remind the world that it is Luther and the Lutheran Reformation that asserted the free religious conscience. It went from Luther to Magdeburg, to Beza of the Reformed, to Robinson of the Anglicans, to John Locke and even to Thomas Jefferson.

The pressure is mounting, my friends. The world and its empires and emperors are saying what to us? “*Revoco*. Give it up.” Obergfell. “*Revoco*.” Your idea of marriage is antiquated. The HSS mandates. “*Revoco*.” Nothing must impede choice. “*Revoco*.” Accommodate, Concordias, accommodate. “*Revoco*.” Our chaplains are increasingly harassed in the military. “*Revoco*.” Your view of marriage and sexuality is ridiculous.

We are at a point now where the government calls what the Bible calls good, evil, and what the Bible calls evil, it calls good. “*Revoco*,” they all cry out. We must reject exclusivity, the message of Christ. “For there is no other name given among men by which we must be saved.” “*Revoco*.” “There is no one truth. There are many truths.”

Here's the truth: Whether you are L, B, G, T, Q, or just a common farmer from Nebraska, or a guy who lives in a St. Louis suburb, this is true: "Jesus Christ came to save sinners, of whom I am chief." And this Jesus Christ is for all, whether you are the shooter or the shot. Christ is for all. And so with Luther we say, "I cannot. My conscience is held captive by the Word. I cannot, I will not, recant. God help me. Amen."

"Who do you say that I am?" "Thou art the Christ." And we will confess. And we will do it joyously. And the world will snarl at us. And they will hate us the more. They will belittle us and say we are a bunch of kooks and idiots and antiquated fools. And we, like the Apostles punished for speaking the name of Jesus in Jerusalem, we will suffer with joy and we will shout it all the louder. "There is no other name under heaven by which we must be saved."

And you know what? "The gates of hell will not prevail."

And we will say, "*Revoco*, sin. Recant sin. Your penalty has been suffered sin. In Christ. You are dead sin. You are dead to me. I know only Christ and his righteousness."

And we shall say, "*Revoco*, death. Death, you are dead to me. Death, you have died to me. My death is dead in Christ, and I am alive. *Revoco*. Death. *Revoco*. Recant."

And I shall say, finally, "*Revoco*, devil. You have become a devil to yourself. You are condemned. You have no more power over me. And I shall live eternally."

"And the gates of hell shall not prevail."

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



The Rev. Dr. Daniel Harmelink, executive director of Concordia Historical Institute (right), presents the gavel to the Rev. Dr. Matthew C. Harrison, president of the LCMS, during the 66th Regular Convention of The Lutheran Church–Missouri Synod on Sunday, July 10, 2016, at the Wisconsin Center in Milwaukee.

Resolution Action Report

2016 Proposed Resolution Actions

| | | FLOOR COMMITTEE | | | | | | | | |
|-------------------|----|-----------------|-------------|---------------|---|---|---|---|---|---|
| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| RESOLUTION NUMBER | 01 | Adopted (1) | Adopted (1) | Adopted (2) | | | | | | |
| | 02 | Adopted AM (1) | Adopted (1) | Adopted (2) | | | | | | |
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ACTION KEY

Declined (#): Declined in (session #)

Pending: Pending before assembly

Adopted (#): Adopted as printed (session #)

Adopted AM (#): Adopted as amended (session #)

(A, B, C...): Revised version adopted

This table is provided for your convenience and the information contained herein is unofficial.
The official record of actions is contained in the Convention Minutes maintained by the Office of the Secretary.
The official record will be published in the *Convention Proceedings*.
The table will be updated daily with action taken.

Resolution Action Report

2016 Proposed Resolution Actions

| | | FLOOR COMMITTEE | | | | | | | | |
|-------------------|----|-----------------|----|----|----|----|------------------|----|----|----|
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| RESOLUTION NUMBER | 01 | | | | | | Adopted (2) | | | |
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ACTION KEY
 Declined (#): Declined in (session #)
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REVISED RESOLUTIONS

4. Life Together

To Reaffirm Witness, Mercy, Life Together as the Mission and Ministry Emphasis for the 2016–2019 Triennium

RESOLUTION 4-02A

Overtures 4-04–11, 4-27, 16-01 (*CW*, pp. 330–332, 338, 476)

WHEREAS, Our commitment together as LCMS congregations and workers is to walk together with the Word of God as our only norm and guide for doctrine and practice; and

WHEREAS, The current triennial emphasis of “Witness, Mercy, Life Together” established at our 2013 Synod convention has served the Synod well and has blessed congregations with a richer understanding of the nature and mission of the Church of Christ; and

WHEREAS, Nine (9) of 35 districts submitted overtures to the 2016 convention suggesting mission and ministry emphases for the 2016–2019 triennium; and

WHEREAS, These submissions continue to focus on our life together, service to our community and to those in need, and reaching out with the Gospel; and

WHEREAS, These submissions have given special focus to ministering to families, people of different nations, and people of different races; therefore be it

Resolved, That the 2016 LCMS convention reaffirm the threefold emphasis of “Witness, Mercy, Life Together,” including the following six priorities:

- Plant, sustain, and revitalize Lutheran churches
- Support and expand theological education
- Perform human care in close proximity to Word and Sacrament ministries
- Collaborate with the Synod’s members and partners to enhance mission effectiveness
- Promote and nurture the spiritual, emotional, financial, and physical well-being of pastors and professional church workers
- Enhance early childhood, elementary and secondary education, and youth ministry

and be it further

Resolved, That a seventh priority be established:

1. Strengthen and support the Lutheran family in living out God’s design

and be it finally

Resolved, That special focus be given toward:

1. Ministry to and with people of all nations and races
2. Preaching and Bible study
3. Visitation

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1 **To Convene Task Force to Review Recognized Service Organization Program and Bylaws**

2
3 **RESOLUTION 4-03A**

4
5 Overture 4-03 (*CW*, pp. 329–330)

6
7 WHEREAS, The Synod has a lengthy history of recognizing the contributions made by service organizations as
8 they fulfill the call to love our neighbors (Mark 12:31); and

9
10 WHEREAS, There are currently more than three hundred recognized service organizations in the program,
11 including social service agencies, mission societies, camps, and schools; and

12
13 WHEREAS, The granting of recognized service organization (RSO) status by the Synod signifies that a service
14 organization, “while independent of the Synod, fosters the mission and ministry of the church, engages in program
15 activity that is in harmony with the programs of the boards of the Synod, and respects and does not act contrary to
16 the doctrine and practice of the Synod” (Bylaw 6.2.1); and

17
18 WHEREAS, The needs of the Synod, the work of social service agencies, and the regulation and oversight by
19 governmental agencies have all changed significantly over the 30-plus years of the program; and

20
21 WHEREAS, Concerns have been raised over the years by various constituencies within the LCMS, including
22 program leadership and the Board of Directors, as to the objectives of the program and the current policies and
23 procedures associated with the administration of the program; and

24
25 WHEREAS, Current state and federal laws may negatively impact an RSO’s ability to “not act contrary to the
26 doctrine and practice of the Synod,” recent same-sex marriage rulings having serious implications for programs and
27 services of RSOs especially in the areas of foster care, adoption, aging, and housing; and

28
29 WHEREAS, The LCMS desires and encourages its RSOs to live out their Lutheran identity in the services and
30 programs they provide; and

31
32 WHEREAS, The RSO program is intended to benefit the church by contributing to its effectiveness in witness,
33 mercy, and life together; and

34
35 WHEREAS, A thorough review of the RSO program was conducted in 2006-07 by Synod staff which brought
36 revision and improvement to the Synod process of recognition of RSOs; and

37
38 WHEREAS, A review of the needs of the Synod, including the work of social service agencies; mission societies
39 and other entities granted recognition status; the impact of government regulations and oversight; and a review of
40 mutual benefits to the Synod and RSOs, should be undertaken; therefore be it

41
42 *Resolved*, That the 2016 LCMS convention authorize the formation of a Recognized Service Organization
43 (RSO) Task Force that is charged with the following responsibilities:

- 44
- 45 • Review and report on the original purpose and intent of the RSO program and its predecessors;
 - 46 • Determine the needs of and benefits to the Synod with respect to the RSO program and identify the best
 - 47 model for the Synod to engage with organizations which foster the mission and ministry of the church and
 - 48 who engage in programs that are in harmony with the programs of the Synod;
 - 49 • Recommend changes to the RSO program, and/or the elimination of the program, and/or replacement of the
 - 50 current RSO program with a new relationship model that provides benefit to the Synod and the social
 - 51 service agency, and/or develop and recommend other solutions;
 - 52 • Recommend appropriate changes to the LCMS Bylaws, as needed; and
 - 53 • Ensure that all recommendations maintain the important relationships with of agencies that are
 - 54 recognized by the LCMS, foster the mission and ministry of the church, engage in program activity that is
 - 55 in harmony with programs of the Synod, and respect and not act contrary to the doctrine and practice of the
 - 56 Synod.

and be it further

Resolved, That the task force begin work immediately following this convention, and that the members of this task force be the Secretary of the Synod, the Chief Mission Officer, the Chief Administrative Officer, the executive director of the Office of National Mission, the director of the RSO program, a representative from the Office of the President, a representative of the Council of Presidents appointed by its Chairman, and the Chief Executive Officer of two or more RSOs selected by the task force; and be it further

Resolved, That the task force engage with Concordia Plan Services, the Lutheran Church Extension Fund, as well as other entities and RSOs from each of the five regions of Synod; and be it finally

Resolved, That the task force make its first report and recommendations to the Synod Board of Directors and the President of the Synod by August 1, 2018, with a final report, recommendations, and possible bylaw changes to be presented to the 2019 LCMS convention.

To Appeal to the LCMS Congregations, Workers, and Institutions Within Christian Freedom and For Love's Sake to Retain a Common Order of Service for the Lord's Supper

RESOLUTION 4-04A

Overtures 4-14-15(*CW*, pp. 333-334)

WHEREAS, The Lutheran Church has long heeded the Apostle's injunction that all things be done decently and in order (1 Cor. 14) by joyfully and freely receiving the Church's historic order of Divine Service (service of Holy Communion) as a precious gift from previous generations of Christians by which the Word of God is not bound but given free course that it may be proclaimed to the joy and edifying of Christ's holy people; and

WHEREAS, The Lutheran Church confesses that it suffices for the true unity of the Christian Church that the Gospel be preached in conformity with a pure understanding of it and the sacraments administered in accordance with the divine Word (see AC VII:2); and

WHEREAS, It is simply not necessary for the true unity of the Christian Church that ceremonies instituted by human custom should be observed uniformly in all places (see AC VII:3); and

WHEREAS, The Lutheran Reformers nevertheless protested ardently that they had by no means allowed the Mass, that is, the Divine Service (service of Holy Communion), to be abolished, but rather observed it with the customary ceremonies with even greater reverence than their opponents (see AC XXIV:1 and Ap XXIV:1); and

WHEREAS, The Lutheran Reformers could insist that those church usages that have been established by human authority ought to be observed, provided they could be observed without sin and without the erroneous opinion that they justified (see AC XV) for the sake of training the unlearned in the faith (see AC XXIV:3); and

WHEREAS, The Reformers rejected the notion that humanly instituted ceremonies are in and of themselves divine worship or a part of it (see FC Ep X:3); and

WHEREAS, The Lutheran Reformers confess that the churches of God in every locality and age have authority to order such ceremonies in ways that are fitting and profitable for the building up of the community in the faith (FC Ep X:4); and

WHEREAS, All frivolity and offense are to be carefully avoided in this regard so that the weak in faith are not scandalized (FC Ep X:5)

1
2 WHEREAS, That no church should condemn another because one has less or more external ceremonies not
3 commanded by God (FC Ep X :7 and Negative Theses) ; and
4

5 WHEREAS, The Reformers also authored church orders, such as the *Church Order for Braunschweig-*
6 *Wolfenbüttel*, recently published in English by CPH (2015), which show how evangelical freedom may fruitfully be
7 joined with a grateful reception and creative appropriation of the Church's living liturgical and hymnological
8 heritage; and
9

10 WHEREAS, The Church Orders evidenced variation in the details of the humanly established ceremonies from
11 place to place, yet all within the order received from previous generations; and
12

13 WHEREAS, This received order provides in a remarkable way for the whole counsel of God to be set before the
14 congregation in a weekly and yearly pattern that delivers the riches of Christ to His Bride, balancing both what
15 changes weekly or seasonally (the “Propers”) with the stability of a framework that remains largely constant (the
16 “Ordinary”); and
17

18 WHEREAS, The Constitution of The Lutheran Church—Missouri Synod Article III.7 states, “The Synod, under
19 Scripture and the Lutheran Confessions shall – Encourage congregations to strive for uniformity in church practice,
20 but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our
21 common confession of faith;” therefore be it
22

23 *Resolved*, That the LCMS in convention appeal to the congregations of Synod for love’s sake (Philemon 9),
24 when celebrating the Lord’s Supper, to regularly use these basic components of the Order of Service (*Ordo*): to
25 gather in the Triune name, confess our sins and receive absolution, praise the blessed Trinity, attend to the reading
26 and the proclamation of God’s Holy Word, confess our faith using the historic creeds, offer prayers for all people
27 according to their needs, celebrate the Lord’s Supper with Christ’s own Words, and then depart with God's blessing
28 to send us forth as His forgiven children and witnesses to His grace; and be it further
29

30 *Resolved*, That the LCMS in convention appeal to the congregations of Synod to rejoice in the freedom of
31 instrumentation, style, and sequence within this basic framework ; and be it further
32

33 *Resolved*, That the LCMS in convention appeal to the congregations of Synod to remember and consider for use
34 the richness of the Biblical Canticles (for example *the Kyrie, Gloria in Excelsis, Sanctus, Agnus Dei, and Nunc*
35 *Dimittis*); and be it further
36

37 *Resolved*, That the LCMS in convention appeal to the congregations of Synod to reaffirm Synod’s Constitution
38 Article VI.4 in which we willingly agree to the “Exclusive use of doctrinally pure agenda, hymnbooks and
39 catechisms in church and school” in all worship services; and be it further
40

41 *Resolved*, That the LCMS in convention appeal to the pastors and other worship leaders of Synod to make a rich
42 and full use of the Church’s liturgies, “psalms and hymns and spiritual songs” (Col. 3:16); and be it further
43

44 *Resolved*, That the LCMS in convention appeal to the educational institutions of the Synod to educate and form
45 students in the riches of the Church’s liturgies, “psalms and hymns and spiritual songs” (Col. 3:16); and be it further
46

47 *Resolved*, That the LCMS in convention appeal to our congregations and workers to welcome and encourage
48 the development and use of new hymns, spiritual songs, and liturgical settings which continually are called forth by
49 the Holy Spirit, not as a supplanting to what has come before, but as a supplement to it, its living growth; and be it
50 finally
51

52 *Resolved*, That the LCMS in convention appeal to the circuits and districts of Synod and the Council of
53 Presidents to engage in full and open discussion in the next triennium of how this spirit of unity and freedom is put
54 into practice in our walk together, and that the District Presidents would encourage the implementation of the spirit
55 of unity and freedom expressed in this resolution and report back to the 2019 convention.
56

To Continue and Expand the Koinonia Project

RESOLUTION 4-05A

Overture 4-01, 4-30 (*CW*, pp. 329, 339-340)

WHEREAS; The Constitution of the Synod (Article XI B 3) enjoins the President to “conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod”, and

WHEREAS; The goals of the Koinonia Project are laudable and are goals for which we fervently pray; and

WHEREAS; A framework has been established in the Koinonia Project concept paper, which can be found on the Synod website (<http://www.lcms.org/Document.fdoc?src=lcm&id=884>); and

WHEREAS; The Koinonia Project has been developing since 2010 and is ongoing; and

WHEREAS; True koinonia is God’s gift, whole and complete in the Lord Jesus; our work is to study the Word of God together, because that is where God gives His gift of koinonia in Christ as the Holy Spirit works through the Gospel purely preached and the Sacraments rightly administered (Apology VII and VIII); and

WHEREAS; The 2013 Synod convention directed to expand the Koinonia Project by directing the Council of Presidents to engage in the Koinonia Project (2013 Res. 3-01A); and

WHEREAS; The Council of Presidents for the 2013-2016 triennium have engaged in and benefited from the Koinonia Project; and

WHEREAS; Some districts and circuits have employed the Koinonia Project with positive results; and

WHEREAS; It would be desirable if the Koinonia Project were developed to be broader and deeper across Synod, with the prayer that there be a cultural shift toward more open and honest discussion under the Word of God, and that more resources be developed; therefore be it

Resolved, That the Synod in convention assign oversight of the Koinonia Project to the Synod Praesidium (Synod President and Vice-Presidents); and be it further

Resolved, That the Council of Presidents continue the Koinonia Project ordinarily at every meeting using six study groups chosen by blind draw, and report to the 2019 Synod Convention of their progress; and be it further

Resolved, That each district president will promote the Koinonia Project within his district and include an update on the Koinonia Project in his report to his district in 2018 and in his report to the 2019 Synod Convention; and be it finally

Resolved, That each member of the Synod and each member of a Synod congregation will follow the principles of the Koinonia Project, namely, when there is disagreement regarding doctrine and practice the baptized will come together through their unity in Christ to live out that unity as they study the Word of God and pray.

To Respectfully Decline Overtures

RESOLUTION 4-07A

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

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Resolved, That the following overtures be respectfully declined for the reasons given:

| <u>Number</u> | <u>Subject</u> | <u>Reason</u> |
|---------------|---|--|
| 4-13 | To Provide for Doctrinal Review of Non-Synod Approved Worship and Catechetical Materials | Doctrinal review intended only for synodwide publications. Volume of work too great. |
| 4-19 | To Translate and Publish Book of Concord of 1580 (Concordia) into Russian Language | Already translated by Lutheran Heritage Foundation. |
| 4-22 | To Publicly Call Rev. Dr. Matthew Becker to Repentance | Already addressed by Northwest District President. No longer member of Synod. |
| 4-23 | To Settle Professor Jeffery Kloha Controversy | Resolved and clarified by President of Synod and President of Concordia Seminary and by publication of the author's fully revised paper. |
| 4-24 | To Request Public Clarification of Kloha Paper | Resolved and clarified by President of Synod and President of Concordia Seminary and by publication of the author's fully revised paper. |
| 4-29 | To Call for Members with Confessions Contrary to that of the Scriptures and Lutheran Confessions To Leave Synodical Union Voluntarily | Already addressed by Synod Constitution. |

5. Theology and Church Relations

To Protect Christian Consciences and Address Conscriptioin of Women

RESOLUTION 5-11A

Overtures 5-29–32 (*CW*, pp. 354–356)

WHEREAS, On December 3, 2015, United States Secretary of Defense Ashton Carter opened all military occupations and positions to women, including those involving direct combat engagement; and

WHEREAS, On January 1, 2016, implementation of this policy began; and

WHEREAS, This policy was implemented despite significant division over the matter amongst the general American population, lawmakers, and the military itself; and

WHEREAS, The Marine Corps' request for a partial exemption from the order was denied; and

WHEREAS, On June 14th, 2016 the United States Senate voted on Senate Bill 2943 (National Defense Authorization Act for Fiscal Year 2017) which included under "Subtitle H" at Section 591 (Applicability of Military

1 Selective Service Act to Female Citizens and Persons) the following provision: “(b) (1) The duty to register imposed
2 on male citizens and persons residing in the United States by subsection (a) shall apply to female citizens of the
3 United States and female persons residing in the United States who attain the age of 18 years on or after January 1,
4 2018.” which provision and bill must yet be reconciled with H.R. 4909 by the same name (National Defense
5 Authorization Act for Fiscal Year 2017); and
6

7 WHEREAS, If passed this legislation would require women 18 years of age on or after January 1, 2018 to register
8 for selective service and a possible draft, as the primary rationale provided by the US Supreme Court in allowing
9 women to be excluded from the draft was their ineligibility to serve in a combat capacity (Rostker v. Goldberg); and
10

11 WHEREAS, The US Supreme Court ruled on March 8th, 1971 that “The exemption for those who oppose
12 ‘participation in war in any form’ applies to those who oppose participating in all war and not to those who object to
13 participation in a particular war only, even if the latter objection is religious in character,” (Gillette V. United States
14 [401 U.S. 437 (1971)]) to the effect that the United States does not allow for *selective* conscientious objection (e.g.
15 for a specific war deemed unjust); and
16

17 WHEREAS, Christians are to be subject to governing authorities (Rom. 13; 1 Peter 2; 4th Commandment LC and
18 SC; AC XVI) while remaining obedient to God whenever human authority seeks to require us to act contrary to our
19 conscience-bound convictions regarding God’s Word and will (Acts 5:29; 4th Commandment LC and SC; AC XVI);
20 and
21

22 WHEREAS, Biblical objections to women being required to serve in the military in general or to serve in combat
23 positions in particular have been voiced by many Christians, including members of The Lutheran Church—Missouri
24 Synod (LCMS), based on Scriptural concerns such as the complementary yet ordered relationship between man and
25 woman (Gen. 1–2, 1 Cor. 11); and women as God’s vessel for bearing life (Gen. 3:20); the requirement given to
26 husbands, not wives, to love and honor in a manner that emulates the sacrifice of Christ for His Bride, the Church
27 (Eph. 5, 1 Peter 3:7; see also Rev. Dr. Luther’s work “Whether Soldiers, Too, Can Be Saved” [AE Vol. 46, pp. 87-
28 135]); and the Scripture’s teaching on marriage, family, and vocation (Prov. 31:10–31; Titus 2:3–5; etc.); and
29

30 WHEREAS, That which a Christian woman may do voluntarily in her Christian freedom (Gal. 5:1) must be
31 distinguished from that which a woman is forced to do; and
32

33 WHEREAS, Lutheran Christians have a high regard for God’s gifts of human reason and natural law, and take
34 very seriously the many reason-based arguments that have been made (by both Christians and non-Christians)
35 against women serving in combat positions (e.g., the negative impact on the family, the necessary stripping away of
36 modesty to be trained and perform combat functions, physical strength comparisons between men and women in
37 general; other physical and biological differences between men and women; mixed-gender troop performance under
38 combat conditions, etc.); therefore be it
39

40 *Resolved*, That the LCMS in convention acknowledge the Department of Defense Instruction 1300.06:
41 Conscientious Objectors (DoDI 1300.06, May 31, 2007), where two classifications for a conscientious objector are
42 recognized (Class 1-0 and Class 1-A-0) and stand resolutely with any woman who holds “a firm, fixed, and sincere
43 objection to participation in war in any form or the bearing of arms, by reason of religious training and/or belief;”
44 (DoDI 1300.06 paragraph 3.1) and be it further
45

46 *Resolved*, That the Word of God and the LCMS in convention supports individuals in the LCMS who
47 conscientiously object (1) to a woman’s service in the military in general or (2) to a woman in the military being
48 required to serve in a combat capacity; and be it further
49

50 *Resolved*, That the LCMS in convention on the basis of Scripture and natural law strongly oppose any legal
51 action that forces the compulsory service of women in the military, also called the conscription of women, by
52 mandatory participation in Selective Service registration, a draft, or by any other mechanism; and be it further
53

54 *Resolved*, That due to deep and widespread concern among many members of the LCMS—rooted in biblical
55 convictions, historic understandings of natural law, and reason-based common sense—about the negative impact of
56 the conscription of women on individual consciences, marriages, families, and society as a whole, the LCMS in

1 convention strongly oppose any legal action that forces the compulsory service of women in the military, also called
2 the conscription of women, by mandatory participation in Selective Service registration, a draft, or by any other
3 mechanism; and be it further
4

5 *Resolved*, That we also defend the informed consciences of women who have carefully considered their station
6 in life and Holy Scripture on this issue who wish to voluntarily serve in our nation's military; and be it further
7

8 *Resolved*, That the Commission on Theology and Church Relations (CTCR) continue their diligent and
9 beneficial work as tasked by the 2013 convention (Res. 2-12A) to study the issue of employing women in combat
10 and bring it to a swift conclusion for widespread distribution and use in the church; and be it further
11

12 *Resolved*, That at its earliest convenience the Council of Presidents become familiar with and discuss together
13 this topic and the information readily available (along with the forthcoming CTCR document) to better assist pastors
14 and congregations and those LCMS individuals "whose position is firm, fixed, sincere and deeply held" (DoDI
15 1300.06) who are bound to apply for conscientious objector status; and be it finally
16

17 *Resolved*, That the LCMS in convention strongly support the responsibility and necessity for men and women to
18 live and act according to the Word of God and their consciences in this matter while respecting the consciences of
19 others (Rom. 14:2-3, 13-23; 1 Cor. 10:29; 1 Tim. 1:5; Heb. 13:18).
20
21
22
23

24 **7. University Education**

25 **To Adopt Lutheran Identity Statement for CUS Institutions as Prepared by CUS Presidents**

26 **RESOLUTION 7-01A**

27 Reports R1, R15, R63 (*CW*, pp. 1–7, 77–79, 262); Overtures 7-01–02 (*CW*, pp. 363–364)
28
29

30 WHEREAS, The Synod is blessed with university leadership that seeks to reflect the confession and practice of
31 the church and to share the treasure of the Gospel with a world in need; and
32
33

34 WHEREAS, The presidents of the Concordia University System (CUS) have endorsed an identity statement and
35 its protocols as a means to demonstrate their support for the Christian teaching and Lutheran confession and practice
36 of the church (R15 pp. 77–78):
37
38

39 **Lutheran Identity Standards for CUS Institutions**

40
41 As educational institutions of The Lutheran Church—Missouri Synod (LCMS), the colleges and
42 universities of the CUS confess the faith of the Church. The Concordias uphold the teachings of sacred
43 Scripture and its articulation in the Lutheran Confessions. This includes the biblical teaching that Jesus Christ—
44 true God and true man—is the sole way to God's mercy and grace; that at the beginning of time the triune God
45 created all things; that life is sacred from conception to natural death; and that marriage between a man and a
46 woman is a sacred gift of God's creative hand—over against the reductionistic assumptions of many in our
47 culture who view men and women as only transitory and material beings.
48

49 As educational institutions of the LCMS, the Concordias are committed to providing an excellent, robust
50 curriculum in the liberal arts and professional studies, which together equip students for various vocations of
51 service to church and society. As C.F.W. Walther wrote;
52

53 "As long as and wherever the Christian church flourished, it always and everywhere proved itself to be a
54 friend and cultivator of all good arts and sciences, gave its future servants a scholarly preparatory training, and
55 did not disdain to permit its gifted youth at its schools of higher learning to be trained by the standard products

of even pagan art and science.”

Accordingly, the colleges and universities of the CUS affirm and promise to uphold these identity standards:

1. *Identity statements*—The institution’s mission statement (and/or vision statement) clearly identifies it as a LCMS institution, as do the institution’s primary print and electronic publications.
2. *Governing Board*—All of the institution’s regents are active members in good standing of LCMS congregations (Bylaw 3.10.5.2–4).
3. *Senior Leadership*—The president and the senior leaders over academic student life, admissions, and athletics are active members in good standing of LCMS congregations and faithfully participate in worship and religious activities on campus and in their local congregations.
4. *Faculty*—Each tenure track or continuing-level faculty search is given optimal exposure among members of congregations of the LCMS to identify faculty who are qualified in their respective academic disciplines and are members of LCMS congregations. Ideally, all faculty members are active members of LCMS congregations. When academically qualified LCMS members are not available, faculty members will be Christians who affirm, at minimum, the content of the Ecumenical Creeds and are members of Christian congregations. All faculty members promise to perform their duties in harmony with the truths of Holy Scripture, the Lutheran Confessions, and the doctrinal statements of the LCMS (cf. Bylaw 3.10.5.6.2).
5. *Theology Faculty*—All theology faculty (full-time and part-time) are active members in good standing of LCMS congregations and fully affirm the theological confession of the LCMS. As the LCMS Bylaws indicate, all full-time theology faculty receive prior approval from the CUS Board of Directors before being appointed or called (Bylaw 3.6.6.1).
6. *Academic Freedom and Responsibility*—All full-time faculty acknowledge their acceptance of the CUS statement of Academic Freedom and Responsibilities. All faculty, both full- and part-time, pledge to perform their duties in harmony with Scripture, the Confessions, and the Synod’s doctrinal statements (Bylaw 3.10.5.6.2).
7. *Faith and Learning*—In accordance with the doctrine of the two kingdoms, all faculty strive to faithfully bring Lutheran theology into interaction with their various academic disciplines while respecting the integrity of those disciplines. Likewise, in other campus arenas, faculty, staff, and administrators will seek to apply Lutheran theology within their campus vocations.
8. *Required Theology Courses*—The institution requires two to three theology courses for an undergraduate degree, typically in Old Testament, New Testament, and Christian doctrine. Because these courses are directly related to the theological identity of CUS institutions and to the identity formation of graduates, these theology courses will normally be taken at a CUS institution. Exceptions to this will be approved by the institution’s called theological faculty.
9. *Preparation of Church Workers*—The institution provides resources to recruit, form, nurture, and place students preparing for professional church work in the LCMS (e.g., pre-seminary, pre-deaconess, deaconess, Lutheran teacher, DCE, DCO, DPM). Specific programs may vary by campus.
10. *Campus Ministry*—The institution offers regular opportunities for worship that reflect the confession of the church. Faculty, staff, and students are strongly encouraged to participate in these services. The institution calls a campus pastor or chaplain, who is a minister of religion—ordained of the LCMS, to oversee the worship life of the community, organize opportunities for Christian service and witness, and provide pastoral care for students.

and

WHEREAS, Such commitment by the presidents is distinctive and, by God’s grace, will recommend their institutions not only to members of the church but also to those that are seeking such a full and transparent commitment to the integration of the finest in university education with the Gospel of Jesus Christ; and

WHEREAS, While some have noted the drift of colleges and universities away from the churches that gave birth to them, the Synod can give thanks for such a clear and forthright expression of solidarity with the church; and

1 WHEREAS, We rejoice that the Boards of Regents of every Concordia college and university have adopted this
2 statement for their respective institutions; and
3

4 WHEREAS, Pastors, congregations, and parents are urged to support these faithful presidents and send students
5 as well as financial assistance so that their mission as institutions of the Synod might flourish and display the truth
6 that all true knowledge and learning is rightly ordered in relation to God's revelation in Jesus Christ; and
7

8 WHEREAS, It is appropriate that the Synod in convention support the faithful witness of the CUS institutions by
9 adopting the Lutheran Identity Standards prepared by the institution presidents; and
10

11 WHEREAS, It is appropriate that the achievements of the institutions relating to the Lutheran Identity Standards
12 be shared regularly with the CUS and the President of the Synod to assist them in carrying out their responsibilities
13 as assigned by the bylaws, and with the institution's own community and the Synod at large for mutual edification
14 and encouragement; therefore be it
15

16 *Resolved*, That the Synod in convention commend the institution presidents and the Board of Regents of every
17 Concordia institution for their faithful leadership in the preparation, endorsement, and adoption of the Lutheran
18 Identity Standards set forth above; and be it further
19

20 *Resolved*, That the Synod in convention adopt the Lutheran Identity Standards set forth above; and be it finally
21

22 *Resolved*, That as contemplated by the standards, each institution will submit an annual self-evaluation of its
23 institutional commitment to Lutheran identity by submitting a written report to the CUS Board of Directors and the
24 President of Synod describing, with evidence, how the institution meets the ten Lutheran identity standards, on or
25 prior to December 1 of each year, which report shall be submitted by each respective board of regents and shared
26 with the respective campus community. Additionally, the CUS board shall use this information to report to the
27 Synod in convention the achievements of the institutions relating to the Lutheran Identity Standards, and the
28 President of the Synod and the CUS Board shall use this information to assist them in fulfilling their responsibilities
29 under existing Bylaws 3.3.1.1.1 (c), 3.3.1.2 (a), and 3.6.6.5 (i).
30
31
32
33

34 **To Preserve Concordia Colleges and Universities as Institutions of the Church** 35 **and Strengthen Their Structural Bonds with Synod**

36 **RESOLUTION 7-02A**

37
38
39 Reports R15, R63 (*CW*, pp. 77–88, 262–267); Overtures 7-03–09, 7-11–13, 7-15–17 (*CW*, pp. 364–369, 371–372);
40 CCM Opinion 13-2695 (*CW*, pp. 129–130)
41

42 WHEREAS, The Concordia colleges and universities are treasures of the church, built by God's grace with the
43 people's offerings, bequests, and tuition, that serve to educate students for service both in church work and in
44 society at large; and
45

46 WHEREAS, The Synod witnessed with great sadness the decision of Concordia University Edmonton (CUE),
47 originally founded by The Lutheran Church—Missouri Synod (LCMS) in 1921 for the purpose of training teachers
48 and seminary candidates, to renounce its Christian mission, sever all ties with the Lutheran Church Canada (LCC),
49 and become an entirely secular, non-Lutheran and non-Christian institution. As a result the LCC has been deprived
50 not only of the use of the institution for training its church workers but also of the value of the CUE property; and
51

52 WHEREAS, The loss of CUE to the church did not happen overnight, but occurred following several steps (an
53 oft-repeated occurrence described in the book *The Dying of the Light: The Disengagement of Colleges and*
54 *Universities from their Christian Churches*, by James Burtchaell);
55

- 56
- In 2012, the Board of Governors of CUE acted to revise its bylaws so that the LCC would no longer elect

members of the Board of Governors, with the result that the Board of Governors became self-perpetuating. At the time, the President of CUE assured LCC leaders that any decisions CUE made would “not only maintain, but strengthen the shared ecclesiastical bond” with the LCC.

- In November 2015, CUE’s Board of Governors voted to remove all references to Christianity from its mission statement and secularize.

and

WHEREAS, To preserve the Concordia colleges and universities as institutions of the church, it is necessary to strengthen their structural bonds with the Synod, lest the institutions be lost to the church through inattention or the temptation to compromise with secularism; and

WHEREAS, With prudence, the 2013 LCMS convention adopted Res. 5-01A *To Encourage Continued Faithful Witness by Concordia University System*; and

WHEREAS, The Resolution 5-01A Task Force was appointed for the purpose of

- studying and reporting on the issues of confessional Lutheran identity in all Concordia University System (CUS) institutions
- strengthening all CUS institutions’ connection to the Synod
- reviewing the composition, size, and selection of boards of regents
- review of Bylaw 3.6.6.5 (k) regarding the consolidation, relocation, separation or divesting of CUS institutions
- review of governance structures

and

WHEREAS, The task force developed a series of Lutheran identity standards for CUS institutions, which have been endorsed unanimously by the CUS presidents and are being presented to the 2016 convention for affirmation in Resolution 7-01; and

WHEREAS, A significant number of the overtures relating to governance issues within the Concordia University System submitted for consideration by the 2016 convention of the Synod relate to the comprehensive work of the task force; and

WHEREAS, Certain of the recommendations of the task force require further study by the presidents and boards of regents of the CUS institutions, and at their request, the CUS Board of Directors has agreed to recommend further study of such recommendations; and

WHEREAS, 2013 Res. 5-05B improved the governance process for CUS boards of regents by imposing specific requirements for qualifications of regents, and by requiring boards of regents to document to the CUS Board of Directors various key factors including financial stewardship, faithfulness to the church, and educational background suiting them for service on the governing boards of complex and sizeable institutions; and

WHEREAS, Each institution and the Synod at large benefits from the presence on boards of regents of rostered workers of the Synod who faithfully serve the church and who are often alumni of the institution; and

WHEREAS, The President of the Synod has many responsibilities with respect to CUS institutions under long-standing bylaws of the Synod, including, *inter alia*, Bylaw 3.3.1.1.1(c), which provides that he “shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod to exercise supervision over the doctrine taught and practiced in those institutions”; Bylaw 3.3.1.2 (a), which provides that he “shall at regular intervals officially visit or cause to be visited all the educational institutions of the Synod and thereby exercise oversight over their administration as it relates to adherence to the Constitution, Bylaws, and resolutions of the Synod”; and Bylaw 3.3.1.3 (b), which provides that he “shall make provisions for new district presidents and members of boards and commissions of the Synod to be acquainted with their duties and responsibilities”; and

1 WHEREAS, The regional vice-presidents of the Synod assist the President of the Synod pursuant to Bylaw 3.3.2
2 in the visitation of the CUS institutions; and
3

4 WHEREAS, Each CUS institution and the Synod would benefit from increased communication and coordination
5 with the Synod at large, to ensure that each institution remains closely affiliated with the Synod; and
6

7 WHEREAS, Close affiliation of the CUS institutions and the Synod is crucially important in the rapidly changing
8 culture in which numerous matters of religious liberty are being eroded; and
9

10 WHEREAS, The structure of most boards and commissions of the Synod include either the President of the
11 Synod or his representative as a member or members who are appointed by the President of the Synod; and
12

13 WHEREAS, To ensure communication and mutual accountability while ensuring that governance of CUS
14 institutions remains with their respective boards of regents, whose vocation, fiduciary duty, and authority within the
15 Bylaws are to be respected, it is appropriate that the Praesidium of the Synod have the authority to appoint two
16 voting members to each respective CUS board of regents; and
17

18 WHEREAS, Because the accrediting bodies for institutions of higher education seek confirmation that the
19 ultimate governing authority of each institution is vested in its governing board (for Concordia institutions, the
20 Board of Regents) and require that donors to institutions do not exercise undue influence over their governance, it is
21 appropriate that the bylaws be amended for clarity; and
22

23 WHEREAS, Certain other bylaw revisions are appropriate for the improved governance of the CUS institutions
24 pertaining to the boards of regents and the office of president of each institution for clarification and in keeping with
25 best practices for governance, to include providing for consistency in interim appointments with the provisions for
26 interim appointments set forth in Bylaws 3.6.1.5(b) and 3.9.5.3.1(b); therefore be it
27

28 *Resolved*, That the 2013 Res. 5-01A Task Force be commended for its work thus far; and be it further
29

30 *Resolved*, That the President of the Synod renew the appointment of the task force members and direct them to
31 continue their work during the next triennium for the purpose of continuing to
32

- 33 • strengthen all CUS institutions' connection to the Synod
- 34 • review the composition, size, and selection of boards of regents
- 35 • review of governance structures
- 36 • review the process for selecting presidents of institutions
- 37

38 and be it further
39

40 *Resolved*, That this task force make its first reports and recommendations to the President by the end of 2017,
41 which shall be provided to the CUS institutions for review and comment for a period of at least six months, and its
42 final report and recommendation, responding to any comments from the CUS institutions on the initial draft, to the
43 2019 LCMS convention; and be it finally
44

45 *Resolved*, That the bylaws of the Synod be amended as follows:
46

47 **Rationale** 48

49 To add linkage with the Synod through appointees of the Praesidium and to clarify issues relating to board of regents
50 governance.
51

52 **PRESENT/PROPOSED WORDING** 53

54 3.10.5.2 The board of regents of each college and university shall consist of no more than 19 17 voting members.

- 55 (1) One ordained minister, one commissioned minister, and two laypersons shall be elected by the
56 conventions of the Synod.

- (2) One ordained minister, one commissioned minister, and two laypersons shall be elected by the geographical district in which the institution is located.
- (3) No fewer than four and no more than eight laypersons members shall be appointed as voting members by the board of regents according to a process determined by the individual institution.
- (4) The president of the district in which the college or university is located or a district vice-president as his standing representative shall serve as an ex-officio member.
- (5) Two voting members, one of whom shall be an ordained minister and one of whom shall be a commissioned minister or layperson, appointed by the Praesidium of the Synod after consultation with the President of the respective institution and the Board of Directors of Synod.
- (6) College and university board of regents members may be elected or appointed to serve a maximum of three consecutive three-year terms and must hold membership in a member congregation of the Synod.
- ~~(56) Two voting members appointed by the Praesidium of the Synod, one of whom shall be an ordained minister, and one of whom shall be a commissioned minister or layperson.~~
- (67) Not more than two of the elected members shall be members of the same congregation.
- ~~(78)~~ Persons elected or appointed to a board of regents should be knowledgeable regarding the region in which the institution is located and shall demonstrate familiarity and support for the doctrinal positions of the Synod and possess two or more of the following qualifications: theological acumen, an advanced academic degree, experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. Demonstrated familiarity and support of the institution is a desired quality in the candidate. When regents are elected at the national convention of the Synod or appointed by the Board of Regents, qualifications shall be reviewed and verified by the Secretary of Synod (or designee) and the President of the CUS (or designee). When regents are elected at district conventions, qualifications of all nominees, including floor nominees, shall be reviewed and verified by the chair and secretary of the district board of directors or their designees.
- (9) Recognizing its fiduciary duty as a board, as well as the requirements of accrediting bodies that an institution's governing board be clearly defined and have ultimate authority and independence in the operation of the institution subject to appropriate pre-established policies and rules (e.g., Synod Bylaws), under no circumstances shall a board delegate its authority to, nor commingle its authority with, any other body that includes non-board members. Boards of regents may meet as a "committee of the whole" with advisory groups (e.g., a foundation board; the CUS board) to seek input, but no votes shall be taken at such meetings.

Rationale

In keeping with current scrutiny of executive compensation at non-profits, it is best to leave severance arrangements to the discretion of each board of regents. Additionally, it is appropriate to clarify the process for appointment of interim presidents following a vacancy.

PRESENT/PROPOSED WORDING

3.10.5.5.1 The president of each college or university shall serve a five-year renewable term of office....

...

- (d) In the event that a president's term is not renewed, the office of the president shall be considered vacant as of the end of the term of the incumbent. ~~A president whose term is not renewed shall continue to receive full salary and benefits for six months excepting those benefits specifically associated with the office of the president.~~
- ~~(e) When a president retires, the board of regents may continue the president's full salary and benefits for six months excepting those benefits specifically associated with the office of the president.~~

3.10.5.5.2 The following process shall govern the selection of a college/university president.

- (a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board of Directors of Concordia University System,

1 the President of the Synod, an official periodical of the Synod, and other parties as appropriate.
2 The board of regents shall appoint an interim president, who shall meet the qualifications
3 established for the office of president. He shall bear the title “interim president” and may not serve
4 more than eighteen (18) months without the concurrence of the President of Synod. Such interim
5 appointee shall be ineligible to serve on a permanent basis without the concurrence of the
6 President of Synod. Action must be taken to appoint or reappoint an interim president annually if
7 the vacancy continues for longer than one year
8
9
10
11

12 **To Amend Certain Concordia University System Bylaws**

13 **RESOLUTION 7-03A**

14 Report R63 (CW, pp. 262–267); Overtures 7-10, 7-14 (CW, pp. 367, 369–371)

15 **A. To Update CUS Bylaws**

16 **PRESENT/PROPOSED WORDING**

- 17
18
19
20
21
22 3.6.6.3 The Board of Directors of Concordia University System shall be composed of nine voting members and four
23 nonvoting members (no more than ~~one member~~ two members elected by the Synod shall be from the same
24 district, and no executive, faculty member, or staff member from a Lutheran institution of higher education
25 may serve on the Board of Directors of Concordia University System as a voting member);
- 26 3.6.6.4 The presidents and interim presidents of the Synod’s educational institutions shall comprise an advisory
27 council which shall meet at the call of the Board of Directors of Concordia University System and report
28 the results of its studies to the board for consideration in making its decisions.
- 29 3.6.6.5 In keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the Board of
30 Directors of Concordia University system shall:
- 31 (a) ~~develop detailed~~ adopt coordinating policies and procedures for cooperative roles and
32 responsibilities of the colleges and universities after consulting with or receiving
33 recommendations from the colleges or universities of the Synod;
 - 34 (b) together with boards of regents and the Board of Directors of the Synod, coordinate institutional
35 planning and approve capital projects in relation to campus property-management agreements and
36 institutional and changes to institutional master plans of the colleges and universities, upon
37 recommendation of the boards of regents;
 - 38 (c) review and approve new programs and manage peer review of in the interest of the institution(s)
39 and the Synod;
 - 40 (d) ~~establish policy guidelines involving distribution of grants from the Synod (restricted and~~
41 ~~unrestricted) and efforts for securing additional financial support from other sources.~~
 - 42 (e) ~~obtain data on liberal arts education and current trends and government regulations in higher~~
43 ~~education that impact upon collaborative efforts and relationships within the Concordia University~~
44 ~~System;~~
 - 45 (fd) ~~together with the Board of Directors of the Synod, establish and monitor~~ adopt criteria and
46 standards for determining institutional the financial viability, financial and otherwise, of the
47 colleges and universities, subject to approval by the Board of Directors of the Synod, and monitor
48 compliance with these standards and criteria;
 - 49 (ge) together with districts, congregations, local boards of regents, and national efforts, assist
50 congregations and districts in student recruitment for both professional church work and lay higher
51 education;
 - 52 (hf) serve as a resource for the development of lists of potential teaching and administrative personnel;
 - 53 (ig) ~~upon request of~~ assist the President of the Synod, assist in monitoring and promoting the ongoing
54 faithfulness of ~~all~~ Concordia University System ~~institutions~~ colleges and universities to the
55 ~~Synod’s doctrine and practice~~ Article II of the Constitution of the Synod; and

(j) ~~together with schools, districts, congregations, and national efforts, foster continuing education for ministers of religion commissioned.~~

(kh) have authority, after receiving the consent of the Board of Directors of the Synod by its two-thirds vote and also the consent of either the Council of Presidents by its two-thirds vote or the appropriate board of regents by its two-thirds vote, to consolidate, relocate, separate, or divest a college or university.

3.6.6.6 The Board of Directors of Concordia University System shall ~~receive evidence on a regular basis from boards of regents and campus administrators that they are,~~ after consulting with the colleges and universities of the Synod, adopt policies to assist and ensure that the boards of regents and campus administrators are:

...

(f) maintaining accountability of its institutions to the system-wide board. ~~while expecting stronger governance of the institutions by their boards of regents.~~

B. To Provide Clarity to Bylaws Governing Concordia University System Faculty Policies and Dispute Resolution

Rationale

The 2013 Res. 5-06A “To Revise Bylaw 3.10.5.6 re College and University Faculties” removed much of the content of Bylaws 3.10.5.6ff as being no longer relevant at the Synod level, thereby to allow boards of regents to set their own policies governing faculty and academic matters.

Res. 5-06A replaced the deleted bylaw paragraphs with new paragraphs requiring each educational institution to state policies and procedures related to faculty matters (3.10.5.6.1), to state terms and conditions of employment and limitations on academic freedom in appointment documents (3.10.5.6.2), and to provide a formal procedure for carrying out performance reviews on a regular basis (3.10.5.6.3).

Res. 5-06A also detailed proper causes for termination of faculty employment (3.10.5.6.4), retained bylaw language regarding consequences of the removal of faculty members from the roster of the Synod (3.10.5.6.4.1), and added a bylaw requiring CUS dispute resolution guidelines for use by faculty members who wish to challenge a termination decision (3.10.5.6.4.2).

This process of removing former Bylaws 3.10.5.6ff resulted in newly adopted bylaws that are less than clear in their expectations for dispute resolution related to faculty employment and academic matters. In addition, Res. 5-06A also removed the former Bylaw 3.10.5.6.9 governing the handling of complaints against academic institutions’ faculty or administration.

The following proposed bylaw amendments will clarify the wording of the replacement bylaw paragraphs.

Proposed Action

Therefore be it

Resolved, That Bylaw 3.6.6.1 be revised and new Bylaw 3.6.6.7 governing Concordia University System policy administration and dispute resolution be adopted as follows:

PRESENT/PROPOSED WORDING

Concordia University System

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion-commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by providing prior approval as set forth in Bylaw 3.10.5.6.2 for all initial full-time theology appointments to college/university faculties and by coordinating

the activities of the Synod's colleges and universities as a unified system of the Synod through their respective boards of regents.

~~3.10.5.6.1~~ 3.6.6.7 The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that ~~Each~~ educational institution ~~shall state~~ must address in its own policies and procedures, ~~related to include~~ faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution. ~~within the Concordia University System's Standard Operating Procedures Manual for Dispute Resolution.~~ Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such CUS institution policy shall be construed to limit or constrain any action that may be taken, nor the rights or responsibilities of any party, pursuant to the Synod Handbook with respect to a member of Synod.

and be it further

Resolved, That Bylaws 3.10.5.6ff governing Concordia University System faculties administration be amended as follows:

PRESENT/PROPOSED WORDING

Concordia University System Faculties

3.10.5.6 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty, and the part-time faculty.

3.10.5.6.1 ~~The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that Each educational institution shall state must address in its own policies and procedures, related to include~~ faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution. ~~within the Concordia University System's Standard Operating Procedures Manual for Dispute Resolution.~~

...

3.10.5.6.4 Other than honorable retirement, termination of faculty employment may only be the result of the following:

- (a) professional incompetency
- (b) incapacity for the performance of duty
- (c) insubordination
- (d) neglect of or refusal to perform duties of office
- (e) conduct unbecoming a Christian
- (f) advocacy of false doctrine (Constitution Art. II) or failure to honor and uphold the doctrinal position of the Synod as defined further in Bylaw 1.6.2 (b)
- (g) discontinuance of an entire program (e.g., social work, business)
- (h) discontinuance of an entire division or department (e.g., modern foreign language) of a college or university
- (i) reduction of the size of staff in order to maintain financial viability in compliance with policies concerning fiscal viability
- (j) discontinuance, merger, or consolidation of an entire college or university operation
- (k) expiration of the term of a contract of employment
- (l) for those whose position requires membership in a Synod congregation, if the person ceases to be a member of a Synod congregation.

3.10.5.6.4.1 A faculty member who is on the roster of the Synod is under the ecclesiastical supervision of the Synod. In the event a member is removed from membership in the Synod pursuant to procedure established in these bylaws, then that member is also considered removed from the position held and shall be terminated forthwith by the board of regents.

3.10.5.6.4.2 An appeal process ~~following Concordia University System's Standard Operating Procedures Manual for Dispute Resolution~~ established by the Board of Regents of the institution shall be in place for use by

1 faculty members who wish to challenge a termination decision. Notwithstanding the provisions of any such
2 policy, any person connected with an institution who is a member of Synod shall also remain under the
3 ecclesiastical supervision of the Synod, and nothing in any such CUS institution policy shall be construed
4 to limit or constrain any action that may be taken, nor the rights or responsibilities of any party, pursuant to
5 the Synod Handbook with respect to a member of Synod.
6
7
8
9

10 **To Study and Recommend Improvements to the Process to Consolidate,**
11 **Relocate, Separate, or Divest a College or University**

12 **RESOLUTION 7-04A**

13
14
15 Overtures 7-19; L7-26 (CW, pp. 373–374; TB, p. 33)

16
17 WHEREAS, Recent court decisions and policy pronouncements by federal and state governments threaten the
18 ability of religiously affiliated institutions, such as the Concordia University System (CUS) institutions, to exercise
19 their God-given rights to practice their faith, by threatening to remove tax exempt status, accreditation, and other
20 accommodations of religious liberty. Such threats if implemented could have an immediate, adverse, and material
21 financial impact on the continuing viability of the CUS institutions; and
22

23 WHEREAS, These threats and other rapid changes occurring in the higher education environment may require a
24 more timely response than has historically been provided under current Bylaw procedures for the consolidation,
25 relocation, separation, or divestment of colleges and universities, given the increasing operational complexity of
26 these institutions since the time when the current process was established; and
27

28 WHEREAS, The process addressing the matter of consolidating, relocating, separating, or divesting a college or
29 university first appeared in the 1969 edition of the LCMS *Handbook*, and has since been revised six different times,
30 most recently in 2010; and
31

32 WHEREAS, The current wording is that “the Board of Directors of CUS shall... have authority, after receiving
33 the consent of the Board of Directors of the LCMS by its two thirds vote and also the consent of either the Council
34 of Presidents by its two-thirds vote or the appropriate board of regents by its two-thirds vote, to consolidate,
35 relocate, separate, or divest a college or university” (2010 Bylaw 3.6.6.5 [k]); and
36

37 WHEREAS, The time necessary to bring the current process to completion can be a years-long undertaking at a
38 time when, in the event of catastrophic financial difficulties that may be caused by government action or other
39 causes, millions of dollars could be at stake each term a school is allowed to continue operating under such
40 circumstances; and
41

42 WHEREAS, Closing a school according to the United States Department of Education’s guidelines for closure is
43 estimated to result in a multi-million dollar cost; and
44

45 WHEREAS, The Board of Directors is responsible for the general management of the business and legal affairs of
46 the Synod (Bylaw 3.4.4.3) and also serves as the custodian of all the property of the Synod as defined in Bylaw 1.2.1
47 (q), and has the authority and responsibility with respect to the property of the Synod as is generally vested in and
48 imposed upon a board of directors of a corporation. It may and has delegated to the CUS powers and duties with
49 respect to property of the Synod for which such agency of the Synod (CUS) has direct supervisory responsibility.
50 Such delegation shall be in (is) in writing and shall be subject to change at any time ... (from Bylaw 3.3.4.7); and
51

52 WHEREAS, In each instance where our institutions have experienced catastrophic financial difficulties, the
53 corporate Synod was looked upon to reallocate millions of dollars away from other budgeted ministry activity,
54 which is neither desirable nor sustainable, either through direct emergency funding or by increasing the historic CUS
55 debt; and

1
2 WHEREAS, Responsible stewardship requires an updated process to deal with the foregoing risks at the lowest
3 possible cost and with due regard to the fiduciary obligations of the Board of Directors, the CUS institution boards
4 of regents, and the obligations of each CUS institution; therefore, be it
5

6 *Resolved*, That the LCMS Board of Directors with the concurrence of the President of the Synod appoint a task
7 force, to review and, where appropriate, propose changes to the process “to consolidate, relocate, separate, or divest
8 a college or university”, as currently outlined in Bylaw 3.6.6.5 (k); and be it further
9

10 *Resolved*, That the task force also contemplate the possibility of a new bylaw delineating an expedited process
11 for resolution in the event of a ‘catastrophic financial crisis’ at a college or university; and be it further
12

13 *Resolved*, That the task force of ten members be comprised of the following voting members: a member of the
14 CUS Board, a member of the CUS Board, a CUS national office staff member, the LCMS Chief Financial Officer, a
15 CUS school president, a CUS school Chief Financial Officer, a regent of one of the CUS institutions, a member of
16 the Board of Directors, the chairman of the Council of Presidents, and the President of Synod or his designee. The
17 task force shall also be assisted by the Synod’s general counsel, and by the Synod’s Chief Administrative Officer
18 who shall serve as a non-voting member and as the chairman of the task force; and be it finally
19

20 *Resolved*, That the final report of the task force, including any recommendations, be delivered to the LCMS
21 Board of Directors and the President of Synod no later than nine months prior to the 2019 convention and that the
22 report be printed in its entirety in the 2019 *Convention Workbook*.
23

24 *[The estimated cost to implement this proposed resolution appears in the Report*
25 *of the Finance Floor Committee – found in Sunday’s issue of Today’s Business.]*
26
27
28
29

30 **To Endorse Roster Status for Graduates of Classical Liberal Studies** 31 **and Other Teacher Education Programs**

32 **RESOLUTION 7-05A**

33
34
35 Overtures 7-20–21, 7-23–24 (*CW*, pp. 374–376)
36

37 WHEREAS, The Scriptures and Lutheran Confessions command and commend education that shapes students
38 morally as well as intellectually, preparing them to love God and serve their neighbors:

39 “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the
40 Lord.” (Eph. 6:4)

41 “Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is
42 lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think
43 about these things. What you have learned and received and heard and seen in me—practice these things,
44 and the God of peace will be with you.” (Phil. 4:8–9)

45 “For if we want capable and qualified people for both the civil and spiritual realms, we really must spare no
46 effort, time, and expense in teaching and educating our children to serve God and the world. We must not
47 think only of amassing money and property for them.” (Lutheran Confessions I, pp. 172–173)
48

49 and
50

51 WHEREAS, An increasing number of Lutheran schools are choosing a classical model of education as best suited
52 to carry out these mandates; and
53

54 WHEREAS, Classical Lutheran education requires teachers who are richly conversant in Lutheran doctrine and
55 practice, as well as the languages, literature, and history of Western civilization, as Luther himself notes, “One knife

cuts better than another; so likewise, one that has learned languages and arts can better and more distinctly teach than another” (Table Talk CXXXVI); and

WHEREAS, Current teacher education programs offered through Concordia University System (CUS) institutions do an excellent job, and have in many instances served as models statewide and nationwide, in preparing candidates for state certification allowing service in public school settings; and

WHEREAS, The Synod should commend the teacher training programs at the CUS institutions that serve the needs of those preparing to enter the educational profession, whether at public, private, or parochial institutions; and

WHEREAS, The Synod should also seek to meet the needs of congregations with classical Lutheran schools desiring Synod-trained candidates to avoid having such congregations seek teacher candidates from colleges and universities outside the CUS; and

WHEREAS, Many preparing to enter the educational profession may wish to study principles other than or in addition to the methodology required to meet requirements set forth by governmental or other secular certification agencies; and

WHEREAS, It is the duty of Synod to “aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support Synod colleges, universities, and seminaries” (Constitution Article III); and

WHEREAS, The Wyoming District in convention, in Res. 3-02-2015, has memorialized the Synod to establish a program for training classical Lutheran teachers; and

WHEREAS, Concordia University Wisconsin/Ann Arbor has created a classical education program intended to prepare students who wish to teach in schools and academies which have adopted a classical paradigm for their curricula and principles of pedagogy, consisting of a Classical Studies Major (giving a solid grounding in classical learning) and a Classical Pedagogy Minor, which provides training in distinctively classical principles of instruction and methods of learning; and

WHEREAS, The establishment of these alternative programs designed to train prospective Lutheran teachers would greatly strengthen the service of Concordia institutions to the Synod and help ensure the flourishing of Christian education in the Synod; therefore be it

Resolved, That the Synod in convention endorse the accredited classical liberal studies program at Concordia University Chicago, the classical education program at Concordia University Wisconsin/Ann Arbor, and any similar programs at other Concordia institutions upon approval of such programs by the CUS Board, for the training of classical Lutheran educators as ministers of religion—commissioned within the CUS, including a strong core of courses in the Scriptures, the Confessions, and the traditional liberal arts, history, literature, and languages of Western civilization, supplemented by practical pedagogical experience, and commend such program for study by CUS institutions who may wish to create similar programs, and others interested in classical education, for an alternate route toward The Lutheran Church—Missouri Synod (LCMS) recognized teacher certification leading to placement on the roster of the LCMS for ministers of religion-commissioned; and be it further

Resolved, That by June 1, 2017 the CUS Board shall establish appropriate standards for ensuring that candidates for roster status from these and other similar programs meet all requirements of Bylaw 2.8.1.

1 **To Assist Our CUS Institutions in Demonstrating Our Common Confession**

2
3 **RESOLUTION 7-06A**

4
5 Overture 7-10 (*CW*, p. 367)

6
7 WHEREAS, 2013 Res. 5-11B restored the prior approval process for initial appointments to seminary faculties,
8 ensuring that review of such appointments would occur by Synod officials with significant synodwide responsibility,
9 for the well-being of the Synod; and

10
11 WHEREAS, 2013 Res. 5-05B also restored the prior approval process for initial appointments of theology faculty
12 at Concordia University System (CUS) institutions but set forth a process different from that used for seminary
13 faculties; and

14
15 WHEREAS, The prior approval process as amended has been beneficial, and has not caused any issues with
16 institutional accreditation or otherwise; and

17
18 WHEREAS, The Boards of Regents and Presidents of all of our Concordia institutions have demonstrated their
19 support of the concept of prior approval for theology faculty by their adoption of the Lutheran Identity Standards
20 (R15, *CW* pp. 77–78), which provide in relevant part that “As the LCMS Bylaws indicate, all full-time theology
21 faculty receive prior approval from the CUS Board of Directors before being appointed or called (Bylaw 3.6.6.1);
22 and

23
24 WHEREAS, Our Concordia institutions are lights in a dark world and provide valuable opportunities to share the
25 Gospel; when they identify an academic course as a theology course they are making a public confession that it is
26 intended to convey the Gospel and our doctrine in its truth and purity, and thus it is appropriate that all those who
27 regularly teach such courses receive prior approval in accordance with Synod bylaws; and

28
29 WHEREAS, In a rapidly changing world of higher education, many colleges and universities increasingly use
30 adjunct instructors who teach courses on-campus, on-line, and at satellite locations, often on a regular and
31 continuing basis; and

32
33 WHEREAS, It is necessary to provide a process for prior approval that ensures mastery of the appropriate
34 academic qualifications, aptness to teach, and theological soundness, while ensuring that our institutions have the
35 flexibility they require to meet the needs of their particular academic programs from semester to semester, by
36 allowing the appointment of visiting or adjunct faculty so as to meet the institution’s needs under the oversight of its
37 theology department for up to one year, thus providing adequate time to seek prior approval if the instructor will
38 continue to teach beyond one year; and

39
40 WHEREAS, CUS schools are given responsibility for the training of ministers of religion—commissioned; and

41
42 WHEREAS, An important mission of the CUS is to prepare church workers, some of whom continue their
43 theological education at Concordia Theological Seminary, Fort Wayne, and Concordia Seminary, St. Louis; and

44
45 WHEREAS, “We, though many, are one body in Christ” (Rom. 12:5); and

46
47 WHEREAS, Students continuing through multiple institutions of the CUS, as well as to the Synod at large, would
48 benefit from the application of consistent standards of excellence in the selection and approval of theology faculty;
49 therefore be it

50
51 *Resolved*, That the Synod give thanks for the diligent and faithful work of all those who have been involved in
52 the prior approval processes as they now exist; and be it further

53
54 *Resolved*, That the bylaws of the Synod be amended as follows:

55
56 PRESENT/PROPOSED WORDING

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod's colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion—commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by providing prior approval as set forth in Bylaw 3.10.5.6.2 for all initial full-time theology appointments to college/university faculties and by coordinating the activities of the Synod's colleges and universities as a unified system of the Synod through their respective boards of regents.

3.10.5.6.2 Except as otherwise provided in these Bylaws, the board of regents, on recommendation of the president of the institution, shall appoint all full-time members of the faculty. All initial appointments to persons serving on theology faculties or teaching classes in or cross-listed with the theology department shall require prior approval by a majority vote of the President of the Synod (or his designee), the chairman of the Council of Presidents (or his designee), and a member of the CUS Board selected by the chair, and shall include a thorough theological review. The three voters shall be ordained. The process shall be facilitated by the president of CUS. Initial appointment refers to the engagement of any person who will teach one or more theology courses, regardless of assigned academic department, other than visiting or adjunct faculty who teach no more than one academic year in any three-year period. 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. Faculty members, full- and part-time, shall pledge to perform their duties in harmony with the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, and the Synod's doctrinal statements.

9. Finance

To Give Thanks to God for Increase in Sunday Offerings and Encourage Walking Together as Synod

RESOLUTION 9-01A

Overture 9-05 (*CW*, p. 380)

WHEREAS, God has blessed the Lutheran Church—Missouri Synod (LCMS) congregations with total Sunday offerings which have increased more than 250% since 1981; and

WHEREAS, One of the objectives of the Synod is to accomplish on behalf of its member congregations those ministries that can be accomplished more effectively in association with other member congregations through the Synod (Bylaw 1.1.1[b]); and

WHEREAS, We have a long-standing practice of congregations joining together as Synod by combining a portion of their offerings with other congregations to advance God's mission and ministry through their districts with the expectation that their districts will join together by combining a portion of those offerings to advance God's mission and ministry through the Synod; and

WHEREAS, Our combined offerings for the advancement of God's work through districts and the Synod has been essentially flat since 1981; and

WHEREAS, The 2013 LCMS convention approved over sixty new resolutions requiring spending of resources without identifying the source of those resources; therefore be it,

1 *Resolved*, That the 2016 LCMS convention thank God for this bountiful increase in Sunday offerings; and be it
2 further

3
4 *Resolved*, That congregations and districts be encouraged to walk together as Synod by increasing their
5 unrestricted offerings to advance God’s mission and ministry through the Synod.

6
7
8
9
10 **To Assure Uniformity of Relationship and Asset Disposition Language**
11 **in Governing Documents of Corporate Agencies of the Synod**

12
13 **RESOLUTION 9-02A**

14
15 Overture 9-07 (*CW*, p. 381)

16
17 **Rationale**

18
19 As the various corporations of the Synod were established, different reversionary language was used to make clear
20 that all property of its agencies is the “Property of the Synod” (with the exception of assets held by the Lutheran
21 Church Extension Fund—Missouri Synod and by any agency in a fiduciary capacity such as administered by
22 Concordia Plan Services or certain funds held by The Lutheran Church—Missouri Synod Foundation; see Bylaw
23 1.2.1 [q]). Such variety led the 1981 LCMS convention to adopt Res. 5-07 to provide “definite procedures and
24 policies for the establishment of additional corporations within the Synod.”

25
26 More recently, legal counsel advised that it would be helpful for the unity and interests of the Synod if clear and
27 consistent relationship and property reversionary language be included in the Articles of Incorporation of all
28 corporate agencies, new and old. This interest resulted in the adoption by the 2004 LCMS convention of Res. 4-11,
29 requiring the inclusion of “clear relational and property reversionary provisions in the Articles of Incorporation of
30 all corporate agencies.” Such provisions were developed by the Commission on Structure with the assistance of
31 special legal counsel, to be included *verbatim* in the Articles of Incorporation of all corporate entities of the Synod,
32 “not to be altered or deleted without the approval of the Synod, in convention, or the Board of Directors of the
33 Synod.”

34
35 Ongoing efforts by the CCM (including the creation of a model articles of incorporation document) to see to it that
36 such language is found in all agency Articles of Incorporation has resulted in unforeseen difficulties and concerns,
37 including not-for-profit corporation laws with requirements that vary from state to state. This was a subject of
38 discussion at a joint meeting of the Council of Presidents, CCM, and Commission on Handbook on November 20,
39 2014, resulting in the naming of a “Resolution 4-11 Committee” to represent the three groups. The committee’s
40 assignment was to recommend next steps for the implementation, modification, or rescission of Res. 4-11 while
41 continuing to honor the intentions of the resolution (and those of 1981 Res. 5-07).

42
43 As the committee reviewed its assignment, it requested comments regarding the resolution from the corporate
44 agencies of the Synod while also examining how the provisions of Res. 4-11 impact LCMS organizational
45 documents. After a series of telephone conference meetings, the committee requested the assistance of the Synod’s
46 legal counsel, Thompson Coburn LLP, to consider comments received in response to the letter to the corporate
47 agencies, to review the interaction of Res. 4-11 with provisions of the LCMS organizational documents, and to
48 consider a new approach to the entire matter of uniformity of reversionary language.

49
50 The end result of the Resolution 4-11 Committee’s work is this overture to the 2016 LCMS convention, proposed
51 with the assistance of LCMS legal counsel. It is consistent with existing LCMS organizational documents and
52 advocates rescinding 2004 Res. 4-11, superseding pertinent portions of 1981 Res. 5-07, and adopting a new Bylaw
53 1.5.3.6.

54
55 Therefore be it

1 *Resolved*, That 2004 Res. 4-11 be herewith rescinded in lieu of the adoption of new Bylaw 1.5.3.6 by this
2 convention to accomplish the same expectations but in a manner more amenable to legal and other requirements of
3 the Synod's various corporate agencies; and be it further

4
5 *Resolved*, That points three and four of 1981 Res. 5-07 pertaining to matters now addressed by the adoption of
6 new Bylaw 1.5.3.6 are superseded by this convention action and its new Bylaw 1.5.3.6; and be it further

7
8 *Resolved*, That new Bylaw 1.5.3.6 be adopted as follows:

9
10 **PRESENT/PROPOSED WORDING**

11
12 1.5.3.6 Notwithstanding anything in the Bylaws to the contrary, the Articles of Incorporation or other governing
13 documents of each agency shall provide:

14 (a) That all provisions of its Articles of Incorporation and Bylaws are subject to the provisions of the
15 Constitution, the Bylaws, and the resolutions of the Synod in convention; and

16 (b) That in the event of dissolution other than by direction from the Synod in convention, the assets of
17 such agency, subject to its liabilities, shall be transferred, consistent with applicable state and
18 federal laws, as follows:

19 (1) In the case of a synodwide corporate entity, district, university, college, or seminary, to The
20 Lutheran Church—Missouri Synod as may be more specifically described elsewhere in these
21 Bylaws;

22 (2) In the case of a corporation formed by an agency (as defined in these Bylaws), to the agency
23 that formed the dissolving corporation, or if such forming agency is not then in existence, to
24 The Lutheran Church—Missouri Synod itself.

25 An agency may submit any concerns related to the inclusion of subsections (a) or (b) in its governing
26 documents to the Board of Directors of the Synod, and the Board of Directors may determine to permit the
27 removal or modification of these provisions for an affected agency.

28
29 and be it finally

30
31 *Resolved*, That the agencies of the Synod shall comply with the requirements of this bylaw change in time for
32 the CCM to report the status of compliance to the 2019 convention of the Synod.

33
34
35
36
37 **To Give Thanks and Encourage Participation in Funding of Synod Mission Work**

38
39 **RESOLUTION 9-03A**

40
41 Overtures 9-05–06 (*CW*, pp. 380–381); President's Report, Part 2 (*TB*, pp. 21–31); Res. 12-09 (1981 *Proceedings*, p.
42 237); Res. 6-02 (2013 *Proceedings*, p. 158); (see also Network Supported Missionary funding model "NSM White
43 Paper," forthcoming)

44
45 WHEREAS, Charitable contributions to financially support mission and ministry work are always voluntarily
46 offered in response to the Gospel and informed by truthful and transparent information about the need for and use of
47 such contributions; and

48
49 WHEREAS, The amount in undesignated regular worship offerings that flowed from congregations to corporate
50 Synod decreased from \$25.7 million in fiscal year 1981 to \$14.8 million in 2015; and

51
52 WHEREAS, In fiscal year 2017, the expected cost to call, send, and sustain The Lutheran Church—Missouri
53 Synod (LCMS) missionaries in the field, not counting logistical and material support alone amounts to \$17 million;
54 and
55

1 WHEREAS, Corporate Synod and its Office of International Mission and Office of National Mission including
2 missionaries rely entirely on what is received from individuals, households, congregations and other groups and
3 entities who give voluntarily to support missionaries, their programs and projects, and its mission infrastructure; and
4

5 WHEREAS, Many individuals, households, congregations, and other groups and entities who voluntarily support
6 missionaries designate (restrict) their contributions to that purpose, in part for the reassurance that such contributions
7 can only be used to fund missionaries; and
8

9 WHEREAS, The funding of LCMS missionaries through specially designated gifts was first authorized by the
10 Synod in 1981 Res. 12-09 and most recently affirmed in 2013 Res. 6-02 [see *Addenda* to this resolution]; and
11

12 WHEREAS, Voluntary support received by corporate Synod, in the form of donor-designated (restricted)
13 contributions to financially support LCMS national and international missionaries, increased from \$7.6 million in
14 fiscal year 2013 to just over \$10 million in 2015, owing in large part to the *Network Supported Missionary* funding
15 model; and
16

17 WHEREAS, As of just prior to the 2016 Synod convention, 1,373 LCMS congregations (including 639 who have
18 voluntarily identified themselves as *Together in Mission* partners) are directly sponsoring LCMS missionaries,
19 compared to 916 congregations (including 514 *Together in Mission* partners) just prior to the 2013 Synod
20 convention showing the positive response to the 2013 Res. 6-02; and
21

22 WHEREAS, Over the past triennium the increase in voluntary support for missionaries, particularly in the form of
23 donor-designated (restricted) contributions, has made it possible for the Office of International Mission and Office
24 of National Mission substantially to increase the number of LCMS missionaries serving in the Lord's harvest fields
25 toward the Synod's goal of doubling that number; and
26

27 WHEREAS, Corporate Synod, through its Mission Advancement Unit (including Mission Central in Mapleton,
28 Iowa) provides information, instructions, encouragement, and counsel to individuals, households, congregations and
29 other groups and entities who wish to financially support the sending of missionaries, with or without the direct
30 involvement of individual missionaries; and
31

32 WHEREAS, Mission Central in Mapleton, Iowa, alone facilitates \$5 million in annual voluntary donor and
33 congregation contributions for LCMS missionaries and mission projects, and this from a limited geographic area of
34 the LCMS; and
35

36 WHEREAS, In response to the goal of doubling the number of LCMS missionaries serving in the Lord's harvest
37 fields and as a sign of corporate Synod's commitment to sending missionaries, the Mission Advancement Unit
38 increased by one the number of staff members on its Missionary Network Care and Support Team (from four to
39 five) and is attempting to increase the number of mission development counselors from one (Gary Thies in
40 Mapleton, Iowa) to two (location to be determined), in order to proactively engage individuals, households,
41 congregations and other groups and entities in the noble task of financially sponsoring missionaries; and
42

43 WHEREAS, Corporate Synod through Mission Advancement/Mission Central offers multiple paths, means, and
44 opportunities to support financially the sending and retention of missionaries and their projects; and
45

46 WHEREAS, Over 94 percent of LCMS households and 75 percent of LCMS congregations have not yet chosen
47 to sponsor one or more specific LCMS missionaries as an intentional aspect of their voluntary support for mission
48 and ministry outside their local community, this over and above their general support of districts and Synod through
49 undesignated regular worship offerings; and
50

51 WHEREAS, The primary factor limiting financial support of LCMS missionaries, their projects, and their support
52 system infrastructure is a choice as to whether or not to voluntarily contribute resources from God's bounty at the
53 individual, household, congregation, or other group or entity level; therefore be it
54

55 *Resolved*, That the Synod in convention rejoice and give thanks to God for congregations that have already
56 made the decision to provide voluntary contributions to The LCMS for the purpose of funding LCMS missionaries;

and be it further

Resolved, That the Synod in convention commend the Offices of International Mission and the Office of National Mission and their missionaries, LCMS Communications, LCMS Mission Advancement and Mission Central for being vigorous in connecting God's people to mission opportunities through the voluntary financial support of the Synod and its missionaries and for the wise and diligent use of donated funds; and be it finally

Resolved, That the Synod in convention encourage all potential donors to avail themselves of at least one of the paths, means, or opportunities provided by the Synod's Mission Advancement Unit through which they can support the Church's mission to share the Gospel, by providing voluntary charitable contributions to corporate Synod, whether designated or undesignated.

Donor Data for LCMS Missionary Support

| | <u>2012-13</u> | <u>2015-16</u> |
|-------------------------------------|----------------|----------------|
| TIM Congregations | 514 | 639 |
| Non-TIM Congregations | <u>402</u> | <u>734</u> |
| Total: LCMS Congregations | 916 | 1,373 |
| Congregational Groups | <u>322</u> | <u>258</u> |
| Congregations plus Cong. Groups | 1,238 | 1,631 |
| Districts | 13 | 18 |
| Circuits | 5 | 6 |
| LLL Districts/LWML Zones | <u>21</u> | <u>28</u> |
| All LCMS Cong, Groups & Orgs | 1,277 | 1,683 |
| Households/Families | <u>4,596</u> | <u>4,620</u> |
| Total Donor Count - Missionaries | 5,875 | 6,303 |
| Amount (<i>excluding</i> bequests) | \$6,526,359 | \$10,464,400 |

Addenda

Adopt Personalized Missionary Support Program

1981 RESOLUTION 12-09

WHEREAS, Our gracious God has saved us so that we might serve Him and willingly use our talents and abilities to pursue the Great Commission, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19); and

WHEREAS, This is the mandate which members of the LCMS accept as their mission command; and

WHEREAS, Seventy-one percent (71%) of the world is non-Christian (U.S. Center for World Missions, Pasadena, Calif.); and

WHEREAS, The LCMS has pledged itself with the mission challenge for the 1980s to open 600 new ministries and to increase mission money by 100% plus inflation (Resolutions 1-20 and 1-27A, 1979 *Proceedings*); therefore be it

Resolved, That those congregations of the LCMS or groups of congregations or Circuits which unite to give financial support for missionaries be given the opportunity to pledge themselves to maintain a missionary and his family under the policy of support of the Board of Missions; and be it further

Resolved, That this personalized support for a missionary be understood to be over and above the normal annual support for the District and the Synod; and be it further

Resolved, That the Board for Missions of the LCMS be charged with the planning, direction, implementation, and administration of this mission outreach at home and abroad; and be it finally

1 *Resolved*, That the Department of Stewardship and Financial Support in cooperation with the Board for
2 Missions develop the financial structure and mechanics for this program.

3
4 **To (Joy)fully Fund Career and GEO Missionaries**

5
6 **2013 RESOLUTION 6-02**

7
8 Overtures 6-07, 6-10 (2013 *CW*, pp. 232–233)

9
10 WHEREAS, Article III 2 (Objectives) of the Constitution of The Lutheran Church—Missouri Synod
11 (LCMS) has established extending Gospel witness into all the world; and

12
13 WHEREAS, The LCMS has been engaged in extending the Gospel into the world since 1895; and

14
15 WHEREAS, There is a need among congregations, pastors, and households for a clearer understanding
16 of the mission impact that the LCMS is having today; and

17
18 WHEREAS, The reality is that the number of career and Globally Engaged in Outreach (GEO)
19 missionaries has increased each year since 2008; and

20
21 WHEREAS, The best practices mission model is based on intentional personal missionary
22 communication; and

23
24 WHEREAS, This model is vital to creating the congregational and personal understanding necessary for
25 prayer and personal and financial support of missionaries; therefore be it

26
27 *Resolved*, That the Synod in convention give thanks to God for the 69 career and 100 GEO
28 missionaries and their families serving throughout the world who embrace the current model; and be it
29 further

30
31 *Resolved*, That the Synod commend the former Board for Mission Services for developing an effective
32 model of sustainability for calling and deploying and supporting missionaries in the field until the natural
33 conclusion of their service; and be it further

34
35 *Resolved*, That the Synod thank the 500 congregations and nearly 2,000 household partners in the
36 LCMS who are actively and joyfully providing prayer, encouragement, and direct financial support in
37 excess of \$7.6 million per year for the benefit of specific missionaries; and be it further

38
39 *Resolved*, That all congregations and LCMS households be encouraged to utilize counsel and resources
40 available through the Mission Advancement Unit of the LCMS as they plan their support of missionaries;
41 and be it finally

42
43 *Resolved*, That the Synod in convention encourage and support the Office of International Mission to
44 continue expanding the number of missionaries and provide the logistical support necessary to sustain them
45 in their mission activities.

46
47
48
49
50 **To Improve Disclosures Related to Financial Gifts from God’s Stewards for Special Appeals**

51
52 **RESOLUTION 9-04A**

53
54 Overture 9-01 (*CW*, p. 379); President’s Report, Part 2 (*TB*, pp. 21–31)

55
56 WHEREAS, Monies for special appeals requested by corporate Synod (e.g., following natural disasters) are

reported only in part in Synod publications (e.g., *Reporter* and *The Lutheran Witness*) and sometimes only annually; and

WHEREAS, Donors and members of the Synod are interested in the impact of funds raised for special appeals and will appreciate improved disclosure of results; therefore be it

Resolved, The Synod in convention commend the various financial offices of corporate Synod for their efforts to date to improve financial disclosure; and be it further

Resolved, That the financial offices of corporate Synod continue to recognize the desire of donors and members of the Synod to improve processes of reporting and work to provide clear, timely, and transparent accounting for all funding and special appeals, so that the Body of Christ may experience the joy of Gospel-centered mission and ministry beyond the local context or community; and be it finally

Resolved, That Synod in convention encourage The Lutheran Church—Missouri Synod (LCMS) Board of Directors and national leadership team to pursue all reasonable avenues to enhance such reporting through its varied communication channels, including the dissemination of an official Synod annual report (in addition to the annual “State of the Synod” issue of *The Lutheran Witness*).

[The estimated cost to implement this proposed resolution appears in the Report of the Finance Floor Committee – found in Sunday’s issue of Today’s Business.]

11. Structure and Administration

To Amend Bylaw re Responsibilities of Commission on Constitutional Matters

RESOLUTION 11-15A

Overture 11-03 (*CW*, pp. 383–384)

WHEREAS, Bylaw 3.9.2.2.3 states:

“The Commission on Constitutional Matters shall examine the articles of incorporation, bylaws, and policy manuals of every agency of the Synod to ascertain whether they are in harmony with the Constitution, Bylaws, and resolutions of the Synod.

- (a) Agencies intending to make amendments to articles of incorporation or bylaws shall make such intentions known and receive approval from the commission in advance.
- (b) The commission shall maintain a file of the articles of incorporation, bylaws, and policy manuals of all agencies of the Synod”;

and

WHEREAS, Bylaw 1.2.1 (a) (1) states:

“Agencies include each board, commission, council, seminary, university, college, district, Concordia Plan Services, and each synodwide corporate entity”;

and

WHEREAS, Districts amend their articles of incorporation and bylaws in conventions, at which the Synod’s Commission on Constitutional Matters (CCM) is not present, and therefore the CCM cannot give “approval ... in advance” for any changes in wording of articles of incorporation or bylaws that might be made through amendments

1 from the floor at such conventions; and

2
3 WHEREAS, The parliamentarian at the 2007 convention of the Synod ruled that, according to the Synod's
4 bylaws, amendments from the floor could not be debated unless they had first been examined by the CCM, in effect
5 allowing the CCM to kill any amendments simply by failing to examine them; and

6
7 WHEREAS, By such a reading, Bylaw 3.9.2.2.3 would rule out all amendments from the floor of any district
8 convention, thus robbing the districts of the insights of the delegates who are not on floor committees, even
9 prohibiting districts from voting on their own bylaws if their floor committees failed to provide the CCM with
10 advance copies of their proposed changes or if the CCM for any reason fails to approve them before the convention;
11 therefore be it

12
13 *Resolved*, That Synod Bylaw 3.9.2.2.3 be amended to read as follows:

14
15 **PRESENT/PROPOSED WORDING**

16
17 3.9.2.2.3 The Commission on Constitutional Matters shall examine the articles of incorporation, bylaws, and policy
18 manuals of every agency of the Synod to ascertain whether they are in harmony with the Constitution,
19 Bylaws, and resolutions of the Synod.

20
21 3.9.2.2.3 The Commission on Constitutional Matters shall examine the articles of incorporation, bylaws, and policy
22 manuals of every agency of the Synod to ascertain whether they are in harmony with the Constitution,
23 Bylaws, and resolutions of the Synod.

24 (a) Agencies intending to make amendments to articles of incorporation or bylaws shall make such
25 intentions known and receive approval from the commission in advance.

26 (b) A district in convention may vote to amend its articles or bylaws provided the resolution is
27 contingent on approval of the Commission on Constitutional Matters. The amended articles or
28 bylaws become effective immediately and only upon approval of the Commission on Constitutional
29 Matters. Should the Commission on Constitutional Matters not approve the adopted changes, the
30 district Board of Directors may modify the amendments to comply with the Commission on
31 Constitutional Matters requirements upon their two-thirds vote.

32 (b)(c) The commission shall maintain a file of the articles of incorporation, bylaws, and policy manuals
33 of all agencies of the Synod.

34
35
36
37
38 **12. Ecclesiastical Supervision and Dispute Resolution**

39
40 **To Expand Composition of Hearing Panels (2.14, 2.15, 2.17)**

41
42 **RESOLUTION 12-05A**

43
44 Report R-65 (*CW*, pp. 303–305)

45
46 WHEREAS, Given the extremely important matters that are decided by these panels (removals from membership
47 in the Synod), the task force advocates that their composition be reconsidered to broaden representation on such
48 panels; and

49
50 WHEREAS, These panels must make objective decisions after hearing testimony and evaluating evidence, efforts
51 should be made to obtain the service of those with aptitude, training, and/or experience in such areas (i.e. trained
52 reconcilers); and

53
54 WHEREAS, A decision regarding expulsion from membership is of great significance to the church and her
55 rostered workers; therefore be it

1 *Resolved*, That the composition of the Hearing Panels be expanded as follows for Bylaw 2.14.2, to be reflected
2 in changes to Bylaws 2.14.7.2, 2.15.7.2, 2.17.7.2:

3
4 2.14.2 The definitions of terms used in this bylaw are as follows:

- 5
6 (h) Final Hearing Panel: Two district presidents and two lay reconcilers, and one ordained reconciler,
7 assisted by a hearing facilitator, who, when the decision of the Hearing Panel is appealed, shall be
8 selected according to these bylaws to give a final hearing.
9
10 (k) Hearing Panel: Two district presidents and two lay reconcilers, and one ordained reconciler, assisted
11 by a hearing facilitator, selected according to these bylaws to hear the matter and render a final
12 decision unless appealed.
13
14 (n) Panel decisions: The Hearing Panel and Final Hearing Panel shall issue decisions by majority vote
15 of the panel. All panel members must be involved in all stages of the decision-making process, with
16 the hearing facilitator serving as an advisor to the panel on the form but not the substance of the
17 decision.
18 (o) Party to the matter: A “party to the matter” is the accused and the suspending ecclesiastical
19 supervisor. accuser and the accused. Carrying out the responsibility of ecclesiastical supervision
20 does not make the ecclesiastical supervisor a party to the matter, even if the accuser is the
21 ecclesiastical supervisor.
22

23 Hearing Panel

24
25 2.14.7 If the request for hearing as granted in Bylaw 2.14.6 (c) is made, the president of the district (the district
26 president of the suspended/accused member) shall inform the Secretary of the Synod who shall initiate the
27 formation of a Hearing Panel, such formation to be accomplished within 30 days of the request in
28 accordance with the provisions in this bylaw.
29

30 2.14.7.1 At the time that the request for hearing is made, the district president shall forward to the Secretary of the
31 Synod the statement of the matter and a written memorandum describing the manner in which there was
32 compliance with the guidelines provided in Matthew 18:15–16, “previous futile admonition” (Constitution
33 Art. XIII 1), as well as all of the provisions of Bylaws 2.14.3–2.14.6.1.
34

35 2.14.7.2 A Hearing Panel consisting of two district presidents (excluding the involved district president[s]), two lay
36 reconcilers, and one ordained reconciler, selected as follows, shall conduct the hearing:

- 37 (a) One district president shall be selected by the accused.
38 (b) One district president shall be selected by the district president who imposed the suspended status (a
39 district president may not choose himself).
40 (c) ~~One reconciler who is a lay person~~ Two lay reconcilers and one ordained reconciler shall be chosen
41 by blind draw from the Synod’s roster of reconcilers, with the blind draw administered by the
42 Secretary of the Synod and audited by witnesses.
43 (d) Each Hearing Panel shall be assisted by a nonvoting hearing facilitator selected according to Bylaw
44 2.14.2 (j).
45 (e) No two members of the panel nor the hearing facilitator shall be from the same district.
46 (f) The hearing facilitator shall chair the proceedings ~~administrate the hearing~~ and may draw upon
47 persons and resources that he/she deems necessary for conducting a hearing in a fair and equitable
48 manner.
49 (g) The hearing facilitator shall serve as an advisor to the panel on the form but not the substance of the
50 decision.
51

52 2.14.7.3 Upon receipt of a request for hearing, the Secretary of the Synod shall promptly notify the accused and the
53 district president who imposed the suspended status of their respective right to choose one Hearing Panel
54 member and direct that the identity of their selection be transmitted to the Secretary of the Synod within 15
55 days from the date of such notice. If either party declines to make a selection within 15 days, the Secretary
56 of the Synod shall then make such selection within five days.

2.14.7.4 The Secretary of the Synod shall also promptly select ~~a~~ two lay reconcilers and one ordained reconciler to serve as ~~a third~~ the remaining three members of the Hearing Panel and a hearing facilitator to assist the panel.

2.14.8 The decision of the Hearing Panel may be appealed by the accused (if an active participant in the hearing before the Hearing Panel), the suspending ecclesiastical supervisor, or by the President of the Synod if a question of doctrine or practice is involved (Constitution Art. XI B 1-3) within 15 days after receiving the decision. Such request for a final hearing shall be submitted to the Secretary of the Synod with copies provided to the district president(s) of the accuser and the accused, the chairman of the Hearing Panel, the accuser, and the President of the Synod, and shall be accompanied by a written memorandum stating the basis for the request.

Final Hearing Panel

2.14.9 Within 30 days after the receipt of the decision of the Appeal Panel granting the request for reconsideration of the decision of the Hearing Panel, a Final Hearing Panel shall be selected.

- (a) The panel shall be constituted in the same prescribed manner as described in Bylaws 2.14.7.2–2.14.7.6, except that the two district presidents, ~~the three reconcilers on the panel~~, the hearing facilitator that provided assistance to the Hearing Panel, and the involved district presidents are omitted from consideration for the Final Hearing Panel.
- (b) The procedures for the final hearing shall be the same as prescribed in Bylaws 2.14.7.6 –2.14.7.8.
- (c) The ~~chairman~~ hearing facilitator of the Hearing Panel shall provide the Final Hearing Panel with a written statement of the matter and the Hearing Panel’s report, minutes, records, and proceedings.

[The corresponding changes need to be made in the 2.15 and 2.17 processes.]

14. Church and Culture

To Confess Sanctity of Marriage

RESOLUTION 14-02A

Overtures 14-02, 14-08, 14-16 (CW, pp. 465, 468, 472)

WHEREAS, Our Triune God, before the fall, created and sanctified marriage as a life-long union between one man and one woman (Gen. 2:24); and

WHEREAS, Our Lord Jesus through his presence at the wedding at Cana has affirmed God’s original design for marriage (John 2:1–11), and through His teaching has made it clear that the tragedy of divorce is not part of God’s original design or intent, but occurs only because of “the hardness of your hearts” (Matt. 19:4–6); and

WHEREAS, the apostle Paul sees marriage as an icon or reflection of the union that the heavenly bridegroom Jesus has with His Church (Eph. 5:22–32); and

WHEREAS, God, not the state, has instituted marriage

- to provide fidelity within the lifelong union of one man and one woman;
- to continue his procreative work of bringing children into the world;
- to enable a father and mother, in their household, to “bring up their children in the fear and instruction of the Lord so that they may offer Him their praise” (*Lutheran Service Book [LSB]*, p. 275); therefore be it

Resolved, That the Synod, on the basis of Holy Scripture, joyfully confess marriage to be an unalterable estate which God continues to uphold and bless within the human community; and be it further

Resolved, The Lutheran Church—Missouri Synod (LCMS) commend Commission on Theology and Church Relations (CTCR) 1981 report, *Human Sexuality: A Theological Perspective* (p. 40), as a faithful explication of timeless truths of the Word of God; and be it further

Resolved, That the LCMS in convention encourage its seminaries and its universities to place a high priority on equipping their students to articulate the biblical view of marriage and provide resources for the church through continuing education, conferences on marriage, publications, and other resources; and be it further

Resolved, That pastors be implored to provide responsible care in this area through their preaching, teaching, counseling, and administration of the sacraments; and be it further

Resolved, That congregations and commissioned workers be implored to provide care through teaching, counseling, and acts of mercy; and be it further

Resolved, That we, as God’s baptized children living in this broken world, live out our vocation as people shaped by God’s Word and His forgiving love to respond with mercy to those whose lives have been wounded by sin; and be it finally

Resolved, That as a Synod we continue to speak prophetically of God’s institution and preservation of marriage as it is reflected in creation, even as we also give thanks to God for His indescribable gift of the one flesh union between one man and one woman.

To Respond Compassionately to Challenges to Biblical View of Marriage and Human Sexuality

RESOLUTION 14-03A

Overtures 14-06–07, 14-11, 14-13, 14-17 (*CW*, pp. 466–468, 470–472)

WHEREAS, Before mankind’s fall into sin, God created the estate of marriage (Gen. 1:27–28; Gen. 2:18–26) “for the mutual companionship, help and support that each person ought to receive from each other, that man and woman may find delight in one another and for the procreation of children” [*Lutheran Service Book (LSB)*, p. 275]; and

WHEREAS, After mankind’s fall into sin, Jesus affirms that in the beginning God created marriage as the union of one man and one woman (Matt. 19:3–9); and

WHEREAS, “In marriage we see a picture of the communion between Christ and His bride, the church” (*LSB*, p. 275; Eph. 5:22–33); and

WHEREAS, The Supreme Court of the United States has ruled that marriages may be contracted between two persons of the same sex; and

WHEREAS, Such unions destroy the picture of Christ’s love for the Church and are a matter of grave offense before God (Rom. 1:26–27; 1 Cor. 6:9–11; 1 Tim. 1:8–11); therefore be it

Resolved, That The Lutheran Church—Missouri Synod (LCMS) in convention affirm and faithfully confess the biblical truth that marriage is God’s creation, the exclusive union of one man and one woman; and be it further

1 *Resolved*, That the convention affirm and faithfully confess that same-sex marriage is contrary to Scripture and
2 to God’s design for His creation, and in no way fulfills God’s intention to bless His children through holy marriage;
3 and be it further
4

5 *Resolved*, That the pastors of the Synod continue to deal compassionately with those who struggle with same-
6 sex attraction through the proclamation of the Gospel and the administration of Baptism, the Lord’s Supper, and
7 corporate and individual confession and absolution; and be it further
8

9 *Resolved*, That the pastors of the Synod continue to deal compassionately with the family, friends, and all others
10 impacted by those who struggle with same-sex attraction or those involved in same-sex relationships, through the
11 proclamation of the Gospel and the administration of Baptism, the Lord’s Supper, and corporate and individual
12 confession and absolution; and be it further
13

14 *Resolved*, That congregations be encouraged to utilize current LCMS resources such as these Commission on
15 Theology and Church Relations (CTCR) documents: *Human Sexuality: A Theological Perspective*, *Response to*
16 *Human Sexuality: Gift and Trust* and *The Creators Tapestry: Scriptural Perspectives on Man-Woman Relationships*
17 *in Marriage and the Church*; and be it further
18

19 *Resolved*, That the CTCR be directed to update the document *Human Sexuality* (1981) in order to address
20 current challenges to the estate of marriage; and be it finally
21

22 *Resolved*, That the LCMS in convention direct the Office of National Mission, Concordia Publishing House,
23 and the two seminaries of our Synod to provide resources that enable the church to confess the truth boldly and deal
24 compassionately with those who struggle with same-sex attraction and those who care for them.
25
26
27
28

29 **NEW RESOLUTIONS**

30 **5. Theology and Church Relations**

31 **To Commend the “A Theological Statement of Mission for the 21st Century”** 32 **for Synodwide Study and Use**

33 **RESOLUTION 5-18**

34 Report R1.1 (*CW* pp. 6–12)
35
36

37 **PREAMBLE**

38 Reflecting our commitment to the proclamation of the gospel, The Lutheran Church—Missouri Synod (LCMS) in
39 convention has adopted resolutions in support of missions for decades. In 1986, for example, Resolution 3-02 was
40 adopted, resulting in the 1991 publication of “A Theological Statement of Mission” by the LCMS Commission on
41 Theology and Church Relations (CTCR). As the context both domestically and internationally has changed since the
42 end of the 20th century, it is helpful to express the timeless truths of God’s desire to save all people in contextual and
43 contemporary language for the situations the church encounters in the present age.
44
45

46 Most recently, Resolution 1-03A was adopted in 2013, calling for the development of a “Theological Statement of
47 Mission for the 21st Century” by the end of 2014 that would form the basis for Synodwide study of the subject.
48

49 In fulfillment of this resolution, “A Theological Statement for Mission in the 21st Century” was developed,
50 reviewed by the CTCR, adopted by the Board for International Mission (BIM) and the Board for National Mission
51 (BNM), and published in 2014.
52
53
54
55

WHEREAS, Numerous resolutions dealing with the church's mission have been adopted by the LCMS in convention (1979 Res. 1-21; 1989 Res. 1-01; 1989 Res. 3-01; 1992 Res. 1-01; 2004 Res. 1-01A; 2010 Res. 1-02; 2013 Res. 1-03A); and

WHEREAS, It is our Lord's desire to seek and to save the lost (Luke 19:10), and the Lord is not willing for any to perish but that all should come to repentance (2 Peter 3:9; John 6:37); and

WHEREAS, "The Father wants all people to hear this proclamation" (SD XI); and

WHEREAS, "We should take pains, with the greatest earnestness and our utmost ability, to attend to those matters that promote (a) the extension of God's name and glory; [and] (b) the spread of His Word" (BC Preface); and

WHEREAS, In 2013, the LCMS in convention adopted Resolution 1-03A "To Complete and Engage in a Synodwide Study of the 'Theological Statement of Mission for the 21st Century,'" and

WHEREAS, "A Theological Statement for Mission in the 21st Century" was developed, reviewed by the CTCR, adopted by the boards for international and national mission, and published in 2014; therefore be it

Resolved, That "A Theological Statement for Mission in the 21st Century" be commended to every district, circuit, congregation, and school for in-depth study, discussion, and use in conferences, conventions, classrooms, and other appropriate settings; and be it further

Resolved, That all members of Synod be encouraged to use this opportunity to develop a clearer understanding of their involvement in God's mission and be moved to participate in it with greater joy, fervor, and understanding.

7. University Education

To Celebrate 125th Anniversary of Concordia University, St. Paul, Minnesota

RESOLUTION 7-08

Overture 7-25 (*CW*, p. 376)

WHEREAS, The Lord of the Church has blessed Concordia University—St. Paul by empowering it to serve The Lutheran Church—Missouri Synod (LCMS) for 125 years as an institution to prepare church workers and lay leaders for thoughtful and informed living, dedicated service to God and humanity, and the enlightened care of God's creation—all within the context of the Christian Gospel; and

WHEREAS, The Lord of the nations has blessed Concordia University—St. Paul with opportunities for ministry in an urban, multicultural setting, with many nations, tribes, people, and languages represented on its campus, and around the world through online education; and

WHEREAS, The God of abundance has blessed Concordia University—St. Paul over the course of a century and a quarter with nearly 35,401 alumni, sainted and living, who have served and led churches, schools, institutions, and communities throughout the world through a variety of vocations; and

WHEREAS, The God of all wisdom and knowledge has blessed Concordia University—St. Paul by enabling it to serve the church and world through 141 graduate and undergraduate programs; and

WHEREAS, The God of grace has blessed Concordia University—St. Paul by leading it to achieve record enrollment numbers in each of the past four academic years, including 2,567 undergraduate, 1,742 graduate, and 71 doctoral students; therefore be it

1
2 *Resolved*, That the 2016 LCMS convention declare Concordia’s Founders Day, September 13, 2018, as a
3 synodwide “Concordia University—St. Paul Sunday,” encouraging and facilitating prayers, thanksgiving, offerings,
4 and gifts to be given in celebration of the Lord’s abundant blessings to the church through one of its treasured
5 educational institutions; and be it further

6
7 *Resolved*, That the Synod pause from its regular business to offer special thanksgiving and praise to almighty
8 God for His continued blessings on Concordia University—St. Paul, Minnesota, and to commend it to His continued
9 providential care.

10 11 12 13 14 **11. Structure and Administration**

15 16 **To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide** 17 **Consistency for the Meaning of “Property of the Synod” Regarding Article IV powers**

18 19 **RESOLUTION 11-18**

20
21 Overture 11-56 (*CW*, p. 412)

22 23 **Rationale**

24
25 The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April, 1847. Its original
26 name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the
27 synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

28
29 In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes
30 called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name
31 eventually was also changed to “The Lutheran Church—Missouri Synod.”

32
33 In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation
34 pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation’s
35 Articles of Incorporation have been amended from time to time, and the current Articles are included in the
36 *Handbook* of The Lutheran Church—Missouri Synod.

37
38 Article XIV of the Synod’s Constitution provides that “[t]he Synod in convention may adopt bylaws that are
39 consistent with and do not contradict the Constitution of the Synod.” The Synod’s Bylaws also serve as the bylaws
40 of the corporate entity.

41
42 The Synod’s Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were
43 designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of
44 the same name. An example of such is current (2013) Bylaw 1.2, which includes definitions of “Synod” and
45 “Corporate Synod.”

46
47 Bylaw 1.2.1 (f) provides, in pertinent part: “**Corporate Synod**: The Lutheran Church—Missouri Synod, the Missouri
48 nonprofit corporation, including its offices, boards, commissions, and departments” Bylaw 1.2.1 (u) states:
49 “**Synod**: Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the
50 national and district levels. The Synod, as defined herein, is not a civil law entity.” [The term “Agency” is defined in
51 Bylaw 1.2.1 (a).]

52
53 Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain
54 provisions of the Synod’s Constitution and Bylaws could be viewed as ambiguous and, therefore, should be
55 amended for clarity and consistency.

One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines “Property of the Synod” as “[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. ‘Property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by the Lutheran Church—Missouri Synod Foundation.)”

First, the current definition, especially when read in light of the definition of “Synod,” could lead to an erroneous understanding that the Synod owns the property of member congregations. Such a misunderstanding would be inconsistent with Article VII 2 of the Constitution, which clearly states, “Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.” Clarification for consistency could be made by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the Board of Directors’ role as custodian of the property of the Synod includes, in particular, property held by or titled in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

These amendments would benefit the Synod and its members by providing clarity and consistency between the Constitution and the Bylaws.

Therefore be it

Resolved, That the LCMS *Handbook* be revised as follows:

PRESENT/PROPOSED WORDING

Article IV Powers

The Synod in convention is empowered to and has formed corporate entities which shall have legal powers:

1. To purchase, hold, administer, and sell property of every description in the interest of the Synod;
2. To accept, hold, administer, and, if deemed advisable, dispose of legacies, donations, commercial papers, and legal documents of every description in the interest of its work.

To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of “Property of the Synod” Regarding Article XI

RESOLUTION 11-19

Overture 11-56 (*CW*, p. 412)

Rationale

The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April, 1847. Its original name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name eventually was also changed to “The Lutheran Church—Missouri Synod.”

1 In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation
2 pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation's
3 Articles of Incorporation have been amended from time to time, and the current Articles are included in the
4 *Handbook* of The Lutheran Church—Missouri Synod.

6 Article XIV of the Synod's Constitution provides that "[t]he Synod in convention may adopt bylaws that are
7 consistent with and do not contradict the Constitution of the Synod." The Synod's Bylaws also serve as the bylaws
8 of the corporate entity.

10 The Synod's Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were
11 designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of
12 the same name. An example of such is current (2013) Bylaw 1.2, which includes definitions of "Synod" and
13 "Corporate Synod."

15 Bylaw 1.2.1 (f) provides, in pertinent part: "**Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri
16 nonprofit corporation, including its offices, boards, commissions, and departments " Bylaw 1.2.1 (u) states:
17 "**Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the
18 national and district levels. The Synod, as defined herein, is not a civil law entity." [The term "Agency" is defined in
19 Bylaw 1.2.1 (a).]

21 Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain
22 provisions of the Synod's Constitution and Bylaws could be viewed as ambiguous and, therefore, should be
23 amended for clarity and consistency.

25 One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines "Property
26 of the Synod" as "[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or
27 elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. 'Property of the Synod'
28 does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the
29 Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by
30 Concordia Plan Services and certain funds held by the Lutheran Church—Missouri Synod Foundation.)"

32 First, the current definition, especially when read in light of the definition of "Synod," could lead to an erroneous
33 understanding that the Synod owns the property of member congregations. Such a misunderstanding would be
34 inconsistent with Article VII 2 of the Constitution, which clearly states, "Membership of a congregation in the
35 Synod gives the Synod no equity in the property of the congregation." Clarification for consistency could be made
36 by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

38 Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of
39 Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the
40 Board of Directors' role as custodian of the property of the Synod includes, in particular, property held by or titled
41 in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

43 These amendments would benefit the Synod and its members by providing clarity and consistency between the
44 Constitution and the Bylaws.

46 Therefore be it

48 *Resolved*, That the LCMS *Handbook* be revised as follows:

50 PRESENT/PROPOSED WORDING

52 **Article XI E Composition and Duties of the Board of Directors**

- 54 2. The Board of Directors is the legal representative ~~of the Synod. It is the~~ and custodian of all the property of The
55 Lutheran Church—Missouri Synod ~~the Synod~~, directly or by its delegation of such authority to an agency of the
56 Synod. It shall exercise supervision over all ~~the property of the Synod~~ and business affairs of ~~the Synod~~ The

Lutheran Church—Missouri Synod except in those areas where it has delegated such authority to an agency of the Synod or where the voting members of the Synod through the adoption of bylaws or by other convention action have assigned specific areas of responsibility to separate corporate or trust entities, as to those the Board of Directors shall have general oversight responsibility as set ~~for~~ forth in the Bylaws. For the purposes of this article, The Lutheran Church—Missouri Synod includes both the Synod formed by this Constitution and the Missouri corporation formed by the Synod.

To Clarify and Confirm the Distinction between Synod and Corporate Synod and to Provide Consistency for the Meaning of “Property of the Synod” Regarding Definition of Property of the Synod

RESOLUTION 11-20

Overture 11-56 (CW, p. 412)

Rationale

The Lutheran Church—Missouri Synod was originally founded as a *synodical union* in April, 1847. Its original name was “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” Ultimately, in 1947, the synodical union—the Synod—shortened its name to The Lutheran Church—Missouri Synod (LCMS).

In 1894, the Synod voted to form a Missouri benevolent *corporation* under Chapter 352 of the Missouri Statutes called “The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.” The corporation’s name eventually was also changed to “The Lutheran Church—Missouri Synod.”

In 1967, the corporation filed Articles of Acceptance with the State of Missouri to convert to a nonprofit corporation pursuant to the General Not for Profit Corporation Act, Chapter 355 of the Missouri Statutes. The corporation’s Articles of Incorporation have been amended from time to time, and the current Articles are included in the *Handbook* of The LCMS.

Article XIV of the Synod’s Constitution provides that “the Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod.” The Synod’s Bylaws also serve as the bylaws of the corporate entity.

The Synod’s Bylaws have been amended fairly regularly over the past 150 years. Some of the amendments were designed to recognize the distinction between the synodical union (Synod) and the Missouri nonprofit corporation of the same name. An example of such is current (2013) Bylaw 1.2, which includes definitions of “Synod” and “Corporate Synod.”

Bylaw 1.2.1 (f) provides, in pertinent part: “**Corporate Synod:** The Lutheran Church—Missouri Synod, the Missouri nonprofit corporation, including its offices, boards, commissions, and departments” Bylaw 1.2.1 (u) states: “**Synod:** Refers collectively to the association of self-governing Lutheran congregations and all its agencies on the national and district levels. The Synod, as defined herein, is not a civil law entity.” [The term “Agency” is defined in Bylaw 1.2.1 (a).]

Because the name of the Synod and the name of the Missouri nonprofit corporate entity are identical, certain provisions of the Synod’s Constitution and Bylaws could be viewed as ambiguous and, therefore, should be amended for clarity and consistency.

One such bylaw that should be clarified for at least two different reasons is Bylaw 1.2.1 (q), which defines “Property of the Synod” as “[a]ll assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of the Synod, its nominee, or an agency of the Synod. ‘Property of the Synod’ does not include any assets held by the Lutheran Church Extension Fund—Missouri Synod or by an agency of the

Synod in a fiduciary capacity (including, for purpose of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by the Lutheran Church—Missouri Synod Foundation.)”

First, the current definition, especially when read in light of the definition of “Synod,” could lead to an erroneous understanding that the Synod owns the property of member congregations. Such a misunderstanding would be inconsistent with Article VII 2 of the Constitution, which clearly states, “Membership of a congregation in the Synod gives the Synod no equity in the property of the congregation.” Clarification for consistency could be made by amending Bylaw 1.2.1 (q) to expressly exclude property of congregations from the definition.

Second, Article XI E of the Constitution should be amended to reflect more clearly that the duties of the Board of Directors include serving as the legal representative of both the Synod and corporate Synod, and to clarify that the Board of Directors’ role as custodian of the property of the Synod includes, in particular, property held by or titled in the name of corporate Synod or its nominee. This is not a change in responsibilities but rather a clarification.

These amendments would benefit the Synod and its members by providing clarity and consistency between the Constitution and the Bylaws.

Therefore be it

Resolved, That the LCMS *Handbook* be revised as follows:

PRESENT/PROPOSED WORDING

Bylaw 1.2 Definitions of Terms

1.2.1 The following definitions are for use in understanding the terms as used in the bylaws of The Lutheran Church—Missouri Synod:

- (q) ***Property of the Synod***: All assets, real or personal, tangible or intangible, whether situated in the United States or elsewhere, titled or held in the name of ~~the Synod or corporate Synod~~, its nominee, or an agency of the Synod. “Property of the Synod” does not include any assets held by member congregations, the Lutheran Church Extension Fund—Missouri Synod, or by an agency of the Synod in a fiduciary capacity (including, for purposes of example, the funds managed for the Concordia Plans by Concordia Plan Services and certain funds held by The Lutheran Church—Missouri Synod Foundation).

PROPOSED AMENDMENTS

5. Theology and Church Relations

To Reaffirm Biblical Teaching on Man and Woman in the Church

AMENDMENT TO RESOLUTION 5-14

(*TB*, p. 86, lines 13–15)

Amend Resolution 5-14 by removing lines 13–15:

- (2) “That lay assistance in the distribution of the elements in the celebration of Holy Communion, in order ‘to avoid confusion regarding the office of the public ministry and to avoid giving offense to the church,’ [1989 Res 3-10] be limited to lay men”

Submitted by:
Steve Trusty
Lay Delegate, Nebraska District

To Address Questions re the Sacrament of the Altar

AMENDMENT TO RESOLUTION 5-15

(*TB*, p. 87, line 28)

In the third resolve (on line 28 of page 87 of *Today's Business*), strike “should” and insert “must” and strike “instructed” and insert “confirmed”.

Submitted by:
Aaron Silletto
Lay Delegate, Indiana District

**To Preserve Concordia Colleges and Universities as Institutions of the Church
and Strengthen Their Structural Bonds with Synod**

AMENDMENT TO RESOLUTION 7-02

(*TB*, p. 99, line 9)

Amend Bylaw 3.10.5.2 (*TB*, p. 101, lines 32–33)

PRESENT/PROPOSED WORDING

3.10.5.2. Two voting members appointed by the Praesidium of the Synod, one of whom shall be an ordained minister or a commissioned minister and one whom shall be a layperson.

Submitted by:
John Nutzmam
Lay Delegate, Michigan District

PROPOSED SUBSTITUTE RESOLUTION

12. Ecclesiastical Supervision and Dispute Resolution

To Amend the Bylaws on Candidate Status

SUBSTITUTE RESOLUTION 12-03

Report R60 (*CW*, pp. 231–233); Overtures 12-07–08, 12-10, 12-43 (*CW*, pp. 418, 436)

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1 WHEREAS, Church vocations exist for active service to the Lord's Church; and

2
3 WHEREAS, Candidate status and non-candidate status have been granted to rostered workers of the Synod with
4 the hope and expectation that they eventually return to active status (Bylaw 2.11.1); and

5
6 WHEREAS, Members of the Synod have asked for clarity regarding candidate and non-candidate status; and

7
8 WHEREAS, Candidates and non-candidates in good standing are eligible to receive a call (CCM 09-2546);
9 therefore be it

10
11 *Resolved*, That all references to non-candidate status be removed from the bylaws (Bylaw 2.11.2.3, *et al*); and
12 be it further

13
14 *Resolved*, That with the adoption of this resolution all current candidates and non-candidates who wish to be
15 placed onto candidate status be granted candidate status effective immediately upon completion of the Application
16 for Inactive Status” and submission to his or her district president; and be it further

17
18 *Resolved*, That candidate status will be for a period of ten years, and may be renewed for a five year period
19 upon the recommendation of the applicant's District President and approval of three-fourths (75%) of the Council of
20 Presidents. All time limits and restrictions for both candidate and non-candidate status shall be removed from the
21 bylaws; and be it finally

22
23 *Resolved*, That the Commission on Handbook make all necessary bylaw changes consistent with this resolution.

24
25 Submitted by:
26 Rev. Joseph Cunningham
27 Pastoral Delegate, Indiana District
28



29 Musicians perform and sing during the 66th Regular Convention of The Lutheran Church–Missouri Synod
30 on Sunday, July 10, 2016, at the Wisconsin Center in Milwaukee.
31

20. NOMINATIONS

ELECTION CANDIDATE CHANGES

Since the publication of the *Biographical Synopses & Statements of Nominees* booklet that accompanied the 2016 *Convention Workbook*, a number of changes have been made to the slates of candidates developed by the Committee for Convention Nominations and reported in the booklet, necessary as the committee responded to new information regarding candidates and elective positions. Delegates should take note of the following changes, therefore, and the biographical information and personal statements of the newly named candidates for the various positions.

LCMS Board of Directors (Regional)

Great Lakes Region

- REMOVE: Larry Loverude (NW) (*CW Biographical Synopses*, p. 49)
- ADD: Dale D. Gust (MI) (*TB, Issue 3*, p. 387)

Concordia University System Board of Directors

Commissioned

- REMOVE: Dr. Deborah L. Rockrohr (IN) (*CW Biographical Synopses*, p. 99)
- ADD: Jonathon Giordano (SI) (*TB, Issue 3*, p. 388)

Concordia University System Board of Directors

Layperson

- REMOVE: Timothy L. Moll (NEB) (*CW Biographical Synopses*, p. 99)
- ADD: James Tallmon (WY) (*TB, Issue 3*, p. 388)

Board of Regents—Concordia University Chicago, River Forest, Ill.

Layperson

- REMOVE: Bruce K. Schultz (KS) (*CW Biographical Synopses*, p. 113)
- ADD: Beverly Yahnke (SW) (*TB, Issue 3*, p. 388)

Board of Regents—Concordia College Alabama, Selma, Ala.

Layperson

- REMOVE: Glenn E. Van Velson (NEB) (*CW Biographical Synopses*, p. 109)

Board of Regents—Concordia University Nebraska, Seward, Neb.

Layperson

- ADD: Glenn E. Van Velson (NEB) (*TB, Issue 3*, p. 389)

LCMS Board of Directors (Regional)

Great Lakes Region



Dale D. Gust, Mt. Pleasant, MI, Zion (MI); LCMS 78; College Prof. Emeritus. **S:** Conv. Deleg. 4. CUAA BOR (Secy.) 9. **D:** MI Dist. BOD 7 (2009–present), MI Dist. Conv. Fl. Com., MI Dist. Conv. Deleg. **C** (1970–present): Elder, Evang. Dir., Trustee, Stewp. Bd., Ed. Bd., Campus Min. Dir., Const. and Bylaws, Witness Workshop Presenter, Greeters Manual (author), Cap Camp Chm., Bldg. Com. Chm., SS Supt., Choir, Anniversary History, SS Tchr., Call Com., Usher. **O:** Chm., Isabella Com. Credit Union BOD, Bldg. Com. 42; Chm., Band Boosters (developed bylaws) 3.

The LCMS continues its steadfast labors with patience and persistent in proclaiming the Good News of His Grace to a global world full of sin. Today's world brings new challenges and changing impediments. Dynamic leadership at all levels within the church must persistently concentrate on ways to capitalize on these shifting challenges so our message continues to be "about the Master, not ourselves." Christ must have the Preeminence in all that we do. If chosen, I pledge to use my numerous years of diverse experiences at all administrative levels within the church and community to support the Synod's numerous ministries.

Concordia University System Board of Directors Commissioned



Jonathon Giordano, Glen Carbon, IL; St. Paul, Wood River (SI); LCMS 42; Teacher. **S:** Conv. Plan. Com. 2. Model Theological Conf. Participant 2. **D:** Chm. SI Dist. Bd. Cong. Support 8, SI Dist BOD 8, SI Conv. Plan. Com. 11. **C:** Elder 14, Youth Group Asst. 16, Worship Asst. 16. **O:** Theology & Math Tchr. Metro-East Luth. HS 21, Theology Dept. Chm. Metro-East Luth. HS 12.

As a lifelong member of Lutheran school committees (grade school to graduate school and now as a teacher), I cherish God's gift of Lutheran education. Our churches must prioritize the preparation of future churchworkers. Our Concordias are--and should remain--places where students can learn of and grow into their identities as children of God within all their various vocations.

Concordia University System Board of Directors Layperson



James Tallmon, Cheyenne, WY; Trinity (WY); LCMS 25+; Headmaster and Prof. **S:** BNM 3, Life Com. 1. **D:** Tchr. Conf. Program Chm. 1, Tchr. Conf. Com. 2. **C:** Headmaster/Tchr. 3, Bd. Elders & Head Elder 8, Chm. Youth Bd. (2002–2015, various times). **O:** NYG, LSF, & Higher Things 15, Consortium for Classical Luth. Ed. 15.

I have been a college professor, and now parish school principal and teacher, for 30 years, and have been involved in the Lutheran classical-education movement for half those years. I have come to appreciate how traditional liberal-arts education uniquely equips our children to embrace our creedal, sacramental, and confessional faith, which explains why our Reformation forebears insisted, in the guidelines for parish visitation, that Lutheran parish schools adopt a traditional liberal-arts curriculum. This knowledge, and this orientation, is what I bring to the table.

Board of Regents—Concordia University Chicago, River Forest, Ill. Layperson



Beverly Yahnke, Brookfield, WI; Elm Grove, Elm Grove (SW); LCMS 62; Clinical Psychologist. **S:** BHE 6, Chair/Prof. Psychology Concordia University Wisconsin 17, Disability TF 4, Com. on Min. Growth/Support Com. on Indebtedness 4. **D:** SW Dist. Min. Health Com. 12, Vol. Cons. Serv. to Principals & Pastors 12. **C:** SS Tchr., VBS Tchr. (intermittent before 1995), Cong. Secy. & Exec. Com. Mem. 4. **O:** Exec. Co-Dir. Doxology.

The Gospel of Jesus Christ is no longer honored by many in the world, and the church's message about sanctity of life and holiness of marriage is mocked. Some pastors even fear litigation. Spiritual formation and education of the next generation of pastors is among the chief tasks of our church. The seminary must continue to prepare servants equipped for faithful preaching and teaching in an increasingly adversarial world. In these days of cultural chaos, the LCMS requires additional strong voices that continue to preach unchanging truths of repentance, forgiveness, and love with clarity. I'd like to support that effort.

Board of Regents—Concordia University Nebraska, Seward, Neb.
Layperson



Glenn E. Van Velson, North Platte, NE; Beautiful Savior (NEB), LCMS 58; Attorney. **S:** Conv. Deleg. 4. **D:** NEB Dist. BOD 12 (Chm. 9), NEB Dist. Nom. Com. 2. **C:** Pres. Voters Assembly 10, Bd. Elders 16, SS Tchr., Youth Group Ldr., Bible-Study Ldr. (various times). **O:** Nebraska Educational Television/Radio BOD 12, Mid-Nebraska Com. Fnd. BOD 26, North Platte Opportunity Ctr. (for Disabled Adults) BOD 23.

It is my hope that anyone who knows me will agree that my faith in God is the most important thing in my life. All that I do, think, and say should give glory to Him who created me, Jesus who redeemed me, and the Spirit who sanctifies and empowers me. Even though I am a miserable sinner, my God loves and cherishes me, and blesses me with gifts of leadership, boldness of vision, and willingness to work hard. If elected, I will strive to serve in a manner that brings honor to my God.

FLOOR NOMINATIONS

The following names were ADDED as floor nominations to the existing slate of nominations;

LCMS Secretary

Minister of Religion—Ordained

- John P. Gierke (MDS) (*TB, Issue 3*, p. 389)
- Dan P. Gilbert (NI) (*TB, Issue 3*, p. 389)

John Peter Gierke, Conway, AR; Peace (MDS); LCMS 47; Pastor. **S:** Reconciler 6, Conv. Deleg. 4 (Structure & Governance Fl. Com. 2, Secy. 1), LWML Nat'l Conv. Host Com. Co-Pastoral Adv. 3. **D:** MDS Secy. BOD 1, 2nd VP/BOD 3, Exec. Com.4, ad hoc Legal Com. Chm. 1; COMPASS Ldr. 3, Admin./Fin. Fl. Com. Chm. 3, Const. Com. 9 (Chm. 6); Cir. Couns. 9, LWML MDS Pastoral Couns. 4, LLL TN Pastoral Adv. 4. **C:** Pastor 20, Stephen Min. Ldr. 8, SMP Supervising Pastor 3, Disaster Relief Coord. 1, Vacancy Pastor 3. **O:** Rotary 20—Dist. Conf. Chm. 1, Pres. 1, Secy. 1, BOD 3, Dist. Chapl. 1, Sgt./Arms 1; Hospital Ethics Com. 9, LWML *Women's Quarterly* Bible Study Author 2, Conc. Sem. Alum Rep. 4, Haiti Miss. Trips 3, Exch Sem. Student SELK 1.

On Christ, the Solid Rock, I stand—all other ground is sinking sand! The Secretary's servant role is to be the chief record-keeper and reconciler as well as steward and supervisor of structure. By coordination with officers, agencies, entities, and conventions of Synod, we can vigorously make known the love of Christ by word and deed within our churches, communities, and world. If entrusted with these responsibilities and this great privilege, I would strive with patience, humility, and integrity so trust is fostered and built with one another walking together in Christ's bond of peace.

Dan Gilbert, Hillside, IL; St. Paul, Melrose Park, IL (NI); LCMS 63; NI Dist. Pres. **D:** NI Dist. Pres. 10, VP 8, Bd. Miss. 11. **C:** Pastor 28. **O:** Walther League Staffer 1.

Although I often fail, I seek to do the Lord's will in all things, including the ministry where He would have me serve. I do not seek to serve as Secretary of the Synod; I am willing to serve if that is the Lord's will through the vote of the delegates.

The reason for the existence of the Synod we love is twofold: One, to guard our life and doctrine, and two, to proclaim the Gospel to more and more people so that the Holy Spirit would bring many to saving faith in Jesus.

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Slate of Candidates

2016 Synod Convention

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|----------------|------------------------|------------------------|------------------------|------------------------|
|----------------|------------------------|------------------------|------------------------|------------------------|

First Vice-President

| | | | | |
|--|---------------------|--|--|--|
| Minister of Religion—Ordained (elect 1) | Total 1,031 | | | |
| 4. Carl C. Fickenschel, II (IN) | 5.04% (52) | | | |
| 5. Herbert C. Mueller, Jr. (MO) | 65.66% (677) | | | |
| 6. Scott R. Murray (TX) | 15.32% (158) | | | |
| 7. Daniel Preus (MO) | 8.34% (86) | | | |
| 8. John C. Wohlrabe, Jr. (SW) | 5.63% (58) | | | |

Central Regional Vice-President

| | | | | |
|---|---------------------|--|--|--|
| Minister of Religion—Ordained (elect 1, 3-year term) | Total 1,042 | | | |
| 2. Luther C. Brunette (IN) | 13.24% (138) | | | |
| 3. Charles J. Neugebauer (MDS) | 4.13% (43) | | | |
| 4. Daniel Preus (MO) | 57.68% (601) | | | |
| 5. Ronald D. Rall (MO) | 5.66% (59) | | | |
| 6. Scott K. Seidler (MO) | 19.29% (201) | | | |

East-Southeast Regional Vice-President

| | | | | |
|---|---------------------|---------------------|--|--|
| Minister of Religion—Ordained (elect 1, 3-year term) | Total 1,039 | Total 1,062 | | |
| 1. Victor J. Belton (FG) | 35.13% (365) | 39.27% (417) | | |
| 2. Jon T. Diefenthaler (SE) | 11.45% (119) | 7.34% (78) | | |
| 3. Christopher S. Esget (SE) | 45.14% (469) | 53.39% (567) | | |
| 4. Robert E. Hartwell (AT) | 4.62% (48) | | | |
| 5. Jeffrey Eric Skopak (FG) | 3.66% (38) | | | |

Great Lakes Regional Vice-President

| | | | | |
|--|---------------------|--|--|--|
| Ministers of Religion—Ordained (elect 1, 3-year term) | Total 1,046 | | | |
| 1. Greg S. Griffith (MI) | 6.41% (67) | | | |
| 2. C. William Hoesman (MI) | 17.78% (186) | | | |
| 3. Randolph H. Raasch (SW) | 9.27% (97) | | | |
| 4. Keith A. Speaks (EN) | 5.16% (54) | | | |
| 5. John C. Wohlrabe, Jr. (MI) | 61.38% (642) | | | |

Great Plains Regional Vice-President

| | | | | |
|--|---------------------|--|--|--|
| Ministers of Religion—Ordained (elect 1, 3-year term) | Total 1,048 | | | |
| 1. Nabil S. Nour (SD) | 59.83% (627) | | | |
| 2. Thomas J. Pfotenbauer (MNS) | 6.87% (72) | | | |
| 3. Clint K. Poppe (NEB) | 8.21% (86) | | | |
| 4. Luke R. Schnake (NEB) | 6.77% (71) | | | |
| 5. Russell L. Sommerfeld (NEB) | 18.32% (192) | | | |

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|---|------------------------|------------------------|------------------------|------------------------|
| West-Southwest Regional Vice-President | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | Total 1,056 | | | |
| 1. Ronald D. Burcham (PSW) | 12.41% (131) | | | |
| 2. Jonathan J. Coyne (CNH) | 3.98% (42) | | | |
| 3. Scott R. Murray (TX) | 58.14% (614) | | | |
| 4. Timothy D. Runtsch (RM) | 16.67% (176) | | | |
| 5. William H. Tucker (TX) | 8.81% (93) | | | |

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|--|---------------------|--|--|--|
| Regional Vice-President Ranking | | | | |
| Minister of Religion—Ordained (elect 1) | Total 2,747 | | | |
| 2 nd VP: Scott R. Murray (TX) | 52.70% (557) | | | |
| 3 rd VP: Nabil S. Nour (SD) | 52.81% (563) | | | |
| 4 th VP: John C. Wohlrabe, Jr. (MI) | 55.70% (581) | | | |
| 5 th VP: Daniel Preus (MO) | 54.49% (570) | | | |
| 6 th VP: Christopher S. Esget (SE) | 45.51% (476) | | | |

| | | | | |
|---|--|--|--|--|
| Office of Secretary | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Bart Day (MO) | | | | |
| 2. John P. Gierke (MDS) | | | | |
| 3. Dan P. Gilbert (NI) | | | | |
| 4. David L. Mahsman (MO) | | | | |
| 5. Martin R. Noland (IN) | | | | |
| 6. Ken R. Schurb (MO) | | | | |
| 7. John Wollenburg Sias (MT) | | | | |

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|---|--|--|--|--|
| LCMS Board of Directors (At Large) | | | | |
| Minister of Religion—Ordained (elect 2, 6-year term) | | | | |
| 1. Eric Ini-Obong Ekong (MI) | | | | |
| 2. Michael L. Kumm (SD) | | | | |
| 3. Jeffery T. Schrank (PSW) | | | | |
| 4. M. Alan Taylor (TX) | | | | |
| Layperson (elect 1, 6-year term) | | | | |
| 1. Johnny “Crow” Buck (MT) | | | | |
| 2. Ed Everts (FG) | | | | |
| 3. R. Lee Hagan, Sr. (SO) | | | | |

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|---|--|--|--|--|
| LCMS Board of Directors (Regional) | | | | |
| East-Southeast Region | | | | |
| Layperson (elect 1, 6-year term) | | | | |
| 1. Gilbert M. F. Brauch, Jr. (SE) | | | | |
| 2. Keith Frndak (EA) | | | | |
| 3. Jean Hanson (AT) | | | | |
| 4. Stuart Nichols (SE) | | | | |
| 5. Lloyd Wardley (AT) | | | | |
| Great Lakes Region | | | | |
| Layperson (elect 1, 6-year term) | | | | |

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| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|---|------------------------|------------------------|------------------------|------------------------|
| 1. James W. Carter, Jr. (NI) | | | | |
| 2. Willard Ducharme (MI) | | | | |
| 3. Dale D. Gust (MI) | | | | |
| 4. Craig V. Timm (NW) | | | | |
| 5. Matthew Voigt (NW) | | | | |
| Great Plains Region | | | | |
| Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. Thomas R. Halvorson (MT) | | | | |
| 2. Larry Harrington (WY) | | | | |
| 3. John P. Riley (ND) | | | | |
| 4. Robert P. Wurl (ND) | | | | |
| 5. Andrew Zoeller (MT) | | | | |

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| Board for National Mission | | | | |
| Central Region | | | | |
| Minister of Religion— Ordained/Commissioned (<i>elect 1, 3-year term</i>) | | | | |
| 1. Douglas M. Christian (IN) | | | | |
| 2. Kenneth E. Lampe (MDS) | | | | |
| 3. Martha J. Milas (CI) | | | | |
| 4. Carl E. Rockrohr (IN) | | | | |
| 5. Alan R. Stahlecker (KS) | | | | |
| East-Southeast Region | | | | |
| Minister of Religion— Ordained/Commissioned (<i>elect 1, 6-year term</i>) | | | | |
| 1. Timothy J. Droegemueller (FG) | | | | |
| 2. Tina G. Jasion (SE) | | | | |
| 3. George E. Murdaugh (FG) | | | | |
| 4. Matthew L. Popovits (AT) | | | | |
| 5. Dien Ashley Taylor (AT) | | | | |
| Great Lakes Region | | | | |
| Minister of Religion— Ordained/Commissioned (<i>elect 1, 3-year term</i>) | | | | |
| 1. Peter C. Bender (SW) | | | | |
| 2. David C. Fleming (MI) | | | | |
| 3. Christopher J. Neuendorf (IE) | | | | |
| 4. Randolph H. Raasch (SW) | | | | |
| 5. David P. Stechholz (EN) | | | | |
| Great Plains Region | | | | |
| Minister of Religion— Ordained/Commissioned (<i>elect 1, 6-year term</i>) | | | | |
| 1. Aaron J. Asmus (SD) | | | | |
| 2. Steven C. Briel (MNS) | | | | |
| 3. Russell L. Dewell (MT) | | | | |
| 4. Dennis L. Heiden (MNS) | | | | |
| 5. Christopher Maronde (NEB) | | | | |
| West-Southwest Region | | | | |

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|--|------------------------|------------------------|------------------------|------------------------|
| Minister of Religion— Ordained/Commissioned (<i>elect 1, 3-year term</i>) | | | | |
| 1. Anne E. Bopp (NOW) | | | | |
| 2. Samuel Cosby (TX) | | | | |
| 3. Alfonso O. Espinosa (PSW) | | | | |
| 4. Mark R. Junkans (TX) | | | | |
| 5. Anthony J. Schultz (NOW) | | | | |
| Central Region Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. John Frerking (MO) | | | | |
| 2. Ernest E. Garbe (CI) | | | | |
| 3. Frederick Peter Guengerich (MDS) | | | | |
| 4. Louie W. Kastens, III (OK) | | | | |
| 5. Sharon Rapp (MDS) | | | | |
| East-Southeast Region Layperson (<i>elect 1, 3-year term</i>) | | | | |
| 1. Eunice Bailey (AT) | | | | |
| 2. Gilbert M. F. Brauch, Jr. (SE) | | | | |
| 3. Julia Habrecht (SE) | | | | |
| 4. Michael Killian (NE) | | | | |
| 5. Andrew Rullman (SE) | | | | |
| Great Lakes Region Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. Robert Knox (NI) | | | | |
| 2. Crysten Sanchez (IE) | | | | |
| 3. Matthew Voigt (NW) | | | | |
| 4. Joyce M. Voss (NW) | | | | |
| 5. K. Allan Voss (SW) | | | | |
| Great Plains Region Layperson (<i>elect 1, 3-year term</i>) | | | | |
| 1. Michael Borg (WY) | | | | |
| 2. Carla M. Claussen (MNS) | | | | |
| 3. Robert E. Dunker (IW) | | | | |
| 4. Thomas R. Halvorson (MT) | | | | |
| 5. Jack H. Hildner (WY) | | | | |
| West-Southwest Region Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. Jeffrey B. Arthurs (NOW) | | | | |
| 2. Carol A. Hack Broome (CNH) | | | | |
| 3. James Cullen (NOW) | | | | |
| 4. Linda Stoterau (PSW) | | | | |
| 5. Damon P. Tobias (RM) | | | | |

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|---|--|--|--|--|
| Board for International Mission | | | | |
| Central Region Minister of Religion— Ordained/Commissioned (<i>elect 1, 6-year term</i>) | | | | |
| 1. Peter N. Kirby (MO) | | | | |

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| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|--|------------------------|------------------------|------------------------|------------------------|
| 2. Martha J. Milas (CI) | | | | |
| 3. David A. Mommens (IN) | | | | |
| 4. Carl E. Rockrohr (IN) | | | | |
| 5. John F. Temple (MO) | | | | |
| East-Southeast Region Minister of Religion— Ordained/Commissioned (elect 1, 3-year term) | | | | |
| 1. Juan A. Gonzalez (FG) | | | | |
| 2. Tina G. Jasion (SE) | | | | |
| 3. Gerhard C. Michael, Jr. (FG) | | | | |
| 4. Johnson E. Rethinasamy (AT) | | | | |
| 5. Roberto E. Rojas, Jr. (FG) | | | | |
| Great Lake Region Minister of Religion— Ordained/Commissioned (elect 1, 6-year term) | | | | |
| 1. Jesse A. Burns (IE) | | | | |
| 2. Jeffrey W. Pautz (IE) | | | | |
| 3. Randolph H. Raasch (SW) | | | | |
| 4. Edward A. Sikora, Sr. (MI) | | | | |
| 5. David P. Stechholz (EN) | | | | |
| Great Plains Region Minister of Religion— Ordained/Commissioned (elect 1, 3-year term) | | | | |
| 1. Bruce H. Lesemann (IW) | | | | |
| 2. Fungchatou T. Lo (MNS) | | | | |
| 3. Gerald A. Paul (MT) | | | | |
| 4. Bernhard M. Seter (ND) | | | | |
| 5. Kenneth H. Zoeller (MT) | | | | |
| West-Southwest Region Minister of Religion— Ordained/Commissioned (elect 1, 6-year term) | | | | |
| 1. Ronald D. Burcham (PSW) | | | | |
| 2. Samuel Cosby (TX) | | | | |
| 3. Jonathan J. Coyne (CNH) | | | | |
| 4. Michael E. Gibson (PSW) | | | | |
| 5. Jeffrey E. Shearier (NOW) | | | | |
| Central Region Layperson (elect 1, 3-year term) | | | | |
| 1. Kristine Bruss (KS) | | | | |
| 2. Marguerite Christman (OK) | | | | |
| 3. Jerry M. Frese (EN) | | | | |
| 4. Eric Gates (MO) | | | | |
| 5. Dean Graumann (OK) | | | | |
| East-Southeast Region Layperson (elect 1, 6-year term) | | | | |
| 1. Kermit W. (Butch) Almstedt (FG) | | | | |
| 2. Michael Killian (NE) | | | | |

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|---|------------------------|------------------------|------------------------|------------------------|
| 3. Stuart Nichols (SE) | | | | |
| 4. Clarence E. Riley, Jr. (FG) | | | | |
| 5. James Wolf (EN) | | | | |
| Great Lakes Region Layperson (<i>elect 1, 3-year term</i>) | | | | |
| 1. Robert Knox (NI) | | | | |
| 2. George Neuberger, Jr. (SW) | | | | |
| 3. Mary A. Rinda (EN) | | | | |
| 4. Matthew Voigt (NW) | | | | |
| 5. K. Allan Voss (SW) | | | | |
| Great Plains Region Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. Krista Erickson (SD) | | | | |
| 2. Michael “Mick” Onnen (NE) | | | | |
| 3. Ron Rathe (NE) | | | | |
| 4. Kirk Rosin (ND) | | | | |
| 5. Robert K. Van Gundy (MNS) | | | | |
| West-Southwest Region Layperson (<i>elect 1, 3-year term</i>) | | | | |
| 1. Jeffrey B. Arthurs (NOW) | | | | |
| 2. Jim Cullen (NOW) | | | | |
| 3. Terence Lung (CNH) | | | | |
| 4. Lois Peacock (CNH) | | | | |
| 5. Ray Tacquard, Jr. (TX) | | | | |

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| Commission on Theology & Church Relations | | | | |
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| Minister of Religion—Ordained (<i>elect 1, 6-year term</i>) | | | | |
| 1. Arlo W. Pullmann (MT) | | | | |
| 2. Paul Robert Sauer (AT) | | | | |
| Minister of Religion—Commissioned (<i>elect 1, 6-year term</i>) | | | | |
| 1. Adam S. Francisco (PSW) | | | | |
| 2. Timothy D. Hardy (MI) | | | | |
| Layperson (<i>elect 1, 6-year term</i>) | | | | |
| 1. Jack D. Kilcrease, III (MI) | | | | |
| 2. Charles R. Wiese (EN) | | | | |

| Concordia Publishing House Board of Directors | | | | |
|--|--|--|--|--|
| Minister of Religion—Ordained (<i>elect 1, 6-year term</i>) | | | | |
| 1. Michael R. Knox (IE) | | | | |
| 2. Alvin J. Schmidt (MO) | | | | |
| Minister of Religion—Commissioned (<i>elect 1, 6-year term</i>) | | | | |
| 1. Mark L. Bender (MO) | | | | |
| 2. David O. Berger (MO) | | | | |
| Laypersons (<i>elect 3, 6-year term</i>) | | | | |
| 1. Paul R. Fowler (SE) | | | | |
| 2. Elaine Graff (RM) | | | | |
| 3. Paul W. Lagemann (EN) | | | | |

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
|---------------------------------|------------------------|------------------------|------------------------|------------------------|
| 4. Natalie L. Oleshchuk (MO) | | | | |
| 5. Gretchen A. Roberts (MDS) | | | | |
| 6. Charles H. Wolfmueller (NOW) | | | | |

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| Concordia University System Board of Directors | | | | |
| Minister of Religion—Ordained (elect 1, 6-year term) | | | | |
| 1. Mark P. Braden (EN) | | | | |
| 2. Byron Northwick (IE) | | | | |
| 3. David P. Stechholz (EN) | | | | |
| Minister of Religion—Commissioned (elect 1, 6-year term) | | | | |
| 1. Jonathon Giordano (SI) | | | | |
| 2. Carl J. Moser (MO) | | | | |
| Layperson (elect 2, 6-year term) | | | | |
| 1. Ellen R. Lange (PSW) | | | | |
| 2. Gerhard H. Mundinger, Jr. (IN) | | | | |
| 3. Mark F. Polzin (FG) | | | | |
| 4. James Tallmon (WY) | | | | |

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| Lutheran Church Extension Fund Board of Directors | | | | |
| Minister of Religion— Ordained/Commissioned (elect 1, 3-year term) | | | | |
| 1. David L. Bahn (TX) | | | | |
| 2. Benjamin D. Haupt (MO) | | | | |
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| Layperson (elect 2, 3-year term) | | | | |
| 1. Chris A. Anderson (KS) | | | | |
| 2. Susan J. Elsholz (EN) | | | | |
| 3. J. Michael Melchert (MNS) | | | | |
| 4. Richard T. Peltier (TX) | | | | |

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| Board of Regents—Concordia Seminary, St. Louis | | | | |
| Minister of Religion—Ordained (elect 1, 6-year term) | | | | |
| 1. William B. Knippa (TX) | | | | |
| 2. Harold L. Senkbeil (SW) | | | | |
| Layperson (elect 2, 6-year term) | | | | |
| 1. Paul R. Hegland (SW) | | | | |
| 2. Kurt E. Johnson (SI) | | | | |
| 3. Adelaida Schlueter (NE) | | | | |
| 4. Glenn Karl Weingarth (PSW) | | | | |

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| Board of Regents—Concordia Theological Seminary, Ft. Wayne | | | | |
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| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
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| Minister of Religion—Ordained (elect 1, 6-year term) | | | | |
| 1. Ronald M. Garwood (WY) | | | | |
| 2. Gerhard C. Michael, Jr. (FG) | | | | |
| Layperson (elect 2, 6-year term) | | | | |
| 1. Michael D. Lange (PSW) | | | | |
| 2. Leo S. Mackay, Jr. (SE) | | | | |
| 3. Bradd Stucky (SW) | | | | |
| 4. Beverly Yahnke (SW) | | | | |

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| Board of Regents—Concordia College Alabama, Selma, Ala. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Carl L. Beckwith (SO) | | | | |
| 2. Douglas M. A. Shamburger (PSW) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Deborah L. Rockrohr (IN) | | | | |
| 2. Lawrence E. Sohn (SW) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Carol Gross Schmidt (MO) | | | | |
| 2. James Tallmon (WY) | | | | |
| 3. David C. Thomas (MO) | | | | |

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| Board of Regents —Concordia College—New York, Bronxville, N.Y. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Jon T. Diefenthaler (SE) | | | | |
| 2. Jon M. Ellingworth (AT) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Mary E. Hilgendorf (FG) | | | | |
| 2. Ross E. Stueber (SW) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. James T. Jahnke (MI) | | | | |
| 2. David M. Wolf (NE) | | | | |

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| Board of Regents—Concordia University Chicago, River Forest, Ill. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Roger B. Gallup (NI) | | | | |
| 2. Martin E. Keller (IN) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Carl J. Moser (MO) | | | | |
| 2. Mark P. Muehl (IN) | | | | |
| Layperson (elect 2, 3-year term) | | | | |

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| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
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| 1. Ronald W. Dunbar (IN) | | | | |
| 2. Debra Grime (IN) | | | | |
| 3. Mark O. Stern (NI) | | | | |
| 4. Beverly Yahnke (SW) | | | | |

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| Board of Regents—Concordia University, Irvine, Calif. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Scott C. Klemsz (CNH) | | | | |
| 2. Michael A. Morehouse (EN) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Jeffrey S. Beavers (PSW) | | | | |
| 2. Gary G. Gable (NOW) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Richard P. Fielitz, Jr. (CNH) | | | | |
| 2. Peter K. S. Lee (PSW) | | | | |
| 3. Ellen R. Lange (PSW) | | | | |
| 4. Sandra J. Ostapowich (TX) | | | | |

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| Board of Regents—Concordia University Nebraska, Seward, Neb. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Keith H. Grimm (MNS) | | | | |
| 2. Ray G. Mirly (MO) | | | | |
| 3. Timothy J. Ryneanson (SD) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Robert L. Cooksey (NEB) | | | | |
| 2. E. David Dolak (MO) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Timothy Hu (WY) | | | | |
| 2. Jonathan M. Jank (NEB) | | | | |
| 3. Jill M. Johnson (NEB) | | | | |
| 4. Marla A. Johnson (NEB) | | | | |
| 5. Glenn E. Van Velson (NEB) | | | | |

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| Board of Regents—Concordia University, Portland, Ore. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. John E. Rethinsasamy (AT) | | | | |
| 2. Gregory N. Todd (SI) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Keith E. Brosz (PSW) | | | | |
| 2. Gary G. Gable (NOW) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Michael P. Borg (WY) | | | | |

| Office/Nominee | 1 st Ballot | 2 nd Ballot | 3 rd Ballot | 4 th Ballot |
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| 2. August C. Schwark (NOW) | | | | |
| 3. Andrew T. White (NOW) | | | | |

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| Board of Regents—Concordia University, St. Paul, Minn. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Larry J. Griffin (MNS) | | | | |
| 2. David A. Kind (MNS) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Mark J. L’Heureux (NEB) | | | | |
| 2. Carl J. Schoenbeck (MNS) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Ronald W. Dunbar (IN) | | | | |
| 2. Willis Robert Myers (SO) | | | | |
| 3. Marvin H. Schulteis (KS) | | | | |
| 4. Amy S. Wenthe (MNS) | | | | |

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| Board of Regents —Concordia University Texas, Austin, Texas | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. R. Richard Armstrong (FG) | | | | |
| 2. Nathaniel W. Hill (TX) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Stephen F. Eggold (MO) | | | | |
| 2. Mary Beth Gaertner (TX) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Mark K. De Young (TX) | | | | |
| 2. Peter H. Hames (TX) | | | | |
| 3. Timothy Hu (WY) | | | | |
| 4. Noreen L. Linke (TX) | | | | |

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| Board of Regents—Concordia University Wisconsin Mequon, Wisc. | | | | |
| Minister of Religion—Ordained (elect 1, 3-year term) | | | | |
| 1. Allan R. Buss (NI) | | | | |
| 2. David C. Fleming (MI) | | | | |
| Minister of Religion—Commissioned (elect 1, 3-year term) | | | | |
| 1. Lynnette A. Fredericksen (SI) | | | | |
| 2. Jonathon Giordano (SI) | | | | |
| Layperson (elect 2, 3-year term) | | | | |
| 1. Kenneth Bowman (EN) | | | | |
| 2. Deborah J. Davidson (SW) | | | | |
| 3. Matthew W. Hurtienne (SW) | | | | |
| 4. Janice M. Wendorf (SW) | | | | |

Notices

Official Notices

In response to the adoption of the amended convention schedule, the President, after consultation with floor committee chairmen, has made the following changes so that Floor Committee #12 (Ecclesiastical Supervision & Dispute Resolution) may complete their work by 6:00pm, Wednesday, July 13. Switching the 40 minute time allotment of the following two floor committees will accommodate the change.

Wednesday, July 13

8:35 – 9:15am Ecclesiastical Supervision & Dispute Resolution (#12)

Thursday, July 14

9:10 – 9:50am Life Together (#4)

The following message was shared with the delegates during the Sunday afternoon session. Questions or concerns can be directed to the convention office in room 101C.

We have important information that we believe need to be shared with our delegates.

We have received word in the past few hours that the Coalition for Justice is planning a peaceful gathering of people to “come together and STAND IN SOLIDARITY with families who have lost loved ones, especially those who have lost lives most recently to police and gun violence”.

The gathering will take place in Red Arrow Park – about six blocks away from the Convention Center. This gathering is being organized through social media. It is scheduled to begin tomorrow (Monday) at 4pm and last through the night until Tuesday morning at 10am.

Gatherings of this type have occurred in Milwaukee approximately six times in the past two years usually in response to a specific incident in the city. One such incident happened about two weeks ago.

There is no indication that this event is in any way connected to our presence in the city.

The previous events have been generally orderly and peaceful with a significant presence of police officers from the Milwaukee Police Department. These events include the gatherings in Red Arrow Park and, occasionally, a march to Police headquarters, which is located about three blocks north of this convention center.

We have been in contact with the security team of the Wisconsin Center and through them, with the Milwaukee Police. We understand that the police department has good relations with the organizers. They advise that there have been no previous interruptions with convention center activities. They do recommend that we avoid the area to the north and east of the center during this time period.

We do not expect any change in our plans for tomorrow evening’s event at Concordia Wisconsin.

We will update the delegation tomorrow as we receive more information.

Notices

Today's LCMS exhibit staff: Leaders in International Work

- Christian Boehlke, Missionary Services
- David Fiala, DCE, Missionary Recruitment
- Erin Alter, Missionary Recruitment
- Chaplain Steve Hokana, Ministry to the Armed Forces
- Rev. Craig and Paula Donofrio, LCMS Missionaries
- Rev. Steven and Cynthia Schumacher, LCMS Missionaries

LCMS Human Resources' representatives will be in the LCMS exhibit booth to discuss job opportunities each day exhibits are open.

The Pilgrim, a new novel by Rev. Fred Baue, published by Pergola Press, is now available at the CPH booth. It is about a young man who leaves home in Missouri, travels to San Francisco, and found a successful rock band ("The Pilgrims") just in time for the 1967 Summer of Love. On a deeper level, Paul, the main character, becomes a serious pilgrim in search of truth and reality in a confusing world. Add in baseball, humor, love, Lutheran theology, and German cooking, and you have a very engaging book.

Have you picked up your Concordia Seminary, St. Louis swag yet?

Come to our booth Monday between 10 a.m. and 3 p.m. for cross flash drives and other goodies.

On Tuesday: Jolt chargers plus extra items including Martin Luther flash drives, T-shirts and cross flash drives!

Don't forget to sign a postcard of encouragement for one of our seminarians before you leave.

Meet us in Milwaukee! Come and enjoy some St. Louis-themed food, drink and music at the Alumni Reception from 6:30-8:30 p.m. Tuesday in Ballroom AB at the Hyatt Regency!

Daily drawings for an iPad Mini are happening at the LCMS Booth in the exhibit hall. Sunday's winner is Kenneth Krueger of Silver Lake, Ohio. Congratulations!

Congratulations to Chris Flandermeyer from St. Charles, MO! Please stop by the Concordia Plan Services booth to pick up your prize.

Please stop by the Concordia Plan Services booth to sign up for free lunch and learns. Space is still available for Monday and Tuesday.

Monday, 102c

Weaving wellness and stewardship for healthier ministries

Tuesday, Room 102c

Concordia Health Plan's Medicare benefits overview

Tuesday, 103c

Your Concordia Plans - benefits for today and tomorrow

A ticket for entry is required. Get your tickets at the Concordia Plan Services booth. Space is limited.

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