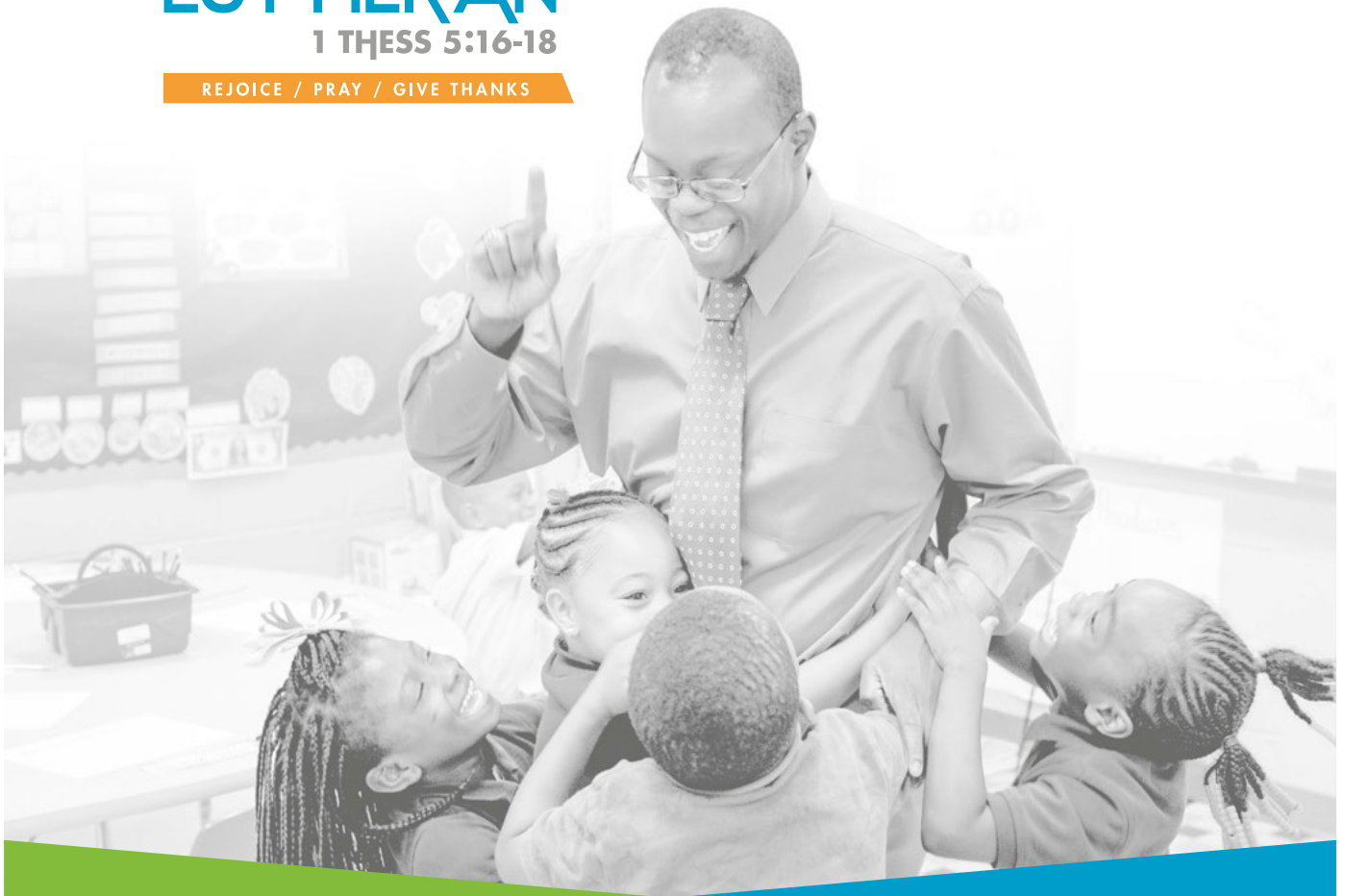


# JOY:FULLY LUTHERAN

1 THESS 5:16-18

REJOICE / PRAY / GIVE THANKS



## / TODAY'S BUSINESS / PROPOSED RESOLUTIONS 2019



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

## A PRAYER FOR OUR SYNOD IN CONVENTION

Most Holy Trinity, God, Father, Son, and Holy Spirit,  
in whose presence there is fullness of joy  
and at whose right hand, pleasures forevermore:  
look in kindness upon our Synod  
as we assemble this summer in Your name.

Make our hearts joyful with the good news  
You have sent to us and to all people  
through our Lord's incarnation, death, and resurrection,  
and by the coming of the Holy Spirit.

Pour out on all delegates and church leaders  
Your divine wisdom,  
Your unfailing love,  
Your unutterable compassion.

In Your mercy, grant that all our deliberations,  
every decision made,  
every action undertaken,  
and even every disagreement honestly and kindly expressed,  
may redound to Your glory alone  
and further the salvation of those  
who do not yet know Your love and grace.

For to You alone, O Father, Son, and Holy Spirit,  
we give all worship, honor, and praise,  
now and ever! Amen.



## ABOUT *TODAY'S BUSINESS*

This is the first of six issues of the publication *Today's Business* that will facilitate the business of the 2019 convention. It is mailed in advance to registered attendees and contains essential information including the convention schedule, late overtures and a late report, Part 2 of the President's Report, proposed special standing rules, and official announcements, some providing updates to information already published.

This first issue also contains the proposed resolutions to be considered by the 2019 convention as prepared by the convention floor committees during their May 31–June 3 meeting in St. Louis. These resolutions are the committees' proposed convention actions in response to the reports and overtures printed in the 2019 *Convention Workbook* and to the late overtures published in this issue of *Today's Business*. You will note that this edition contains the financial outlay estimates (Bylaw 3.1.7 [g]) for proposed resolutions requiring them (these usually did not appear until the next edition), as well as a cross-reference of overtures and related resolutions.

This first issue of *Today's Business* is mailed well in advance of the convention to allow ample opportunity for study and discussion. It is also available on the Synod's Web site at [www.lcms.org/convention](http://www.lcms.org/convention). Additional copies may be purchased from Concordia Publishing House for \$7.50 per copy.

After receiving this mailing, delegates and representatives are encouraged to participate in meetings of the circuits or groups that they will be representing to receive reactions and suggestions regarding the business contained in this book. Such suggestions or concerns may also be submitted in writing to the chairmen of the appropriate floor committees (names and addresses are included in this issue of *Today's Business*) at least one week prior to the convention.

The five remaining issues of *Today's Business* will be published and distributed to all delegates and representatives each morning of the convention, the first to be distributed prior to the Sunday morning session. Each day's issue will contain the schedule for the day, substitute or revised resolutions, wording for proposed amendments, and other official announcements and information. A limited number of additional copies of daily editions will be available for visitors attending the convention.

Because this pre-convention issue of *Today's Business* contains the resolutions to be considered by the convention, it will be essential to have it available for ready reference during all convention sessions. This will be true also for the following other convention publications:

- the 2019 *Convention Workbook* received in early May (necessary when reference will be made to an overture or report);
- the 2019 *Biographical Synopses & Statements of Nominees* booklet received with the *Convention Workbook* (necessary to refer to when voting);
- the 2016 *Handbook* of The Lutheran Church—Missouri Synod (copies will be provided during the registration process at the convention); and
- all daily issues of *Today's Business* (it will often be necessary to refer to previous days' issues).

Conventions are the principal legislative assemblies of the Synod for electing officers and board and commission members, taking actions, providing direction, and addressing issues and concerns. They are also unique occasions for witness to one another, worship with one another, and spending "Joy:fully Lutheran" time together doing the business of the Synod. "Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you.... The grace of our Lord Jesus Christ be with you." (1 Thess. 5:16, 28)

John W. Sias, *Editor*  
Pam Weeke, *Managing Editor*  
Rachel Asbury, *Managing Editor*

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## TENTATIVE SCHEDULE

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

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

#### Friday—July 19, 2019

*Registration Desk open 1:00pm–4:00pm (2<sup>nd</sup> floor)*

8:00–3:00 Exhibitor set up (*West Hall, 3<sup>rd</sup> floor*)

1:30–6:30 Floor Committees—closed meetings (*1<sup>st</sup> floor*)

#### Saturday—July 20, 2019

*Exhibits open 10:00am–7:00pm (West Hall, 3<sup>rd</sup> floor)*

*Registration Desk open 8:00am–7:30pm (2<sup>nd</sup> floor)*

8:30–10:00 Floor Committees #1, 3, 8, 12  
open hearings (*1<sup>st</sup> floor*)

8:30–noon Floor Committees #5, 6, 7, 9, 10  
open hearings (*1<sup>st</sup> floor*)

10:00 Break

10:30–noon Floor Committees #2, 4, 11  
open hearings (*1<sup>st</sup> floor*)

12:00 Lunch on your own

1:00–5:00 Floor Committees  
closed meetings, if necessary

1:30–3:00 All Delegate and Representative Orientation  
(*East Hall, 3<sup>rd</sup> floor*)

5:30 Delegate Dinner (*1<sup>st</sup> floor, Ballroom*)

7:00 Pre-service music

7:30 Opening Divine Service with Holy Communion  
—Rev. Dr. Matthew C. Harrison  
(*East Hall, 3<sup>rd</sup> floor*)

#### Sunday—July 21, 2019

*Exhibits open 10:00am–3:00pm (West Hall, 3<sup>rd</sup> floor)*

*Registration Desk open 7:00am–6:00pm*

8:00 Matins—Rev. Christopher S. Esget

8:35 Preparations for Opening Business Session

8:45 Convention Opening and Presentation of Gavel

8:50 Electronic Voting System

9:10 Registration, Credentials, and Elections (#13)

9:15 Standing Rules

9:30 Convention Schedule

9:40 President's Report, Part 3

10:10 Introduction to Recognition of 125 years  
of LCMS International Mission Efforts

10:20 International Witness (#2)

10:25 Welcome and greetings from Florida-Georgia District

10:30 Convention Essay—*Joyfully Lutheran: Rejoice,  
Pray, Give Thanks*, Rev. Dr. Herbert C. Mueller, Jr.

11:00 Life Together (#4)

11:35 National Witness (#1)

12:00 Recess

1:30 Midday Prayer—Rev. Robert M. Zagore

1:55 Registration, Credentials, and Elections (#13)  
(*Announce presidential election result*)

2:00 Response from newly elected President

2:05 Registration, Credentials, and Elections (#13)  
(*Voting delegate registration report*)

2:10 Presentation of slate and balloting  
for First Vice-President

2:20 Presentation of slate and balloting  
for Central Regional Vice-President

2:30 Presentation of slate and balloting  
for East-Southeast Regional Vice-President

2:40 Presentation of slate and balloting  
for Great Lakes Regional Vice-President

2:50 Presentation of slate and balloting  
for Great Plains Regional Vice-President

3:00 Presentation of slate and balloting  
for West-Southwest Regional Vice-President

3:10 Election to determine ranking of vice-presidents

3:20 Recognition of 125 years of International Mission  
Efforts—*Latin America and Caribbean Region*

3:40 International Witness (#2)

3:45 Omnibus Resolution A

3:55 Committee for Convention Nominations  
(*Nominations from the floor for Secretary*)

4:10 Pastoral Ministry & Seminaries (#6)

5:05 Church and Culture (#11)

5:30 Evening Prayer

6:00 Recess

7:30 LCEF Ice Cream Social (*Ballroom, 1<sup>st</sup> floor*)

#### Monday—July 22, 2019

*Exhibits open 10:00am–7:00pm (West Hall, 3<sup>rd</sup> floor)*

*Registration Desk open 8:00am–6:00pm*

8:00 Matins—Rev. Dr. Daniel Preus

8:25 Greetings—Concordia Publishing House,  
Dr. Bruce Kintz

8:30 University Education (#7)

9:15 National Witness (#1)

9:45 Registration, Credentials, and Elections (#13)  
(*Balloting for Secretary of Synod and regional  
members of Synod Board of Directors*)

10:20	Convention Essay— <i>Joy:fully Lutheran – Rejoice</i> , Rev. Dr. Thomas J. Egger
10:50	Theology and Church Relations (#5)
11:35	Retention: Schools, Family, Youth and Young Adults (#12)
12:00	Recess
1:30	Midday Prayer— <i>Rev. Dr. Gregory P. Seltz</i>
1:55	Minutes
2:00	Structure and Administration (#9)
2:45	Recognition of 125 years of International Mission Efforts— <i>Asia Region</i>
3:05	International Witness (#2)
3:10	Committee for Convention Nominations ( <i>Nominations for Synod Board of Directors, other boards, CTCR, boards of regents, and synodwide entities</i> )
3:55	Special Presentation—military chaplains, Rev. Craig Muehler
4:05	Omnibus B Resolution
4:15	Ecclesiastical Supervision and Dispute Resolution (#10)
5:05	University Education (#7)
5:45	Responsive Prayer I
6:00	Recess

## Tuesday—July 23, 2019

*Exhibits open 10:00am–3:00pm (Hall D, 3<sup>rd</sup> floor)*

*Registration Desk open 8:00am–6:00pm*

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

3:45	Special Recognition—newly elected and outgoing Synod Board of Directors
3:50	Theology and Church Relations (#5)
4:35	Pastoral Ministry and Seminaries (#6)
5:00	Retention: Schools, Family, Youth and Young Adults (#12)
5:45	Responsive Prayer I
6:00	Recess
	Alumni Receptions (TBD)

## Wednesday—July 24, 2019

*Exhibits Closed*

*Registration Desk open 8:00am–6:00pm*

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

## Thursday—July 25, 2019

*Exhibits Closed*

8:00	Matins— <i>Rev. Dr. Scott R. Murray</i>
8:25	Minutes
8:30	Finance (#8)
9:00	Mercy (#3)
9:45	Unfinished Business
11:50	Itinerarium
12:00	Adjournment

## OFFICIAL NOTICES

**GENERAL INFORMATION:** Voting and advisory delegates and representatives are reminded that the 67<sup>th</sup> Regular Convention of The Lutheran Church—Missouri Synod (LCMS) will be held at the Tampa Convention Center in downtown Tampa, July 20–25, 2019. The Opening Divine Service with Holy Communion will begin at 7:30 p.m. (with pre-service music at 7:00 p.m.) on Saturday, July 20, in the Central and East Halls, located on the 3<sup>rd</sup> floor of the Tampa Convention Center. Following Matins on Sunday morning at 8:00 a.m., the first official business session of the convention will begin at 8:55 a.m. in the Central and East Halls.

**HOUSING:** All registered delegates and representatives should have received housing and travel information by this time. *If this is not the case, the district office or the entity represented should be notified.* If a delegate is unable to serve, the district secretary should be informed immediately so an alternate delegate can be properly registered through the Secretary of Synod.

**ON-SITE REGISTRATION:** Delegates and representatives should register on-site for the convention as soon as possible. Registration will take place in the Tampa Convention Center lobby, located on the 2<sup>nd</sup> floor and will be open at the following times:

Friday, July 19	1:00 p.m.—4:00 p.m.
Saturday, July 20	8:00 a.m.—7:30 p.m.
Sunday, July 21	7:00 a.m.—6:00 p.m.
Monday—Wednesday, July 22–24	8:00 a.m.—6:00 p.m.
Thursday, July 25	8:00 a.m.—Noon

Visitors to the convention are welcome and not required to register. Members of the working press are asked to register with the Communications Office, Room 16.

**DELEGATE ORIENTATION:** An orientation session is scheduled for 1:30–3:00 p.m., Saturday, July 20, in the Central and East Halls, located on the 3<sup>rd</sup> floor of the Tampa Convention Center. All voting delegates, advisory delegates, and advisory representatives should attend this orientation to review instructions and information about participating in convention business and activities.

**TODAY'S BUSINESS OFFICE AND ON-SITE SUBMISSIONS FOR PUBLICATION:** Any materials for publication in a daily edition of *Today's Business* (Room 15) should be submitted by 3:30 p.m. on the day before the item could appear in print. All submitters must return by 6:30 p.m. to approve what they have submitted before it can be printed for the next edition. Personal notices are not published in *Today's Business*. The *Today's Business* office will be open the following times:

Saturday, July 20, 9:00 a.m.—6:45 p.m.
Sunday, July 21 through Wednesday, July 24, 7:30 a.m.—6:45 p.m.
Thursday, July 25, 7:30 a.m.—11:30 a.m.

**PRAYER AT THE CONVENTION:** A prayer chapel, located in Room 18 on the 1<sup>st</sup> floor of the Tampa Convention Center, will be open beginning the afternoon of Saturday, July 20. A box will be located in the chapel to receive prayer requests. Prayer requests can be sent to Chaplain Weedon via email at [chaplain@lcms.org](mailto:chaplain@lcms.org). Please indicate on your prayer request whether it is a private or public concern. We will lift the private concerns to the throne of grace privately in the prayer chapel. Due to the volume of prayer requests received we cannot promise each public prayer will be offered during public worship, but the chaplain will lift each concern in private prayer. Chaplain William Weedon will be present throughout the convention and will personally offer prayer with anyone who desires it. Note the prayer chapel is closed during the lunch break each day when it will be used for private confession and absolution.

**PRIVATE CONFESSION AND ABSOLUTION:** Anyone desiring to receive private absolution may do so during the convention. The prayer chapel, located in Room 18 on the 1<sup>st</sup> floor of the Tampa Convention Center, will be closed to public use during the lunch break each day (from Sunday through Wednesday) and used for private confession and absolution. When the door is open, you may simply enter and the pastor will guide you through the service; when the door is closed, please wait outside the chapel until it is opened again. A closed door during the lunch hour indicates the room is occupied and being used for private confession and absolution.

**CONVENTION NATIONAL OFFERING:** Contributions intended for the National Offering will be received during the opening service, Saturday, July 20. Delegates who have congregational or individual National Offering gifts are encouraged to submit them during this service. National Offering gifts can also be delivered to the Synod's display in the exhibit hall; however, the opening service is the preferred and more secure option.

**INTERNET ACCESS:** The Tampa Convention Center has COMPLIMENTARY Wi-Fi in the Rotunda Area on the first floor by the Bay Bistro as well as the Sail Pavilion (outdoor bar/eatery). The complimentary service is best suited for light use with a speed of about 512 Kbps (upload & download). Services are available for purchase starting at \$12.95 per day/device in other locations of the facility. For additional information please visit <https://www.tampagov.net/tcc/amenities> or call customer service at 1-888-446-6911.

For more information, visit the convention website at [www.lcms.org/convention](http://www.lcms.org/convention).

## CONVENTION WORKBOOK AND BIOGRAPHICAL SYNOPSSES UPDATES

The following notices update or correct information in the *Convention Workbook (CW)* and *Biographical Synopses & Statements of Nominees (BSSN)*:

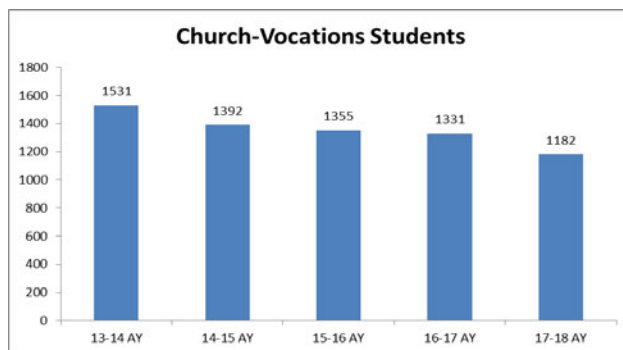
**Convention Floor Committee 6, Pastoral Ministry and Seminaries (CW, p. xxv):** The name of Earl Elowsky (MI), voting lay delegate, was misspelled.

**Convention Floor Committee 7, University Education (CW, p. xxv):** Thomas Nummela (MO) has replaced Janet Muth (SI) as advisory delegate or representative, commissioned minister (ACM).

### REPORTS AND OVERTURES

**Report R16, Concordia University System (CW, p. 111):** The first figure was inadvertently duplicated in place of the second, which is as reproduced to the right.

**Overture 5-28 (CW, pp. 439–40):** The penultimate *resolve* should read as originally submitted: “*Resolved*, That the Synod in convention encourage its pastors to clarify for their congregations, if necessary, that ‘Scripture does not speak of soul sleep, but of souls after death in a state of awareness (Rev. 6:10; cf. Luke 16:22–31; “rest” in Rev. 14:13 does not imply sleep; cf. Heb. 4:9–11). When we speak of the dead as sleeping, this refers to the body’ (1975 Lutheran Cyclopedia, ‘soul sleep’); and be it finally”.



### NOMINATIONS AND ELECTIONS

**Commission on Theology and Church Relations (BSSN, p. 48), *Laypersons*:** **Mr. Glenn Weingarth** (PSW) has fallen asleep in Jesus and is therefore no longer a candidate; no substitution will be made, as the remaining slate contains the required number of candidates.

**Board of Regents—Concordia Theological Seminary, Fort Wayne (BSSN, p. 60, 62), *Ministers of Religion—Ordained*:** The **Rev. Dean M. Bell** (MNN) has fallen asleep in Jesus and is therefore no longer a candidate; no substitution will be made, as the remaining slate contains more than the required number of candidates. ***Laypersons*:** **Mr. Glenn Weingarth** (PSW) was also a candidate for this position; no substitution will be made, as the remaining slate contains the required number of candidates.

**Board of Regents—Concordia University, Nebraska (BSSN, p. 74), *Laypersons*:** **Mr. Matthew W. Bowers** (SI) has withdrawn his name from nomination and is therefore no longer a candidate; no substitution will be made, as the remaining slate contains more than the required number of candidates.





## FLOOR NOMINATIONS FORM

67TH REGULAR CONVENTION

The Lutheran Church—Missouri Synod

July 20-25, 2019

Tampa, FL

Bylaw 3.12.3.7 (2016 Handbook) provides opportunity for nominations from the floor prior to certain elections of the Synod. Such nominations will take place early in the convention after the chairman of the Committee for Convention Nominations has provided his report to the convention. Unless the convention decides to do otherwise by majority vote, only names submitted prior to the published deadline for submission of names (October 20, 2018) will be eligible for nomination from the floor. If there is question whether a particular name is in this “pool,” you may contact the Office of the Secretary of the Synod for that information.

This form is provided to facilitate the floor nominations process

and is available on the LCMS Web site at [www.lcms.org/convention/downloads](http://www.lcms.org/convention/downloads). To submit a nomination, this form must include the required nominee information as detailed in Bylaw 3.12.3.6 (c) of the 2016 Handbook and be accompanied by the **Consent Form for Floor Nominations**, which must include the signature of the person being nominated and indicate willingness to serve if elected. Persons making nominations from the floor must be prepared to submit this information at the time that the nominations are made. The Committee on Convention Nominations will check all floor nominations for validity and will report names and accompanying information in *Today's Business* prior to elections.

*Please provide all requested information regarding the person nominated.*

1. **Name of Position** (Office, Board, or Commission): \_\_\_\_\_

2. **Name of Person Nominated:** \_\_\_\_\_

Residence Address: \_\_\_\_\_ Telephone: \_\_\_\_\_

Name and Location of Congregation: \_\_\_\_\_

Name of District: \_\_\_\_\_ Residing in Region: \_\_\_\_\_

Years as a member of LCMS congregation: \_\_\_\_\_

Occupation or Profession: Present Position: \_\_\_\_\_

Organization: \_\_\_\_\_ Other: \_\_\_\_\_

Educational/Training: High School \_\_\_\_\_ College/University \_\_\_\_\_ Advanced Academic Degree \_\_\_\_\_ Seminary \_\_\_\_\_

3. **Synod Positions Held** (past and present, listing most recent first) \_\_\_\_\_ Years \_\_\_\_\_

\_\_\_\_\_ Years \_\_\_\_\_

4. **District Positions Held** (past and present, listing most recent first) \_\_\_\_\_ Years \_\_\_\_\_

\_\_\_\_\_ Years \_\_\_\_\_

5. **Congregation Positions Held** (past and present, listing most recent first) \_\_\_\_\_ Years \_\_\_\_\_

\_\_\_\_\_ Years \_\_\_\_\_

6. **Other Positions Held** (past and present, listing most recent first) \_\_\_\_\_ Years \_\_\_\_\_

\_\_\_\_\_ Years \_\_\_\_\_



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### TO BE CONSIDERED FOR CUS BOD/BOR POSITIONS:

- 7. Which two (2) or more** of the following qualifications do you believe this individual possesses that would qualify them to serve on the CUS Board of Directors or a college or university board of regents?

*Check as many as you believe he/she possesses:*

☐ Theological acumen

☐ An advanced academic degree

*Experience in:*

☐ Higher education administration

☐ Administration of complex organizations

☐ Finance

☐ Law

☐ Investments

☐ Technology

☐ Human resources

☐ Facilities management

☐ Fund development

- 8. How and to what extent** has this individual demonstrated familiarity and support of the colleges and universities of the Concordia University System? With which institution(s) and region(s) is he/she most familiar?

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- 9. How has he/she demonstrated** familiarity with and support for the doctrinal positions of the Synod?

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- 10. List separately two (2) or three (3)** of the above qualifications marked (see #7 above), with supporting information for each:

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**Delegate Making Nomination:** \_\_\_\_\_

**Signature of Delegate Making Nomination:** \_\_\_\_\_



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## CONSENT FORM FOR FLOOR NOMINATIONS

67TH REGULAR CONVENTION  
The Lutheran Church—Missouri Synod

July 20-25, 2019  
Tampa, FL

### STATEMENT OF WILLINGNESS TO SERVE

In addition to the commitment of the necessary time and energy required for service, officers and members of boards and commissions agree to serve in accordance with the Constitution, Bylaws, doctrinal statements and resolutions of the Synod.

When pastors, teachers and laypersons are requested to serve as board members or in similar part-time capacities, the Synod will assume the expense of travel, lodging, meals and other incidentals connected with such service. The Synod will not pay for the casual service rendered in a non-salaried position, nor pay for any substitutes engaged while away on duty. If financial outlay is required to perform the duties of the position involved, it is expected that congregations will assume this responsibility as needed.

Position to which you have been nominated:

AM WILLING to serve for this position: \_\_\_\_ Yes \_\_\_\_ No

Status: ☐ ordained ☐ commissioned ☐ lay

### BRIEF PERSONAL STATEMENT

The report on final nominees for Synod offices is to contain pertinent information concerning each candidate, such as occupation or profession; district affiliation; residence; specific experience; number of years as a member of an LCMS congregation; present position; offices previously held in a congregation, district or the Synod; qualifications for the office in question; and, "if the candidate so desires, also a brief personal statement" (Bylaw 3.12.3.6 [c]).

As a nominee you may make such a statement in the space provided below. You may wish to say something about your vision for the future of the Synod or about your interest in service in the position to which you have been nominated. **Your statement should not exceed 100 words.**

With your consent, this statement will be published in a convention issue of *Today's Business* and made available to the voting delegates of the convention.

Release Approval: I agree to the release of this information for publication. \_\_\_\_ Yes \_\_\_\_ No

Name: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

This form is provided to facilitate the floor nominations process and is available on the LCMS Web site at [lcms.org/convention/downloads](http://lcms.org/convention/downloads).



REJOICE / PRAY / GIVE THANKS

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## FLOOR COMMITTEE OPEN HEARINGS AND OTHER KEY LOCATIONS

### Open Hearings—Saturday, July 19

Tampa Convention Center—1<sup>st</sup> floor  
333 S. Franklin Street

1. National Witness .....8:30–10:00 a.m.; Room 19
2. International Witness ..... 10:30 a.m.—Noon; Room 19
3. Mercy .....8:30–10:00 a.m.; Room 20
4. Life Together ..... 10:30 a.m.—Noon; Room 20
5. Theology and Church Relations ..... 8:30 a.m.—Noon; Room 22
6. Pastoral Ministry and Seminaries ..... 8:30 a.m.—Noon; Room 23
7. University Education ..... 8:30 a.m.—Noon; Room 24
8. Finance .....8:30–10:00 a.m.; Room 13
9. Structure and Administration ..... 8:30 a.m.—Noon; Room 25
10. Ecclesiastical Supervision and Dispute Resolution ..... 8:30 a.m.—Noon; Room 21
11. Church and Culture ..... 10:30 a.m.—Noon; Room 13
12. Retention: Schools, Family, Youth, and Young Adults .....8:30–10:00 a.m.; Room 19

### Other Key Locations

Tampa Convention Center

- Chapel..... Room 18, 1<sup>st</sup> floor
- Clergy Vestry .....Convention Hall, Central Hall, 3<sup>rd</sup> floor
- Communications..... Room 16, 1<sup>st</sup> floor
- Convention Office ..... Room 1, 1<sup>st</sup> floor
- Delegate Dinner..... Ballrooms, 1<sup>st</sup> floor
- Delegate Orientation.....Convention Hall, East Hall, 3<sup>rd</sup> floor
- Exhibit Hall .....West Hall, 3<sup>rd</sup> floor
- General Session and Worship..... Central and East Halls, 3<sup>rd</sup> floor
- “Joy:fully Serving” Servant Event .....Lobby West, 2<sup>nd</sup> floor
- Registration .....Lobby East, 2<sup>nd</sup> floor
- Today’s Business Office* ..... Room 15, 1<sup>st</sup> floor

## FLOOR COMMITTEE CHAIRMEN

<u>Number and Name</u>	<u>Chairman</u>
1. National Witness	Rev. Dr. R. Lee Hagan, President Missouri District 660 Mason Ridge Center Drive, Suite 300 St. Louis, MO 63141-8557
2. International Witness	Rev. Peter K. Lange, President Kansas District 1000 SW Tenth Avenue Topeka, KS 66604-1104
3. Mercy	Rev. Dr. Jamison J. Hardy, President English District 33100 Freedom Road Farmington, MI 48336-4030
4. Life Together	Rev. Dr. Allan R. Buss, President Northern Illinois District 2301 South Wolf Road Hillside, IL 60162-2211
5. Theology and Church Relations	Rev. Dr. Scott R. Murray, Second Vice-President West-Southwest Region Memorial Lutheran Church 5800 Westheimer Road Houston, TX 77057
6. Pastoral Ministry and Seminaries	Rev. John E. Hill, President Wyoming District 2400 Hickory Street Casper, WY 82604
7. University Education	Rev. Timothy J. Scharr, President Southern Illinois District 2408 Lebanon Avenue Belleville, IL 62221-2529
8. Finance	Rev. Mark A. Miller, President Central Illinois District 1850 North Grand Avenue West Springfield, IL 62702-1626
9. Structure and Administration	Rev. Donald J. Fondow, President Minnesota North District P.O. Box 604 Brainerd, MN 56401-0604
10. Ecclesiastical Supervision and Dispute Resolution	Rev. Dr. John C. Wille, President South Wisconsin District 8100 West Capitol Drive Milwaukee, WI 53222-1920

11. Church and Culture	Rev. Terry R. Forke, President Montana District 30 Broadwater Avenue Billings, MT 59101-1826
12. Retention: Schools, Family, Youth, and Young Adults	Rev. Dr. Roger C. Paavola, President Mid-South District 1675 Wynne Road Cordova, TN 38016-4905
13. Registrations, Credentials, and Elections	Rev. Scott C. Sailer, President South Dakota District 3501 South Gateway Boulevard Sioux Falls, SD 57106-1557
Committee for Convention Nominations	Rev. Benjamin T. Ball St. Paul Lutheran Church PO Box 247 Hamel, IL 62046-0247

## SPECIAL STANDING RULES

### Minutes

1. Minutes shall be distributed every next morning for consideration and adoption and will be included in the issue of *Today's Business* on the day following adoption. The first item of business of the afternoon session shall be the formal approval of these minutes, with the exception of the final day's minutes, which shall be approved by the Board of Directors at its first meeting following the convention. Only *substantive corrections* to the minutes (impacting the meaning or effect of convention actions) shall be offered from the floor for consideration. Editorial corrections or *non-substantive* changes to the minutes (misspellings, numbering errors, faulty references, incorrect titles, punctuation, grammar, etc.) should be provided in writing to the Secretary for incorporation into the final version of the minutes published in the 2019 *Convention Proceedings*.

### Resolutions

2. Resolutions shall be prioritized by floor committees and normally shall be presented to the convention in numerical sequence. However, resolutions that impact nominations or elections may be given earlier consideration at the discretion of the chair, in consultation with the floor committee chairman and the chairman of the floor committees on nominations and elections.
3. The preface, preamble, rationale, and whereas sections shall be regarded as integral parts of resolutions and therefore subject to the same consideration and adoption.
4. It shall be the discretion of the chairman or presenting member of the floor committee to read the preface, preamble, rationale, and whereas sections of resolutions from floor committees that are printed in *Today's Business*. In addition, the chair of the convention is not required to read each resolution as he states the questions and then as he calls for the vote.
5. The convention chairman, in consultation with floor committee chairmen, may identify resolutions to which up to 1 ½ hours of continuous consideration should be allotted, as follows:
 

15 minutes (if needed)	Floor committee presentation
30 minutes (if needed)	Debate on the main motion
45 minutes (if needed)	Presentation of and debate on amendments, substitute motions, main motion, or main motion as amended.
6. Whenever possible, substitute resolutions and amendments to proposed resolutions shall be submitted to *Today's Business* for publication prior to convention consideration of the resolutions to which they pertain. When this is not possible, as in the course of discussion, one written copy of the proposed amendment shall be provided to the Secretary after it is offered from the floor.
7. Only *substantive* amendments to a resolution shall be offered from the floor (those impacting its purpose or effect). Any editorial corrections or *non-substantive* changes to introduced resolutions should instead be shared in writing with the Secretary. Until a resolution is presented to the delegates, any such changes should be suggested directly to the floor committee chair.
8. The delegates will consider omnibus resolutions as part of regular scheduled business. Omnibus A includes overtures referred to a board, commission or other group of Synod to consider and take action deemed appropriate. Omnibus B includes overtures that affirm an action previously taken in past conventions. Omnibus C acknowledges overtures of thanks or recognition. Omnibus D dispenses formally with overtures declined by the floor committee. A majority vote is required to remove an overture from an omnibus resolution and have it referred to the appropriate floor committee for action.
9. If any resolution is not acted upon by the convention before adjournment, it dies and the subject matter may be reintroduced for possible consideration by an overture to the next convention.

### Process

10. Unless covered by these Special Standing Rules, parliamentary procedure shall be governed by the most recent edition of *Robert's Rules of Order Newly Revised*.
11. The chair shall see that the agenda is followed as closely as possible. The chair may deviate from the printed program when necessary or expedient.
12. All non-voting advisory delegates and representatives may participate in debate, but may not nominate candidates, make motions, or vote.
13. Registered delegates and advisory representatives wishing to address the convention, once recognized by the chair, shall state their name, the name of the district (or other entity of the Synod that they represent), and whether they are a voting delegate, advisory delegate, or advisory representative. Delegates and representatives shall normally address the convention from their assigned microphones.
14. A microphone queue list will be enacted for every debatable motion considered by the assembly. Each time a debatable motion is considered by the assembly, a new microphone queue list will be created and the queue list from any previous motion will be cleared.
15. The pro-con method of debate may be used at the discretion of the chair or by adoption of the assembly. When a member of the floor committee speaks in favor of a resolution, it shall be recognized as a "pro" speech and will be followed by a "con" speech.
16. Delegates and representatives wishing to enter the microphone queue for any reason (debate, make an amendment, call the question, request information or any other action) must always identify themselves, as pro or con speakers, by pressing either 1(pro) or 2 (con) on their queue keypad even if the assembly is not in a pro-con mode. This queue identification is necessary so delegates and representatives are appropriately reflected in the queue should the chair choose to move to a pro-con method of debate. All queue entrees will be addressed as they appear in the queue order. When called upon by the chair delegates and representatives must identify themselves and state the desired action.
17. Ordinarily, questions of privilege (or point of personal privilege) shall be addressed in writing to the chair or his appointee.
18. No delegate or representative may speak in debate any longer than two (2) minutes per speech. No delegate or representative may speak more than twice on the same motion on the same day and may not speak a second time until all delegates and representatives desiring to speak the first time have had the opportunity. The chair shall have discretion to make exceptions to this rule. When a floor committee is called on to answer a question or to give information, this rule shall not apply.

19. A delegate who speaks on an issue may not move to call the question at the close of his or her speech.
20. If a substitute motion is offered and seconded, the presenter shall be offered two (2) minutes to provide the rationale for offering it and a member of the floor committee shall be offered two (2) minutes to present rationale for why the committee believes the original motion is to be preferred. The convention shall decide by majority vote without further debate whether or not to consider the substitute. If the decision is in the affirmative and if the substitute motion is subsequently adopted, the original motion dies. If the substitute motion does not receive favorable action either to consider or adopt, the original motion is again considered.
21. A motion to close debate (“call the question”) shall apply only to the immediately pending question.
22. While any voting delegate may move to close debate (call the question) at any time that it is his or her turn to speak, a vote on closing debate (two-thirds vote required) on the main motion shall be put by the chair after every twenty (20) minutes of debate (except those to which Standing Rule 5 pertain). The chair may also call for a vote on closing debate (two-thirds vote required) when in his judgment the assembly has heard sufficient speaking from both sides of the issue.
23. Amendments of non-contiguous words may be made to a pending question so long as the consequence of such non-contiguous words does not constitute in effect a substitute motion.
24. During the last two days of the convention, the President shall have the privilege of calling up for action those resolutions that in his judgment must be acted upon before adjournment.
25. No motion to reconsider or rescind shall be made or called up during the last day of the convention.

#### *Floor Nominations*

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

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

#### *Voting*

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

#### *Use of Electronic Devices*

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

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



## HISTORY OF LCMS CONVENTIONS

### Structure of the Synod

When the Synod was organized in 1847, the number of congregations was small, and its geographical area limited. There was no need for districts. Seven years later, in 1854, the Synod inaugurated its current basic structure by dividing itself into four districts which initially convened at the same time as the national convention and then, later on, during years when the national delegate convention did not meet.

Since 1854 until the present time, the Synod has made clear that it is not a federation of districts. It adds, divides, or combines its districts according to need. Delegates attending national conventions take into consideration not only the interests of their own districts (which are the Synod in that place), but also the welfare of the entire Synod.

### Delegate Representation

The 2019 convention of The Lutheran Church—Missouri Synod will be its 67<sup>th</sup> Regular Convention and its fifty-first delegate convention.

From 1847 to 1872 (the first 15 conventions) each congregation was represented by a lay member and its pastor.

Beginning with the 1874 convention, assembly size necessitated delegate representation, as provided in the 1923 Synod Constitution, which required that “a number of congregations shall form a group, which shall be represented by two voting delegates, one a pastor and one a lay delegate.” The 1947 Constitution became a little more specific: “Large congregations shall form small circuits and small congregations shall form large circuits.”

Since 1967, electoral circuits have generally been identified with visitation circuits comprised of 7 to 20 congregations with a combined membership of 1,500 to 10,000 confirmed members. Exceptions to these numbers may be granted by the President of the Synod upon request of district boards of directors.

### Frequency of Conventions

The Synod met annually during its first eight years (1847–1854). Since that time, it has usually convened every three years.

Exceptions occurred at the time of the Civil War, when the 11<sup>th</sup> Regular Convention was held in 1863; the 12<sup>th</sup> in 1864; and the 13<sup>th</sup> in 1866. In addition, a special convention was also held in 1864 to consider reorganization proposals for the President’s Office and delegate arrangements.

An additional exception to the three-year rule occurred in 1874. The 1872 convention had resolved to hold the next (16<sup>th</sup>) convention in 1875. Via a vote of the districts, it was resolved to hold the next convention in 1874 due to pressing business. The next following convention was not held until 1878.

A constitutional change by the 1965 convention brought about yet another exception to the three-year cycle. From 1967 to 1981, conventions met every two years. The three-year rule has been in effect since that time. The recent 2010, 2013, and 2016 conventions declined resolutions that would have changed the convention cycle to every four years.

### Convention Locations

Host cities and the frequency of their hosting national conventions of the Synod have been as follows (2019 convention included):

St. Louis (21)	Indianapolis (1)
Fort Wayne (13)	New Orleans (1)
Milwaukee (8)	New York (1)
Chicago (4)	Pittsburgh (1)
Cleveland (3)	Saginaw (1)
Detroit (3)	St. Paul (1)
Houston (3)	San Francisco (1)
Anaheim (1)	Tampa (1)
Dallas (1)	Wichita (1)
Denver (1)	



## PRESIDENT’S REPORT, PART 2

67<sup>th</sup> Regular Convention of  
The Lutheran Church—Missouri Synod  
Presented to the Convention Floor Committees  
May 31, 2019

### 1 Introduction

2 Grace and peace in Jesus!

3 Joy:fully Lutheran. Rejoice! Pray! Give thanks!

4 This year’s convention theme comes from St. Paul’s First Letter to the Thessalonians, chapter 5. I am astounded that a  
5 letter written by St. Paul from Corinth in A.D. 52 could continue to be so absolutely cogent and applicable to us now,  
6 especially as we embark upon the convention (1 Thess. 5:1–7):

7 Now concerning the times and the seasons, brothers, you have no need to have anything written to you.  
8 For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While  
9 people are saying, “There is peace and security,” then sudden destruction will come upon them as labor  
10 pains come upon a pregnant woman, and they will not escape. But you are not in darkness, brothers, for  
11 that day to surprise you like a thief. For you are all children of light, children of the day. We are not of  
12 the night or of the darkness. So then let us not sleep, as others do, but let us keep awake and be sober.  
13 For those who sleep, sleep at night, and those who get drunk, are drunk at night.

14 St. Paul had straightened them out, since some were teaching that the Lord had already returned. Paul’s admonition is that  
15 these Christians clearly recognize that the Lord Jesus will return on the Last Day. It will be a dreadful shock to the  
16 unbelieving world. The apostle especially admonishes Christians that we are to be children of the light, not confused by  
17 or sucked into the darkness of the world, much less acting like the world (1 Thess. 5:8–11):

18 But since we belong to the day, let us be sober, having put on the breastplate of faith and love, and for a  
19 helmet the hope of salvation. For God has not destined us for wrath, but to obtain salvation through our  
20 Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him.  
21 Therefore encourage one another and build one another up, just as you are doing.

22 As we head into this convention, we know what we face in this nation and world. Like Roman soldiers, we have a  
23 breastplate of faith and love. Faith is being certain of that which is unseen (Hebrews 11:1). Faith lays hold of Christ. Christ  
24 is the content of faith. Christ Himself is our breastplate. “Faith alone justifies, but justifying faith is never alone.” Where  
25 there is faith, there is love. Our defensive and offensive weapons are faith and love! Even better, our helmet is “the hope  
26 of salvation”! Like St. Paul, the Thessalonians, and the confessors and martyrs of old, we bow our heads in determination,  
27 come what may, and head into the fray with the helmet of hope. It’s a great time to be the church! Paul tells us here that  
28 whether we live or die, we live with Christ! Christ by His death has destined us to live with Him.

29 Paul ends this section with specific admonition for our upcoming convention: “*Therefore encourage one another and build*  
30 *one another up, just as you are doing.*” His final instructions and benediction apply directly and obviously to our endeavors  
31 here at floor committee weekend, in Tampa, and in our “Life Together” as a church. Keen discernment and humble self-  
32 critique are necessary and positive, as voting bodies, floor committees, and conventions will not always agree on how to  
33 proceed on a matter. I am very thankful that at the past two LCMS conventions, resolutions (even the most challenging)  
34 have passed at record-high percentages.

35 St. Paul gives us the prescription for a great floor committee weekend, a great convention, and especially a great Synod  
36 (1 Thess. 5:12–15):

37 We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish  
38 you, and to esteem them very highly in love because of their work. Be at peace among yourselves. And  
39 we urge you, brothers, admonish the idle, encourage the fainthearted, help the weak, be patient with  
40 them all. See that no one repays anyone evil for evil, but always seek to do good to one another and to  
41 everyone.

42 Finally, to our specific theme verses. “**Rejoice always.**” This is a “*charis* word” in the New Testament. *Rejoice* has the  
43 same root as *grace*! Even as Paul encourages us to rejoice, the very Gospel gives the rejoicing it produces! If you are short  
44 on rejoicing, then read Part 1 of my report in the 2019 *Convention Workbook* (CW, pp. 1–9), and continue reading of all  
45 the blessings we enjoy!

1 “**Pray without ceasing.**” This verse of apostolic admonition is why I’ve sent all of you Martin Luther’s *A Simple Way to*  
2 *Pray* (Instruction, Thanksgiving, Confession, Prayer). “The Lord tenderly invites us to pray and promises to hear our  
3 prayer.” “Pray the Lord of the harvest send workers.” The Lord hears our prayers for this floor committee weekend, for  
4 this convention, and for all the challenging issues we have to deal with. And He will give us a blessed, fruitful event, for  
5 the benefit of the mission of the Synod and its congregations.

6 “**Give thanks in all circumstances; for this is the will of God in Christ Jesus for you.**” After careful study of the church  
7 through history, Luther famously wrote that the Gospel passes away from a people for thanklessness! Lord, deliver us  
8 from thanklessness! Lord, we thank You for the pure, clear Gospel of grace alone, faith alone, and Christ alone, witnessed  
9 by the authority of Scripture alone! Lord, we thank You for the Lutheran Reformation! We thank You for the nearly 175  
10 years of The Lutheran Church—Missouri Synod! We thank You for the millions brought to faith! We thank You for the  
11 pastors and church workers, the congregations, schools and seminaries, the publishing house and the universities, the  
12 variety of languages and peoples reached with the Gospel, the international work. Lord, deliver us from thanklessness!

13 Finally, the end of Paul’s letter applies directly to us (1 Thess. 5:19–28):

14 Do not quench the Spirit. [Listen to the Word of God!] Do not despise prophecies. [Listen to the  
15 preaching of the Word!] . . . but test everything; hold fast what is good. Abstain from every form of evil.  
16 [That includes the specific foibles of the LCMS convention season: slander, 8<sup>th</sup> commandment  
17 violations, failure to follow Matthew 18, etc., to which the flesh of all of us is prone.]

18 Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and  
19 body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will  
20 surely do it. Brothers, pray for us.

21 Greet all the brothers with a holy kiss. [The kiss of peace was the sign of church fellowship.] I put you  
22 under oath before the Lord to have this letter read to all the brothers.

23 The grace of our Lord Jesus Christ be with you.

## 24 Floor Committees

25 We have reduced the number of floor committees this year, based on an assessment of current needs. As in the past, we  
26 encourage you to produce significant resolutions of substance. Most of the rationale (*whereas* portions) of the resolutions  
27 will not likely be read from the podium in Tampa. But we do want very solid information and rationales behind resolutions.  
28 These bear witness to the depth of consideration and impetus for action of the convention, which will also be very helpful  
29 for future conventions. One tremendous reason for having conventions (aside from the need for the highest governing  
30 body in the Synod to determine its direction) is that delegates have an opportunity to be educated about the vast life and  
31 work of their church body.

32 Staff members are assigned to your committees to assist in providing that kind of information and facts. I’ve asked the  
33 staff to provide the grist and facts for the *whereas* sections, but to refrain from providing *resolved* language. That’s your  
34 job. If you are not getting what you need, let me or Kevin Robson or Jon Vieker know. Representatives of the Board for  
35 International Mission and Board for National Mission are here also. LCMS Board of Directors members are present with  
36 us, and I urge you to make use of them as issues of finance or property come before you.

37 Resolutions may be crafted from those published in the *Convention Workbook* (CW), from my report (R1), and from all  
38 the other reports published in the *Workbook*. Late overtures must be approved by the President of Synod, and several of  
39 them have been forwarded to various floor committee chairmen. Commission on Constitutional Matters opinions and  
40 Commission on Theology and Church Relations reports printed in the *Workbook* also provide a wealth of history and  
41 information on various topics.

42 As much as possible, I urge you to produce for the convention resolutions that are unifying. We want substantive  
43 resolutions, clearly based upon the Scriptures and the Lutheran Confessions. You will have access to legal counsel and  
44 financial information on the consequences of a given action. Do not be shy in asking for it.

45 I must mention that in approving overtures for the *Workbook*, I have chosen to exercise a very light hand. In other words,  
46 we allowed a number of overtures which, in our view, are not particularly accurate. But I felt the Synod had a right to see  
47 them, and those sending them had a right to be heard, nonetheless, so that we all have a sense of the issues concerning the  
48 people in our church.

49 First Vice-`President Herb Mueller and I have spoken together with the chairman and vice chairman of each committee,  
50 offering specific recommendations. Secretary Sias has provided notes on various constitutional and bylaw issues associated  
51 with each overture.

I would caution the floor committees to consider very carefully the formation of “task forces” for this or that topic—especially in cases where there is not a tremendously pressing need, or where there are already standing commissions, boards, etc., to deal with a particular issue. Though I am generally pleased with the work of the task forces appointed in 2016, they can become expensive and sometime cumbersome. I would urge you not to hesitate to refer an overture to another board or entity that is tasked with such issues. Time on the convention floor is extremely costly, and we must deal wisely with it, demonstrating good stewardship.

Chairmen and vice chairmen, I request that as you progress, you let me (or my assistant, Jon Vieker) know how you are proceeding with your work. Please notify me when you estimate that the work of your committee is approximately half done, so that I can ensure that you have access to what you need to produce the best work in the time remaining. And when you think you are within an hour or two of finishing, please also notify me. Do not dismiss your committee until you and I have had a final conversation and formal dismissal. Late issues always seem to come up.

If you are dealing with a particularly challenging issue and, despite every effort, you believe you have not found the sweet spot or been able to sufficiently consider the various viewpoints, fear not. Work may continue, and it’s possible to bring forward a late resolution during the next month. Just stay in touch with me.

#### **Committee 1: National Mission**

- To Reaffirm and Expand the Use of *Every One His Witness*.
- Encourage Workers in Personal Evangelism.
- Assistance/Reports/Best Practices for Small Congregations.
- Coordinate the Synod’s Response to Assaults on Marriage, Life and Family.
- Protecting Children from Abuse (Correct and Inform). This issue has been egregiously misrepresented. Any situation that has come to my attention has been dealt with immediately by the district president involved.
- Overtures 1-11–13: Rosa Young Memorial.
- Suggested: Strong resolution which sums up demographic and millennial studies into a positive and proactive response in *Making Disciples for Life*.

#### **Committee 2: International Witness**

- 125 Years of International Witness in 2019.
- Suggested: Overtures on each region’s dealings and accomplishments (see *CW*, pp. 16ff.)
- Bylaw 3.8.3 is a continuing thorn for a vocal minority in the LCMS. It’s been in place for some 30 years. A CCM opinion (Op. 14-2724) upheld the bylaw, but also carefully defined and narrowed its scope. The bylaw does not pertain to recognized service organizations (RSOs). It does not pertain to or limit the Lutheran Women’s Missionary League (LWML) or Lutheran Laymen’s League (LLL). It does not limit congregations in developing overseas relationships, or even work. It does not limit a congregation’s ability to send mission teams overseas. It does urge congregations to communicate with the Office of International Mission (OIM) before or as they are taking action. There have been numerous cases of LCMS congregations working with non-Lutheran churches overseas, and this in areas where we have a partner church! Please consult the *Workbook*, especially materials on pp. 18 and 21 (in the reports of the Chief Mission Officer and of the Executive Director of OIM). I would urge you also to note what we are doing together in Central and South America, for instance (*CW*, pp. 21–22). The bylaw does limit a specific congregation’s ability to send a called worker overseas. It does not limit a mission society in doing so, provided it becomes an RSO. It does limit a district from doing so. The Constitution of the Synod gives the national body the lead in international mission, and it gives districts the lead in domestic mission. We encourage congregations and districts to be involved overseas. Our own work is far from perfect, but there have been many serious issues when communication and cooperation failed to take place, and when the rights of the church partners were not safeguarded (Bylaw 3.8.3), with damage occurring to local churches and decades-long efforts of our missionaries. The national office does not have jurisdiction to do mission within a district. We do partner with districts in doing so from time to time, but the lead in domestic mission always lies with the district. Conversely, the lead in international mission lies with the national Synod, and this is also how districts should work with OIM internationally. The real question here seems to be to be, “Are we a federation of districts or a Synod?” Suggestion: Improve Ov. 2-11 to better describe the challenge and answer the objections. Emphasize the great blessing of partnerships (17 districts are involved in one way or another with the Central and South American *Foros*! See Ted Krey’s report; *CW*, pp. 21–22).

- 1 • Ov. 2-13: Lutheran Heritage Foundation 25<sup>th</sup> Anniversary.

### 2 **Committee 3: Mercy**

- 3 • Ov. 3-01, Life Ministry: Add recent abortion bills update (New York, Illinois, Missouri); encourage LCMS to  
4 participate in the DC Life March.
- 5 • Ovs. 3-03 to 3-05, Mental Illness Issues: Consult ONM and Seminaries.
- 6 • *Immigrants Among Us* Addendum: Refer to CTCR.
- 7 • Lutheran Immigration and Refugee Service.
- 8 • Ov. 3-11, To Promote Worker Wellness: Add Veterans and Soldiers of Cross and newest study from Rosters and  
9 Statistics. Note available resources.
- 10 • Suggested: Deaconess Service; Disaster Overture (Ross Johnson); Concordia Plans; Worker Sabbatical; Lutheran  
11 Partnerships in Mercy.

### 12 **Committee 4: Life Together**

- 13 • Ovs. 4-01–07, Mission and ministry emphases.
- 14 • Ovs. 4-08–09, Recognized service organization bylaws: Good.
- 15 • Ovs. 4-10–11, Every Sunday Communion.
- 16 • Ov. 4-12, Formula of Concord X [Adiaphora]: Refer to the CTCR.
- 17 • Ov. 4-13, On Approved Worship Materials: Improve with CCM Opinion 18-2873. Note 2016 Res. 4-04 on  
18 retaining the *Ordo*.
- 19 • Ovs. 4-14–6, Closed Communion: District President’s responsibility (see 2013 Res. 4-10 on visitation).
- 20 • Ovs. 4-17–18, Fraternal Communication. Add the issue of retention.
- 21 • Ov. 4-19, Use of the name “Lutheran” by LCMS Congregations: See 1995 Res. 3-13A, “To Use the Name  
22 *Lutheran*.” What about “doing business as”?
- 23 • Ov. 4-20, To Work Together in Mission.
- 24 • Ovs. 4-21 to 4-23: Refer to the CTCR. There are, in fact, very few LCMS International Center employees who  
25 are ordained and serving in offices that do not require it.
- 26 • Ov. 4-24: YES! 60 Years of Directors of Christian Education (DCEs)! Retention.
- 27 • Ov. 4-25: Refer to Concordia Plans.
- 28 • Ov. 4-26: Continue to Celebrate the 500<sup>th</sup>.
- 29 • Ov. 4-28: Refer to Concordia Publishing House (CPH).
- 30 • Ov. 4-29: Thank God for CPH!
- 31 • Ov. 4-30: Lutheran Study Bible 10<sup>th</sup> Anniversary.

### 32 **Committee 5: Theology and Church Relations**

- 33 • Ovs. 5-01 to 5-05 recognize church fellowship.
- 34 • Ov. 5-05, Lutheran Church—Canada Operating Agreement (remove detail).
- 35 • Ov. 5-06, Amend Bylaw 3.9.5.2.2.
- 36 • Ov. 5-07: Lutheran World Federation (LWF). Suggest we ask our international partners to clarify their  
37 understanding of the LWF. This is a challenging issue since many of them were, in fact, encouraged by LCMS  
38 personnel over the decades to join the LWF. Several have told us that they do not regard LWF membership as  
39 church fellowship.
- 40 • Ov. 5-10, To Commend the International Lutheran Council.

- 1 • Ovs. 5-11–24, Six-day Creation.
- 2 • Ov. 5-25, Text Criticism: See new CTCR staff document now posted.
- 3 • Ovs. 5-26–27, On Scripture Alone: Combine and challenge to read Scripture and Confessions.
- 4 • Ovs. 5-29–30, Cremation, Resurrection: Caution recommended.
- 5 • Ov. 5-31, Doctrine and Practice: Make improvements.
- 6 • Ov. 5-34, Efficacy of Word and Sacraments aside from Ordination: Refer to CTCR. Note CTCR response to
- 7 Harrison’s question on same. (CW, pp. 316–17)
- 8 • Ovs. 5-37–40: Service of Women, lay lectors etc.: CTCR should take up this issue.
- 9 • Ov. 5-41: Interfaith Statements: Refer to CTCR.

#### 10 **Committee 6: Pastoral Ministry and Seminaries**

- 11 • Ov. 6-01, Review of Admission and Certification Routes to Ordination: State current policy and address concern
- 12 after conversation with Dr. Baneck, seminary presidents, et al.
- 13 • Ov. 6-02, Restore Biblical Languages: Yes. They are available online.
- 14 • Ov. 6-03, Increase Standards for SMP: Yes. Note its blessings, and that the “gold standard” for seminary
- 15 education is still residential.
- 16 • Ov. 6-15, Thank those involved in Rostering Licensed Lay Deacons: YES.
- 17 • Ov. 6-16, Candidate Status: Current system is working. Describe it. Commend the COP on this.
- 18 • Ov. 6-18, *Vocatio* Project: Yes!
- 19 • Ov. 6-20: Preach the Word! Yes!
- 20 • Suggested: PALs extended.
- 21 • Ov. 6-21 Seminaries and Continuing Education: Close coordination with seminaries, yes; but also don’t lose sight
- 22 of Bylaw 3.4.3.8.

#### 23 **Committee 7: University Education**

- 24 • Ov. 7-01 is a modest revision of bylaws suggested by the 7-02B Task Force. It should be placed before the Synod
- 25 in Convention.
- 26 • Ov. 7-02 is the bigger deal: The future is challenging and complex for higher education. It calls for the
- 27 presidents—with the active input of the President of the Synod, Concordia University System (CUS), LCMS
- 28 Board of Directors (BOD), etc.—to propose a new governance plan. The goals are stated in the overture, including
- 29 the intent to “strengthen the CUS institutions’ connection to Synod; to strengthen the confessional Lutheran
- 30 identity of all CUS institutions,” etc. I support it.
- 31 • Overtures supporting more autonomous or self-perpetuating boards are a non-starter.
- 32 • The regents of Concordia Chicago have provided several strong overtures which deserve careful attention.
- 33 • Ov. 7-16, from the CUS board, on encouraging leaders to experience the campuses of our universities is simple
- 34 but important.
- 35 • Ov. 7-17 nicely changes the title of the workers known as “lay ministers” to “director of church ministry.” Good
- 36 move.
- 37 • Ovs. 7-23–29, concerning Concordia College Alabama, deserve a thoughtful resolution presented to the Synod.
- 38 Dr. Wenthe and the CUS board have the information for much of that. The idea that those involved were forced
- 39 to make decisions regarding the closure or the eventual closure of Selma and were not sufficiently forthcoming
- 40 is unfortunate. The regents were doing everything possible to keep the school going until all options were
- 41 exhausted, including attempted sale. It’s not an environment where issues can be adequately aired publicly.
- 42 • Ov. 7-30, 125 years of Concordia University Nebraska!

- Suggestion: The floor committee should consider altering the bylaws regarding pre-approval for university presidents. It would perhaps be an improvement if the prior approval committee action came earlier in the process, rather than near the end, after regents and search committees have invested a great deal of time interviewing and search for candidates. That being said, schools which have worked with us earlier have tended to have lists of candidates approved. Concordia University Chicago and Concordia University, St. Paul, are proceeding apace.
- The work with Concordia University, Portland, to come to an acceptable situation regarding sexuality/gender issues continues, and is, in fact, at a crucial crossroads after my recent visit with the university's board in Portland. Suggestion: A resolution which requires all gender/sexuality/diversity policies, entities, and offices be approved by the CUS Board and the CTCR.
- Many very good things are happening at the universities. They have been working hard on the Lutheran Identity issues. Please note the Lutheran Identity achievements. We are blessed greatly.
- Finally, it should be noted that for over 25 years the LCMS has been servicing a debt which began at \$78 million, taken over from the schools of the Synod. We are poised to retire that debt, God help us. The Lutheran Church Extension Fund has provided enormous sums of cash for expansion, building, debt reduction, etc.

#### **Committee 8: Finance**

- Ov. 8-01, Funding model for mission endeavors.
- Ovs. 8-02–03: The seminaries are the most powerful brands and fund developers in Synod. We should all be encouraged to support them. It also is true that the Synod receives \$11.5 million from its districts which is “unrestricted.” Almost all other funding is restricted by the donor. What is proposed (51% of the combined budgets of the seminaries covered by Synod) would wipe out all Synod officers, all visitation, CTCR, CUS, Accounting, Chief Financial Officer, Chief Mission Officer, legal, and much more.) We have retained the level of unrestricted seminary funding since 2010. We have increased money to the seminaries via the Global Seminary Initiative. The Joint Seminary Fund must be retained. It is the way corporate Synod raises dollars for the seminaries (at low cost) and retains that financial connection.
- Ov. 8-04, Special Offerings for Joint Seminary Fund: Yes.
- Ov. 8-06, Timely Reporting of Finance: The Chief Financial Officer will inform the floor committee on the significant and improved reporting and access to financial information. The Synod is, in fact, providing more information than ever. We can do even better, and plans are already in place to make it happen.
- Ov. 8-11: Consult HR and the BOD for salary policy.
- Ov. 8-13: Commend the Foundation, LCEF, and the Credit Union!

#### **Committee 9: Structure and Administration**

- Ovs. 9-01–05: Regarding the 4-year convention cycle, I have no recommendation. It would require a two-thirds majority as a constitutional change, as well as two-thirds of the congregations to agree.
- Ovs. 9-06–09, On Electoral Circuits etc., would all bring various changes, some already declined by the Synod. Some of these may well be unconstitutional. 9-11 is simply a re-gurgitation of the 2010 BRTFSG.
- A number of the resolutions on voting and convention delegates are unconstitutional or probably so. Many have been hashed out in previous convention floor committees.
- Ovs. 9-29–32, To amend Bylaw 3.1.8. We should be treating the names and contacts of delegates with greater care.
- Ov. 9-33 should be declined. It would mean larger committees and more dollars needed.
- Term limits. Those who are out, want ‘em. Those who are in, don’t.
- Ovs. 9-38ff., Commission on Handbook overtures, are fine, though the rights of the calling congregation should be added to Ov. 9-38.
- Ov. 9-40, Re: Bylaw 3.2.5 and “Vacancies”: should restore the right of the Synod BOD to make floor nominations to fill vacancies voted on by the BOD. This right, congruent with Robert’s Rules, was eliminated in 2007.
- Ov. 9-42: Consult the BOD reps and Legal on the importance of this.



## Committee 10: Ecclesiastical Supervision and Dispute Resolution

- Ov. 10-01, Synod Constitution Article VII: This has long been a rub, particularly where the issues of the 1960s and 70s in the Synod hit hard and were most painful. I suggest the committee thoroughly research the many synod resolutions, reports, and CCM opinions to clarify the issue once and for all. The Synod is advisory, but not in matters of doctrine.
- Ov. 10-02, To Amend Article VI regarding duties of the President: This is one of several overtures sent regarding the new ecclesiastical supervision bylaws. To put it as briefly as possible, these bylaws grant the President authority in a very exceptional circumstance. The bylaws preclude none of the existing rights of the accused for a fair hearing and appeal. Finally, the bylaws have been in place for some two years, and no one has even inquired about their use, let alone used them.
- Ov. 10-07, Advisory Role of District Presidents: Add the document “The Rights of the Congregation and the Responsibilities of the District President in Calling a Pastor.”
- Ov. 10-08, On the Term Bishop: Refer to the CTCR.
- Ov. 10-10, Encourage Proper Pastoral Oversight in Administration of the Lord’s Supper: Yes.
- Ov. 10-11, COP Issues: I’ll let the committee work through these. Some involve legal issues. Others have constitutional issues.

## Committee 11: Church and Culture

- Ovs. 11-1–16: All have wonderful points and merit consideration.
- Ov. 11-16: We are certainly sympathetic to the plight of persecuted Christians and have acted to assist whenever possible. However, the overture does not take into account that we have and have had many missionaries in potentially dangerous situations (most recently Sri Lanka comes to mind). This has tempered our public response at times, and rightly so.
- Ov. 11-18: Should be referred to the Lutheran Center for Religious Liberty.

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

- Ovs. 12-1–4 on retention are very helpful, and we thank the Minnesota South District for its work. I urge the floor committee to look seriously at the LCMS report on millennials regarding matters of retention. The issues are not what we’ve thought they are. Also note Ted Kober’s tremendous work on retention and reconciliation. See “Why Repentance May Be Reason for Retention,” (Ted Kober. Ambassadors of Reconciliation: 2018, [docs.wixstatic.com/ugd/44f895\\_3b56011d59274becb8248e351cd1ff33.pdf](https://docs.wixstatic.com/ugd/44f895_3b56011d59274becb8248e351cd1ff33.pdf))
- Ov. 12-05: Marriage and Family present tremendous opportunities for us. For three generations we’ve retained only 35% of our confirmands into adulthood!
- Ovs. 12-06–07: Campus Ministry provides a tremendous opportunity! If an LCMS student is not connected with a campus church within a month, we likely won’t see that person until he/she is married and begins to have a family!
- Suggestion: Note all the great retention resources from CPH. Consult Rev. Heath Curtis, who has worked tirelessly on this issue for the Office of National Mission.
- Suggestion: Commend the Youth Gathering, Higher Things, etc. They have a tremendous effect on retention. Commend and thank DCEs and all who volunteer with our young people. Thank and commend our schools!
- Suggestion: Use the new Blue-Ribbon Task Force document on our parochial Schools to highlight issues, encourage our universities, thank our wonderful teachers, and point to resources.

## Conclusion

A final word. We in the LCMS bear a heavy responsibility, and that responsibility at this juncture resides upon those of us in this room in a unique way. The Bylaws describe that responsibility (Bylaw 3.1.1):

[The convention] is the principal legislative assembly, which amends the Constitution and Bylaws, considers and takes action on reports and overtures, and handles appropriate appeals. It establishes general positions and policies of the Synod, provides overall program direction and priorities, and

1 evaluates all such positions, programs, policies, directions and priorities in order to provide responsible  
2 service for and on behalf of its members.

3 There is another challenge mentioned just prior to these words (also in Bylaw 3.1.1). According to the Bylaws, the  
4 *convention is to be a blessing*. This should be kept in mind as you draft resolutions to be put to the body:

5 The National convention of the Synod shall afford an opportunity for worship, nurture, inspiration,  
6 fellowship, and the communication of vital information.

7 All this business is done in full and joyful submission to Article II of the Constitution—namely, that the Synod “accepts  
8 without reservation . . . the Scriptures, as the written Word of God and the only rule and norm of faith and of practice,”  
9 and “all the Symbolical books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of  
10 the word of God.”

11 The convention must also have in mind Article III of the Constitution, and that means whatever you do over the next few  
12 days must happen through this lens, namely:

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

14 1. Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its  
15 official structure toward fellowship with other Christian church bodies, and provide a united defense  
16 against schism, sectarianism (Rom. 16:17), and heresy;

17 2. Strengthen congregations and their members in giving bold witness by word and deed to the love  
18 and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world;

19 3. Recruit and train pastors, teachers, and other professional church workers and provide opportunity  
20 for their continuing growth;

21 4. Provide opportunities through which its members may express their Christian concern, love, and  
22 compassion in meeting human needs;

23 5. Aid congregations to develop processes of thorough Christian education and nurture and to  
24 establish agencies of Christian education such as elementary and secondary schools and to support  
25 synodical colleges, universities, and seminaries;

26 6. Aid congregations by providing a variety of resources and opportunities for recognizing,  
27 promoting, expressing, conserving, and defending their confessional unity in the true faith;

28 7. Encourage congregations to strive for uniformity in church practice, but also to develop an  
29 appreciation of a variety of responsible practices and customs which are in harmony with our  
30 common profession of faith;

31 8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other professional  
32 church workers of the Synod in the performance of their official duties;

33 9. Provide protection for congregations, pastors, teachers, and other church workers in the  
34 performance of their official duties and the maintenance of their rights;

35 10. Aid in providing for the welfare of pastors, teachers, and other church workers, and their  
36 families, in the event of illness, disability, retirement, special need, or death.

37 With every *vocation* [call] to service, the Lord provides the grace for the tasks! Be of good cheer! You are the Lord’s! Be  
38 of good cheer! You are baptized! The Lord has blessed us for 172 years! Be charitable! Open your ears more than your  
39 mouths!

40 And thank you! Thank you for your work! Thank you for your time! Thank you for your courage!

41 “Let’s go!” (Mark 1:38)

42 Matthew C. Harrison, *President*

## LATE REPORTS

The following report was received after the deadline for receipt of reports and overtures but has been accepted for convention consideration.

**LR67**

### 2016 Resolution 8-01A Task Force Report

**Compiled by the LCMS Office of National Mission, School Ministry Office**

Over the course of the triennium since the 2016 Synod convention, the districts of Synod and The Lutheran Church—Missouri Synod (LCMS) Office of National Mission (ONM) have worked diligently to implement the guidelines and suggestions established by 2016 Resolution 8-01A regarding strengthening the “Lutheran Ethos” within our educational institutions. Lutheran education serves as an essential component of the LCMS allowing not only for daily interaction between believers and non-believers alike, but also as a space in which the beliefs and “ethos” expressed by the LCMS and grounded in the Holy Scriptures and Small Catechism are shared and taught by ordained, rostered and contracted church workers. Thus, a directed focus by districts and ONM on strengthening the key pieces of instruction and action which form the basis of the LCMS can assist the Holy Spirit’s work in the lives of all who interact and work within Lutheran schools and who educate children in the faith.

As it was directed in the resolution “that the district presidents and the ONM report to the Synod in the next convention what they have done to strengthen the Lutheran ethos of our schools, along with their evaluations and recommendations for further strengthening the Lutheran ethos of our schools”, the LCMS School Ministry office queried each individual district president and ONM director regarding the following:

1. What has been accomplished in your district/department over the last triennium to strengthen the “Lutheran ethos” of our Lutheran schools?
2. What work has been done to encourage pastors, administrators, teachers and parents to work together in establishing this Lutheran ethos in their churches and schools?
3. How have you encouraged schools to undertake and complete the National Lutheran School Accreditation (NLSA) process?
4. Do you have any recommendations for the further strengthening of the Lutheran ethos in our schools?

As many of the responses are extremely detailed in the actions taken at the district and national level, it was prudent to analyze and synthesize the responses into both selected specific responses and general themes to report, as many districts are working along the same thread to strengthen the Lutheran ethos in their individual locations. Thus, the following reported information represents a selection of individual responses and general themes for each question indicated above which are representative of the work of the districts and departments of ONM. A full listing of complete responses is available upon request from the LCMS School Ministry Office.

**What has been accomplished in your district/department over the last triennium to strengthen the “Lutheran ethos” of our Lutheran schools?**

- The 2018 delegates in convention adopted Res. 2018-04-07 – “To Encourage Colloquy or Other Educational Tracks for Non-Rostered Teachers to Be Inculcated into Lutheran Theology” – by a vote of 175–17. (*Kansas District*)
- We dedicated the year of 2017 as “The Year of Lutheran Education.” (*North Dakota District*)
- We have five elementary/middle schools in the district. With district encouragement and support, all five have adopted a “classical Lutheran” approach to pedagogical content and method, which is intentional in teaching the Scriptural and Lutheran confessional worldview rooted in Holy Scriptures. For example, they all have daily chapel using only our hymnal resources and led by pastors, memorize Scripture and Catechism, integrate Lutheran doctrine into their teaching, and model the Christian life in their discipline, forgiveness, and expectations of behavior. The District Teachers Conference is paired with the Fall Pastors Conference to give them ready access and comfort with our pastors, while separately providing content to strengthen them as classical Lutheran teachers. We have successfully taught our schools to hold their pastors as the school pastor and authority over the schools and their teachers, which has resulted in excellent relationships among teachers, pastors, school parents, and congregation members. With district encouragement and support, the schools that had employed non-LCMS teachers are moving toward replacing them in due time with LCMS teachers who know and love Lutheran doctrine and embrace classical pedagogy. (*Wyoming District*)
- We conducted a district-wide survey of our schools and early childhood centers seeking best practices, compiled the results and distributed the list back to all of our schools. We built conversations and conference time around the importance and strengthening of the Lutheran ethos while exploring how what we know, and who we are, can be lived out more fully within our communities. We worked to strengthen the faith of our workers, to encourage them in their service, and to partner with them wherever and whenever we are able. (*Rocky Mountain District*)
- Schools are encouraged to set aside time each day and throughout the week for devotions, religion class, memory work and chapel services. This allows schools to provide for regular memorization of Holy Scripture and Luther’s Small Catechism. Schools are also encouraged to integrate the faith throughout all aspects of this school day, not just religion class or chapel services. Schools are constantly encouraged to seek teachers and administrators for open positions in their school through the LCMS Roster and Candidates from the Concordia University System. Teachers who are not currently on the LCMS Roster are encouraged to complete the colloquy program. (*Ohio District*)

- The South Dakota District has made a commitment to help Lutheran schools maintain Lutheran teachers in their schools. The district has a policy of covering 75% of the cost of the Synod's colloquy program for teachers going through the program. The district also encourages the Lutheran schools to cover the remaining 25% of the cost of the program for their teachers. The hope is that, by limiting the expense to the teacher, they will be more willing to complete the colloquy program. (*South Dakota District*)
- The district has formally entered into a partnership with Concordia University Chicago to assist one another in strengthening the Lutheran ethos in our schools. (*Northern Illinois District*)
- At the 2018 district convention, a resolution was passed unanimously "To Address the Current Shortage of Rostered Active Teachers in the Iowa District East". Our school ministry committee is using the overture to study and intentionally plan for the future. (*Iowa District East*)
- Our district's task force on worker wellness has revised its guidance document for our congregations and schools on "Caring for our Professional Church Workers and Salary Guidelines". This task force and our Director of Information Technology and Communications has also done extensive work on a new worker wellness website with regular blogs, articles, links and support given in a variety of areas to support Lutheran church workers in all areas, including the call process. (*Pacific Southwest District*)
- A new video series and training we developed will be launched in March 2019 for our early childhood educators on our Lutheran ethos, on integrating and teaching the faith, and on the other critical topics like baptism. This will be an updated format from our previous district Early Childhood Certificate of Lutheran Teaching (ECCLT) program. Module One will be presented at our EC Equipping Conference in March, and Module Two and subsequent modules will be available in the fall of 2019. (*Pacific Southwest District*)
- The re:Vitality resource, "Connect To Disciple," focuses on training congregational leaders for more effective outreach. It addresses ways in which the congregation-at-large and their Lutheran school can work more closely together to engage the students enrolled in the school and nonchurched people connected to the students (e.g., siblings, parents). (*ONM Witness and Outreach*)
- LCMS Youth Ministry administers the "youthESource" ([www.youthesource.com](http://www.youthesource.com)), which "provides Jesus-centered resources to those at work with youth in the congregation and beyond." One important part of the "beyond" are Lutheran schools. Teachers at the middle school and high school utilize devotions, Bible studies, and other resources which can be used to teach the faith. All resources on the youthESource are approved through the Synod's doctrinal review process. (*ONM Youth Ministry Office*)
- Baseline theological and thematic documents for the 2019 LCMS Youth Gathering were used in the formulation of "Chapel Talks" under the theme Real. Present. God. (*ONM Youth Ministry Office*)
- Annually, twelve authors are contracted to write nine monthly devotions and articles to support the work of educators serving in Lutheran schools. All articles are reviewed by the Doctrinal

Review process and are ready to use in classrooms and with families. *Chapel Talks* and National Lutheran Schools Week (NLSW) materials are developed to assist schools with conducting weekly chapels and planning for NLSW celebrations. The annual themes for *Chapel Talks* and NLSW coordinated with the Synod focus of "*Built on the Rock*", "*Real. Present. God.*" and "*Joy: Fully Lutheran*". Resources and materials are available for download without charge on [LuthEd.org](http://LuthEd.org). (*ONM School Ministry Office*)

A general theme which was common throughout many of the district responses is that many are working to establish intentional ways to bring more workers into the Lutheran education system through the Concordia Universities or the colloquy process, and that efforts are underway to begin the "recruitment" process at a much earlier time in the life of a prospective church worker.

**What work has been done to encourage pastors, administrators, teachers and parents to work together in establishing this Lutheran ethos in their churches and schools?**

- Pastors, principals and teachers are invited (and expected) to attend regularly scheduled district conferences and gatherings that are focused on our Lutheran unity. The district provides, on an established schedule, both regional and district-wide opportunities for faith-based fellowship and professional development. (*Eastern District*)
- Information regarding Lutheran day schools and preschools was published regularly in the district newsletter. At the Spring and Fall Pastor's Conferences, topics were devoted to the Lutheran schools and preschools along with encouraging our pastors to encourage their member families to be in the Small Catechism at home in their devotional life. (*North Dakota District*)
- The district has encouraged pastors and/or principals to meet regularly with the non-Lutheran faculty to review Bible teachings and/or review the Catechism to ensure Bible stories are taught from a Lutheran position. (*English District*)
- Our district annually hosts a "Day of Spiritual Renewal." Pastors, administrators, and teachers gathering together for worship, presentations and fellowship in support for the ministry together and strengthening the Lutheran ethos in the district. (*Southern Illinois District*)
- The district is in the process of developing a pastor/administrator retreat aimed at getting the church and school working together for the sake of all families. Research tells us that the role of the pastor in the school ministry is important, and studies have shown that when the pastor is invested in the school, the school thrives. On the contrary, when the pastor takes little or no interest in that particular ministry, it will flounder. Our emphasis needs to be on developing solid faith within all the members of families. (*Mid-South District*)
- Resolution 8-01A was shared with school administrators at the beginning of the triennium with the encouragement to assess the school's current utilization of the 11 indicators of Lutheran ethos that were listed. Administrators were encouraged to work with pastor, staff, and school board on addressing at least one indicator that they were not presently meeting during each year of the triennium. During school visits, the education executive shared Res. 8-01A with the pastor and reviewed the list of included indicators. Pastors were asked to assess where the

school was and were encouraged to work with the principal on a plan to attain the indicators in the school. (*Minnesota South District*)

- LCMS Youth Ministry provides training such as the National Lutheran Youth Workers Conference and the Youth Ministry Symposium. Although geared to congregational youth ministry, these events attracted a number of rostered teachers. At the events, they were trained in teaching young people and also met additional ministry practitioners. At these events, we celebrate God's gifts we know in the Lutheran Church. (*ONM Youth Ministry Office*)
- LCMS School Ministry, the Association of Lutheran Secondary Schools (ALSS) and the Lutheran Education Association (LEA) collaborated to create a "Better Together" conference for PK–12 administrators serving in Lutheran schools. Concordia University System (CUS) leaders were invited to participate and Concordia Plan Services (CPS) provided support and service to Lutheran schools. The opportunity to work together on behalf of all levels of Lutheran education was deeply valued with plans to continue the event on a triennial basis. (*ONM School Ministry Office*)
- The School Leadership Development (SLED) project has been revised to include leadership interviews from Synod entities and collaboration with Concordia University Nebraska and Concordia University Wisconsin provide course credit for SLED participants. (*ONM School Ministry Office*)
- Work with the Blue Ribbon Committee on Lutheran Schools brought twenty educators and leaders from the International Center, Synod entities, the Concordia University System, Concordia Theological Seminary, Council of Presidents and district offices together to share the joys and challenges currently facing Lutheran education. The collaboration was valued as each perspective was shared in the process of developing a shared vision for the future. (*ONM School Ministry Office*)

A general theme which was common throughout many of the district responses indicated that a continued emphasis on cooperation and collaboration between all leaders within the church, school, districts, Synod entities, Concordia University System and auxiliary organizations is essential to put forth a unified focus on parochial education with the LCMS.

#### **How have you encouraged schools to undertake and complete the National Lutheran School Accreditation (NLSA) process?**

- NLSA is always highlighted at our educators' conferences and at area administrator meetings. Accreditation information is readily available to our schools and the LCMS School Ministry Office in St. Louis is always encouraging to our schools who inquire about NLSA. We offer our schools quick consultation to their accreditation questions. (*Southern District*)
- Each time the district executive director of schools visits a school there is a conversation regarding NLSA. (*English District*)
- We will begin an emphasis toward 100% accreditation over the next triennium by pairing accredited administrators with non-accredited for a mentoring process in addition to the consultants. (*Nebraska District*)
- The district accreditation consultant is encouraged to identify schools not accredited and reach out to them to consider the

accreditation process on an annual basis. (*Pacific Southwest District*)

- NLSA is the best tool we have for assisting our schools in their continued growth. Our district accreditation consultant is on our district staff (part-time), and his main job responsibility is to work with our 50+ schools who are accredited through NLSA. This has provided consistency in how we assist schools through the accreditation process and has provided another voice to be an advocate for NLSA. Accreditation has become an expectation for schools that desire to improve on a yearly basis and a part of our culture of Lutheran schools in the district. (*Michigan District*)
- Accreditation has expanded in the North Wisconsin District as a result of requirements in the state voucher program. District staff serve as the consultant for each school, supporting them throughout the accreditation journey. (*North Wisconsin District*)
- As a part of the National Lutheran School Accreditation (NLSA) process, Validation Teams may recommend a pastor of the school for the NLSA School Shepherd Award. Pastors who understand and demonstrate a clear philosophy of education, provide spiritual encouragement and guidance for faculty and school community and engage regularly in the life of the school are identified by the Team and nominated by their districts. Annually, one School Shepherd Award recipient is selected and honored at the national level. Districts are encouraged to uplift and honor all nominated candidates in their district. Best practices are shared by each nominee and the importance of the role of the pastor in the life of the school is lifted up and celebrated. During the past triennium, national NLSA School Shepherd Award recipients have been honored in the Ohio, South Wisconsin and Northern Illinois Districts. (*ONM School Ministry Office*)
- The NLSA Evidence Based Accreditation (EBA) materials were reviewed and revised and the NLSA Early Childhood (EC) protocol was rewritten to address the needs of early childhood programs in centers and schools. Training for administrators, consultants and validation team captains is available for all districts. All NLSA materials are posted online for centers and schools to use for professional development free of charge at any time. Currently 688 schools are accredited by NLSA. (*ONM School Ministry Office*)

A general theme which was common throughout many of the district responses was to commend and uplift the NLSA process as the "greatest tool we have" to improve Lutheran schools and create positive change. However, at the same time many districts indicated that small schools struggle with the current funding model and that there is a need for the NLSA process to establish, define and share specific benefits delivered by the program to accredited schools.

#### **Do you have any recommendations for the further strengthening of the Lutheran ethos our schools?**

- The continued development of free and affordable resources, online educational classes including catechesis for educators and quality print, visual and digital resources for classrooms would assist in continuing to strengthen the Lutheran ethos of our schools. (*Southeastern District*)
- In addition to providing information to our schools to help them maintain their Lutheran ethos it would be helpful if information could be developed to help our schools reach into

their communities. Before we can communicate our Lutheran ethos, we need to be able to attract parents who know nothing of Christianity, much less how to be a Lutheran. Once we can minister to students in our classrooms, then we can start teaching about Lutheran ethos. (*Southern District*)

- Perhaps it would be wise to seek input at the local level to have a broader understanding and appreciation of the Lutheran ethos. While the 11 items prescribed within 8-01A are helpful, the ethos lives and breathes within unique communities through each district. The way the ethos is “lived out” is contextually defined and worthy of recognition and celebration. (*Rocky Mountain District*)
- It is imperative that we address the need for more rostered teachers and administrators in our schools. The number of candidates that are from our Concordia University System (CUS) is declining each year. We must find ways to encourage more students to enter church work and Lutheran Teaching Diploma programs in the CUS or we must encourage more of our current teachers to go through the colloquy program. (*Ohio District*)
- Active pastoral engagement in school events, special programs, chapel services and outreach efforts are an opportunity that should not be missed. A visible presence and pastoral care for families open doors to share the Gospel. (*Texas District*)
- All districts need to have an emphasis on encouraging young people to go into full-time ministry so we have more LCMS-trained teachers. (*Iowa District West*)
- Reduce the cost of the teacher colloquy program so that more non-rostered Lutheran school teachers can afford to participate. There are approximately 1,100 non-rostered educators in the Pacific Southwest District. Removing or reducing the financial barrier would significantly expand Lutheran ethos in our schools. (*Pacific Southwest District*)
- Recognize that “Lutheran ethos” can be determined by much more than the 11 items prescribed in resolution 8-01A. Having the input of the district education executives, who have intimate knowledge and relationships with the schools in our districts, before crafting such a resolution would be important if future resolutions are brought before convention. (*Michigan District*)
- A planned re:Vitality resource called “Beyond the Classroom” will build on the training provided in “Connect To Disciple.” It will specifically address how congregations can leverage the ministry that is taking place in their schools to form stronger connections and relationships between school families and the congregation-at-large. (*ONM Witness and Outreach*)
- Continue to lift up and communicate the importance of Lutheran teachers. Recruit and train young Lutheran Christians to be Lutheran teachers. An important part of this work is for the Church to invest money to lessen the financial burden of education and living with often meager salaries. (*ONM Youth Ministry Office*)
- Continue to “tell the story” of how God uses Lutheran schools to teach the faith and bring the Good News to others. (*ONM Youth Ministry Office*)
- The need for additional Lutheran teachers and administrators is great. While the Commissioned Minister Information Form

(CMIF) system is a useful tool to find existing Rostered workers, there are many Roster-eligible or Concordia University System graduates who are not eligible for inclusion in this database but who desire to teach in a Lutheran school. Thus, it would be extremely helpful to Lutheran schools if these individuals could be included in CMIF or another separate database specific to their classification and situation. (*ONM School Ministry Office*)

- Due to the shortage of Rostered workers, every year schools must hire contracted educators to fill their staffing vacancies. Contracted workers range from having a Lutheran background to being completely removed from the Lutheran faith. Moving forward with the development of programs and resources to equip non-Lutheran educators who are serving in Lutheran schools is essential at this time. Many district offices have developed programs to address this gap in knowledge and coordinating these available programs and resources will support the need in caring for contracted workers. (*ONM School Ministry Office*)
- To proactively address the shortage of Rostered church workers, many Lutheran elementary and high schools have developed specific strategies for encouraging students to consider the vocation of serving in a Lutheran church or school. Identifying and sharing strategies and best practices that these schools are implementing can equip other schools to creatively address this need. Continued meaningful collaboration among the districts, the Concordia University System (CUS), Synod and other Lutheran entities is imperative in the next triennium to ensure that Lutheran schools are equipped with Rostered or Lutheran-educated staff. (*ONM School Ministry Office*)

A general theme which was common throughout many of the district responses was to commend the work of the LCMS School Ministry Office in their efforts to bring unity to Lutheran education as well as to assist schools, congregations and districts alike through quality resources and other, more personal assistance. Additionally, many districts included in their answers a recommendation to develop programming and instruction for the preparation of pastoral candidates prior to graduation related to service within a team-based ministry, especially one with an included Lutheran school.

Throughout all the responses from district presidents as well as from the ONM directors an overall theme of growing consistency and intentional focus on keeping Lutheran schools “Lutheran” through various programs and initiatives is evident. While many districts have programs underway and others are beginning the process of implementing new initiatives, the responses show that there is still much work to be done to work toward the directives established in Res. 8-01A, and indeed this work may never be completed to the extent desired by church leadership. However, over the course of the last triennium, our schools have most certainly increased and reaffirmed their focus on keeping the “Lutheran ethos” in Lutheran education, and their continued work to spread the Gospel both now and in the future is to be greatly commended.

## LATE OVERTURES

### 2. International Witness

#### Ov. L2-14

#### To Encourage Joint Lutheran Church—Missouri Synod and Lutheran Church—Canada Outreach to Immigrants and People of Quebec

WHEREAS, Québec, Canada, is the only officially French-speaking state in North America; and

WHEREAS, Less than 5 percent of the population of the province consider themselves Protestant, and less than 11 percent consider themselves regular attenders of any sort of worship service (Erasmus, 2017); and

WHEREAS, The French-speaking population of Québec, which makes up 81 percent of the province, has often been referred to as “the least-reached people group in North America” (Southern Baptist Convention, 2017); and

WHEREAS, The SELC District of The Lutheran Church—Missouri Synod (LCMS) has been involved in work in Québec since 1929 through the congregation of Ascension Lutheran Church; and

WHEREAS, Lutheran Church—Canada (LCC), a full-communion partner of the LCMS, currently supports only one full-time missionary for the province of Québec; and

WHEREAS, Ascension Lutheran Church’s building is also the location of l’Église luthérienne de l’Ascension, the only congregation of LCC in Montréal, Québec’s largest, and Canada’s second-largest, city; and

WHEREAS, Neither Ascension Lutheran Church nor l’Église luthérienne de l’Ascension are able to support full-time ministry on their own but are both served by missionaries, one from the LCMS and one from the LCC; and

WHEREAS, Many church bodies are sending multiple missionaries and mission teams to cities across Québec to establish new congregations, and finding that the harvest is indeed plentiful as our Lord has promised; therefore be it

*Resolved*, That the LCMS Office of International Mission and the Office of the President be encouraged to reach out to their counterparts in Lutheran Church—Canada to explore how they might work together to reach the more than 8.2 million immigrants and people of Québec with the Gospel of Jesus Christ.

SELC District

### 4. Life Together

#### Ov. L4-31

#### To Commend LCMS Deaconesses and Diaconal Work

WHEREAS, The year of our Lord 2019 marks 100 years of training Lutheran deaconesses in the United States of America; and

WHEREAS, This convention marks the 40<sup>th</sup> anniversary since the first Synod deaconess training program was mandated by the Synod in convention to begin at Concordia University Chicago (CUC); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) offers multiple deaconess training programs, including one undergraduate and three master’s degree programs through her two seminaries and CUC, as well as deaconess training through the Center for Hispanic Studies, for the sake of congregational, institutional, and missionary support in education, mercy, and outreach grounded in the Word and understanding of the Lutheran Confessions; and

WHEREAS, The LCMS and its congregations have helped to introduce nine international deaconess programs for the support of our missionaries and international partner churches as we seek to accompany Word and Sacrament ministry with human care components for widows, orphans, sojourners, and others, over whom our Lord watches (Ps. 146:9; James 1:27); and

WHEREAS, LCMS deaconesses, with their training in both theology and churchly assistance, make a significant contribution in religious education, women's ministry, children's ministry, visitation, mercy outreach, missionary work, and—according to personal talents—music, administration, prison ministry, and other charitable endeavors; and

WHEREAS, The twenty-first century has proven to be a time of social and legal upheaval in families, congregations, communities, and colleges, and deaconesses increasingly serve in pro-life and family ministry, campus ministry, migrant and refugee ministry, housing ministry, and more; and

WHEREAS, Deaconesses help to support a Lutheran understanding of the relationship between Word and Sacrament Ministry and lay vocations within a Christian life of love; and

WHEREAS, Women undergo theological and practical training in an earnest desire to serve their church as full-time professionals, trained to share the Gospel of Jesus Christ through works of mercy, spiritual care, and teaching the Christian faith, without guarantee of paid placement; therefore be it

*Resolved*, That the Synod in convention thank God for a century of deaconesses and diaconal training in this country; and be it further

*Resolved*, That the Synod in convention pray for wisdom, discernment, support, and our Lord's leadership for all deaconesses working in congregations, missionary fields, educational and charitable institutions and programs; and be it further

*Resolved*, That the Synod in convention join in prayer on behalf of Lutheran deaconesses domestically and abroad who work to embody our Lord's care for body and soul; and be it further

*Resolved*, That the Synod in convention encourage congregations, recognized service organizations, and other related organizations, including the Concordia University System, in their pursuit of a stronger Lutheran identity, to embrace LCMS deaconesses as they enact a clear understanding of how auxiliary offices accompany the Word and Sacrament ministry of the Office of Holy Ministry; and be it finally

*Resolved*, That The Lutheran Church—Missouri Synod in convention commend LCMS deaconesses and diaconal service.

Trinity  
Blackwell, OK

## 5. Theology and Church Relations

### Ov. L5-42

#### To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Free Church in Denmark

##### Preamble

The Evangelical Lutheran Free Church in Denmark (*Den evangelisk-lutherske Frikirke i Danmark*, ELFCD) was founded on November 4, 1855, by Niels Pedersen Grunnet in opposition to the state church of Denmark, which was being overtaken by rationalism and secularism. The ELFCD was founded only a short time after the Danish government formally allowed for religious freedom.

The Lutheran Church—Missouri Synod (LCMS) and some other churches provided financial support for the young ELFCD, and a number of the ELFCD's pastors have been trained in LCMS seminaries. As a result of these close historical ties, it has been assumed for more than a century that the LCMS and the ELFCD were in fellowship. Though the ELFCD affirmed fellowship with the LCMS at its last convention in July 2018, the LCMS in convention has never formally declared fellowship with the ELFCD.

WHEREAS, The ELFCD accepts all the canonical books of the Sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, contained in the Book of Concord of 1580, as a correct exposition of the Sacred Scriptures; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has examined and approved the doctrine and practice of the ELFCD as faithful to Scripture and the Lutheran Confessions and has proposed the formal recognition of fellowship between the LCMS and the ELFCD; therefore be it



*Resolved*, That the LCMS formally recognize the existence of altar and pulpit fellowship between the Evangelical Lutheran Free Church in Denmark and The Lutheran Church—Missouri Synod; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our two churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we give thanks to God for the Lutheran confession of the Gospel the ELFCF provides; and be it further

*Resolved*, That we continue to encourage and walk with the ELFCF as it proclaims the saving Gospel of Jesus Christ to a lost world; and be it further

*Resolved*, That we pray for God's continued blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

Commission on Theology and Church Relations

## **6. Pastoral Ministry and Seminaries**

### **Ov. L6-22**

#### **To Encourage the Council of Presidents to Provide Guidelines for the Supervision of Specific Ministry Pastors in a Variety of Contexts**

WHEREAS, The specific ministry pastor classification was created by The Lutheran Church—Missouri Synod at its 2007 convention; and

WHEREAS, specific ministry pastors are now serving congregations in a variety of contexts, including multi-staff parishes, sole pastorates, and ethnic, non-English-speaking congregations; and

WHEREAS, a specific ministry pastor is to “serve under the supervision of his district president and another pastor who is not a specific ministry pastor” (LCMS Specific Ministry Pastor Committee, “The Specific Ministry Pastor Program: A White Paper,” March 15, 2013, [www.lcms.org/Document.fdoc?src=lcm&id=1832](http://www.lcms.org/Document.fdoc?src=lcm&id=1832)); and

WHEREAS, The requirements for such supervision may be quite different, ranging from easy (in a multi-staff parish) to quite difficult (when such supervision must be done from a distance or when language is a barrier); and

WHEREAS, Pastors receiving calls to congregations at which a specific ministry pastor is serving may not be familiar with the kind of supervision that is needed, and circuit visitors are also in need of guidance in this area, to assist their pastors in providing the supervision needed; therefore be it

*Resolved*, That the Council of Presidents draft guidelines for the supervision of specific ministry pastors, taking into account the wide variety of abilities of pastors and the contexts in which they serve, and also to assist circuit visitors in supporting the pastors under their care and their district president; and be it further

*Resolved*, That specific ministry pastors who are serving in non-English speaking contexts be supervised whenever possible by another pastor who is not a specific ministry pastor who also speaks the language in which the specific ministry pastor is working, in order to facilitate better supervision; and be it finally

*Resolved*, That pastors accepting calls to congregations at which a specific ministry pastor is serving receive the written guidelines of the Council of Presidents as well as training and guidance in order to perform whatever supervisory roles they will be called upon to fulfill.

SELC District

**Ov. L6-23**

**To Give God Praise and Glory  
for Concordia Theological Seminary Fort Wayne's 175th Anniversary**

WHEREAS, Wilhelm Löhe, Friedrich Wyneken, and Wilhelm Sihler established “The German Evangelical Lutheran Preacher's Seminary of Fort Wayne, Indiana,” in 1846 to form servants who would “cling to the saving doctrine and remain in what has been entrusted to them, just as the right church—called Lutheran—from the beginning accepts God's word, confesses, and teaches it” (Wilhelm Sihler, “The Lutheran Seminary at Fort Wayne,” trans. Erika Flores, *Der Lutheraner* vol. 3, no. 5, 29–30); and

WHEREAS, Concordia Theological Seminary, Fort Wayne, (CTSFW) was specifically founded to address two needs: a clear Lutheran confession coupled with a vigorous missionary effort; and

WHEREAS, The vision of its founders continues to shape CTSFW's mission as a vibrant, Christ-centered theological community that engages and resources the church and world, domestically and internationally, with distinctively Lutheran teaching, practice, and worship; and

WHEREAS, CTSFW has grown both in size and in the strength of its academic program. It has been privileged to provide the church with nearly 10,000 pastors and missionaries who have served the Lord of the Church throughout the United States and world; and

WHEREAS, With thanks to God's gracious and generous provision through the gifts of His people, the pastoral and diaconal students on campus have their tuition expenses covered 100%. The ongoing support from the people and congregations of the LCMS is essential so our future pastors and deaconesses can enter the service to which God has called them unencumbered by overwhelming material concerns; and

WHEREAS, Concordia Theological Seminary will begin its 175th academic year in September 2020; therefore be it

*Resolved*, That the people of The Lutheran Church—Missouri Synod be encouraged to give thanks to God for His grace to us through CTSFW these 175 years; and be it further

*Resolved*, That the people of the church be commended for their support and encouraged to continue partnering with Concordia Theological Seminary Fort Wayne in its mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all; and be it finally

*Resolved*, That following the adoption of this resolution the delegates and guests of this 67th Regular Convention of The Lutheran Church—Missouri Synod rise and sing the common doxology.

Board of Regents  
Concordia Theological Seminary

**9. Structure and Administration****Ov. L9-47****To Amend the Constitution to Address Individual Membership and Advisory Representation****Rationale**

Constitution Articles V B and XII 10 B catalog the categories of individual members of the Synod (ordained and commissioned ministers) other than those who are the voting pastoral delegates of each congregation-or-parish (*Pfarrgemeinde*, hereafter, *parish*, being understood to be one or more member congregations served by the same pastor[s]) and/or electoral circuit (which voting delegates are listed in Const. Art. XII 10 A and V A, respectively). Const. Art. V B and XII 10 B serve, in the present Constitution of the Synod, a dual purpose. On the one hand, they specify those who are *only advisory* at a convention of a district or the Synod (cf. Bylaws 3.1.2.1 [d] and 3.1.3). On the other hand, they specify who, besides pastors who represent voting member congregations, can be an individual member of the Synod: other ordained ministers, commissioned ministers of various categories, and candidates for these offices, having once been installed to a first call (Bylaw 2.6.2). At present, the language of Const. Art. XII 10 is redundant with that of Const. Art V A–B, as the latter explicitly treats district and Synod conventions.

The Commissions on Constitutional Matters (CCM) and Handbook (COH) have been presented this triennium with three issues related to these two dual-purpose passages (and their partial reflections in Const. Art. VI 3, 6 and XII 9 c). The COH initially proposed to address the first two issues in two separate overtures, Ov. 9-18 and 9-39. With the third issue (prompted by CCM Op. 19-2903), it became apparent that all three issues were manifestations of the same constitutional problem—an unclarity, compounded with time and change, in the statement of individual membership and advisory representation—and thus could be addressed by a single constitutional amendment. This late overture proposes a unified solution to all three problems: those addressed in Ov. 9-18 and 9-39, as well as the new one of CCM Op. 19-2903.

Briefly, the four problems identified with the Constitution's treatment of individual membership and advisory representation are as follows:

1. **Unclear advisory ordained participation in the district convention (Ov. 9-18):** In an earlier time beginning with the foundation of the Synod, when each parish (*Pfarrgemeinde*) had only one pastor (*Prediger*), all other called pastors being assistant pastors (*Hilfsprediger*), every individual member of the Synod had a clear and constant place under either Const. Art. V A (XII 10 A), as a representative of a voting congregation, or V B (XII 10 B), an advisory member (or under their pre-1917 predecessors, Const. Ch. III 1 or 2). Since at least 1970–72 (CCM Ag. 54, 377), however, when the CCM ruled (not without a recorded dissent) that *associate pastors* (a term arising in practice rather than by convention adoption) could serve as parishes' voting pastoral delegates—and even more since the ratification of 2016 Res. 11-09 removed *assistant pastors* from the list of Const. Art. V B (XII 10 B), allowing parishes the option of designating them as voting pastoral delegates—this is no longer the case. Pastors in multi-pastor staffs can now move fluidly between Const. Art. V A and B, between voting and advisory roles, on the basis of a parish choice.

This is of little consequence, except that Const. Art. XII 10 B designates as advisory to the district convention, along with all commissioned ministers of the district, the ordained ministers listed. One pastor of each parish is voting; the others are to be advisory (cf. Bylaw 4.2.3: "All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates"). Const. Art. V B and XII 10 B had this same sense when adopted and translated between 1917–1924, and until the practice of naming *associate* pastors arose. Before that, one pastor was the voting *Prediger*, "the pastor," and all others were *Hilfsprediger*, "assistant pastors," listed as advisory in Const. Art. V B and XII 10 B. This is also the sense of the earlier language between 1847–1917, e.g., 1847 Const. Ch. III 3, "Advisory members are those orthodox pastors not empowered to vote by their parishes, and all candidates for the ministry and the teaching profession, and all representatives of parishes of Synod besides the delegates." (This is the clear sense of Bylaw 4.2.3: "All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.") With the acceptance of *associate* pastors and the removal of *assistant* pastors from the list, however, the constitutional language has been deprived of its original sense in this respect. The constitutional language needs to be adjusted to maintain the original sense in a changed context: that all pastors of a parish other than the designated pastoral voter are advisory to the district convention.

2. **Language allowing multi-congregation parishes to send additional advisory lay delegates needs to be restored (Ov. 9-18):** The earlier historical practice in the Synod and the custom in certain districts more recently has been to allow for advisory lay representation from the congregations of a multi-congregation parish that did not provide the parish's voting lay delegate. For example, the 1873 *Handbuch* (Handbook) provided: "While it is hoped for and desired that the various congregations of one pastor might each send its own [lay] delegate...only one at a time can represent [as voting lay delegate] the interests of the parish," and the 1899: "A parish consisting of several congregations but having only one pastor can send only one voting [lay] delegate. Others sent are...only advisory members." The commission, noting the continued increase in the number of multi-congregation parishes in the Synod, recommends restoring this historic practice in explicit constitutional language, to guarantee these advisory delegates their voice at district conventions.

3. **Confusion of individual membership with convention representation and attendance demands clarification (Ov. 9-18 and CCM Op. 19-2903):** The dual-purpose nature of Const. Art. V A (XII 10 A) and V B (XII 10 B) has resulted in confusion. Not only are terms *member*, *representative*, and *delegate* commingled, so is the sense. Successive conventions have, on the one hand, added to Const. Art. V B with the intention of adding categories of commissioned ministers, and removed from it, on the other, to grant to assistant pastors the ability to represent their congregations as voting delegates. The lists of Const. Art. V B and XII 10 B are simultaneously *permissive*, extending the boundaries of individual Synod membership, and *restrictive*, preventing those so listed, including "professors at Synod's educational institutions" from serving as voting members *even if they are pastors called and installed to member congregations* and otherwise eligible to serve as their congregations' voting delegates. As "dual calls" become more prevalent, this has deprived at least one congregation *that has regularly called and*

installed a pastor to its service (Const. Art. VI 3) of pastoral voting representation. The CCM has suggested that this should be corrected.

- 4. Opportunity to correct excessive duplication of language and absence of chief categories of individual membership (Ov. 9-39):** Walther's theses and book on *Church and Ministry*, declared to be the position of the Synod and the "pure doctrine" on Church and Ministry in 1851–2 and reaffirmed in 2001 Res. 7-17A, holds that "The preaching office [*Predigtamt*] is the highest office in the Church, from which flow all other offices in the Church" (Office Thesis VIII, *The Church and the Office of the Ministry* [CPH, 2012], 284). These other public offices are the auxiliary offices [*Hilfsämter*], which flow from the chief office and assist it in various aspects of the work of public ministry. All offices are comprehended under the category of *ministers of religion*; the preaching office consists of *ministers of religion—ordained* (before 1986 and 1992 Bylaw and Constitution changes, respectively, "ministers of the Gospel"), and rostered members of the auxiliary offices comprise the *ministers of religion—commissioned* (before 1986 and 1992 changes, "teachers" or "teachers and deaconesses"; now including many added aspects of auxiliary ministry). The list of categories of commissioned ministries has been adjusted over time, and an attempt is being made to do so again this convention. Were the broad categories to be acknowledged, and the details left to the bylaws, it would relieve the Synod of making many changes to its constitution, requiring congregational ratification, to add to or adjust the names of the various offices. Related unclarity relating to the non-listing of emeriti and the fact that membership is available only to those candidates who have previously been installed to a first call in the Synod, should likewise be corrected.

The solution proposed by the Commission on Handbook is the following constitutional amendment, which would address individual membership and advisory representation as follows:

1. to treat *individual membership* in the Synod as distinct from *voting and advisory convention participation*. The former will be treated in Const. Art. V B; the latter, in Const. Art. IX, for the Synod convention, and XII 10, for district conventions (compare Bylaws 1.2.1 [I]; 3.1.2–3.1.2.1; 3.1.3–3.1.4.6).
2. to treat the broadest categories of individual membership more clearly in the Constitution of the Synod, in a manner reflecting Walther's *Church and Office*, leaving commonly-amended details, or those calling for more extensive elaboration than appropriate to the Constitution, to the Bylaws (for example, specifying those auxiliary offices recognized for commissioning in a new Bylaw 2.6.1.1).
3. to have the same sense as existing constitutional language, except where the above-noted problems are addressed.

Therefore be it

*Resolved*, That the Constitution of the Synod be amended, in the articles here listed, as follows:

#### PRESENT/PROPOSED WORDING

#### **Article V Membership**

Membership in the Synod is held and may be acquired by congregations and individuals, ministers of religion—ordained and ministers of religion—commissioned, ~~such as teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, parish assistants, and certified lay~~ ministers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II.

##### **A. Voting Members**

All organized congregations that have joined the Synod hold voting membership. ~~At the meetings of the districts of the Synod every congregation or parish is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate. At the meetings of the Synod a number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.~~

##### **B. Advisory Individual Members**

Advisory Individual members only of the Synod, who are non-voting except for those pastors exercising the vote of a member congregation or congregations, are the following:

1. Pastors, ordained ministers, called and installed to a member congregation
- ~~2. Pastors, ordained ministers, whose congregations do not hold membership in the Synod~~
- ~~3. Ministers—Ordained ministers, not in charge of—called and installed to a congregations, serving in a capacity recognized in the Bylaws of the Synod~~
- ~~4. Professors at the Synod's educational institutions~~
4. Teachers of the Evangelical Lutheran Church—Commissioned ministers equipped for service in an auxiliary office of ministry designated in, and serving in a capacity recognized by, the Bylaws of the Synod

5. ~~Directors of Christian education~~

6. ~~Directors of Christian outreach~~

7. ~~Directors of family life ministry~~

8. ~~Directors of parish music~~

9. ~~Deaconesses~~

10. ~~Parish assistants~~

11. ~~Certified lay ministers~~

12. ~~5. Candidates for the office of the ministry, ordained ministers, or for an auxiliary office, commissioned ministers, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant having formerly been installed to a first call within the Synod.~~

6. Emeriti of the office of the ministry, ordained ministers, or of an auxiliary office, commissioned ministers.

### Article VI Conditions of Membership

Conditions for acquiring and holding membership in the Synod are the following:

...

3. ~~Regular call of pastors, teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, certified lay ministers, and parish assistants, and any commissioned ministers~~ and regular election of lay delegates by the congregations, as also the blamelessness of the life of such.

...

6. ~~Pastors, teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, certified lay ministers, Ordained and commissioned ministers~~ or candidates for these offices not coming from recognized orthodox church bodies must submit to a colloquium before being received.

...

### Article IX Representation

The synodical meetings are composed of regularly elected and delegated representatives and of certain individual persons, as specified in the Bylaws, to wit:

1. Representatives of congregations, entitled to vote. A number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.

2. ~~Advisory representatives of the advisory members of the Synod~~ such individual members as are ineligible to represent congregations as voting delegates and ineligible to represent other entities or offices in the Synod as advisory representatives.

3. Advisory representatives of boards, commissions, and educational institutions and such as by virtue of their office are required to attend the Synod.

### Article XII Districts of the Synod and Their Regulation

...

7. The district presidents shall, moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district and acquaint themselves with the religious conditions of the congregations of their district. To this end they shall visit and, according as they deem it necessary, hold investigations in the congregations. Their assistants in this work are the circuit visitors, who therefore shall regularly make their reports to the district president.

8. District presidents are empowered to suspend from membership ordained and commissioned ministers for persistently adhering to false doctrine or for having given offense by an ungodly life, in accordance with such procedure as shall be set forth in the Bylaws of the Synod.

9. Furthermore, the district presidents shall

...

c. Perform, either in person or by proxy, the ecclesiastical ordination of the candidates for the ministry assigned to their districts ~~and the installation of such, as well as the installation-commissioning of the candidates for the auxiliary offices of schoolteacher assigned to their districts, and the installation of all ministers and teachers, ordained or commissioned, called by the congregations in to serve within~~ their districts;

10. The meetings of the districts of the Synod are composed of the following:

**A. Voting-Representatives Delegates**

~~The pastors of such congregations as hold voting membership in the Synod and the lay delegates elected and deputed by these congregations shall be voting representatives. Every member congregation or multi-congregation parish is entitled to two votes, one of which is to be cast by its pastor and the other by the lay delegate elected and deputed by the congregation or parish.~~

**B. Advisory-Members Delegates**

Advisory ~~members~~ delegates are:

- ~~a. Pastors whose congregations do not hold membership in the Synod~~
- ~~b. Ministers not in charge of congregations~~
- ~~c. Professors at the Synod's educational institutions~~
- ~~d. Teachers of the Evangelical Lutheran Church~~
- ~~e. Directors of Christian education~~
- ~~f. Directors of Christian outreach~~
- ~~g. Directors of family life ministry~~
- ~~h. Directors of parish music~~
- ~~i. Deaconesses~~
- ~~j. Parish assistants~~
- ~~k. Certified lay ministers~~

~~l. Candidates for the office of the ministry, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant.~~

all commissioned ministers, and those ordained ministers not presently serving as voting representatives of congregations, who are members of the Synod within the district. In addition, a congregation that is part of a multi-congregation parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay delegate.

**Article XIII Expulsion from the Synod**

3. ~~If the member expelled is a pastor or teacher in an~~ ordained or commissioned minister serving a congregation of the Synod, such congregation, unless it has already done so, is held to depose him from office and to deal with him in accordance with the Word of God, notwithstanding an appeal. If it persistently refuses to do so, the respective district is to deal with it. If all negotiations and admonitions fail of their purpose, such congregation forfeits its membership in the Synod.

And be it further

*Resolved*, That the Bylaws of the Synod be amended, as here listed, and upon ratification of the above constitutional amendment, as follows:

**PRESENT/PROPOSED WORDING**

**2.6 Individual Membership**

2.6.1 “Ministers of the Gospel,” designated by the Synod as “ministers of religion—ordained” (ordained ministers) or “ministers of religion—commissioned” (commissioned ministers), are eligible for membership in the Synod.

2.6.1.1 The roster of commissioned ministers shall admit eligible teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, parish assistants, and certified lay ministers.

**2.11 Continued Eligibility of Individual Members**

## ***Inactive Members***

2.11.2 Inactive members ~~are advisory~~ may be retained as individual members of the Synod.

(a) As such, they have all the rights, privileges, and responsibilities of ~~advisory~~ individual membership in the Synod as defined in the Constitution and Bylaws of the Synod.

(b) To remain on the roster of the Synod as an inactive member, an ordained or commissioned minister of religion must be a communicant member in good standing of a congregation which is a member of the Synod and must qualify and make application for one of the following categories.

...

## **3.1 National Conventions**

...

### ***Voting Delegates***

...

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(d) All pastors called and installed to circuit congregations who are ~~not advisory members under Article V B of the Constitution and~~ not specific ministry pastors shall be eligible for election.

...

(e) Prior to the meeting of the electoral circuit, each congregation may nominate one layperson (i.e., not a commissioned or ordained minister), either from its congregation or from the circuit. These names must be submitted to the circuit visitor prior to the day of the circuit meeting and shall constitute the slate of candidates. All congregational nominees, except those who have been eliminated through the election of the pastoral delegate, shall be eligible for election.

...

...

...

### ***Nonvoting Advisory Delegates***

3.1.3 ~~Advisory members of the Synod shall attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod. The advisory delegates of a district convention shall consist of all individual members of the Synod within the district, except those pastors representing member congregations as voting delegates. In a convention of the Synod, advisory members of the district (all commissioned ministers and those ordained ministers not eligible for election as a voting delegate under Bylaw 3.1.2.1 [d]) shall be represented as follows:~~

...

## **4.2 District Conventions**

...

4.2.3 All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.

(a) They are entitled to voice and vote on a floor committee, if appointed, and to voice in the convention.

(b) All advisory ~~members~~ delegates are expected to attend all sessions of the convention.

(c) Those advisory ~~members~~ delegates whose office in the Synod, district, or other agency imposes professional or service requirements on which full and regular convention attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in accordance with policies established by their supervisory boards.

...

Commission on Handbook

## Ov. L9-48

### To Amend Bylaw 3.12.2.3 to Allow District Presidents Access to List of Unregistered Congregations

WHEREAS, The election of the President of the Synod is important for all members of the Synod; and

WHEREAS, The Secretary of Synod is involved in that process (Bylaw 3.12); and

WHEREAS, The district president represents the Synod in his district (Bylaw 4.4.2); therefore be it

*Resolved*, That Bylaw 3.12.2.3 be amended as follows:

#### PRESENT/PROPOSED WORDING

3.12.2.3 The Secretary of the Synod shall compile and maintain the voters list for the election of the President of the Synod. ~~This list and any of its parts shall not be disseminated. A list of those congregations that have not registered for this process shall be made available to the respective district presidents for the sole purpose of allowing district presidents to encourage unregistered congregations, pastors and laypeople, to register to vote for the President of Synod in a timely manner.~~

(a) This voters list shall include:

(1) the pastor of each member congregation or multi-congregation parish

(2) a lay person from the congregation or parish

(b) The congregation shall present to the Secretary of Synod 90 days prior to the election a proper credentials form provided by the Secretary, signed by two of the congregation's officers. If a congregation or parish has more than one pastor eligible to vote, the congregation shall designate on the credentials form which pastor will cast a vote on behalf of the congregation.

(c) If one or both delegates are unavailable, congregations shall be provided opportunity to select substitute voters up to a deadline designated by the Secretary.

Board of Directors  
Atlantic District

## 11. Church and Culture

### Ov. L11-19

#### To Encourage Pastors to Refrain from Solemnizing Marriages on Behalf of Civil Governments

WHEREAS, The responsibilities and authorities given by God to divine institutions of civil governments are: (1) to defend "bodies and bodily things against obvious injuries"; and (2) To "restrain people with the sword and physical punishment in order to preserve civil justice and peace" (Augsburg Confession [AC] XXVIII 11); and

WHEREAS, The responsibilities and authorities given by God to the Church are: (1) To "grant eternal things and exercise this authority only by the ministry of the Word"; (2) To "preach the Gospel"; (3) "To forgive and retain sins"; (4) "To administer the Sacraments"; (5) "To judge doctrine" and "reject doctrine contrary to the Gospel"; and (6) "To exclude from the communion of the Church wicked people, whose wickedness is known" (AC XXVIII 10, 21); and

WHEREAS, In order to prevent confusing "the Church's authority and the State's authority," the Church should not: (1) "Transfer the kingdoms of this world to itself"; (2) "Interfere with judgments about civil ordinances or contracts"; and (3) "dictate laws to civil authorities about the form of society" (AC XXVIII 12-13); and

WHEREAS, The practice of ordained ministers of The Lutheran Church—Missouri Synod solemnizing marriages on behalf of civil governments confuses the Church's authority with the State's authority; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod advise ministers to refrain from solemnizing marriages on behalf of civil governments.

SELC District



## OMNIBUS RESOLUTIONS

### Responsibility Assigned to Others

#### OMNIBUS RESOLUTION A

WHEREAS, Certain overtures submitted to the convention for consideration request action for which the responsibility has been previously delegated to a board, office, individual, or commission; therefore be it

*Resolved*, That the following overtures be referred to the appropriate board, office, individual, or commission indicated below:

<u>Overture</u>	<u>Title</u>	<u>Board, Office, Individual, Commission</u>
Ov. 1-07	To Promote Awareness of and Provide Educational Resources for Specialized Pastoral Ministry	Board for National Mission
Ov. 1-08	To Request that the LCMS Provide Assistance to Workers Crossing the Canada/United States Border to Serve	Council of Presidents
Ov. 1-10	To Limit Mission Fundraising during Advent and Lent	Mission Advancement
Ov. L2-14	To Encourage Joint Lutheran Church—Missouri Synod and Lutheran Church—Canada Outreach to Immigrants and People of Quebec	Church Relations, Office of International Mission
Ov. 3-06	To Direct the CTCR to Prepare an Addendum to the Study, <i>Immigrants Among Us</i>	Commission on Theology and Church Relations
Ov. 4-12	To Reaffirm Formula of Concord Article X and the Freedom to Practice Certain Church Ceremonies	Commission on Theology and Church Relations, Council of Presidents, President of Synod
Ov. 4-17	To Care for the Members of the Body of Christ Through Fraternal Communication	Council of Presidents
Ov. 4-18	To Publish Recommended Steps in, and to Study, Orderly Transfers	Council of Presidents
Ov. 4-21	To Uphold the Pastoral Office in the Electronic Age	Commission on Theology and Church Relations, Council of Presidents
Ov. 4-22	To Study How to Amend the Practice of Issuing Calls to Positions Not in the Direct Service of the Proclamation of the Gospel and the Administration of the Sacraments	President of Synod, Board of Directors, Council of Presidents
Ov. 4-23	To Provide Clergy for Word and Sacrament Ministry by Designating Synod Positions to Be Filled with Qualified Laity	President of Synod, Board of Directors, Council of Presidents
Ov. 4-25	To Adjust Benefits of the Concordia Retirement Plan to Reflect an Annual Cost of Living Increase	Board of Trustees/Directors—Concordia Plans / Concordia Plan Services
Ov. 4-28	To Improve the Clarity of Written Communication	LCMS Communications, Concordia Publishing House
Ov. 5-05	To Revise Paragraph 3(a) of the Operating Agreement Between the Lutheran Church—Canada and The Lutheran Church—Missouri Synod	LCMS Board of Directors, President of Synod

<u>Overture</u>	<u>Title</u>	<u>Board, Office, Individual, Commission</u>
Ov. 5-09	To Embrace Our Ecumenical Duty	Commission on Theology and Church Relations
Ov. 5-25	To Preserve the Authority and Clarity of the New Testament Scriptures	Commission on Theology and Church Relations
Ov. 5-41	To Direct the CTCR to Address the Signing of Public Interfaith and Interdenominational Statements by Members of Synod	Commission on Theology and Church Relations
Ov. 6-01	To Direct a Review of Admission and Certification for Routes to Ordination	Pastoral Formation Committee
Ov. 7-11	To Affirm the Three-Fold Role of Concordia University System Presidents	Commission on Constitutional Matters
Ov. 7-21	To Resolve the Issues at Concordia University, Portland	Board of Regents—Concordia University Portland
Ov. 8-05	To Optimize the Stewardship of Gifts to Our Seminaries	Boards of Regents—Concordia Theological Seminary and Concordia Seminary, LCMS Board of Directors
Ov. 8-11	To Exercise Financial Restraint in Salaries of Synod and District Executives and Staff	Board of Directors
Ov. 10-08	To Allow the Use of the Term <i>Bishop</i> in The Lutheran Church—Missouri Synod	Commission on Theology and Church Relations
Ov. 10-11	To Address the Election of the Chairman for the Council of Presidents, The Lutheran Church—Missouri Synod	Council of Presidents
Ov. 10-15	To Direct the Council of Presidents to Include Questions concerning Genesis 1–2, the Six-Day Creation, and the Teaching of Evolutionary Theory as Fact in the Self-Evaluation Tool (SET), Used for Pastors and Pastoral Candidates, and in the Commissioned Minister Information Form (CMIF)	Council of Presidents
Ov. 10-28	To Revise the Synod Dispute Resolution Process	Commission on Constitutional Matters
Ov. 11-02	To Condemn the Abortion Rights Ideology as a Heresy	Commission on Theology and Church Relations
Ov. 11-03	To Condemn the Pro-Choice Ideology as a Heresy	Commission on Theology and Church Relations
Ov. 11-06	To Combine Synod Efforts to Support Marriage, Life, and Family into a Unified Ministry	President, Office of National Mission
Ov. 11-18	To Expand the Mandate of the Lutheran Center for Religious Liberty	Lutheran Center for Religious Liberty
Ov. L11-19	To Encourage Pastors to Refrain from Solemnizing Marriages on Behalf of Civil Governments	Commission on Theology and Church Relations

## Issues Addressed by Previous Convention(s)

### OMNIBUS RESOLUTION B

WHEREAS, A number of issues have been presented through overtures to which the Synod, in convention, has previously spoken; and

WHEREAS, After careful consideration of these matters, there appears to be insufficient rationale to change or alter the stated position of the Synod; therefore be it

*Resolved*, That petitioners offering the following overtures be referred to previous convention action as indicated.

<u>Overture</u>	<u>Subject</u>	<u>Previous Action</u>
Ov. 4-10	To Encourage Every Sunday Communion	1995 Res. 2-08A
Ov. 4-11	To Encourage the Study and Practice of Every Sunday Communion by All Congregations of the Synod/District	1995 Res. 2-08A
Ov. 4-13	To Reaffirm Our Encouragement for the Use of Approved Synod Worship Materials in Missouri Synod Congregations	2016 Res. 4-04A; CCM Op. 18-2873
Ov. 4-19	To Reaffirm the Use of the Names <i>Lutheran</i> and <i>The Lutheran Church—Missouri Synod</i> by All Congregations and Missions of the Districts and/or Synod	1995 Res. 3-13A
Ov. 5-26	To Give Thanks for God's Holy Word	<i>Brief Statement</i> (adopted 1932), <i>A Statement of Scriptural and Confessional Principles</i> (adopted 1973), LCMS Constitution, Article II
Ov. 5-27	To Reaffirm "By Scripture Alone"	<i>Brief Statement</i> (adopted 1932), <i>A Statement of Scriptural and Confessional Principles</i> (adopted 1973), LCMS Constitution, Article II
Ov. 5-28	To Encourage Clarity in Preaching of the Promise of Everlasting Life	1973 Res. 2-03
Ov. 6-16	To Authorize the Council of Presidents to Create a System for the Placement of Inactive-Candidate Members	2016 Res. 12-02A
Ov. 6-17	To Improve a System for the Placement of Members on Candidate Status	2016 Res. 12-02A
Ov. 9-06	To Change the Way Electoral Circuits Are Formed	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1-2
Ov. 9-07	To Change the Way Electoral Circuits Are Formed	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1-2
Ov. 9-08	To Change the Requirements for Electoral Circuits	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1-2
Ov. 9-09	To Eliminate the Distinction Between Electoral and Visitation Circuits and the Communicant Membership Requirements of Same	1966 Bylaw 1.5.1, 1967 Res. 5-18, Bylaws 3.1.3 and 5.1.1-2
Ov. 9-11	To Elect Delegates to the Synod and District Conventions	2013 Resolution 7-07A

<u>Overture</u>	<u>Subject</u>	<u>Previous Action</u>
Ov. 9-20	To Enable Commissioned Ministers to Serve As Voting Lay Delegates	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 9-21	To Enable Commissioned Ministers to Serve as Voting Lay Delegates	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 9-22	To Consider Voting Privilege for Commissioned Ministers	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 9-23	To Propose Commissioned Ministers as Voting Members at LCMS District and Synod Conventions	1953 Memorial 627, 1950 Mem. 201, 1983 Res. 5-09A, 1986 Res. 5-02A Part B, CCM: Minutes of April 24–25, 1969; Ag. 513, 577, 696, 1449; Minutes of Sept. 6, 1985
Ov. 9-34	To Implement Term Limits for the Synod President and First Vice-President	1979 Res. 5-17; 1971 Res. 4-28; 1962 Res. 6-32 (declined) and 6-39 (adopted)
Ov. 9-35	To Amend Synod Bylaw 3.2.4.1 regarding Term Limits	1979 Res. 5-17; 1971 Res. 4-28; 1962 Res. 6-32 (declined) and 6-39 (adopted)
Ov. 9-36	To Amend Bylaw 3.2.4.1 To Limit Terms of Office for Synod President, First Vice-President, Regional Vice-Presidents, and Secretary of Synod	1979 Res. 5-17; 1971 Res. 4-28; 1962 Res. 6-32 (declined) and 6-39 (adopted)
Ov. 9-37	To Set Term Limits for All Synod and District Offices	1979 Res. 5-17; 1971 Res. 4-28; 1962 Res. 6-32 (declined) and 6-39 (adopted)
Ov. 10-04	Ecclesiastical Supervision	2013 Res. 7-03B; 2016 Res. 7-04A
Ov. 10-05	Ecclesiastical Supervision	2013 Res. 7-03B; 2016 Res. 7-04A

## Expressions of Encouragement and Gratitude

### OMNIBUS RESOLUTION C

WHEREAS, Many requests for recognition of noteworthy labors of love are brought to the Synod's attention at every convention; therefore be it

*Resolved*, That the following overtures be received as expressions of encouragement or gratitude:

<u>Overture</u>	<u>Subject</u>	<u>Encouragement / Thanks</u>
Ov. 3-09	To Mark the 75 <sup>th</sup> Anniversary of Lutheran World Relief (LWR)	Thank God for the work of LWR (an organization unrelated to LCMS World Relief and Human Care)
Ov. 7-10	To Give Thanks for the Concordia University System Presidential Search Process and Those Participating Therein	Dr. Gerhard Munding, Rev. Dr. Matthew Harrison, and the Concordia University System Board
Ov. 8-13	To Commend the Work of the LCMS Foundation to the Church	For 60 years of service
Ov. 12-06	To Give Thanks for Campus Ministry and Endorse Best Practices Therein	Sincere thanks and gratitude for Campus Ministry



## PROPOSED RESOLUTIONS

### 1. NATIONAL WITNESS

#### To Encourage God's People to Engage in Active Witness

##### RESOLUTION 1-01

Report R1.2 (CW, 38–40); Overtures 1-01–02 (CW, 385–86)

WHEREAS, Our Lord Jesus Christ stated His purpose in coming into the world was “to seek and to save the lost” (Luke 19:10); and

WHEREAS, Jesus identified His followers as His “witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8); and

WHEREAS, As Christ’s witnesses today we participate in His mission to seek and to save the lost, and we share in His joy as the elect are gathered into His Church; and

WHEREAS, Opportunities for evangelism arise primarily from the relationships God’s people cultivate with their friends, neighbors, and family; and

WHEREAS, Intentional evangelism is vital for the work of the Great Commission in our “post-church” culture; and

WHEREAS, A stated objective for the Synod in the Synod’s Constitution is to “strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world” (Constitution Article III 2); and

WHEREAS, The Office of National Mission (ONM) is “responsible for domestic ministries that especially serve congregations and schools through the districts of the Synod,” specifically including evangelism (Bylaw 3.8.2.3); and

WHEREAS, LCMS The Witness & Outreach Ministry of the ONM has developed *Every One His Witness*, a theologically sound evangelism program that includes many contextual supplements, including a Spanish language version, to equip Lutherans to be more active and effective witnesses of Jesus Christ in the contexts of their vocations; and

WHEREAS, The Synod in convention has repeatedly encouraged congregations to make witnessing and evangelism a top priority in their ministry efforts. (1995 Resolution 1-08, “To Affirm That the Mission of the Church Is Urgent and to Raise Mission Awareness,” *Proceedings*, 107–8; 2001 Res. 1-01, “To ‘Tell the Good News about Jesus,’” Res. 1-02, “To Be Passionate for Great Commission,” and Res. 1-03A, “To Intensify Mission Effort,” *Proceedings*, 120; 2004 Res. 1-01A, “To Affirm Mission 21<sup>st</sup> Century Response To Great Commission,” and Res. 1-02, “To Promote ‘Mission Outpost’ Attitude,” *Proceedings*, 119–20; 2013 Res. 1-05A, “To Encourage the Congregations and People of the LCMS for the Joy of Evangelization and the Making of New Disciples,” *Proceedings*, 101); and

WHEREAS, Called workers have been theologically trained to discern, effectively utilize, and train God’s people in the adaptation and use of a variety of witnessing tools; therefore be it

*Resolved*, That the Synod in convention encourage God’s people to purposefully seek opportunities to nurture relationships with people in their communities; and be it further

*Resolved*, That congregations and ministries pursue ways in which they can tangibly meet the needs of those who live in their communities, providing them, in turn, with the opportunity to share the Gospel; and be it further

*Resolved*, That because of the hope that fills God’s people (1 Peter 1:3–9, 3:15), they be prepared to share this life-giving message of the Gospel with others; and be it further

*Resolved*, That the Synod once again encourage all LCMS districts, congregations, recognized service organizations, and auxiliaries to make use of the *Every One His Witness* evangelism program; and be it further

*Resolved*, That the Synod encourage all LCMS entities involved in evangelism training and/or the development of evangelism materials to work with the ONM to incorporate *Every One His Witness* into their resources, to assist with creating needed supplements to or translations of the *Every One His Witness* core module, and to participate in the development of additional *Every One His Witness* context modules; and be it further

1        *Resolved*, That the Synod support the ONM in the further production of additional *Every One His Witness* resources  
2 to address evangelism needs; and be it further

3        *Resolved*, That the Synod support the ONM in developing additional methods of delivering *Every One His Witness*  
4 resources to make them more widely available to LCMS entities; and be it further

5        *Resolved*, That congregations and workers be encouraged to identify additional theologically sound resources that can  
6 further inform and train them for the witnessing task; and be it further

7        *Resolved*, That congregations and workers be encouraged to bear witness to Christ in their daily vocations in their  
8 communities; and be it finally

9        *Resolved*, That God’s people pray regularly, asking Him to provide them with opportunities to share His Gospel with  
10 other people.

11                    *Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as*  
12 *\$112,000 annually, already included in FY20 LCMS Operating Budget (estimate required by Bylaw 3.1.7 [g]).*

## To Encourage the Planting of Churches

### RESOLUTION 1-02

15 Reports R1.2, R7 (CW, 40–41, 90–91)

#### 16 **Preamble**

17 From its inception The Lutheran Church—Missouri Synod has been a church planting body. Church planting arises out of  
18 God’s desire that “all people be saved and come to a knowledge of the truth” (1 Tim. 2:4). It rests on the promise that God  
19 will accomplish His will through His people as He empowers and strengthens them through His gifts of Word and  
20 Sacrament.

21        WHEREAS, Our Lord, Jesus Christ, has promised that wherever two or three are gathered in His name, He is in their  
22 midst (Matt. 18:20); and

23        WHEREAS, The Church is the congregation of saints in which the Gospel is purely taught and the Sacraments are  
24 correctly administered (Augsburg Confession VII); and

25        WHEREAS, The 2016 Synod convention passed Resolution 1-02, “To Encourage Church Planting throughout the  
26 Synod and Supporting the ‘Mission Field: USA’ Initiative”; and

27        WHEREAS, The support of existing churches in the immediate geographical area helps new church plants take root  
28 and grow; and

29        WHEREAS, The Office of National Mission (ONM) has produced training resources to assist congregations, circuits,  
30 and districts in the planting of new churches; and

31        WHEREAS, ONM has worked with Lutheran Church Extension Fund in establishing the Merle Freitag Church Planting  
32 Revolving Loan to assist in providing resources for new mission starts; therefore be it

33        *Resolved*, That the Synod in convention reaffirms its first mission priority to “plant, sustain, and revitalize Lutheran  
34 churches” (2013 Res. 3-06A); and be it further

35        *Resolved*, That congregations and circuits be encouraged and supported by their respective districts to investigate and  
36 identify new mission plants; and be it further

37        *Resolved*, That congregations, circuits, and district leaders be encouraged to think strategically and plan  
38 collaboratively when establishing these new mission plants; and be it further

39        *Resolved*, That congregations and circuits be encouraged to make use of ONM resources in the establishment of these  
40 new mission plants; and be it further

41        *Resolved*, That the ONM, in partnership with the districts, issue a report telling the stories of new mission plants prior  
42 to the 2022 Synod convention; and be it finally

43        *Resolved*, That the congregations and workers of the Synod regularly pray that the Lord of the Harvest would bless  
44 these efforts and enlarge His Kingdom.



## To Study Shared Ministry among Small Congregations

### RESOLUTION 1-03

Overtures 1-03–05 (CW, 386–87)

WHEREAS, Shifts in demographics and living patterns in both rural and urban areas threaten the existence of many congregations; and

WHEREAS, Distance, declining population density, and other factors heighten difficulties in conducting ministry in rural and small town situations; and

WHEREAS, Urban and inner-city congregations face significant challenges due to changing demographics and declining membership; and

WHEREAS, Due to these converging factors of economics and demographics, many more congregations will be exploring some form of partnership arrangement to meet Word and Sacrament needs into the future; and

WHEREAS, The Lutheran Church—Missouri Synod currently has over 500 dual- and multi-congregation parish arrangements being served by sole pastors (which constitutes over 15 percent of our congregations); and

WHEREAS, More than 60 percent of reporting congregations of the Synod have an average weekly worship attendance fewer than 100; and

WHEREAS, Declining seminary enrollments have also made it difficult for smaller congregations to receive pastors through the Synod's placement process; and

WHEREAS, Dual- and multi-congregation parish arrangements permit many smaller congregations to benefit from having a trained and ordained pastor; and

WHEREAS, There is a great need for resources to assist congregations and districts in developing shared ministry partnerships; and

WHEREAS, Congregational collaboration in ministry and service provides support for the pastoral office (Augsburg Confession V, XIV and Rom. 10); therefore be it

*Resolved*, That Synod in convention give thanks to God for the congregations currently engaged in shared ministry, such as multi-point parishes and the pastors who serve them; and be it further

*Resolved*, That the congregations, circuits and districts of the Synod be encouraged to explore greater opportunities for collaboration for the care of members and the mission to proclaim the Gospel to those who have not yet been brought to faith in our communities; and be it further

*Resolved*, That Synod in convention direct the Office of National Mission (ONM), in collaboration with the Council of Presidents (COP), to study the critical issues that threaten the sustainability of small congregations; and be it finally

*Resolved*, That ONM, in collaboration with the COP, prepare a report to the 2022 convention that includes recommendations to assist small congregations in developing strategies related to shared ministry.

*Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as \$5,000 (estimate required by Bylaw 3.1.7 [g]).*

## To Support the Continuing Legacy of Dr. Rosa J. Young and Commend All Those Who Are Working to Preserve It

### RESOLUTION 1-04

Overtures 1-11–13 (CW, 389–91)

WHEREAS, The closing of Concordia College Alabama (CC Alabama), a ministry idea of Dr. Rosa J. Young, has left a deep chasm in the hearts of members and congregations of The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, The LCMS produced the movie, *The First Rosa*, based upon Dr. Rosa J. Young's book, *Light in the Dark Belt—The Story of Rosa Young* that made more people aware of her pioneering work in black ministry and her significant contribution in Lutheran education and the cause of the Gospel; and

1 WHEREAS, The sale of the property of CC Alabama in 2019, which included the housed location of the Rosa J. Young  
2 Museum for more than 10 years, forced the move of the museum to a temporary storage location until an adequate  
3 permanent location of the museum can be established; and

4 WHEREAS, The Rosa J. Young (RJY) Memorial Committee has a plan to include the relocation, management, and  
5 direction of the Rosa J. Young Museum, and many others are working diligently to secure her legacy; therefore be it

6 *Resolved*, That Synod in convention give thanks to God for all of those who worked and continue to work to preserve  
7 the legacy of Dr. Rosa J. Young, including the RJY Memorial Committee, Black Clergy Caucus, the Rosebud Memorial  
8 Committee, the Southern District, including its Black Ministry Task Force, and the National Alumni & Friends of  
9 Concordia College Alabama; and be it further

10 *Resolved*, That the Office of National Mission’s Black Ministry work to advocate for the legacy of Dr. Rosa J. Young;  
11 and be it finally

12 *Resolved*, That Synod in convention give thanks to God for the mission zeal of Dr. Rosa J. Young and her pioneering  
13 and educational work in black ministry, and encourage the congregations of Synod to follow her example in seeking to  
14 reach all people with the Gospel of our Lord, Jesus Christ.

## 15 To Strengthen Multi-Ethnic Outreach

### 16 RESOLUTION 1-05

17 Report R1.2 (CW, 40–41, 46)

18 WHEREAS, God our Savior “desires *all people* to be saved and come to the knowledge of the truth. For there is one  
19 God, and there is one mediator between God and humankind, the man Christ Jesus, who gave Himself as a ransom for  
20 *all*.” (1 Tim. 2:4–6a); and

21 WHEREAS, Those who have been ransomed by His blood are “from every *tribe* and *tongue* and *people* and *nation*.”  
22 (Rev. 5:9b); and

23 WHEREAS, God, who determines where every nation shall live (Acts 17:26), has arranged for the nations of the world  
24 to come in increasing numbers to the United States; and

25 WHEREAS, It is His will “that repentance and forgiveness of sins should be preached in His name to *all nations*,  
26 beginning from Jerusalem.” (Luke 24:47 RSV); and

27 WHEREAS, His disciples of every time and place are to “go and make disciples of *all nations*, baptizing them in the  
28 name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.” (Matt.  
29 28:19–20a) and to be His “witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” (Acts 1:8);  
30 and

31 WHEREAS, Many congregations of The Lutheran Church—Missouri Synod (LCMS) are located in areas that are richly  
32 diverse in cultures, races, ethnic groups, languages, and age groups. (The estimated U.S. population as of July 1, 2018,  
33 was 328 million Americans; of which 44 million were African Americans [13.4 percent], 59 million Hispanics [18.1  
34 percent], 19 million Asians [5.8 percent], and 4 million American Indian [1.3 percent]. Each year more than 1 million  
35 people immigrate to the U.S. along with another 1 million international students, and their families, who have come to  
36 study in U.S. colleges and universities. [United States Census Bureau]); and

37 WHEREAS, The LCMS remains ethnically homogenous—95 percent Caucasian according to the 2014 Pew Research  
38 Center report, “Religious Landscape Study: Members of The Lutheran Church—Missouri Synod”  
39 ([www.pewforum.org/religious-landscape-study/religious-denomination/lutheran-church-missouri-synod/](http://www.pewforum.org/religious-landscape-study/religious-denomination/lutheran-church-missouri-synod/)); and

40 WHEREAS, Jesus exhorts us to “open your eyes and look at the fields! They are ripe for harvest.” (John 4:35 NIV);  
41 therefore be it

42 *Resolved*, That Synod in convention thank God for the gifts of new and existing multi-ethnic populations that He is  
43 giving His Church in North America; and be it further

44 *Resolved*, That Synod encourages its congregations in communities of all sizes to continually “look at the fields”  
45 around them and seize the opportunities God provides to share the Gospel; and be it further

46 *Resolved*, That congregations of the LCMS be encouraged to seek out and welcome all multi-ethnic populations,  
47 showing the love of Jesus in both word and deed; and be it further

## RESOLUTION 1-06

WHEREAS, The Synod's publishing arm, Concordia Publishing House (CPH), has produced a wealth of materials in this area, *e.g.*: *Your Marriage by God's Design*; *Grounded in God's Word: Commentaries on Life Issues*; *The Lutheran Difference: Marriage and Family*; *Five Things You Can Do to Make Your Marriage Stronger*; *Made for Each Other*:

1 *Newlywed Resource; Ethics of Sex: From Taboo to Delight; United in Christ: Preparation for Christian Marriage;*  
 2 *Devoted to God and Each Other; Together is Better: Marriage Devotions and Activities; Hello My Name is Single;*  
 3 *Commitment: God's Plan for Engagement and Marriage* (high school curriculum); *Without This Ring: Surviving Divorce;*  
 4 *Changing Currents: The Bible and Same-Sex Marriage; Five Things You Can Do to Have a Stronger Family; Family*  
 5 *Trees and Olive Branches: Creating a Culture of Grace in Your Family; Renewing the Family Spirit; Blessings and*  
 6 *Prayers for Parents; Faithfully Parenting Pre-Schoolers; Faithfully Parenting Tweens; Faithfully Parenting Teens;*  
 7 *Sexuality Mentality: Creating a Culture of Biblical Integrity; Learning About Sex* (sex education curriculum); *Sexual*  
 8 *Morality in a Christless World; In the Image of God: Gender and Sexual Identity;* and many others; and

9 WHEREAS, Sin, the world, and Satan are clearly attacking marriage and the family by seeking to sever the bond  
 10 between husbands and wives, and also between parents and children; and

11 WHEREAS, Murder is condemned by the Fifth Commandment (including abortion, infanticide, physician-assisted  
 12 suicide, and euthanasia); and

13 WHEREAS, There are moral and ethical implications surrounding contraception, assistive reproductive technologies,  
 14 and related research; and

15 WHEREAS, There is increased cultural acceptance of gender confusion leading to a denial of one's own God-given  
 16 sexuality and ever-new anti-Scriptural categories for "gender identity," further eroding God's design for marriage; and

17 WHEREAS, These assaults against marriage and life are undermining the family and causing harm to society; therefore  
 18 be it

19 *Resolved,* That the Synod rejoice in the truth that the Lord Jesus Christ has promised to be with His Church until the  
 20 end of the age, not simply to sustain us, but through the means of grace to bless us; as we call on His name to help marriage,  
 21 life, and the family (John 14:14); and be it further

22 *Resolved,* That the ONM implement the seventh mission priority by boldly promoting the biblical and crucial  
 23 relationship between marriage, life, and family by generating resources and strategies which counter the cultural assaults  
 24 against these while also encouraging, uplifting and equipping the Body of Christ in all three areas; and be it further

25 *Resolved,* That the ONM offer resources to districts for the development and equipping of district marriage, life, and  
 26 family coordinators; and be it further

27 *Resolved,* That the Synod direct the ONM to work diligently with our recognized service organizations, the Lutheran  
 28 Center for Religious Liberty, Lutherans For Life, and other appropriate entities to coordinate in upholding and defending  
 29 the link between marriage, life, and family; and be it finally

30 *Resolved,* That the Synod direct the ONM, CPH, the seminaries and universities, and the Commission on Theology  
 31 and Church Relations to provide resources that help the families of our Synod and enable the church to confess the biblical  
 32 teaching on marriage, life, and family.

## 33 To Continue Vigilance in Child Protection

### 34 RESOLUTION 1-07

35 Overture 1-09 (CW, 389)

36 WHEREAS, Many congregations and recognized service organizations (RSOs) of The Lutheran Church—Missouri  
 37 Synod (LCMS) have significant ministries in schools and early childhood learning centers; and

38 WHEREAS, The devil prowls about like a roaring lion, seeking someone to devour, and Christians are called to resist  
 39 him, standing firm in the faith (1 Peter 5:8); and

40 WHEREAS, The LCMS Council of Presidents has adopted a zero-tolerance policy with respect to sexual abuse; and

41 WHEREAS, Synod has provided resources to districts, congregations, schools and others within the Synod for the  
 42 prevention of child abuse, e.g., [www.lcms.org/social-issues/child-abuse](http://www.lcms.org/social-issues/child-abuse); and

43 WHEREAS, The President of the Synod and the Council of Presidents (COP) in April 2019 resolved unanimously to  
 44 assert and re-affirm the COP's long-standing zero-tolerance policy with respect to child sexual abuse; therefore be it

45 *Resolved,* That Synod in convention encourage congregations, schools, and early childhood centers to adopt policies  
 46 and actions to protect children in their churches and schools; and be it further

*Resolved*, That Synod commend the COP for their zero-tolerance policy with respect to child sexual abuse; and be it further

*Resolved*, That pastors and educators should be aware of the mandatory reporting laws of their states and/or local jurisdictions; and be it further

*Resolved*, That all congregations and schools of the Synod be vigilant in protecting children from abuse; and be it finally

*Resolved*, That the Office of National Mission provide recommended policies and strategies toward the same through the Making Disciples For Life initiative.

## **To Give Thanks to God for 100 Years of LCMS Campus Ministry**

### **RESOLUTION 1-08**

Report R1.2 (CW, 44–46)

WHEREAS, 2020 will mark the 100th anniversary of the first Lutheran Church—Missouri Synod campus ministry at the University of Wisconsin in Madison; and

WHEREAS, Many districts, congregations, church workers, and lay people have taken great initiative over these years to do the pioneering work of planting, cultivating, and expanding campus ministries, big and small, throughout the Synod; and

WHEREAS, The work of LCMS U continues to build on the foundations of their work as evidenced by the now nearly 250 campus ministry chapters and a biennial National Campus Ministry Conference that attracts 400 college students on average for a time of worship, study, fellowship and collaboration; and

WHEREAS, Local LCMS U campus ministries continue to provide solid Biblical teaching and caring Christian support during an extremely critical time in the lives of young people; therefore be it

*Resolved*, That the Synod give thanks to God for the work of all our LCMS campus ministries and their important work of teaching and supporting college students from our own congregations as well as witnessing to students from around the world and confessing the faith in the public square; and be it further

*Resolved*, That to mark the occasion LCMS U prepare an accessible history of the first 100 years of campus ministry and that the Synod communications department highlight the centennial in various media formats; and be it further

*Resolved*, That districts, congregations, church workers, individuals, and all other campus ministry stakeholders be commended for their ongoing support of LCMS campus ministries, through their prayers, service, and financial gifts; and be it finally

*Resolved*, That the Office of National Mission be commended for its support of campus ministry and encouraged to continue to develop and expand the work of LCMS U in supporting college-age students and local campus ministries.

*Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$10,000 (estimate required by Bylaw 3.1.7 [g]).*

## 2. INTERNATIONAL WITNESS

### To Thank God for 125 Years of International Mission through The Lutheran Church—Missouri Synod

#### RESOLUTION 2-01

Report R1.2 (CW, 16–71); Overture 2-02 (CW, 392)

WHEREAS, In 1893 the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States (now known as The Lutheran Church—Missouri Synod [LCMS]) in convention resolved to begin international mission work; and

WHEREAS, In 1894 Rev. Theodore Naether was called to be the Synod’s first official missionary (Heather C. Smith, “Theodore Naether,” *The Lutheran Witness*, Jan. 2019); and

WHEREAS, In January 1895 Rev. Naether arrived in India, began preaching, establishing Lutheran schools, and writing tracts; and

WHEREAS, We are blessed today to continue interacting with the descendants (natural and theological) of what our Lord accomplished through Rev. Naether; and

WHEREAS, There are currently approximately 130 full-time missionaries and about 225 accompanying family members spread over some 90 nations; and

WHEREAS, The planting of churches and raising up of pastors and church workers has resulted in the formation of 35+ partner church bodies; and

WHEREAS, In fiscal year 2019 there were 50 short-term volunteers and 300+ individuals who served as members of short-term teams; and

WHEREAS, There are currently 1,900+ congregations of Synod financially supporting LCMS Office of International Mission (OIM) missionaries; and

WHEREAS, International mission work through the LCMS has been blessed for the past 125 years and the Holy Spirit continues to bless the work of international missionaries; therefore be it

*Resolved*, That Synod in convention give thanks to God for the international missionaries past and present, for the OIM, and for the Synod’s previous international missionary sending and supporting agencies; and be it further

*Resolved*, That all current and former internationally deployed missionaries in attendance stand and be recognized; and be it finally

*Resolved*, That Synod in convention stand and sing the common doxology in thanksgiving for the past 125 years of international work.

### To Give Thanks to God for the Work of the Office of International Mission in the Asia Region

#### RESOLUTION 2-02

Report R1.2 (CW, 31–32)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church’s mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been engaged in mission work in the Asia region since 1895; and

WHEREAS, The Asia region extends from remote villages in Papua New Guinea to modern metropolises such as Hong Kong; and

WHEREAS, Many of our partner churches in the Asia region are the fruit of first-generation LCMS missionary work; and

WHEREAS, The Office of International Mission (OIM) currently has 29 full-time missionaries with 75 accompanying family members serving in the Asia region; and

WHEREAS, Theological education remains a priority in the Asia region through numerous seminaries and Bible institutes for pastoral and deaconess formation; and

WHEREAS, LCMS Disaster Response, in full collaboration with the OIM regional staff, has provided robust financial and administrative support to our church partner, India Evangelical Lutheran Church, in extensive repairs to her seminary after a typhoon devastated the antiquated campus; and

WHEREAS, The LCMS has a well-established tradition of primary and secondary education, including three international schools in the Asia region; and

WHEREAS, The LCMS has worked for many years to create theological literature and hymnals in multiple countries and languages; and

WHEREAS, Over the history of LCMS mission work in Asia, missionaries and their families have made great sacrifices, even giving their lives for the sake of the Gospel; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

*Resolved*, That Synod commend the OIM for its continued work in the Asia region; and be it further

*Resolved*, That Synod in convention give thanks to God for the Asia region missionaries, their families, supporters, and the region's director Rev. Charles Ferry.

## To Give Thanks to God for the Work of the Office of International Mission in the Latin American and Caribbean Region

### RESOLUTION 2-03

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Latin American and Caribbean Region (LAC), which includes Spain, makes a priority of spreading the Gospel, planting Lutheran churches, and showing mercy; and

WHEREAS, The Office of International Mission (OIM) currently has 40 full-time missionaries with 57 accompanying family members as well as 11 alliance missionaries serving in the LAC region; and

WHEREAS, The LAC region in 2018 established the Concordia Reformer Seminary and Mercy Center in Santiago, Dominican Republic, to provide Spanish language pastoral formation and deaconess preparation; and

WHEREAS, The LAC region has established 13 *foros* (partnerships) in 13 countries with 16 Lutheran Church—Missouri Synod (LCMS) districts for strategic planning to support specific projects and ministries; and

WHEREAS, The LCMS has worked for many years to create theological literature and a Spanish-language hymnal for the region; and

WHEREAS, The LCMS mission effort in Brazil, begun in 1900, has now resulted in the establishment of a seminary and multi-generational church planting, including cross continentally in Angola and Mozambique; and

WHEREAS, Disaster Response has purposefully walked alongside OIM and church partners in responding to Hurricane Maria in Puerto Rico, as well as to multiple disasters in Chile, serving hurting populations in proximity to Word and Sacrament; and

WHEREAS, Over the history of LCMS mission work in the LAC region missionaries and their families have made great sacrifices for the sake of the Gospel; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

*Resolved*, That Synod commend the OIM for its continued work in the LAC region; and be it further

*Resolved*, That Synod in convention give thanks to God for the LAC region missionaries, their families, supporters, and regional director Rev. Ted Krey.

### **To Give Thanks to God for the Work of the Office of International Mission in the Eurasia Region**

#### **RESOLUTION 2-04**

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church’s mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, The Eurasia region supports partner and emerging churches through theological education, mercy work, church planting, and Gospel proclamation; and

WHEREAS, The Office of International Mission (OIM) currently has 26 full-time missionaries with 21 accompanying family members as well as one alliance missionary serving in the Eurasia region; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) sponsors many joint theological workshops for clergy and laity of partner and emerging partner church bodies throughout the region; and

WHEREAS, These workshops are vital for the mutual consolation of our brethren in this highly secular region in the world; and

WHEREAS, The LCMS has two missionaries and two theological educator missionaries working in cooperation with the seminary of the Evangelical Lutheran Church of Ingria in Russia; and

WHEREAS, In Germany, OIM is involved with strategic mercy work among refugees alongside our partner church, the Independent Evangelical Lutheran Church (SELK), and oversees with the spiritual care of deployed U.S. Military personnel and expatriates; and

WHEREAS, The region is collaborating with LCMS districts and congregations and partner churches to provide pastoral formation for Middle Eastern Lutherans in closed countries; and

WHEREAS, The OIM recognizes the significant challenge of missionary work in Eurasia, the birthplace of the Reformation, and is working to reconnect a post-Christian people to their Christian heritage; therefore be it

*Resolved*, That Synod commend the OIM for its continued work in the Eurasia region; and be it further

*Resolved*, That Synod in convention give thanks to God for the Eurasia region missionaries, their families, supporters, and regional director Rev. James Krikava.

### **To Give Thanks to God for the Work of the Office of International Mission in the Africa Region**

#### **RESOLUTION 2-05**

Report R1.2 (CW, 16–37)

WHEREAS, The Great Commission of Matthew 28 has been and will until the Last Day remain the heart of the Church’s mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, In 1928 Jonathan Ekong came to the United States seeking a church that would teach the Word of God in its purity and also help establish good schools in Nigeria; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) is active in 25 African nations, working with seven partner churches, 29 full-time missionaries deployed by the Office of International Mission (OIM) with 46 accompanying family members; and

WHEREAS, The OIM has deployed five mercy medical teams in fiscal year 2019, engaging in both wellness and general health awareness as well as spiritual care; and

WHEREAS, The African region of the OIM has partnered with LCMS congregations to send short-term teams to Africa resulting in long-term relationships; and



WHEREAS, Numerous African church bodies, both English- and French-speaking, have requested fellowship with the LCMS; and

WHEREAS, Theological education remains a priority in the Africa region through numerous seminaries and Bible institutes for pastoral, deaconess and evangelist formation; and

WHEREAS, The LCMS has worked for many years to create theological literature and hymnals in multiple countries and languages; and

WHEREAS, The OIM is dedicated to spreading the Gospel far and wide and planting churches by the leading of the Holy Spirit in His Word; therefore be it

*Resolved*, That Synod commend the OIM for its continued work in the Africa region; and be it further

*Resolved*, That Synod in convention give thanks to God for the Africa region missionaries, their families, supporters, and the region's directors Rev. Gary Schulte and Rev. Shauen Trump.

## **To Encourage Support of Short-Term International Mission Activities**

### **RESOLUTION 2-06**

Overtures 2-02–08 (CW, 392–97)

WHEREAS, The congregations of the Synod have shown great zeal in sending short-term teams; and

WHEREAS, Short-term mission often serves as a positive influence in the mission field; and

WHEREAS, The Commission on Constitutional Matters (CCM) has addressed short-term mission in a 2015 opinion: “The Synod itself, in keeping with its foreign missions jurisdiction, has addressed matters related to short-term mission efforts by requiring the creation of the short-term missions document [2013 Res. 1-08, “To Work Together in Mission,” *Proceedings*, p. 103]. Hence, ... the Synod itself has already made this distinction between short- and long-term mission efforts, ... the definition of ‘short-term mission’ necessarily becoming mission activity other than what is specifically addressed by Bylaw 3.8.3. Districts and congregations engaged in mission projects are therefore encouraged to communicate their international mission activities to appropriate Synod entities ‘for the purposes of healthy coordination and good stewardship’ (2013 Res. 1-08)” (CCM Op. 15-2771, “Follow-Up Questions Regarding CCM Opinion 14-2724”); and

WHEREAS, Prior to the above-mentioned clarification, the Synod had not adequately communicated a proper separation between Bylaw 3.8.3 and the implementation of short-term mission activities; and

WHEREAS, To date, the “LCMS Best Practices in Short-Term Mission” document, rather than clarifying the position of the Synod in regard to short-term mission activities, has instead created confusion; and

WHEREAS, The Office of International Mission’s (OIM) intention and desire are to encourage short-term mission activities that harmonize with what we believe, teach, and confess; and

WHEREAS, The OIM’s intention and desire are also to provide preventative measures and solutions for problems that may be faced by those who are engaged in such short-term mission activities; and

WHEREAS, The OIM’s intention and desire are also to provide assistance to safeguard the rights of partner churches for those who are engaged in such short-term mission activities; and

WHEREAS, The OIM’s intention and desire are also steadfastly to avoid a “gatekeeping” or “supervisory” role over those engaged in such short-term mission activities, but rather to provide, to the extent made possible by all available resources, a framework for fruitful collaboration and coordination with those engaged in such short-term mission activities; and

WHEREAS, Perceptions persist that the “Best Practices” document and CCM Op. 14-2724, “Synod as the ‘Only Sending Agency’—Bylaw 3.8.3,” discourage short-term mission activities and do not adequately represent the OIM’s aforementioned intentions and desires, to encourage short-term mission activities; and

WHEREAS, It is apparent that clarifications should be made to the “Best Practices” document that would benefit all involved in short-term mission activities; therefore be it

*Resolved*, That the “Best Practices” document be referred to the Board for International Mission and the OIM for review and revision with the intent of making it clear that short-term mission activities are encouraged; and be it further

*Resolved*, That the revised document be made available on the Synod website by the end of 2019; and be it finally

*Resolved*, That we give thanks for the great interest that members of our Synod have expressed for short-term mission activities.

## **To Strengthen and Encourage the Partnership of our Congregations in International Mission through the Board for International Mission**

### **RESOLUTION 2-07**

Overtures 2-01, 2-03–11, 4-20 (CW, 392–99, 420–21)

WHEREAS, The International Witness floor committee has carefully considered the issues and concerns stated in the above referenced overtures; and

WHEREAS, One of the central objectives of congregations in coming together as Synod is to give bold witness to the Gospel of Jesus Christ in word and deed; and

WHEREAS, This unity of doctrine and practice led to the early desire to organize as a Synod for international mission; and

WHEREAS, “Congregations, the basic units of the Synod, have joined together to form the Synod and relate to one another through it.” (Bylaw 1.3.1); and

WHEREAS, “Committed to a common confession and mission, congregations of The Lutheran Church—Missouri Synod join with one another in the Synod to support one another and to work together in carrying out their commonly adopted objectives.” (Bylaw 1.1.1); and

WHEREAS, Congregations, by voluntarily joining Synod, have entered into a relationship with each other to partner in joint activities; and

WHEREAS, Since 1983, this voluntary partnership in international mission has been formally addressed through clear and careful language in Bylaw 3.8.3 (2016 *Handbook*) which says, “the [Board for International Mission] shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod, including the calling, appointing, assigning, withdrawing, and releasing of missionaries (ministers of religion—ordained and ministers of religion—commissioned) and other workers for the ministries in foreign areas;” and

WHEREAS, Since 2010, the Synod has addressed this partnership in international mission through the leadership of the Board for International Mission (BIM) and the Office of International Mission (OIM); and

WHEREAS, Our voluntary partnership on the international mission field has been greatly blessed by God for 125 years; and

WHEREAS, Significant threats exist in the international community (such as natural disasters, terrorist activities, medical emergencies, and/or political unrest) placing an ever-greater burden of responsibility on those who send and those who are sent into the mission field; and

WHEREAS, Governments, banking institutions, and immigration offices are increasing scrutiny of mission entities and personnel, thus requiring significant administrative support from the sending agencies; and

WHEREAS, Our partner and emerging partner churches are pleading for clarity on who is and who is not a Lutheran Church—Missouri Synod (LCMS) missionary; therefore be it

*Resolved*, That Synod in convention reaffirm her commitment to working within the voluntary partnership described in Bylaw 3.8.3; and be it further

*Resolved*, That the LCMS give thanks to God for the 19,602 contributors (such as congregations, households, and foundations) who contributed more than \$41 million to directly support missionaries through the BIM and OIM in the past triennium; and be it further

*Resolved*, That Synod in convention reaffirm its desire to work in coordination and cooperation with our international partner churches, and where there are no international partner churches, to start new international initiatives to share the Gospel with the unchurched; and be it finally

*Resolved*, That we celebrate 125 years of spreading the Gospel of Jesus Christ, planting Lutheran churches and showing mercy by renewing our work together through the BIM and OIM, encouraging more people to consider becoming

international missionaries, increasing our financial support of the Synod's international mission work, and expanding the number of missionaries sent by the BIM.

### **To Give Thanks for Lutheran Church—Missouri Synod Ministry to the Armed Forces**

#### **RESOLUTION 2-08**

Report R1.2 (CW, 32–33)

WHEREAS, From the Civil War through both World Wars, Korea, Vietnam, and more recent areas of conflict, Lutheran Church—Missouri Synod (LCMS) pastors, serving honorably and with distinction as military chaplains, bring the Good News of Jesus Christ to those protecting our great nation; and

WHEREAS, Some chaplains serve on forward bases in harm's way, others onboard ships maintaining vigilant watch over the seven seas, and others walk the flight line on isolated air bases engaging airmen on faith and family as they load fighter aircraft for combat operations; and

WHEREAS, These "pastors in uniform" provide Word and Sacrament ministry while enduring hardship, constant peril and danger; and

WHEREAS, These chaplains meet the needs of military personnel and their families stationed around the world and provide a vital link to home; and

WHEREAS, LCMS chaplains have been recognized for their excellence in theology and pastoral care by their peers and frequently called to significant leadership posts within the US Department of Defense at the Pentagon; and

WHEREAS, The LCMS Ministry to the Armed Forces (MAF) supports almost 200 chaplains representing the church on active duty, the reserves, the National Guard, and Civil Air Patrol; and

WHEREAS, The LCMS MAF assists and trains congregations through Operation Barnabas, working to equip and encourage local LCMS members in compassionate care and witness by training them for outreach to all military-connected people (active, reserve, retired, veterans and their loved ones); and

WHEREAS, The LCMS cares deeply for those who currently serve, for those who have donned the cloth of our nation in uniform, and for those who served our nation and live in our communities; therefore be it

*Resolved*, That the LCMS encourage the congregations of Synod to intentionally recognize and care for current and former military members, veterans and family members in their midst by joining the network of care provided through Operation Barnabas; and be it further

*Resolved*, That the LCMS give thanks to God for MAF, Operation Barnabas, and the leadership of MAF Director Rev. Craig Muehler and Assistant Director Rev. Dr. Steven Hokana.

### **To Encourage and Support International Theological Education by the Synod and Our Seminaries in Aid of World Lutheran Churches**

#### **RESOLUTION 2-09**

Report R1.2 (CW, 16–71); Overture 2-12 (CW, 399–400)

WHEREAS, Numerous Lutheran church bodies throughout the world are seeking closer relations with The Lutheran Church—Missouri Synod (LCMS) (including 17 new churches being received into membership in the International Lutheran Council in 2018); and

WHEREAS, In recent years, a number of Lutheran church bodies throughout the world have, by God's grace, experienced unprecedented growth, with millions of baptized members, and prospects for much further growth in the future; and

WHEREAS, Many world Lutheran churches, including our long-established international partner churches, look to the seminaries of our church to assist them with theological education, either by sending our professors overseas to teach or by receiving international students in our seminaries' pastoral formation programs or, especially, graduate programs; and

WHEREAS, Our seminaries have already been responding to these requests for assistance to the extent that their limited financial resources available to support this work allows; and

1 WHEREAS, God has blessed the people and congregations of our Synod with financial resources that are truly rich and  
2 far beyond the capacities of other world Lutheran churches; therefore be it

3 *Resolved*, That the Synod in convention endorse our seminaries' continued engagement in international theological  
4 education in support of world Lutheran churches through collaboration with the Board for International Mission, the Chief  
5 Mission Officer, the Office of International Mission and the Office of Pastoral Education; and be it further

6 *Resolved*, That the seminaries, in close coordination and collaboration with the above-mentioned offices, be  
7 encouraged to continue their commitment to support world Lutheran churches by sending professors overseas to teach, by  
8 developing online resources to support international theological education, and by receiving international students in their  
9 pastoral formation and graduate programs as appropriate; and be it finally

10 *Resolved*, That the Synod and our seminaries work together to foster financial support for the Global Seminary  
11 Initiative to provide the financial resources necessary to allow our seminaries to continue and extend this God-pleasing  
12 work.

## 13 **To Commend the Lutheran Heritage Foundation on its 25th Anniversary**

### 14 **RESOLUTION 2-10**

15 Overture 2-13 (CW, 400)

16 WHEREAS, The Lutheran Heritage Foundation (LHF), founded on Nov. 10, 1992, is a recognized service organization  
17 of The Lutheran Church—Missouri Synod (LCMS); and

18 WHEREAS, The LHF works in close collaboration with the Office of International Mission; and

19 WHEREAS, Many Lutheran churches around the world do not have the books vital to understanding the Lutheran  
20 Confession of the Christian faith because no one had translated them into their language; and

21 WHEREAS, In more than 90 countries and 100 languages, thousands of people have come to faith in Christ because  
22 they have been able to read books in their own languages that include the *Book of Concord* (12 translations), *Luther's*  
23 *Small Catechism* (86 translations), and *A Child's Garden of Bible Stories* (29 translations); and

24 WHEREAS, In the past decade, LHF has published and distributed more than 925 titles in 102 languages with many  
25 more in progress; and

26 WHEREAS, Over 3 million Lutheran books have been distributed to pastors, seminary students, missionaries, and  
27 churches—at no cost to them; therefore be it

28 *Resolved*, That Synod in convention give thanks for 25 years of ministry of LHF and encourage support of its work.

### 3. MERCY

#### To Commend and Give Thanks for the Work of Synod regarding Disaster Response

##### RESOLUTION 3-01

Reports R1, R54 (CW, 1–9, 167–68)

WHEREAS, Jesus says, “Love your neighbor as yourself” (Matt. 22:39); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has for many years focused on supporting churches and its members during disaster; and

WHEREAS, LCMS Disaster Response has continued to grow and learn to be more effective in its responses from its inception; and

WHEREAS, LCMS Disaster Response is currently providing ongoing support for 1) Hurricane Michael in the Florida panhandle; 2) North Carolina hurricane and flood relief; 3) Germany aftercare event with DOXOLOGY for relief of pastors and spouses who have endured major disasters; 4) Puerto Rico response; 5) India hurricane response; 6) Texas hurricane response; 7) Developing the Latin American network of disaster responders; 8) Expanding Lutheran Emergency Response Team volunteer program; 9) Chile disaster response; and 10) Nebraska flood response; and

WHEREAS, The Church at large has been faithful in supporting such disaster response across the US and the world with financial, physical, and prayerful support; and

WHEREAS, The LCMS has faithfully managed these donations and support over time and helped the coordination of those resources throughout the US and the world diligently and with a responsible sense; and

WHEREAS, The Synod has partnered with its districts and recognized service organizations in recent disasters over the last triennium; and

WHEREAS, For example, the Texas District has been one of those partners who took the lead in dealing with hurricane Harvey and all the devastation that occurred during that hurricane; and

WHEREAS, the Synod has passed along funds donated by loving individuals and organizations to support such work; and

WHEREAS, those partnerships have been able to combine to serve many people during and after disasters as a long-term recovery effort to care for God’s people as needed; therefore be it

*Resolved*, That Synod in convention recognize and give thanks to God for the work of the church during the early response and long-term recovery process; and be it further

*Resolved*, That Synod in convention give thanks for the faithful, diligent, and responsible actions of the Synod and its agencies as its partners in response to disasters with many different organizations and individual congregations; and be it finally

*Resolved*, That Synod continue to stand ready when disasters occur to support and respond with Christian love and action as needed in the US and throughout the world.

*Accounting department staff, on behalf of the Finance Committee,  
projects no additional cost to Synod (estimate required by Bylaw 3.1.7 [g]).*

#### To Commend Lutherans for Life and LCMS Life Ministries

##### RESOLUTION 3-02

Report R1.2, R38 (CW, 16-68, 149–50); Overtures 3-01–02 (CW, 401)

WHEREAS, The value of life is an ongoing debate in the public square where some state legislatures have devalued life and other state legislatures have placed an increased value on life; and

WHEREAS, God is the Author of life and has declared an inherent value for human life and dignity (Gen. 1:27; Jer. 1:5; Psalm 127; Psalm 139); and

1 WHEREAS, The fall into sin has caused human life to be devalued, as evidenced by cultural support for abortion and  
2 the horrific concept of “post-birth abortion,” *i.e.*, infanticide, as well as so-called “quality of life” measures for the disabled  
3 and aging, *i.e.*, euthanasia; and

4 WHEREAS, Jesus Himself proclaims, “I am the Way, the Truth, and the Life.” (John 14:6); and

5 WHEREAS, The Lutheran Church—Missouri Synod (LCMS) Life Ministry has conducted national life conferences in  
6 conjunction with the March for Life in 2013, 2015, 2017, and 2019; and

7 WHEREAS, The LCMS Life Ministry has prepared an informational campaign known as *Eyes of Life*  
8 ([www.eyesoflife.org](http://www.eyesoflife.org)) to help each person see the God-given value of all human lives; and

9 WHEREAS, The LCMS Life Ministry is working closely with the newly formed Lutheran Center for Religious Liberty  
10 (LCRL) to advocate for life-affirming policies and practices within the civil realm; and

11 WHEREAS, Lutherans For Life (LFL) is serving the congregations of the LCMS and all Lutherans who support life;  
12 and

13 WHEREAS, LFL is a recognized service organization within the LCMS; and

14 WHEREAS, LFL advocates for people at all stages of life through various educational and service activities; and

15 WHEREAS, LFL is organized at the local level in chapters organized within congregations or groupings of  
16 congregations; therefore be it

17 *Resolved*, That we boldly condemn the most recent actions of the states of New York, Illinois, Virginia, and similar  
18 legislative actions, and stand with the recent actions of the states of Missouri, Alabama, Louisiana, Georgia, and similar  
19 actions; and be it further

20 *Resolved*, That we actively and purposely continue to proclaim the forgiveness of sins and provide Gospel love and  
21 care for those who are hurting from the guilt of the devastation of abortion or premature loss of life, especially mothers  
22 and fathers; and be it further

23 *Resolved*, That we commend the LCMS Life Ministry and LFL for their work in advocating for the life, dignity, and  
24 health of all people from conception to natural death, particularly mothers, unborn children, those who are gravely ill, and  
25 those who are dying; and be it further

26 *Resolved*, That we encourage each circuit of the LCMS districts to send at least one pastor, one lay adult, and one  
27 youth representative to future LCMS Life Ministry life conferences; and be it further

28 *Resolved*, That we encourage LCMS congregations and church workers to participate in national (Jan. 24, 2020) and  
29 local life marches; and be it further

30 *Resolved*, That we encourage each congregation of the Synod to avail themselves of the resources available from  
31 LCMS Life Ministry through *Eyes of Life* ([www.eyesoflife.org](http://www.eyesoflife.org)) and from LFL to encourage their members toward a more  
32 life-affirming outlook; and be it finally

33 *Resolved*, That we encourage each congregation of the Synod to utilize the work and materials of the LCRL in  
34 effecting change toward more God-pleasing policies and practices at the federal, state, and local levels.

## To Give Thanks for the “Cooperation in External” with LIRS in Welcoming Refugees and Displaced Persons

### RESOLUTION 3-03

38 Overtures 3-07–08 (CW, 404–5)

39 WHEREAS, In 1939, Lutherans in the United States, committed to the mercy work of the Church, rose up to help  
40 Lutheran refugees from Europe displaced by World War II; and

41 WHEREAS, Lutheran Immigration and Refugee Service (LIRS) is an inter-Lutheran organization and in partnership  
42 with Lutheran congregations across the country, has resettled over 500,000 refugees in its almost 80 years of ministry; and

43 WHEREAS, Christians are called to welcome the stranger (Deut. 10:18–19; Matt. 25:36), working to protect, embrace,  
44 and empower migrants and refugees through ministries of service and mercy; and

WHEREAS, LIRS in partnership with Lutheran congregations continues to serve over 10,000 refugees and 20,000 detained torture survivors, victims of trafficking, and unaccompanied children every year; and

WHEREAS, Through the work of LIRS, the Lord extends His mercy to those in need; and

WHEREAS, The ministry of LIRS is still sorely needed in today's war-strewn, conflict-ridden world; and

WHEREAS, LIRS amended its governing documents so that neither The Lutheran Church—Missouri Synod (LCMS) nor the Evangelical Lutheran Church in America has constitutionally designated seats; and

WHEREAS, The LCMS has a long history with LIRS in mercy work in what has historically been described as "cooperation in externals," and that no member should be compelled to participate, but in Christian freedom they have the ability, opportunity, and the right; therefore be it

*Resolved*, That Synod offer thanks and praise to God for the 80 years of mercy work for migrants, refugees, and displaced persons through LIRS; and be it further

*Resolved*, That congregations be encouraged to tell stories of acts of welcome to refugees, displaced persons and migrants—signs of witness, mercy, and life together; and be it further

*Resolved*, That individual members of the LCMS, and members of Synod congregations are free to agree or disagree with the political advocacy of the LIRS; and be it finally

*Resolved*, That the Synod in convention encourage congregations, individuals, and organizations to engage with and support the welcoming of the stranger through gifts of time, talent, and treasure as it is helpful to them in the local mission and ministry.

### **To Encourage Training of Our Pastors, Church Workers and Congregations to Recognize and Provide Pastoral Care for Those Suffering from Clinical Depression, Mental Illnesses, and Other Mental Disorders**

#### **RESOLUTION 3-04**

Overtures 3-03–05 (CW, 401–3)

WHEREAS, Our Lord commands us to love our neighbor as ourselves (Mark 12:31); and

WHEREAS, Our Lord also calls us to "bear one another's burdens" (Gal. 6:2) and clinical depression, mental illness, and other mental disorders are a great burden for those who suffer from them; and

WHEREAS, Paul, the apostle, reminds us, "If one part [of the Body of Christ] suffers, every part with it; if one part is honored, every part rejoices with it" (1 Cor. 12:26); and

WHEREAS, Jesus, in fulfilling the Scripture, quoted Isaiah, saying, "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18–19); and

WHEREAS, The Psalmist declared, "Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in Him! For those who fear Him have no lack!" (Ps. 34:8, 9b); and

WHEREAS, According to the National Alliance on Mental Illness (NAMI), an estimated 22.1 percent of Americans ages 18 and older, about one out of five adults, suffer from an array of diagnosable mental disorders in a given year—that one of our churches with a membership of 100 has an estimated 20 persons with a mental illness; that 10 percent of children aged 5–16 have a clinically diagnosable mental health problem and 70 percent have not had appropriate interventions to treat them (National Mental Health Foundation); that diagnosable mental disorders range from traumatic brain injury, post-traumatic stress, bi-polar disorder, depression, attention deficit hyperactivity disorder, and schizophrenia and include addictions and eating disorders like bulimia and anorexia with other disorders on the increase that include autism and Alzheimer's Disease; and

WHEREAS, Mental illness or a mental disorder has a downward spiral effect in families and among people that may include behavioral malfunctions, addictions, marital problems leading to divorce, loss of job, incarceration, and suicide; that its estimated that 90 percent of people committing suicide suffer from a diagnosable mental illness (American Foundation for Suicide Prevention); and

WHEREAS, There is a stigma among the mentally ill to understand their illness and a fear of being identified with a mental illness/disorder; that because mental illness carries with it an undesirable regard, there is indecision among the mentally ill to get help; that mental illness is different from a physical illness in the way it is treated and understood; that due to reasons like stigma and lack of access to the mental health system, the average delay between experiencing symptoms and seeking help is 10 years (the executive director of NAMI, Mary Giliberti); that mental illnesses and mental disorders present both challenges and problems for pastors and congregations because of the stigma connected with the illness and/or disorder from the one suffering from it to the ones ministering to them, attempting to provide care and compassion to their members; and

WHEREAS, Our pastors, church workers, and congregations may be ill-equipped to provide ministry and compassionate care to those suffering from a mental illness/disorder—to more fully understand the plight of human need regarding those suffering mental illness and to draw from Scripture that which is needed to provide them with compassionate, caring, knowledgeable, effective ministry; therefore be it

*Resolved*, That our seminaries, universities, and recognized service organizations be encouraged to continue to strive for improved training in mental health and wellness for those studying to be pastors and church workers; and be it further

*Resolved*, That we encourage the seminaries and universities to include continuing education opportunities and resources regarding the topic of mental health; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod districts work to provide additional training to all workers through partnerships with our seminaries, our Concordias, and other trusted experts in the field; and be it finally

*Resolved*, That our pastors, church workers, and congregations actively advocate for mental health and wellness in their congregations, among their people, and provide Christ-centered compassion and ministerial supportive care to those in need through prayer, private confession and absolution, and the means of grace.

*Accounting department staff, on behalf of the Finance Committee, projects no cost to Synod, though there may be costs for the districts and seminaries (estimate required by Bylaw 3.1.7 [g]).*

## To Encourage Worker Wellness

### RESOLUTION 3-05

Report R1.2 (CW, 38); Overtures 3-10–12 (CW, 406–7)

WHEREAS, The well-being of the church’s workers is vital to the ministry and mission of the church; and

WHEREAS, Those who are called to serve the Church in various capacities are well advised to care for themselves and for their families so that they can carry out their work to the best of their ability; and

WHEREAS, Major challenges to the well-being of the Church’s workers are known and documented, such as depression, addiction, marital strife, and burnout, etc.; and

WHEREAS, The 2016 Synod convention resolved that the Board for National Mission through its Office of National Mission (ONM) assess wellness needs among church workers, promote well-being through Synod publications, and facilitate the sharing and use of wellness resources in service of all church workers; and

WHEREAS, By God’s grace and blessing, significant progress has been made with the ONM, Council of Presidents, Concordia Plan Services (CPS), Lutheran Church Extension Fund (LCEF), Concordia University System (CUS), Lutheran Federal Credit Union (LFCU), and the Office of Pastoral Education joining together to create the “2017 LCMS Church Worker Wellness Survey” and the Worker Wellness Action Group for sharing ideas, creating new resources, and improving service to our church workers and their families; and

WHEREAS, The survey notes that although workers recognize their needs in all seven areas of well-being (spiritual, physical, emotional, relational, vocational, financial, and intellectual), some of the most noteworthy include:

- 45 percent of ordained and 34 percent of commissioned ministers do not believe they have anyone to provide them with pastoral care;
- 33 percent of all ministers admit having a struggle with compulsive behaviors (food, alcohol, pornography, etc.);
- over half (54 percent) of the spouses say they do not have anyone they call their pastor or spiritual companion, and 30 percent say they do not have anyone they trust with personal matters;



- workers' families are forced to make many sacrifices as they struggle under low incomes. Many are searching for additional sources of income, with 20–30 percent recently considering leaving ministry for economic reasons;
- our workers suffer from being overweight or obese at about the same rates as the American population, with 75 percent having a body mass index ratio that is above normal, and nearly 50 percent having been told by a doctor that they are overweight or obese;

and

WHEREAS, The church worker wellness survey identifies two clusters of obstacles that get in the way of church workers and spouses seeking the help they need: (1) lack of time, energy, and money; and (2) some combination of shame, worry, and fear of unfavorable repercussions in the exercise of ecclesiastical supervision;

WHEREAS, There are effective strategies to deal with those challenges to enhance the well-being of church workers and their families; therefore be it

*Resolved*, That the Synod in convention express its support for all efforts of congregations, schools, and agencies to care for our workers and support them and their families in their well-being, including the following components of holistic well-being: spiritual, financial, vocational, intellectual, relational, emotional, and physical, focusing on intentional, strategic, practical efforts at preventing problems before they develop and resolving them before they become crises; and be it further

*Resolved*, That the ONM and CPS work with the districts of the Synod to develop materials to use in a synodwide effort to catechize our workers and congregations concerning the importance and benefits of individual confession and absolution for ongoing spiritual health and the protection of our workers in spiritual warfare; and be it further

*Resolved*, That the Synod in convention encourage all rostered and non-rostered church workers to engage the services of a faithful pastor as their father confessor in order to receive pastoral care, counsel from God's Word and the ministry of individual confession and absolution; and be it further

*Resolved*, That the Synod in convention encourage all our pastors to make themselves available as father confessors to church workers; and be it further

*Resolved*, That the Synod in convention reaffirm the absolute confidentiality of the seal of the confessional, so that church workers are not afraid to seek guidance from God's Word and the strength and comfort for their troubled consciences that the absolution affords; and be it further

*Resolved*, That the Synod in convention reaffirm the need to cultivate trustworthiness in all matters of pastoral care and leadership; and be it further

*Resolved*, That all congregations and recognized service organizations (RSO) consider ways they can support the well-being of their church workers and their families through services such as those offered through CPS; and be it further

*Resolved*, That congregations and RSOs be encouraged to make use of the growing treasury of resources available at [www.lcms.org/wellness](http://www.lcms.org/wellness), on the websites of Synod's partners (CPS, LCEF, LFCU, CUS, and the Office of Pastoral Education) and from those ministries organized with God-given intention of caring for workers and families: Grace Place Wellness, DOXOLOGY, Shepherd's Canyon, and others; and be it further

*Resolved*, That the Synod give thanks to God for and encourage support for Soldiers of the Cross and Veterans of the Cross.

- Soldiers of the Cross assists current church workers with transitional or emergency financial needs, typically for one to three months, and offers pastoral care and case management. Employment and health challenges often trigger the need for Soldiers of the Cross, which depends solely on contributions through the Synod.
- Veterans of the Cross provides small, periodic stipends and pastoral care for church work retirees (or their surviving spouses) who struggle to pay for basic living expenses, such as medicine or utility bills. Administered by CPS, the fund relies on donations raised by The Lutheran Church—Missouri Synod.

and be it finally

*Resolved*, That the ONM and Synod's partners work with districts to help them provide resources for church workers and their families that provide appropriate and proper pastoral and spiritual care that is distinct from and properly coordinated with ecclesiastical supervision.

Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$3–4,000 (estimate required by Bylaw 3.1.7 [g]).

To Respectfully Decline Overtures

RESOLUTION 3-06

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons,  
that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 3-08	To Sever Any Agreements with Lutheran Immigration and Refugee Service	The LCMS has no current agreements with LIRS and has no currently-budgeted funds marked for LIRS. Any monies that would be granted from this point forward would be by the grant process.

## 4. LIFE TOGETHER

### To Affirm and Celebrate 60 Years of Director of Christian Education Ministry in the Synod

#### RESOLUTION 4-01

Overture 4-24 (*CW*, 422)

WHEREAS, Our church body approved Resolution 4-26 at its 1959 convention, which established the office of Director of Christian Education (DCE) in order to “provide additional leadership for the educational program of the congregation”; and

WHEREAS, DCEs comprise the third largest category of rostered workers in our Synod, with hundreds of certified DCEs serving in congregations, schools, districts, universities, and other Synod entities; and

WHEREAS, Five of our Concordia universities provide innovative DCE programs, preparing today’s DCEs for cradle to grave Christian education in the congregation; and

WHEREAS, The Scriptures direct the church to teach God’s Word, to equip the “priesthood of all believers” for acts of service and to be built up into Christ (1 Peter 2:9; Eph. 4:7–16; 2 Tim. 3:16–17); and

WHEREAS, DCEs teach Jesus’ disciples to observe all that Jesus has commanded us (Matt. 28:20; Deuteronomy 6) and lift up the Word of God as living and active (Heb. 4:12) and our light (Ps. 119:105); and

WHEREAS, Research indicates that effective educational practices, like those promoted in the preparation of DCEs in our Synod schools, are significantly correlated to the development of characteristics of faith maturity; therefore be it

*Resolved*, That the Synod thank God for 60 years of DCE ministry in the LCMS; and be it further

*Resolved*, That the Synod affirm the important work that has been done for our Synod and the Church by certified DCEs for the past 60 years; and be it finally

*Resolved*, That the LCMS in convention support and celebrate those individuals who are preparing to serve as DCEs, those who are currently serving, and those who have served as DCEs in our Synod.

### To Commend LCMS Deaconesses and Diaconal Work

#### RESOLUTION 4-02

Overture L4-31 (*TB*, 1:31–32)

WHEREAS, The year of our Lord 2019 marks 100 years of training Lutheran deaconesses in the United States of America; and

WHEREAS, This convention marks the 40th anniversary since the first Synod deaconess training program was mandated by the Synod in convention to begin at Concordia University Chicago (CUC); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) offers multiple deaconess training programs, including one undergraduate and three master’s degree programs through the two seminaries and CUC, as well as deaconess training through the Center for Hispanic Studies, for the sake of congregational, institutional, and missionary support in education, mercy, and outreach grounded in the Word and understanding of the Lutheran Confessions; and

WHEREAS, The LCMS and its congregations have helped to introduce nine international deaconess programs for the support of our missionaries and international partner churches as we seek to accompany Word and Sacrament ministry with human care components for widows, orphans, sojourners, and others, over whom our Lord watches (Ps. 146:9; James 1:27); and

WHEREAS, LCMS deaconesses, with their training in both theology and churchly assistance, make a significant contribution in religious education, women’s ministry, children’s ministry, visitation, mercy outreach, missionary work, and—according to personal talents—music, administration, prison ministry, and other charitable endeavors; and

WHEREAS, The twenty-first century has proven to be a time of social and legal upheaval in families, congregations, communities, and colleges, and deaconesses increasingly serve in pro-life and family ministry, campus ministry, migrant and refugee ministry, housing ministry, and more; and

1 WHEREAS, Deaconesses help to support a Lutheran understanding of the relationship between Word and Sacrament  
2 Ministry and lay vocations within a Christian life of love; and

3 WHEREAS, Women undergo theological and practical training in an earnest desire to serve their church as full-time  
4 professionals, trained to share the Gospel of Jesus Christ through works of mercy, spiritual care, and teaching the Christian  
5 faith, without guarantee of paid placement; therefore be it

6 *Resolved*, That the Synod in convention thank God for a century of deaconesses and diaconal training in this country;  
7 and be it further

8 *Resolved*, That the Synod in convention pray for wisdom, discernment, support, and our Lord’s leadership for all  
9 deaconesses working in congregations, missionary fields, educational and charitable institutions and programs; and be it  
10 further

11 *Resolved*, That the Synod in convention join in prayer on behalf of Lutheran deaconesses and those preparing to serve  
12 as Lutheran deaconesses domestically and abroad who work to embody our Lord’s care for body and soul; and be it further

13 *Resolved*, That the Synod in convention encourage congregations, recognized service organizations, and other related  
14 organizations, including the Concordia University System, in their pursuit of a stronger Lutheran identity, to embrace  
15 LCMS deaconesses as they enact a clear understanding of how auxiliary offices accompany the Word and Sacrament  
16 ministry of the Office of Holy Ministry; and be it finally

17 *Resolved*, That the LCMS in convention commend LCMS deaconesses and diaconal service.

18 **To Commend to Synod Priorities for Mission and Ministry Emphasis**  
19 **for the 2019–2022 Triennium**

20 **RESOLUTION 4-03**

21 Overtures 4-01–07 (CW, 408–10); Reports R1, R1.1, R1.2 (CW, 1–9, 10–16, 16–71)

22 WHEREAS, Our commitment together as The Lutheran Church—Missouri Synod (LCMS) congregations and workers  
23 is to walk together with the Word of God as our only norm and guide for doctrine and practice; and

24 WHEREAS, Bylaw 4.2.1 (d) directs that the “district convention shall, through delegate vote, forward to the national  
25 convention a list of two or three triennial mission and ministry emphases for consideration by the national convention”;  
26 and

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

29 WHEREAS, New studies have been helpful in dispelling myths and in taking an honest look at demographic trends,  
30 calling us to an enhanced vision for LCMS mission and ministry; and

31 WHEREAS, The seven mission priorities previously affirmed at the 2016 Synod convention will appropriately continue  
32 to guide the ministry of the Synod through the policymaking work of the Boards for National Mission (BNM) and  
33 International Mission (BIM) in the coming 2019–2022 triennium:

- 34 • plant, sustain and revitalize Lutheran churches;
- 35 • support and expand theological education;
- 36 • perform human care in close proximity to Word and Sacrament ministries;
- 37 • collaborate with the Synod’s members and partners to enhance mission effectiveness;
- 38 • promote and nurture the spiritual, emotional, financial and physical well-being of pastors and professional  
39 church workers;
- 40 • enhance early childhood education, elementary and secondary education, university and campus ministries,  
41 and youth ministry;
- 42 • strengthen and support the families in living out God’s design; and

43 WHEREAS, Dr. C. F. W. Walther asked to whom the responsibility to preach the Gospel among all people of the earth  
44 has been committed. He answered, “Here we see that it is the people of the New Testament, or the Holy Christian Church,

that God has prepared or established, to show forth His praise in all the world. That means that the church is to make known the great works of God for the salvation of men, or that which is the same thing, to preach the Gospel to every creature” (“The Mission Society Established by God,” in *The Word of His Grace* [Lake Mills: Graphic Publishing Co., 1978], cited in R1.1, “A Theological Statement for Mission in the 21<sup>st</sup> Century,” CW, 11); and

WHEREAS, The Constitution and Bylaws of the Synod give primary responsibility for church planting and national mission to districts and congregations, and the national Synod has the responsibility of providing resources to aid these efforts; therefore be it

*Resolved*, That Synod in convention thank the districts, circuit forums, and congregations for their submission of proposed mission and ministry emphases, and be it further

*Resolved*, That Synod in convention establish *Making Disciples for Life* as its mission and ministry emphasis for the 2019–2022 triennium and directs the BNM and BIM to resource congregations, schools, circuits and districts to do the following:

- Evangelize the lost
- Retain the faithful
- Strengthen congregations
- Plant new congregations and schools wherever possible, especially in urban and multi-cultural communities
- Engage in international mission in partnership with the Office of International Mission

and be it finally

*Resolved*, That the Synod encourage all LCMS districts, congregations and schools to make use of the *Making Disciples for Life* resources and tools as these become available.

*Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as \$25,000 (estimate required by Bylaw 3.1.7 [g]).*

## To Expand and Strengthen the Input with Which the Synod’s Triennial Mission and Ministry Emphases Are Determined

### RESOLUTION 4-04

Reports R1, R1.1, R7–8 (CW, 1–9, 16–71, 90–92); Overtures 4-01–7 (CW, 408–10)

WHEREAS, Bylaw changes adopted at the 2010 convention of The Lutheran Church—Missouri Synod set forth a process by which the Synod’s district conventions and circuit forums are encouraged and expected to intentionally and directly participate in the establishment and adoption of the Synod’s triennial mission and ministry emphases in the Synod’s national conventions (2016 Bylaws 3.1.1, 4.2.1 [d], 5.2.3 [g], 5.3.1 [b][5] and 5.3.4); and

WHEREAS, The aforementioned process has resulted in good, salutary, and much-appreciated participation by Synod districts and circuit forums at subsequent Synod conventions in 2013, 2016 and 2019; and

WHEREAS, Experience has shown that the Synod’s Boards for National Mission and International Mission (BNM and BIM)—both of which were also were established by bylaw changes adopted at Synod’s 2010 convention—have developed an intimate familiarity with the Synod’s triennial mission and ministry emphases; and

WHEREAS, This aforementioned familiarity has arisen out of the BNM’s and BIM’s bylaw-mandated ongoing work as set forth in Bylaws 3.8.2–3.8.2.1 and 3.8.3–3.8.3.1, respectively, especially in the BNM’s and BIM’s establishment of policies guiding the work of the Offices of National Mission and International Mission; and

WHEREAS, This aforementioned familiarity consistently positions the BNM and BIM well to assess, evaluate and offer to the Synod valuable insights and recommendations regarding the effectiveness of the Synod’s triennial mission and ministry emphases and beneficial suggestions for amendments thereto; therefore be it

*Resolved*, That Bylaw 3.8.2 be amended as follows:

1 ~~PRESENT/PROPOSED~~ WORDING2 ***Board for National Mission***

3 3.8.2 The Board for National Mission is charged with developing and determining policies for the coordination of  
 4 and in support of district ministries which support congregations and schools (Bylaw 1.2.1 [m]). These  
 5 policies shall embrace and apply the mission and ministry emphases adopted by the national convention.  
 6 Under the leadership of the President of the Synod, pursuant to Bylaw 3.3.1.1.1, the board shall assist in  
 7 identifying the specific goals for the Office of National Mission. Policies determined by the board  
 8 (implemented by staff) may include but not be limited to:

- 9 • strong national mission leadership
- 10 • Lutheran school ministries and accreditation
- 11 • human care and domestic mercy efforts
- 12 • stewardship
- 13 • evangelism
- 14 • church planting and revitalization
- 15 • youth ministry

16 Upon recommendation of the Office of National Mission, the Board for National Mission shall serve as a  
 17 calling agency for institutional and agency chaplains and other non-foreign specialized ministers (e.g.,  
 18 Veterans Administration chaplains, Bureau of Prison chaplains, hospital chaplains, pastoral counselors, and  
 19 teachers of chaplaincy and pastoral counseling) after consultation with the appropriate district presidents(s)  
 20 (cf. Bylaw 2.12.1.4).

21 3.8.2.1 The Board for National Mission shall have oversight of the implementation of policies adopted by the board  
 22 and implemented by the Office of National Mission for the coordination of and in support of district  
 23 ministries which support congregations and schools. The board shall be under the ecclesiastical supervision  
 24 of the President of the Synod regarding doctrine and administration consistent with the President's  
 25 responsibility under Constitution Art. XI B 1–4 (also Constitution Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3)  
 26 between conventions of the Synod and ultimately shall be responsible to the Synod in convention  
 27 (Constitution Art. XI A 1–2).

28 3.8.2.2 The Board for National Mission shall, during the course of each triennium between national conventions of  
 29 the Synod, work with the Board for International Mission to undertake by comprehensive survey or other  
 30 means to gather pertinent information from the Synod's members that will facilitate the boards' assessment  
 31 and evaluation of the effectiveness of the Synod's triennial mission and ministry emphases, and develop  
 32 recommendations for beneficial amendments thereto. The boards shall provide a consolidated report, offering  
 33 to districts ideas for recommendations for use when proposing mission and ministry emphases for the  
 34 national convention.

35 3.8.2.23 The Board for National Mission shall be comprised of eleven members:

- 36 1. Five laypersons and five individual members of the Synod (one of each from each region of the
- 37 Synod) elected in the same manner as are regional members of the Board of Directors of the Synod
- 38 (Bylaws 3.12.1 and 3.12.2.8)
- 39 2. The President of the Synod or his representative

40 and be it further

41 *Resolved*, That Bylaw 3.8.3 be amended as follows:

42 ~~PRESENT/PROPOSED~~ WORDING43 ***Board for International National Mission***

44 3.8.3 The Board for International Mission is charged with developing and determining policies in support of  
 45 mission and ministry in foreign countries for the Office of International Mission (Bylaw 1.2.1 [m]). These  
 46 policies shall embrace and apply the mission and ministry emphases adopted by the national convention.  
 47 Under the leadership of the President of the Synod, pursuant to Bylaw 3.3.1.1.1, the board shall assist in  
 48 identifying the specific goals for the Office of International Mission. Policies determined by the board  
 49 (implemented by staff) may include but not be limited to:

- 50 • strong mission leadership
- 51 • training of missionaries
- 52 • ministry for all of the Synod's military personnel

- safeguarding the rights of partner churches
- ministry for all civilians and their dependents overseas
- international human care
- liaison with the colleges, universities, and seminaries of the Synod
- liaison with the chief ecumenical officer of the Synod
- international schools

Upon the recommendation of the Office of International Mission, the board shall serve as the only sending agency through which workers and funds are sent to the foreign mission areas of the Synod, including the calling, appointing, assigning, withdrawing, and releasing of missionaries (ministers of religion—ordained and ministers of religion—commissioned) and other workers for the ministries in foreign areas.

3.8.3.1 The Board for International Mission shall have oversight of the implementation of policies adopted by the board and implemented by the Office of International Mission for the coordination of and in support of ministries of the Synod in foreign countries. The board shall be under the ecclesiastical supervision of the President of the Synod regarding doctrine and administration consistent with the President's responsibility under Constitution Art. XI B 1–4 (Constitution Art. XI B 7; Bylaws 3.3.1.1–3.3.1.3) between conventions of the Synod and ultimately shall be responsible to the Synod in convention (Constitution Art. XI A 1–2).

3.8.3.2 The Board for International Mission shall, during the course of each triennium between national conventions of the Synod, work with the Board for National Mission to undertake by comprehensive survey or other means to gather pertinent information from the Synod's members that will facilitate the boards' assessment and evaluation of the effectiveness of the Synod's triennial mission and ministry emphases, and develop recommendations for beneficial amendments thereto. The boards shall provide a consolidated report, offering to districts ideas for recommendations for use when proposing mission and ministry emphases for the national convention.

3.8.3.23 The Board for International Mission shall be comprised of eleven members:

1. Five laypersons and five individual members of the Synod (one of each from each region of the Synod) elected in the same manner as are regional members of the Board of Directors of the Synod (see Bylaws 3.12.1 and 3.12.2.8)
2. The President of the Synod or his representative

## To Commend the Celebration of the 175th Anniversary of The Lutheran Church—Missouri Synod in 2022

### RESOLUTION 4-05

Report R13 (CW, 104–6)

WHEREAS, April 26, 2022 will be the 175th anniversary of the founding of The Lutheran Church—Missouri Synod; and

WHEREAS, An anniversary is a celebration of God's blessing in the past, as well as a time of joyful anticipation of what the Lord of the Church has in store for the furthering of His Kingdom; and

WHEREAS, We, like those who have gone before us, will, "Joy:fully Lutheran," bring His message of salvation by grace through faith in the merits of Jesus Christ our Savior to all the world; and

WHEREAS, The harvest fields are evermore ripe for our joyful outreach in our day and beyond; and

WHEREAS, Our Lord is always able to do far more abundantly than all we can ask or imagine, according to the power at work within us to His glory in the church throughout all generations (Eph. 3:20–21); therefore be it

*Resolved*, That the President's office coordinate with the Council of Presidents and the Boards for National and International Mission to designate a date for synodwide celebration of this anniversary and how to facilitate this joyous celebration beginning with the 2021 district conventions, with special emphasis on the involvement of the younger generations of our Synod; and be it further

*Resolved*, That the Synod in convention commend the observance of the 175th anniversary to all our people, so that according to our Lord's power at work within us, we all prayerfully seek new opportunities for the sake of the future of our joyful ministry and mission through the stewardship of His bountiful gifts—all to the glory of His name.

Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$2,000 (estimate required by Bylaw 3.1.7 [g]).

## To Amend Bylaw Section 6.2 to Revitalize Synod's Recognized Service Organization Program

### RESOLUTION 4-06

Overture 4-08 (CW, 410–14)

#### **Rationale**

The 2016 convention, noting the Synod's long history of recognizing contributions made by service organizations, as well as the changing needs of the Synod and of social service organizations (especially with changes in governmental regulation and oversight) and the concerns raised over the years as to the continued health and usefulness of the recognized service organization (RSO) program, assembled and charged (*Proceedings*, 146–7) the 2016 Res. 4-03B Task Force:

- to review and report on the original purpose and intent of the RSO program and its predecessors.
- to determine the needs of and benefits to the Synod with respect to the RSO program.
- to identify the best model for the Synod to engage with organizations that: (1) foster the mission and ministry of the church and that (2) engage in programs that are in harmony with the programs of the Synod.
- to recommend changes to the RSO program, and/or the elimination of the program, and/or replacement of the current RSO program with a new relationship model that provides benefit to the Synod and the social service agency, and/or develop and recommend other solutions.
- to recommend appropriate changes to the bylaws, as needed.
- to ensure that all recommendations maintain the important relationships with the organization that are recognized by the Synod, foster the mission and ministry of the church, engage in program activity that is in harmony with programs of the Synod, and respect and not act contrary to the doctrine and practice of the Synod.

The task force, having met throughout the triennium and consulted with various Synod and RSO constituents of the existing program, has produced its report (included as R61 in the *Convention Workbook*) and, in accordance with Bylaw 3.1.6.2, this overture, which would enact the report's fundamental recommendations in the form of bylaw changes and directives to responsible boards and offices to develop implementing policies and procedures. Another overture proposes further enhancements and future directions that build on the model presented here.

Briefly, the task force reported as required, noting the following, each point of which is developed in much more detail in its report:

- The RSO program has proven itself of significant value to the Synod as a whole and should be maintained. The mutual benefit of the Synod—RSO relationship should not be underestimated but rather should be promoted and expanded, wherever and whenever possible. The task force's recommendations intend to bring clarity and direction to how best the Synod can continue to identify, develop and expand collaborative efforts with an increasing complex and diverse set of RSOs.
- Simultaneously ensuring that "the important relationships with the organizations that are recognized" are maintained *and* that the model improve the engagement of the Synod and recognized organizations to increase the mutual benefit to the organizations and the congregations of the Synod requires a diversification of approach, so that the very different types of organizations under the RSO "umbrella" can each receive the attention and counsel they need, and so that *positive* goals can be stated for each type of organization's relationship to the Synod. The program needs to move beyond a "one size fits all" approach.
- A revitalized RSO program should distinguish witness (WSO), education (ESO), and mercy (MSO) service organizations under the existing title, with a clearer and more positive statement of Synod's expectations for each. WSOs, for example, are to be expected to advance doctrine and practice of the Synod's confessional position overtly in the foreground of all they do; MSOs, by the nature of their work, are involved in cooperation-in-externals mercy activities and may rely on government or other support that enables the scale or reach of their work but also limits the degree to which unbridled proclamation can be at the forefront. To "respect and not act contrary to the doctrine



and practice of the Synod” has a particular application to each situation, which should be more explicit and more positively elaborated than it now can be under one umbrella.

- A revitalized RSO program should further acknowledge a distinction, where appropriate and only within the ESO and MSO categories, of those organizations that, due to operating constraints, including government funding and regulation, cannot in all their activities directly advance the confessional position of the Synod (*i.e.*, may have to suffer odious regulation or cease activities). Recognition of these organizations, which already exist in the RSO program, *does* provide mutual benefit *if* the organizations are truly *suffering* regulation and not themselves taking an adverse position, and *if* the organizations offer services in a way that concretely and demonstrably multiplies the ministry of congregations. Acknowledging this distinction is a first step toward better relationships. Such a distinction is not possible in the WSO category, where “witness” activity is intrinsically bound up with the Church’s confession.
- Tier I RSOs have the ability to advance the mission of the church purely and explicitly in every circumstance, positively advancing our churchly confession, *performing the mission of the church*, so that these may be urged to that standard of practice.
- Tier II MSOs and ESOs, on the other hand, operate under such regulatory and financial constraints that the doctrine and teaching of the church cannot be at the overt forefront of all activities. Nonetheless, these latter are recognized for *multiplying the mission of the church*. Tier II organizations are expected to demonstrably do what they do in coordination with, alongside, congregations and schools so that *their mission is multiplied*. It may be the best they can do is carry out some merciful purpose in a moral fashion, and to do it in close proximity to congregational ministries of the Synod, which have the freedom to proclaim Law and Gospel with all the fullness of the church’s confession and practice. The distinction of tiers is not a value judgment; simply an acknowledgement that RSOs operate in two chief domains—different domains, but both of service to the church and those in need. Organizations operating in those generally larger domains where the church is not the only input or authority, although pressed hard in these days, are of immense value to multiplying the church’s mercy *and* in supporting and surrounding the church’s nearer and higher work of the proclamation of Law and Gospel.
- A revitalized RSO program should seek an expanded role for districts in managing RSOs with local impact, involving more significant district—RSO conversation in the application and review process. Appropriate instruments would be developed, completed by an RSO with the district and then reviewed by Synod’s RSO office, to ensure that program expectations are being applied uniformly. The program should also provide much more explicitly for a district president’s *ecclesiastical oversight* of an RSO’s operations within his district. Association schools, governed exclusively by Synod congregations (which do not require RSO status to receive any benefit status could offer), should as soon as possible be transitioned to simple district recognition—reducing overhead and improving connections with the appropriate district.
- The nature of calls by RSOs—especially by those not governed exclusively by members of Synod member congregations—should receive careful attention. RSOs will be able to call if they agree to conditions similar to those for other Synod calling organizations, including resolution of call-related disputes through the Synod dispute resolution process.
- A revitalized program should include increased interaction and opportunities for cross-pollination among the RSOs and Synod ministries. The task force suggests investigation of triennial RSO conferences or other opportunities, without dictating a specific, untried course.
- A revitalized program should include the possibility of granting offices recovering a portion of their administrative costs through appropriate fees, sharing mutually with the organizations the cost of a mutually valuable relationship.

The task force’s proposals were presented in brief to the Council of Presidents and Board of Directors of the Synod in November 2018. Comment was also sought from Concordia Plan Services, the Lutheran Church Extension Fund, and a representative swath of various types of RSOs across the five regions of the Synod, with comments incorporated into the final report of the task force in January 2019. The task force feels that its proposal shows a way forward supported by a broad consensus of Synod and RSO constituents and is grateful for much fruitful and hopeful conversation in the course of its work.

These proposals together, offered by consensus of the convention task force membership at the conclusion of its work, with direction given in the report for further development of policy and procedure by responsible boards and offices, propose a revitalization of the RSO program that can be expected—with the Lord’s blessing—to strengthen the relationships between the Synod (and the Synod’s congregations, schools, and agencies) and the incredible variety of recognized organizations, and to increase the benefit of the program to both.

1 Therefore be it

2 *Resolved*, That the report of the Res. 4-03B Task Force on RSOs, as included as R-61 in the 2019 *Workbook*, be  
3 approved as guidance for revitalization of the program by the appropriate boards and offices of the Synod, and that those  
4 boards and offices be directed to proceed with development of policies and procedures required for its implementation;  
5 and be it further

6 *Resolved*, That Bylaw 6.2.1 be amended, to consolidate the basic program definition, to clarify that congregations  
7 may form RSOs, to clarify ecclesiastical supervisory and oversight (cf. Bylaws 1.2.1 [k] and [o]) relationships between  
8 the RSOs and relevant district presidents, to make explicit Synod's expectations of RSOs coordination in mission (both  
9 domestic and foreign), and to clarify that Synod does not endorse or assume financial liabilities for the organizations (long  
10 part of policies but heretofore omitted from the bylaws), as follows:

11 PRESENT/PROPOSED WORDING

12 6.2.1 The granting of recognized service organization status by the Synod signifies that a service organization,  
13 while independent of the Synod, fosters the mission and ministry of the church, engages in program activity  
14 that extends the mission and ministry of the Synod, is in harmony with the programs of the boards of the  
15 Synod, and respects and does not act contrary to the doctrine and practice of the Synod.

16 (a) Under the governance and policies of its own board, a recognized service organization operates with  
17 freedom and self-determination ~~as a ministry organization, structurally independent of the Synod or~~  
18 ~~districts or member congregations of the Synod and its agencies~~, in the establishment and evaluation of  
19 its own objectives, activities, and programs, in organization and administration, and in financial matters.

20 (b) ~~The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies for~~  
21 ~~granting recognized service organization status. A recognized service organization respects the rights and~~  
22 ~~obligations of Synod's members, individual and congregational. Respecting proper evangelical~~  
23 ~~supervision, counsel, and care of church workers and congregations, a recognized service organization~~  
24 ~~accepts and agrees to facilitate the respective district president's ecclesiastical supervision of its rostered~~  
25 ~~workers and his role in the recognized service organization's call process. A recognized service~~  
26 ~~organization recognizes a congregation's right and duty to regularly call its own pastor and agrees not~~  
27 ~~to extend pastoral ministry to a congregation without the specific consent of the congregation and the~~  
28 ~~congregation's district president.~~

29 (c) ~~Each other granting office or agency may also adopt policies and criteria approved by the Synod's~~  
30 ~~Board of Directors to assure that that the office or agency's unique needs are met. A recognized service~~  
31 ~~organization respects the authority of Synod's districts. A recognized service organization working~~  
32 ~~within a geographical district, or with a congregation of a non-geographical district, accepts and agrees~~  
33 ~~to facilitate the ecclesiastical oversight of the respective district's president over the organization's~~  
34 ~~activities within his district. The overseeing district president shall report unresolved doctrinal and~~  
35 ~~practical concerns to the Synod mission office granting status.~~

36 (d) A recognized service organization operating domestically respects the role of districts in mission  
37 planning. A recognized service organization shall pursue church planting or establishment of preaching  
38 stations/missions only after consulting with and obtaining the concurrence of the geographical district's  
39 president and board or committee responsible for missions.

40 (e) ~~Operating with freedom and self-determination in its mission independent of control by the Synod,~~  
41 ~~a~~ A recognized service organization also operating internationally agrees to inform, seek the counsel of,  
42 and cooperate with the Office of International Mission in its international work and respects protocol  
43 documents that may exist between The Lutheran Church—Missouri Synod and her partner churches that  
44 have been made available to the recognized service organization.

45 (f) Each recognized service organization shall be required to give its assurance in its governing  
46 documents that recognition as a service organization is not an endorsement by the Synod or a guarantee  
47 of financial responsibility for the debts and obligations of the organization or for services provided or  
48 offered.

49 and be it further

50 *Resolved*, That Bylaw 1.2.1 be amended to include a definition of *ecclesiastical oversight*, as follows:

PRESENT/PROPOSED WORDING

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

...

(i) **Ecclesiastical oversight:** The responsibility, primarily of district presidents, to monitor; to make inquiry and receive a response thereto; to make suggestions; to bring concerns to the attention of a higher authority, namely the Synod status granting office, as relates specifically to the ecclesial relations of a recognized service organization operating within his district, and the impact and/or reflection of its work on the mission and ministry of the church.

(ij) ...

and be it further

*Resolved*, That new Bylaws 6.2.2 and 6.2.2.1 be added, renumbering existing Bylaw 6.2.2 as Bylaw 6.2.4, to provide for distinction of three classes of RSO based on the type of work done by the RSO, providing a basis for a positive definition of Synod's expectations for each, and for a further distinction of ESOs and MSOs regarding their degree of churchly governance and support (and therefore freedom to act in an unconditioned, churchly manner), as follows:

PRESENT/PROPOSED WORDING

6.2.2 Policies shall distinguish the three classes of recognized service organization, with criteria, procedures, and benefits appropriate to each, further distinctions being drawn within the categories as needed:

(a) A witness service organization, under the Scriptures and Lutheran Confessions, engages in Word or Word-and-Sacrament ministry (including chaplaincy), religious media/programming, mission society activity, support of specific missions, mission-and-ministry training, church worker professional development, church worker care, or other work directly related to the church's proclamation. A witness service organization is governed solely by Synod (or partner church) congregations or a board comprised solely of members of member congregations of the Synod (or its partner churches).

(b) An educational service organization, under the Scriptures and Lutheran Confessions, operates a Christian school (other than one governed solely by a Synod congregation or congregations), camp (with Christian programming), or the like. (Schools governed solely by Synod congregations, by virtue of their recognition as such by their districts, do not need recognized service organization status and have the rights and responsibilities of parish schools without obtaining recognized service organization status.)

(c) A mercy service organization facilitates the church's extension of the divine mercy without compromising the church's scriptural and confessional standards. It does so in areas in which cooperation in externals is possible, in demonstrated coordination and connection with member congregations of the Synod or its partners and, wherever possible, in close proximity to the Word-and-Sacrament ministry of the Synod and/or its partners.

6.2.2.1 Policies of the Board of Directors and the mission boards and offices of the Synod may distinguish, within the educational and mercy service classes (educational service organization and mercy service organization), tiers of status recognizing different degrees of churchly governance and support and commensurate expectations for performance of activities and realization of mutual benefits.

~~6.2.2.4~~ According to policies ...

and be it further

*Resolved*, That Bylaw 6.2.2.2 be added, to make explicit Synod's expectations of an RSO allowed to call a rostered worker of the Synod, and to provide enhanced protection for such called workers, as follows:

PRESENT/PROPOSED WORDING

6.2.2.2 The right to extend a Synod-recognized, regular call to a rostered worker is afforded to the board of directors of a recognized service organization, provided that:

(a) the board's composition contains at least the proportion of members of Synod member congregations required by recognized service organization program policies; and

(b) the appropriate district president is properly consulted in the call process; and

(c) the call document is approved by the district president who would assume ecclesiastical supervision of the member as clearly stating that the organization:

(1) expects that the worker will, without compromise or constraint, carry out the ministry for which ordained or commissioned, and to which called, according to the doctrine and practice of the Synod.

(2) agrees to accommodate and encourage the ecclesiastical supervision of the worker by the appropriate district president.

(3) submits, as an exclusive remedy, to the dispute resolution process of the Synod for the resolution of any issues arising under the divine call.

(d) the organization demonstrates to the district president its ability to provide for the reasonable needs of the called worker for the duration of the period of the call.

and be it further

*Resolved*, That Bylaw 1.10.2 be amended to include auxiliaries and RSOs agreeing to use the dispute resolution process to address call-related disputes, as follows:

1.10.2 This procedure is established to resolve, in a God-pleasing manner, disputes that involve as parties, (1) members of the Synod; (2) corporate Synod or an agency of the Synod; (3) members of congregations challenging the procedure used in their excommunications; (4) Auxiliaries and recognized service organizations that have agreed to address call-related disputes through the dispute resolution system, in regard to such disputes; or (45) members of congregations of the Synod elected or appointed to positions with the LCMS Board of Directors or an agency of the Synod. It shall be the exclusive remedy to resolve such disputes that involve theological, doctrinal, or ecclesiastical issues except those covered under Bylaw sections 2.14–2.17 and except as provided in Bylaw 1.10.3, and shall be binding on all parties. It is applicable whether the dispute involves only a difference of opinion without personal animosity or is one that involves ill will and sin that requires repentance and forgiveness. No person, congregation, or agency to whom or to which the provisions of this dispute resolution process are applicable because of their membership in the Synod may render this procedure inapplicable by terminating that membership during the course of the dispute resolution process.

and be it finally

*Resolved*, That Bylaws 6.2.3–4 (as the latter was renumbered above) be amended to apply the effects of Synod’s 2010 restructuring, to allow for gradual expansion of the administrative role of districts in the program, to remove unused provisions, and to provide for the development of appropriately scoped polices and of a possible cost recovery model, as follows:

**PRESENT/PROPOSED WORDING**

6.2.3 ~~Each granting agency authorized by the Synod Board of Directors’ policy shall adopt policies requiring each recognized service organization to give its assurance in its governing documents that recognition as a service organization is not an endorsement by the Synod or a guarantee of financial responsibility for the debts and obligations of the organization or for services provided or offered. Program administration shall be carried out by the Offices of National and International Mission according to these bylaws, and according to policies and criteria developed by the Synod Board of Directors, mission boards, and mission offices.~~

(a) The Board of Directors of The Lutheran Church—Missouri Synod shall adopt common policies and criteria for granting of recognized service organization status by Synod’s mission offices, such polices relating to expectations for the corporate structure and governance of the organizations, statements regarding their legal and corporate independence from the Synod, and the necessary relation of their work to the mission and ministry of the Synod as generally expressed in its Constitution and Bylaws. The Board of Directors shall approve the standard form of agreement to be entered into by the Synod and each recognized service organization.

(b) Each mission board of the Synod shall adopt further policies and criteria, related to its area of responsibility, for granting of recognized service organization status by its respective mission office, such policies relating to the organizations’ alignment with and augmentation of the mission and ministry of the Synod, as the Constitution and Bylaws relate to the board’s area of responsibility and as further expressed in the Synod’s triennial emphases and the board’s specific goals and activities.

(c) Each mission office shall, subject to the above, adopt further policies and criteria, for granting, renewal, and withdrawal of recognized service organization status, and shall develop such instruments as are necessary for coordination with districts.

6.2.24 ~~According to~~ Subject to policies adopted by the Synod's Board of Directors and the respective mission board, recognized service organization status may be granted by the Office of National Mission, ~~or the Office of International Mission, the boards of the synodwide corporate entities, and other agencies as identified in the Board of Directors' policy~~ to a service organization (other than an auxiliary) that extends the mission and ministry of the Synod but is not part of the Synod as defined by its Constitution and Bylaws.

(a) Applications for recognized service organization status shall be made to the Office of the Secretary of the Synod ~~for processing according to policies developed by the Synod Board of Directors, which will facilitate the application as follows:-~~

(1) Educational service organization status is evaluated by the geographical district in which the school or camp is located on the basis of an instrument jointly developed by the Office of National Mission and the Council of Presidents. The instrument, completed by the organization and district, is reviewed and approved by the Office of National Mission. The status of schools is managed on a per-site basis.

(2) Witness or mercy service organization status, if the organization's activity is entirely within a single geographical district, may, if the policies of the Board for National Mission permit, be evaluated by the relevant district on the basis of an instrument developed by the Office of National Mission. The instrument, completed by the organization and district, is reviewed, further investigated, if needed, and finally approved by the Office of National Mission. Until and unless such policies and instrument are developed, applications for witness service organization or mercy service organization status shall be handled under (3) below.

(3) Status of all other organizations, and the application therefor, is administered directly by the Office of National or International Mission, as appropriate, with district presidents exercising ecclesiastical oversight of the operations of recognized service organizations within their boundaries.

(b) Within the area of its responsibility and in accordance with ~~the Synod Board of Directors' policy~~ policies and criteria developed by the Synod Board of Directors, the respective mission board, and office, each ~~granting mission office or agency may~~ shall determine ~~those to which~~ organizations to which recognized service organization status will be granted.

(c) Granting offices may be authorized to set and charge application, renewal, and maintenance fees to recoup the cost of administration, subject to policies set by the Board of Directors of the Synod.

*Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$10,000 (estimate required by Bylaw 3.1.7 [g]).*

### **To Commend Actions to Synod Boards and Offices to Revitalize Synod's Recognized Service Organization Program**

#### **RESOLUTION 4-07**

Overture 4-09 (CW, 414)

WHEREAS, Pending approval by the current 2019 Synod convention, the report of the 2016 Resolution 4-03B Task Force on recognized service organizations (RSO), included in the 2019 *Workbook* as Report R61 (CW, 329–43), provides guidance for revitalization of the program by the appropriate boards and offices of the Synod, and those boards and offices will thus desire to proceed with development of policies and procedures required for the implementation of the report's recommendations; and

WHEREAS, The 2016 Res. 4-03B Task Force, during the course of its work and at various points in its report, noted opportunities for a number of specific, anticipated, and beneficial action items that will improve the Synod's RSO program and therefore could be carefully considered, planned, and subsequently implemented by the appropriate boards and offices of the Synod; and

WHEREAS, These anticipated beneficial action items fall outside the direct purview of proposed amendments to Bylaw section 6.2, which have been delineated in a separate overture by the 2016 Res. 4-03B Task Force; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod (LCMS) Office of National Mission (ONM), Council of Presidents and district staffs, over the 2019–2022 triennium, work together to create, document, and implement standard

practices that promote synodwide uniformity and best practices in: (1) ecclesiastical oversight of RSO relationships with the Church; (2) ecclesiastical supervision of workers called by RSOs; and (3) administration of the program by Synod and districts for the support of RSOs; and be it further

*Resolved*, That as the aforementioned standard practices are developed, consideration be given to the identification of cost-effective means of gathering RSO, congregation, district and Synod representatives together (*e.g.*, in conference, webinar, or other formats) to enhance communication, coordination, collaboration, and cooperation between participants in mission and ministry efforts; and be it further

*Resolved*, That the ONM consider and implement, with the assistance of LCMS Communications, an improved RSO “home presence” on the Synod’s website, including but not limited to an effective public-facing RSO search engine and an expanded clarification of the nature of the Synod’s working relationship with RSOs; and be it further

*Resolved*, That the ONM and LCMS Communications work cooperatively to develop an effective communication plan that highlights the work of RSOs to a wide audience of Synod and RSO stakeholders; and be it further

*Resolved*, That this aforementioned communication plan include provisions to inform such stakeholders of changes to the RSO program adopted by the 2019 Synod convention, especially during the first six months immediately following the convention; and be it further

*Resolved*, That this aforementioned communication plan include production of materials by LCMS schools and the RSO office for the use of schools and districts to ease and lend confidence to the transition of association schools off of RSO status and on to district recognition, without loss of benefits, and to ensure that districts are prepared properly to recognize association schools as those schools strictly governed by multiple LCMS member congregations; and be it further

*Resolved*, That the Synod’s districts and congregations be encouraged to continue to learn about the resources and opportunities available for the enhancement of their mission and ministry efforts through the work of RSOs; and be it finally

*Resolved*, That The 67th Regular Convention of The Lutheran Church—Missouri Synod joyfully give thanks to God for the work of RSOs in carrying out and enhancing the mission of the Church.

## **To Thank and Praise God for Concordia Publishing House’s 150th Anniversary**

### **RESOLUTION 4-08**

Overture 4-29 (CW, 423)

WHEREAS, On September 11, 1869, the Board of Directors of the Synod’s newly created printery met in St. Louis, Mo., for the very first time; and

WHEREAS, In 1878, the new printer was named *Concordia-Verlag*, Concordia Publishing House (CPH); and

WHEREAS, Dr. C. F. W. Walther, the first president of The Lutheran Church—Missouri Synod, dedicated CPH’s first building and prayed the following:

May the Lord always permit all who go in and out of our Concordia Publishing House to walk under His blessing and protection and may He guard it according to His almighty power and goodness from all misfortune and make it a place of blessing, in time and eternity, until the end of days, through Jesus Christ, the Son of the living God and Savior of the world of sinners. Amen.

and

WHEREAS, Over the past 150 years, CPH has served as the Synod’s “publishing arm,” as it is described in the Synod’s Constitution and Bylaws, for the purpose of providing resources that are faithful to the Holy Scriptures and the Lutheran Confessions; and

WHEREAS, CPH is the largest confessional Lutheran publishing house in the world and its resources are being used throughout the world in support of the Gospel of Jesus Christ as it is preached, taught, and proclaimed in churches, schools, and homes around the globe; therefore be it

*Resolved*, That Synod in convention commend the many resources of its publishing arm to church workers, congregations, and laity of our church body, urging their widespread and diligent use across the Synod in its churches, schools, and homes; and be it further

7 **To Declare April 18, 2021, as “Here I Stand” Sunday**  
8 **and to Encourage Multi-Congregation Celebrations**

10 Overture 4-27 (CW, 423)

13 WHEREAS, The first such event, the 500th anniversary of the nailing of the 95 Theses was a tremendous success, with  
14 many congregations of the district and the Synod gathering together for mass worship celebrations; and

17 WHEREAS, Martin Luther made his “Here I stand” proclamation at the Diet of Worms before the emperor and leading  
18 Roman church officials on April 18, 1521; and

19 WHEREAS, April 18, 2021 is a Sunday and falls two weeks after the celebration of Easter that year; therefore be it

20       *Resolved*, That April 18, 2021 be declared “Here I Stand” Sunday throughout The Lutheran Church—Missouri Synod,  
21       its districts, circuits, and congregations; and be it further

22               *Resolved*, That these entities be encouraged to gather for worship celebrations to commemorate the event; and be it  
23 further

24       *Resolved*, That a synodwide thank offering be coordinated and collected for that day, to be used toward the continued  
25 proclamation of the Gospel throughout the world; and be it finally

26       *Resolved*, That our churches and people be encouraged to spend time in prayer, asking the Lord to continue to bless  
27 the proclamation of the Gospel.

Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$5,000 (estimate required by Bylaw 3.1.7 [g]).

32 RESOLUTION 4-10

33 Overture 4-26 (CW, 422–23)

34 WHEREAS, 2020 is the 500th anniversary of the publication of Martin Luther's *The Freedom of a Christian, To the*  
35 *Christian Nobility of the German Nation*, and *On the Babylonian Captivity of the Church*, and the contents of these writings  
36 that extol the freedom of Christians in the Gospel, the role of the priesthood of the baptized in the church, and the correct  
37 understanding of Baptism, the Lord's Supper, and absolution are pertinent to Christians today; and

WHEREAS, 2021 is the 500th anniversary of Martin Luther’s appearance before the imperial diet of Worms, where he boldly confessed the truth of the Gospel before the emperor of the Holy Roman Empire and the princes thereof, and Martin Luther’s example to speak the truth of the Gospel to secular authorities can serve to “strengthen our faith” (*Augsburg Confession XXI*); and

WHEREAS, 2022 is the 500th anniversary of the publication of Martin Luther’s translation of the New Testament into German, and the translation of the Bible into the vernacular and the wide distribution of such translations made it possible for Christians to read the Word of God in their language; therefore be it

*Resolved*, That the Synod and its members give thanks to God that by “the Almighty’s special grace and mercy the teaching of the chief articles of our Christian religion (which had been hideously obscured by human teaching and regulation under the papacy) was purified and elucidated anew on the basis of God’s Word by Dr. Luther, of blessed and holy memory” (Formula of Concord, Solid Declaration, Introduction 1 [*Book of Concord*, ed. Kolb/Wengert, 524]); and be it further,

*Resolved*, That pastors and congregations are encouraged to study the freedom of Christians in the Gospel, the role of the priesthood of the baptized in the church, and Baptism, the Lord’s Supper, and absolution, using the above-mentioned writings of Martin Luther; and be it further

*Resolved*, That pastors and congregations encourage each other to confess the Gospel boldly in the face of adversity; and be it finally

*Resolved*, That the Synod in convention thanks Lutheran Bible Translators for their work in carrying on Dr. Luther’s precious work of translation and asks the members of Synod to support their work.

## To Encourage the Study of the Doctrine of Closed Communion and Faithful Practice in All Congregations

### RESOLUTION 4-11

Overture 4-14–16 (CW, 416–19)

WHEREAS, Oneness at the altar presupposes oneness in faith and doctrine (Acts 2:42), with the result that close(d) Communion requires that the pastors and congregations of Synod commune individuals of only those synods which are now in altar and pulpit fellowship with us; and

WHEREAS, In the Holy Supper of our Lord, in the blessed cup Jesus gives the communicant His own precious blood poured out for the forgiveness of all on the cross, which to receive in faith is to enter the very Holy of Holies of God, but which to fail to discern brings judgment (Greek: *krima*) through the defiling touch of the most holy blood by which one was sanctified; and

WHEREAS, The conventions of The Lutheran Church—Missouri Synod have addressed this issue in 1967 Resolution 2-19; 1986 Res. 3-08; 1995 Res. 3-08; 1998 Res. 3-5; 2007 Res. 3-09; 2013 Res. 4-10; 2016 Res. 5-15; and

WHEREAS, Synod President Matthew C. Harrison and seminary professor John T. Pless have recently published a jointly edited book of essays titled, *Closed Communion? Admission to the Lord’s Supper in Biblical Lutheran Perspective* (St. Louis: Concordia Publishing House, 2017) for the edification of Synod; therefore be it

*Resolved*, That Synod in convention encourage the study by all members of Synod with an eye to unified confession and practice with regard to the administration of the Lord’s Supper.

## To Thank and Praise God for the 10th Anniversary of the Publication of *The Lutheran Study Bible*

### RESOLUTION 4-12

Overture 4-30 (CW, 423–24)

WHEREAS, *The Lutheran Study Bible* (TLSB) was published in 2009 by Concordia Publishing House; and

WHEREAS, TLSB is the first study Bible in the English language using entirely new Lutheran notes, helps, and other resources in the history of The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, Over 400,000 copies of TLSB are in print and being used across the globe; and

WHEREAS, TLSB has been translated into Spanish, and

WHEREAS, TLSB provides a genuine, confessionally faithful Lutheran presentation of the meaning of the Sacred Scriptures; and



WHEREAS, *TLSB* was developed after close consultation with and includes contributions by pastors, laypersons, and various Lutheran institutions and church bodies from across the world; and

WHEREAS, *TLSB* is unique in that, unlike any other study Bible available today, *TLSB* presents justification by grace alone, through faith alone, in Christ alone as the chief teaching of Scripture; properly distinguishes and applies Law and Gospel; emphasizes God’s work through the Means of Grace; functions from a “Scripture alone” point of view and presents a “Scripture interprets Scripture” approach to using the Bible; equips the laity for works of service, with a particular focus on evangelism in their various vocations and callings in life; presents a uniquely Lutheran study Bible that features genuinely Lutheran notes and comments throughout; references the Lutheran Confessions as contained in the *Book of Concord*, where appropriate; and provides a special focus on the Small Catechism for helps and explanations, with citations from Martin Luther and many other fathers of the Lutheran and Christian Church; therefore be it

*Resolved*, That the LCMS in convention recommend *TLSB* for use by the laity, pastors, teachers, and other rostered church workers, along with their congregations, schools, and various agencies and entities for their reading, study, and edification; and be it finally

*Resolved*, That the LCMS in convention, at the 10th anniversary of its publication, give all thanks and praise to God for the blessing of *TLSB*.

## 5. THEOLOGY AND CHURCH RELATIONS

### To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Church in Belgium

#### RESOLUTION 5-01

Overture 5-01 (CW, 425)

#### Preamble

The Lutheran Church in Belgium goes back to the very beginnings of the Reformation in the 16th century. Many writings of the Reformer Martin Luther were already printed and distributed in Antwerp as early as 1518. However, after the Diet of Worms, opposition to the Reformation gradually grew in Belgium. Persecutions began and many were taken prisoner to die at the stake, burned alive. In 1523 the first two martyrs of the Reformation were executed in Brussels. When Luther heard about this, he wrote his letter to the Christians in the Low Countries (Belgium and the Netherlands or Holland) “*Eyn Briefff an die Christen ym Nidderlande*” and also the hymn “*Ein neues Lied wir heben an.*”

Just 40 years later, after Luther’s death and the peace of Augsburg, the Reformation became influential again in Belgium, particularly in Antwerp. In 1566 the first Lutheran congregation was organized and recognized by the city magistrates. This was the first Lutheran congregation in the entire region of the Low Countries. One of its pastors was not so unknown—Matthias Illyricus Flacius. Unfortunately, the period of religious freedom in Antwerp was short. In 1585, Antwerp fell to Roman Catholic Spaniards, who all but extinguished Lutheranism and Protestantism in Antwerp. This was one of many battles in the 80 years of religious war between the Dutch and the Spaniards, a war that eventually spread throughout Europe (the Thirty Years War) before its eventual end with the peace of Muenster/Westphalia in 1648. In this treaty almost half of the territory of the Low Countries, including Belgium and the southern part of the Netherlands, remained under a Roman Catholic government. The northern part of the Netherlands was finally free from Spanish dominion and established a Protestant government. After the Fall of Antwerp most of the Lutherans had fled to the north and established the first Lutheran congregations in Amsterdam and other cities. A Calvinistic environment prevailed, however, and Lutheranism would remain a minority church, supported mainly by German merchants.

In 1830, Belgium won its independence and crowned a Lutheran monarch, King Leopold I of Saxe-Coburg. Religious freedom was also guaranteed by the new constitution. Nonetheless, apart from some Scandinavian Seamen’s missions, it was not until 1939 that a Lutheran congregation would exist anew in Belgium, once again in Antwerp.

The origin of this Antwerp congregation is closely tied together with the life and work of Pastor Lambert Helling (1889–1956). Reading the New Testament transformed his life. He studied theology and began to work as an evangelist in the suburbs of Antwerp in the early 1930s. Through his friendship with a Norwegian Seamen’s pastor he became aware of Lutheran theology. He also obtained the address of Concordia Seminary in St. Louis, resulting in other contacts with Lutheran churches in England and France. In 1939 the small free evangelical Lutheran congregation in Antwerp became a member of the French Synod, which later changed its name to the Evangelical Lutheran Church—Synod of France and Belgium.

In 1987 services in the Netherlands started. In 1992 English speaking services in Brussels began. Unfortunately, current work in the Netherlands is temporarily suspended, but the work in Brussels has led to the establishment of a Lutheran congregation: the All Lutheran Church of Brussels. Presently, only services in English are offered.

The desire for independence from the French Synod eventually took shape, since the Synod of France and Belgium was formed by churches in two different countries and contacts were nearly all administrative. In May 2002 the French and Belgium synods became separate entities, but at the same time formed a partnership in order to stress the good relationship that existed between the two churches. In 2004, the Evangelical Lutheran Church in Belgium (Evangelisch-Lutherse Kerk in België, ELKB), formed by the Antwerp and Brussels congregations, was established. The ELKB is a member of the International Lutheran Council.

WHEREAS, The Evangelical Lutheran Church in Belgium has had a long-standing association with The Lutheran Church—Missouri Synod dating back to the 1930s; and

WHEREAS, The ELKB was in altar and pulpit fellowship with the Synod when it was a part of the Evangelical Lutheran Church—Synod of France and Belgium; and

WHEREAS, The ELKB cordially separated from the Evangelical Lutheran Church—Synod of France (Église Évangélique Luthérienne—Synode de France, EEL—SF) in 2002 and became a self-governing church body which was legally recognized in 2004; and

WHEREAS, The ELKB has requested altar and pulpit fellowship with the Synod; and

WHEREAS, The ELKB is in altar and pulpit fellowship with many Synod partner churches; and

WHEREAS, The ELKB accepts all the canonical books of the sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580, as the correct exposition of the sacred Scriptures, and it will not admit any modification to this rule; and

WHEREAS, The 2016 *Handbook*, Bylaw 3.9.5.2.2 (b) says, “When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission”; and

WHEREAS, The Commission on Theology and Church Relations has examined and approved the doctrine and practice of the ELKB as faithful to Scripture and the Lutheran Confessions, and has proposed the recognition of fellowship between the Synod and the ELKB; therefore be it

*Resolved*, That the Synod formally recognize the existence of altar and pulpit fellowship between the ELKB and the Synod; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our two churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we give thanks to God for the Lutheran confession of the Gospel the ELKB provides; and be it further

*Resolved*, That we encourage and walk with the ELKB as it proclaims the saving Gospel of Jesus Christ to a lost world; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

## **To Endorse Altar and Pulpit Fellowship with the Portuguese Evangelical Lutheran Church**

### **RESOLUTION 5-02**

Overture 5-02 (CW, 426)

#### **Preamble**

The Portuguese Evangelical Lutheran Church (*Igreja Evangélica Luterana Portuguesa*, IELP) was founded by the Evangelical Lutheran Church of Brazil (*Igreja Evangélica Luterana do Brasil*, IELB). In 1952, the president of the Brazil district of The Lutheran Church—Missouri Synod, Rev. Rodolpho Hasse, visited Portugal with the intention of introducing a radio program and to explore the possibility of conducting mission work there. The IELB’s 32nd national convention in 1954 officially authorized the beginning of the mission in Portugal. On July 3, 1958, the first Lutheran congregation was organized in Lisbon. May 28, 1959 marked the foundation of the IELP. Initially, the activities of the IELP were concentrated in the region between Lisbon and Caldas da Rainha. In the 1970s, mission efforts were expanded northward within the country of Portugal. At the beginning of the 1990s, the first parish in the region of Porto was established. The IELP currently maintains regular activities in four localities: Mercês (Lisbon), Maia (Porto), Ponte de Lima (North) and Angra do Heroísmo (Azores Island). In 2007, the IELP joined the European Lutheran Conference and the International Lutheran Council.

WHEREAS, The mission efforts of the Brazil district of the Synod and later, the IELB, have led to the establishment of the IELP; and

WHEREAS, The Synod and the IELB are partner church bodies; and

WHEREAS, The IELP is now an independent, self-governing church body; and

WHEREAS, In 2016, President Adalberto Hiller of the IELP recognized that even though the IELP began as the mission work of the Brazil district of the Synod and continued with the support of the IELB (after the IELB was recognized by the Synod as a self-governing partner church), the Synod and IELP had never entered into formal fellowship; and

WHEREAS, President Hiller of the IELP contacted the Synod and requested formal recognition of altar and pulpit fellowship; and

WHEREAS, The IELP accepts all the canonical books of the Sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580 as a correct exposition of the Sacred Scriptures, and it will not admit any modification to this rule; and

WHEREAS, The IELP is in altar and pulpit fellowship with other partner church bodies of the Synod such as the IELB and the Independent Evangelical-Lutheran Church in Europe; and

WHEREAS, The 2016 *Handbook* says, “When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to endorsement of the subsequent Synod convention” (Bylaw 3.9.5.2.2 [c]); and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has examined pertinent theological and organizational documents of the IELP and found these documents to be faithful to Scripture and the Lutheran Confessions; and

WHEREAS, Church fellowship has been recognized by the President of the Synod after consultation with the Praesidium and approval by CTCR; therefore be it

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That we give thanks to God for the Lutheran confession of the Gospel the IELP provides to its country; and be it further

*Resolved*, That this convention endorse the President of Synod’s recognition of altar and pulpit fellowship between the Synod and the IELP; and be it further

*Resolved*, That we encourage and walk with the IELP as they proclaim the saving Gospel of Jesus Christ to a lost world; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel that we enjoy as partner churches; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

## To Recognize Altar and Pulpit Fellowship with the Confessional Lutheran Church of South Africa

### RESOLUTION 5-03

Overture 5-03 (CW, 426–27)

#### **Preamble**

The Confessional Lutheran Church of South Africa (CLCSA) was established as an independent church body in 1989. The church is primarily located in Middelburg, South Africa. The church reports 10 congregations and six preaching stations with a total of about 15,000 members. The Lutheran Church—Missouri Synod (LCMS) has had a long relationship with this church body and its founding pastor and bishop, Mandla Khumalo, via St. Peter Lutheran Church in Arlington Heights, Ill., and more recently through the Michigan District. In 1988, St. Peter Lutheran Church, in cooperation with Dr. Robert Preus of Concordia Theological Seminary in Fort Wayne, provided Rev. Khumalo with a Synod seminary education.

The Synod is in altar and pulpit fellowship with two other church bodies in southern Africa. The first of those churches, the Free Evangelical Lutheran Synod in South Africa (FELSISA) was founded in 1892 to avoid unionistic practices found in Germany. The Synod is also in altar and pulpit fellowship with the Lutheran Church in Southern Africa (LCSA) which was founded as an independent church in 1967 with roots in the missionary work of FELSISA. These two church bodies have maintained friendly relations with the CLCSA over the years. It is our prayer that the three church bodies will grow closer to one another. In 2018, the International Lutheran Council welcomed the CLCSA into membership.

WHEREAS, The CLCSA formally requested altar and pulpit fellowship with the LCMS in October 2015; and

WHEREAS, The CLCSA accepts all the canonical books of the Sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God. As a correct exposition of the Sacred Scriptures, the CLCSA accepts the symbolic books of the Evangelical Lutheran Church, compiled in the *Book of Concord* of 1580, and it will not admit any modification to this rule; and

WHEREAS, The 2016 *Handbook*, Bylaw 3.9.5.2.2 (b), says, “When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission;” and

WHEREAS, The Commission on Theology and Church Relations has examined pertinent theological and organizational documents of the CLCSA and found these documents to be faithful to Scripture and the Lutheran Confessions; therefore be it

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our churches under the guidance of the Holy Spirit; and be it further

*Resolved*, That the Synod formally recognize the existence of altar and pulpit fellowship between the CLCSA and the Synod; and be it further

*Resolved*, That we encourage and walk with the CLCSA as they proclaim the saving Gospel of Jesus Christ to a lost world; and be it further

*Resolved*, That the Synod renew its commitment to work together and cooperate in the mission of the Gospel in South Africa with the CLCSA, FELSISA, and LCSA; and be it further

*Resolved*, That we pray for God’s blessings in the coming years on this agreement in the confession of the Gospel that the CLCSA and Synod enjoy as partner churches; and be it finally

*Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its approval by rising and singing the common doxology.

## To Recognize Altar and Pulpit Fellowship with the Evangelical Lutheran Free Church in Denmark

### RESOLUTION 5-04

Overture L5-42 (*TB*, 1:32–33)

#### Preamble

The Evangelical Lutheran Free Church in Denmark (*Den evangelisk-lutherske Frikirke i Danmark*, ELFCD) was founded on Nov. 4, 1855, by Niels Pedersen Grunnet in opposition to the state church of Denmark, which was being overtaken by rationalism and secularism. The ELFCD was founded only a short time after the Danish government formally allowed for religious freedom.

The Lutheran Church—Missouri Synod (LCMS) and some other churches provided financial support for the young ELFCD and a number of the ELFCD’s pastors have been trained in LCMS seminaries. As a result of these close historical ties, it has been assumed for more than a century that the LCMS and the ELFCD were in fellowship. Though the ELFCD affirmed fellowship with the LCMS at its last convention in July 2018, the LCMS in convention has never formally declared fellowship with the ELFCD.

WHEREAS, The ELFCD accepts all the canonical books of the sacred Scriptures of the Old and of the New Testaments as the infallible, revealed Word of God and the symbolic books of the Evangelical Lutheran Church, contained in the *Book of Concord* of 1580, as a correct exposition of the sacred Scriptures; and

WHEREAS, The Commission on Theology and Church Relations has examined and approved the doctrine and practice of the ELFCD as faithful to Scripture and the Lutheran Confessions and has proposed the formal recognition of fellowship between the LCMS and the ELFCD; therefore be it

*Resolved*, That the LCMS formally recognize the existence of altar and pulpit fellowship between the ELFCD and the LCMS; and be it further

*Resolved*, That we acknowledge with gratitude the unity of confession that has been given to our two churches under the guidance of the Holy Spirit; and be it further

- 1       *Resolved*, That we give thanks to God for the Lutheran confession of the Gospel the ELFCF provides; and be it further
- 2       *Resolved*, That we continue to encourage and walk with the ELFCF as it proclaims the saving Gospel of Jesus Christ
- 3 to a lost world; and be it further
- 4       *Resolved*, That we pray for God’s continued blessings in the coming years on this agreement in the confession of the
- 5 Gospel that we enjoy as partner churches; and be it finally
- 6       *Resolved*, That in celebration and thanksgiving of this partnership in the Gospel, the convention assembly signify its
- 7 approval by rising and singing the common doxology.

## To Clarify Status of LCMS Relationships in Sri Lanka

### RESOLUTION 5-05

10 Overture 5-04 (CW, 427)

#### 11 **Preamble**

12 The Lanka Lutheran Church was a mission start of The Lutheran Church—Missouri Synod beginning in 1927, achieving  
13 recognition as a self-governing church by the Synod in 2001. In 2001 the Lanka Lutheran Church also became a member  
14 of the International Lutheran Council (ILC) and the Lutheran World Federation. The Lanka Lutheran Church was declared  
15 defunct by the Sri Lankan government in 2007. The Synod continued to work in Sri Lanka, and the former Lanka Lutheran  
16 Church was reconstituted as the legally registered Ceylon Evangelical Lutheran Church (CELC) in 2017. The CELC was  
17 inducted as a member of the ILC in 2018 at the same time that the defunct Lanka Lutheran Church was removed from  
18 membership. The CELC has requested recognition by the Synod as a self-governing partner church body.

19 WHEREAS, The Lanka Lutheran Church was recognized in 2001 as being in altar and pulpit fellowship with the Synod;  
20 and

21 WHEREAS, The Lanka Lutheran Church ceased to exist as a legal entity in 2007; and

22 WHEREAS, The Synod has continued its mission work in Sri Lanka that began in 1927 and has assisted in the  
23 reorganization of the former Lanka Lutheran Church as the new and legal CELC; and

24 WHEREAS, The ILC in 2018 removed the Lanka Lutheran Church from its membership and welcomed the CELC into  
25 membership; therefore be it

26 *Resolved*, That the Synod formally recognize that it is no longer in altar and pulpit fellowship with the now-defunct  
27 Lanka Lutheran Church and that it has removed the Lanka Lutheran Church from the roster of church bodies with whom  
28 it is in altar and pulpit fellowship; and be it further

29 *Resolved*, That the convention give thanks for the Synod’s mission work and the work of the Office of International  
30 Mission (OIM) in Sri Lanka; and be it further

31 *Resolved*, That the convention and the Synod will continue to pray to the Lord of the harvest for the work being done  
32 in Sri Lanka by the CELC; and be it finally

33 *Resolved*, That the Synod will continue to support and pray for the work being done by the OIM in Sri Lanka and by  
34 the CELC.

## To Amend Bylaw 3.9.5.2.2 regarding Altar and Pulpit Fellowship with New Church Bodies Formed by Partner Churches

### RESOLUTION 5-06

38 Overture 5-06 (CW, 428–29)

39 WHEREAS, The first objective of The Lutheran Church—Missouri Synod (LCMS) is to: “Conserve and promote the  
40 unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian  
41 church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy”; and

42 WHEREAS, The President of the Synod is its chief ecumenical officer (Bylaw 3.3.1.1.2) and the Commission on  
43 Theology and Church Relations (CTCR) has the responsibility to “assist the President of the Synod at his request in

discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies” (Bylaws 3.9.5.2.2); and

WHEREAS, This bylaw requires CTCR approval before a church body may apply “for formal recognition of altar and pulpit fellowship with the Synod” at a Synod convention (Bylaw 3.9.5.2.2 [b]); and

WHEREAS, The President of Synod may declare fellowship with a small, formative emerging confessional Lutheran church body that requests recognition of altar and pulpit fellowship with Synod, after consultation with the Praesidium and approval by the commission, subject to the endorsement of subsequent Synod convention (Bylaw 3.9.5.2.2 [c]); and

WHEREAS, The Board for International Mission may propose at convention a recognition of fellowship with a mission of the Synod that becomes a self-governing church body with the approval of the commission (Bylaw 3.9.5.2.2 [d]); and

WHEREAS, Partner churches of the Synod may on occasion amicably reorganize, divide, or release a mission or group of congregations to become a self-governing, independent confessional Lutheran church body which, in turn, requests a recognition of church fellowship with the Synod; therefore be it

*Resolved*, That the President of Synod, upon the recommendation of the CTCR, may be empowered to declare fellowship with a self-governing, confessional Lutheran church body that is established as a result of the mission efforts or the reorganization of a confessional Lutheran partner church of the LCMS; and be it further

*Resolved*, That Bylaw 3.9.5.2.2 be amended as follows:

#### PRESENT/PROPOSED WORDING

3.9.5.2.2 The Commission on Theology and Church Relations shall assist the President of the Synod at his request in discharging his constitutional responsibilities for maintaining doctrinal integrity as he relates to other church bodies.

(a) It shall address itself to and evaluate existing fellowship relations for the purpose of mutual admonition and encouragement.

(b) When a church body applies for formal recognition of altar and pulpit fellowship with the Synod, such recognition shall be proposed at a convention of the Synod only after the approval of the commission.

(c) When a small, formative, emerging confessional Lutheran church body (identified as such by the President of the Synod as chief ecumenical officer) requests recognition of altar and pulpit fellowship with the Synod, after consultation with the Praesidium and approval by the commission, such recognition may be declared by the President of the Synod subject to the endorsement of the subsequent Synod convention.

(d) When a mission of the Synod applies for formal recognition as a self-governing partner church, such recognition shall be proposed at convention of the Synod by the Board for International Mission with the approval of the commission.

(e) When an entity (e.g., a district, mission, group of congregations, etc.) of a self-governing partner church is established as an independent church body in altar and pulpit fellowship with that partner church body, and subsequently requests recognition of altar and pulpit fellowship with Synod, such recognition may be declared by the President of Synod, after consultation with the Praesidium and approval by the commission, subject to the endorsement of the subsequent Synod convention.

*Accounting department staff, on behalf of the Finance Committee, projects cost of implementation (travel) as \$5,000 per new partner church (estimate required by Bylaw 3.1.7 [g]).*

### **To Clarify the Relationship between LCMS Partner Churches and the Lutheran World Federation**

#### **RESOLUTION 5-07**

Overtures 5-07–08 (CW, 429–31)

#### **Preamble**

The Lutheran World Federation (LWF) “is a global communion of 145 churches in the Lutheran tradition, representing over 74 million Christians in 98 countries.” And it declares of itself that its member churches “share a vision, purpose, and values. We work to strengthen our relationships and build an inclusive, respectful communion. We are on a common

journey of renewal shaped and enriched by the different contexts within which we live” ([www.lutheranworld.org/content/about-lwf](http://www.lutheranworld.org/content/about-lwf)). Article III of the LWF Constitution states, “The Lutheran World Federation is a communion of churches which confess the triune God, agree in the proclamation of the Word of God and are united in pulpit and altar fellowship.” The Lutheran Church—Missouri Synod (LCMS) is not a member of the LWF. The LCMS is a member of the International Lutheran Council (ILC), which is not a communion fellowship. However, the majority of ILC member churches are partner churches of the LCMS with whom we share altar and pulpit fellowship. The LCMS currently has 35 official partner churches and 44 “allied church bodies,” which have some degree of partnership but do not yet have altar and pulpit fellowship. An additional 16 “emerging church bodies” have made contact with the LCMS to learn more about its doctrine and practice.

The LCMS has remained faithful and continues to confess the truth of God’s Word as its members subscribe unconditionally to the *Book of Concord*. By contrast, the LWF has advocated for women’s ordination, acceptance of the lesbian, gay, bisexual, and transgender (LGBT) lifestyle, and the use of a higher critical approach to interpreting Scripture. As a result of its confessional subscription (Constitution Article II), the LCMS has not joined the LWF. The fact that some partner churches with whom we are in full altar and pulpit fellowship retain membership in the LWF is a matter of concern to the LCMS.

WHEREAS, LWF is a proponent of women’s ordination, acceptance of the LGBT lifestyle, and the use of a higher critical approach to interpreting Scripture; and

WHEREAS, The LWF defines itself as a global communion of churches united in pulpit and altar fellowship (although many of our partner churches in the LWF do not acknowledge this pulpit and altar fellowship); and

WHEREAS, Some partner churches of the LCMS are members of the LWF, and as partner churches we are in full altar and pulpit fellowship with them; and

WHEREAS, These partner churches have each joined the LWF at various times and have remained in the LWF for different and complex reasons; therefore be it

*Resolved*, That the office of the President engage in fraternal dialogue with partner churches regarding this concern and compile accurate information from them on their existing relationship to the LWF; and be it further

*Resolved*, That the office of the President report to the 2022 Synod convention with recommendations on addressing the relationship between partner churches and the LWF; and be it finally

*Resolved*, That the Synod in convention commend these partner churches for their commitment to the Word of God and the Lutheran Confessions and exhort them to remain faithful in that confession.

## To Commend and Support the International Lutheran Council

### RESOLUTION 5-08

Overture 5-10 (CW, 431–32)

WHEREAS, The International Lutheran Council (ILC) is a growing worldwide association of established confessional Lutheran church bodies, among them The Lutheran Church—Missouri Synod (LCMS), which proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions contained in the *Book of Concord* as the true and faithful exposition of the Word of God; and

WHEREAS, The ILC is not a church body nor does it carry out churchly functions. It does not intend to prescribe any course of action for its members, but rather seeks to assist and strengthen them in their confessional witness and mission. It exists to encourage, strengthen, and promote confessional Lutheran theology and practice centering in Jesus Christ, both among member churches and throughout the world:

- by furthering a united witness to the Gospel of Jesus Christ and strengthen its member churches in preaching the Gospel to the entire world;
- by furthering united diaconic action through intentional acts and programs of mercy in response to human need and suffering;
- by furthering theological study and the formation of qualified, orthodox, Lutheran pastors;
- by furthering peace and unity by mediating member disputes;



1 and

2 WHEREAS, The ILC resolved in its 2015 world conference in Buenos Aires “to strengthen the reach of the ILC” in  
3 time for its 25th anniversary celebrated in Antwerp, Belgium, on Sept. 25–28, 2018:

- 4 • by adopting revised bylaws to meet the challenges and opportunities of the 21st century;
- 5 • by legally incorporating as a non-profit;
- 6 • by developing programs that benefit its members;

7 and

8 WHEREAS, The ILC has become a beacon to worldwide Lutheranism by upholding the Holy Scriptures as the infallible  
9 Word of God and the Lutheran Confessions; in 2018 the ILC received 17 new members, bringing its total membership to  
10 54 Lutheran churches; and

11 WHEREAS, In his 1956 president’s report, Dr. Behnken reported that the conferences held in Europe afforded  
12 “opportunities to exert a real influence for Scriptural Lutheranism ... Some great theologians, not of our Synod, have  
13 stated that our Synod and those in fellowship, are the last hope of true Lutheranism. Many are praying fervently for us,”  
14 and these conferences and prayers led to the formation of the ILC, which provides hope for true Lutheranism; and

15 WHEREAS, In 1995, the Synod in convention (Resolution 3-03A) resolved:

16 That we state our sincere hope that the International Lutheran Council may carry on the task it has assigned  
17 to itself, and to that end ask the Lord to grant His greatest blessings so that the witness of the ILC churches  
18 may glorify Him and be heard throughout the world; and ...

19 That ... the LCMS declare that it is a member of the ILC;

20 therefore be it

21 *Resolved*, That the LCMS give thanks to God for more than 25 years of membership in and for the expansion of the  
22 ILC; and be it further

23 *Resolved*, That the ILC be commended for its work to provide a place for worldwide Lutheran churches to be  
24 strengthened in the Holy Scriptures and in Lutheran identity as it bears witness to the Gospel of Jesus Christ throughout  
25 the world; and be it finally

26 *Resolved*, That the LCMS encourage its members to learn more about the work of the ILC, continue its involvement  
27 in the ILC, and support the ILC so that Lutheran churches worldwide will have a place to be encouraged, strengthened,  
28 and encouraged to remain faithful and bold witnesses.

29 **To Confess the Biblical Six-Day Creation, to Encourage Pastoral Conferences**  
30 **to Study Our Synod’s Statements on Creation, and to Help Congregations**  
31 **Concertedly Address Issues Related to the Intersections of Faith and Science**

32 **RESOLUTION 5-09**

33 Overtures 5-11–24 (CW, 432–38)

34 WHEREAS, The Holy Scriptures teach that God is the Creator of all that exists (Gen.1:1; Ps. 33:6, 9; Heb. 11:3; Col.  
35 1:16; John 1:1–4); and

36 WHEREAS, Issues related to the intersection of faith and science continue to top the list of concerns of young people  
37 in our church body (see Mark Kiessling and Julianna Shults, “The Search for Young People: 2017 Research of Millennials  
38 and the LCMS,” *Concordia Journal* 44, no. 4 [Fall 2018]: 19–32); and

39 WHEREAS, The number of new discoveries (e.g., in genetics and paleontology) and technology (e.g., artificial  
40 intelligence) continues to increase at an exponential pace; and

41 WHEREAS, Many pastors and other church workers may not be familiar with Synod’s statements regarding the  
42 scriptural teaching on creation and our place within that creation; therefore be it

43 *Resolved*, That the Synod in convention confess that Holy Scripture teaches that:

- 44 • God created the world in six natural days (Gen. 1:5);

- the creation of the first man, Adam, who was made in the image of God (Gen. 1:27), was an historical event;
- death came into the world as the consequence of Adam's sin (Rom. 5:12);

and be it further

*Resolved*, That pastors and other church workers be encouraged to confess, witness to, and uphold in their teaching the Synod's publicly stated positions as set forth in *A Brief Statement of the Doctrinal Position of the Missouri Synod*, Article 5 (adopted 1932):

We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less of itself. Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures."

And in *A Statement of Scriptural and Confessional Principles*, Article V (adopted 1973):

We believe, teach and confess that God, by the almighty power of His Word, created all things. We also believe that man, as the principal creature of God, was specially created in the image of God, that is, in a state of righteousness, innocence and blessedness.

We affirm that Adam and Eve were real historical human beings, the first two people in the world, and that their fall was a historical occurrence which brought sin into the world so that "since the fall of Adam all men who are propagated according to nature are born in sin" (Augsburg Confession II 1). We confess that man's fall necessitated the gracious redemptive work of Jesus Christ and that fallen man's only hope for salvation from his sin lies in Jesus Christ, his Redeemer and Lord.

We therefore reject the following:

1. All world views, philosophical theories and exegetical interpretations that pervert these Biblical teachings and thus obscure the Gospel.
2. The notion that man did not come into being through the direct creative action of God, but through a process of evolution from lower forms of life, which in turn developed from matter that is either eternal, autonomous or self-generating.
3. The opinion that the image of God in which Adam and Eve were created did not consist of concreated righteousness, that is, a perfect relationship to God.
4. The notion that Adam and Eve were not real historical persons and that their fall was not a real historical event which brought sin and death into the world.
5. The opinion that original sin does not deprive all men of their spiritual powers and make it impossible for them to be in the right relationship to God apart from faith in Jesus Christ.

and be it further

*Resolved*, That pastors be encouraged to study and discuss within their pastoral conferences (district and circuit) the Commission on Theology and Church Relations reports: *Creation in Biblical Perspective* (1970), *Together with All Creatures: Caring for God's Living Earth* (2010), and *All Things Hold Together in Christ: The Intersection of Science and Christian Theology* (2015); and be it further

*Resolved*, That pastors care for and instruct their people by addressing issues related to the intersection of faith and science by leading thoughtful discussions that:

- help them remain faithful to our confession as set forth in the Scriptures, exhibited in our Confessions, and affirmed in the Synod's publicly stated positions; and
- address accurately and honestly the assumptions, theories, and findings of scientists along with the challenges that they raise for Christian thought;

and be it finally

4 RESOLUTION 5-10

15 **RESOLUTION 5-11**

27 **RESOLUTION 5-12**

40 WHEREAS, The priestly work of the people of God and the special calling to the office of preaching and the  
41 administration of the Sacraments on behalf of the church are complementary, not competing, existing side-by-side in  
42 Scripture and in the life of the church; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has affirmed this complementary understanding of the royal priesthood and the Office of the Ministry throughout its history by (1) adopting C. F. W. Walther’s *Theses on the Church and the Office of the Ministry* (1851); (2) adopting the *Brief Statement* (1932; see §§ 30–34); and (3) recently reaffirming Walther’s Church and Ministry (2001 Resolution 7-17A; see also 1992 Res. 3-06A); and

WHEREAS, Questions, concerns, and misunderstandings continue to arise about such issues as the divinely instituted nature and/or responsibilities of the Office of the Public Ministry, the right or responsibility of the laity to proclaim the Gospel, and the efficacy of the Word when lay people proclaim it; and

WHEREAS, The Commission on Theology and Church Relations (CTCR) has addressed many of these questions and concerns in its 2018 report on *The Royal Priesthood: Identity and Mission* (September 2018) and in its 2016 opinion *Response to Two Questions: Is the Gospel Effective when Spoken by a Lay Person? and Is Pastoral Oversight the Sole Criterion for Laymen Carrying Out Pastoral Functions?* (May 2016); therefore be it

*Resolved*, That the LCMS confess that all Christians, as chosen priests, are the possessors of the keys of the kingdom of God and are called in their Baptism to proclaim the Gospel in their daily lives and God-given vocations (see references above as noted); and be it further

*Resolved*, That the Word of God is efficacious (*i.e.*, effective), without regard to where, when, how, or by whom it is spoken (Is. 55:11; John 4:39); and be it further

*Resolved*, That the LCMS confess that the Office of the Ministry is established and commanded by Christ as essential to the church’s life (see references above as noted); and be it further

*Resolved*, That we commend for reading, study, discussion, and guidance the CTCR report on *The Royal Priesthood* and the CTCR’s opinion *Response to Two Questions* (referenced above); and be it finally

*Resolved*, That the LCMS again endorse Walther’s teaching on church and ministry, as stated in *Church and Office*, as fully faithful to Holy Scripture and the Confessions and as the teaching and understanding of this Synod.

## To Reaffirm and Clarify Biblical Teaching on Man and Woman in the Church

### RESOLUTION 5-13

Overtures 5-37–40 (CW, 444–46)

WHEREAS, The Synod has adopted numerous resolutions in recent years seeking to reaffirm and clarify the biblical teaching on man and woman in the church (see most recently 2016 Resolution 5-14, *Proceedings*, 162–63); and

WHEREAS, In the above-referenced resolution the Synod in convention “ask[ed] the Commission on Theology and Church Relations (CTCR), in consultation with the seminary faculties, to continue and complete...a biblical, confessional, and historical study of the concept of the order of creation, examining its relevance to various questions about the service of men and women in the church and society today and also taking into account continued disagreements and discussion in the Synod in certain lay positions and offices of leadership” (2016 Res. 5-14); and

WHEREAS, The CTCR has begun work on this assignment and is making good progress toward its completion; therefore be it

*Resolved*, That the Synod encourage the CTCR to continue and complete by the end of the triennium its Synod-mandated work on “a biblical, confessional, and historical study of the concept of the order of creation” and its relevance to various practical questions about the service of men and women in church and society; and be it finally

*Resolved*, That this study address such practical questions and issues as the biblical responsibility of men to exercise their God-given leadership in God-pleasing ways in their various vocations; the service of men and women in the church (including questions about lay positions and offices of leadership in the church, the lay reading of the Scriptures, etc.); and the distinctive and complementary ways that both men and women are called to serve and glorify God in the home, in the church, and as faithful witnesses of Christ’s grace and the truth of His Word in the world.

## 6. PASTORAL MINISTRY AND SEMINARIES

### To Support and Participate in the Comprehensive Church Worker Recruitment Initiative

#### RESOLUTION 6-01

Report R1.2 (CW, 56); Overture 6-18 (CW, 456)

WHEREAS, Jesus instituted and mandated the pastoral office (John 17:18; 20:21) and St. Paul and St. Peter attested to this same pastoral office (1 Cor. 4:1; Rom. 10:14–17; 1 Tim. 3:1–7; 2 Tim. 4:1–5; Titus 1:5–9; 1 Peter 5:1–11); and

WHEREAS, The Lutheran church confesses this one pastoral office, “So that we may obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted” (Augsburg Confession [AC] V) and “Our churches teach that no one should publicly teach in the Church, or administer the Sacraments, without a rightly ordered call” (AC XIV); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) holds to the words of C.F.W. Walther, “The preaching office is not an optional office but one whose establishment has been commanded to the church and to which the Church is properly bound till the end of time” (Walther, *The Church and the Office of the Ministry*, Ministry Thesis III); and

WHEREAS, The Lutheran church confesses that “The preaching office is the highest office in the Church, from which flow all other offices in the Church” (Walther, Ministry Thesis VIII); and

WHEREAS, These “other offices in the church” are good and salutary auxiliary offices “established in love by the Church to support the Office of the Holy Ministry and to assist the faithful in their God-given vocations (‘assist and strengthen Christian fathers and mothers in their God-given responsibility to bring up their children in the nurture and instruction of the Lord’)” (*LSB Agenda*, 214, 218); and

WHEREAS, The declaration of Jesus, “The harvest is plentiful, but the laborers are few. Therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Luke 10:2), is as true today as when it was spoken 2,000 years ago; and

WHEREAS, Enrollment statistics from 2004 to 2018 demonstrate a decrease in students enrolled in our Concordia University church worker programs:

- Pre-seminary (-59%)
- Lutheran Teacher (-61%)
- Director of Christian Education (-56%)
- Director of Christian Outreach (-71%)
- Deaconess (-43%) (numbers do not include seminary deaconess program enrollment)
- Lay Ministry (-95%)
- Director of Parish Music (-47%)
- Director of Family Life (-65%)

and

WHEREAS, Enrollment statistics from 2004 to 2018 demonstrate a decrease in men enrolled in our two seminaries:

- Master of Divinity (MDiv) Concordia Seminary (CSL) (-61%); Concordia Theological Seminary (CTSFW) (-44%)
- Combined MDiv loss (-55%)
- CSL total loss including Alternate Route (AR) and non-residential enrollments (-34%)
- CTSFW total loss including AR and non-residential enrollments (-44%)
- Combined total loss including AR and non-residential enrollments (-38%)

and

WHEREAS, Fifty percent of all active ordained pastors are over 55 years old; and with current enrollment trends into the seminary and active pastor retirement trends, the active pastor population in the LCMS could decrease from 6,000 to 3,000 active pastors in the next 15 years; and

WHEREAS, The current enrollments will not support graduating classes sufficient to meet the needs of the church in terms of filling upcoming vacancies for ordained and commissioned ministers of religion; and

WHEREAS, The Office of Pastoral Education, under the Chief Mission Officer (CMO), in collaboration with participants of a special Pastoral Formation Summit (Sept. 11–12, 2018; Presidents Harrison, Rast, Meyer, Wenthe, Ferry, Gard, Friedrich; CMO Robson, Office of Pastoral Education Baneck, Senior Assistant to the President Vieker) agreed to move forward with a comprehensive church worker formation initiative, forming church workers from infant Baptism to grave; and

WHEREAS, The CMO and the Office of Pastoral Education have begun a comprehensive church worker recruitment multi-year initiative, soliciting collaboration and cooperation of the participants of the Pastoral Formation Summit (above), seminaries, Concordia University System Board of Directors, Concordia Universities, district presidents, outside marketing experts, LCMS Mission Advancement, and LCMS Communications; and

WHEREAS, \$125,000 from the Schwan Foundation and \$125,000 from LCMS Board of Directors designated funds have been provided as “catalyst” money to launch this initiative; therefore be it

*Resolved*, That all constituents of the LCMS be encouraged to commend, financially support and directly participate in this comprehensive, multi-year church worker recruitment initiative with the following objectives (but not limited to):

- identifying, catechizing, encouraging, and supporting young boys and girls for church worker vocations;
- instilling church worker vocations as sacred and joyful, a “calling from God,” vocations of integrity and fulfillment, grounded in Christ and baptismal salvation;
- developing the “whole person” throughout this formation process: spiritually, in character, confessionally, physically, emotionally, synodically, and intellectually;
- supporting, encouraging, and caring for existing church workers for the welfare of the worker, proclamation and witness of the Gospel, and healthy advocates of next generation church workers.

*Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as \$125,000 annually, already included in FY20 LCMS Operating Budget, not funded for additional years (estimate required by Bylaw 3.1.7 [g]).*

## To Promote Residential Seminary Education as the Preferred Option for the Preparation of Men for Pastoral Ministry

### RESOLUTION 6-02

Report R66 (CW, 375–84)

WHEREAS, Jesus said “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.” (Matt. 9:37–38); and

WHEREAS, Jesus set an example of the importance of a robust theological education by teaching his disciples for nearly three uninterrupted years during which time he warned them to “beware of the leaven of the Pharisees” (Matt. 16:6), along with many other admonitions to watch, pray, guard and then to baptize and teach all nations “to observe all that I have commanded you” (Matt. 28:20); and

WHEREAS, After his conversion on the road to Damascus, Paul went away into Arabia to learn the Scriptures anew in light of the death and resurrection of Jesus and after three years went up to Jerusalem to present himself to Peter and to the other Apostles to be recognized as one called by God to preach and teach (Acts 9; Gal. 1:17–18); and

WHEREAS, “Handling the Word of Truth” (2 Tim. 2:15) rightly requires diligent study of God’s Word and our Lutheran Confessions, with a foundational understanding of the original Biblical languages, of the dogmatics and historical texts of the church, of the many heresies that the devil continues to promote, and of hermeneutical principles and homiletical approaches, as well as a good grasp of the entirety of God’s Word coupled with an aptitude to teach; and

WHEREAS, The report of the 13-03 Task Force provides a useful endorsement of the place and priority of residential seminary education; and

WHEREAS, Both seminaries have achieved the benchmark of guaranteed full tuition coverage; and

WHEREAS, We give thanks for the men who serve the church in limited, specific circumstances through other routes of pastoral formation preparing them for that service; and

WHEREAS, The demographics of The Lutheran Church—Missouri Synod revealed a reduced pool of men to recruit for the ministry which is estimated to result in a 50 percent reduction in the number of active pastors by 2032; therefore be it

*Resolved*, That residential seminary education is the preferred option for the preparation of men for pastoral ministry; and be it further

*Resolved*, That Synod embark on an intentional recruitment effort for residential seminary education; and be it further

*Resolved*, That the district presidents and seminaries be strongly encouraged to direct men to residential pastoral ministry routes as the preferred option; and be it further

*Resolved*, That Synod in convention encourage her districts and congregations to continue to financially support both seminaries; and be it finally

*Resolved*, That the recommendations of 13-03 Task Force be commended to the Pastoral Formation Committee for evaluation and appropriate follow up. The Pastoral Formation Committee will report their evaluation to the 2022 convention.

## **To Enhance the Specific Ministry Pastor (SMP) Program**

### **RESOLUTION 6-03**

Report R66 (CW, 375–84); Overtures 6-02, 6-03, 6-05–09 (CW, 448–52); Overture L6-22 (TB, 1:33)

WHEREAS, Jesus said “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest.” (Matt. 9:37–38); and

WHEREAS, The Constitution of the Synod states that “the Synod, under Scripture and Lutheran Confessions, shall...recruit and train pastors” and as part of that duty Synod in its 2007 Convention passed Res. 5-01B establishing the Specific Ministry Pastor (SMP) program; and

WHEREAS, The Pastoral Formation Committee “shall be responsible for ensuring that the Synod’s objective of training pastors is fulfilled consistently,” and “The committee shall consider long term strategic direction of the pastoral formation within the Synod and facilitate discussion of the same with the two seminary boards of regents in their annual joint meeting.” (Bylaws 3.10.4 and 3.10.4.5); and

WHEREAS, The 2016 Res. 13-03 Task Force report noted the existence of *Notprediger*, emergency pastors, in the early Reformation, which were seen as a temporary way of providing more men to serve in the ministry by abbreviating their training, with the full intention of preparing these men and future men with more comprehensive instruction in the future, so that when the church sends a man regularly to preach and teach and administer the sacraments he be called and ordained and thus clearly recognized as a pastor; and

WHEREAS, The task force also recommended that the Pastoral Formation Committee “work with the seminary boards of regents to recommend any needed improvements to the standards for pastoral formation, including the interplay of academics and confession”; and

WHEREAS, The Lord of the Church has blessed and privileged our Synod for over 172 years, providing pastors for the care of souls entrusted to them, and over the years the total number of pastors has been declining, and for over a decade the SMP program has provided our church body an opportunity to care for flocks in specific Word and Sacrament ministry contexts, and the total number of specific ministry pastors continues to increase; therefore be it

*Resolved*, That the specific ministry vicars and pastors be commended for their service to the Savior, the congregations, and the Synod, and that the seminaries, districts, district presidents, SMP Committee and the Pastoral Formation Committee be commended for faithfully carrying out their respective responsibilities by order of, and in the name of, the congregations of the Synod, for the sake of the mission; and be it further

*Resolved*, That the Pastoral Formation Committee work to enhance the curriculum and standards of the SMP program between the two seminaries, bringing them closer to the curriculum and standards of the residential seminaries, including instruction in biblical languages; and be it further

*Resolved*, That the provisions of the SMP program as outlined in 2007 Res. 5-01B be modified to require students enrolling in the SMP programs after the 2020 academic year to finish all academic requirements of the SMP program before ordination and placement on the minister of religion—ordained roster of the Synod; and be it further

*Resolved*, That students who have completed the first academic year be designated as vicars under the oversight of their supervising pastor, with the approval of the respective seminary program director; and be it further

*Resolved*, That SMP vicars will remain in that role as long as they are enrolled and actively pursuing SMP ordination; and be it further

*Resolved*, That the Pastoral Formation Committee draft guidelines and training to enhance the mentoring and supervision of specific ministry vicars and pastors, taking into account the wide variety of abilities of pastors and the contexts in which they serve, and also to assist district presidents and circuit visitors in supporting the pastors under their care; and be it finally

*Resolved*, That the LCMS encourage the districts to provide funding for SMP students as needed, so that no one be deprived of entering or completing the SMP program due to financial hardships.

*Accounting department staff, on behalf of the Finance Committee, projects no cost to Synod, though there may be costs for the districts and seminaries (estimate required by Bylaw 3.1.7 [g]).*

## **To Support, Encourage, and Expect Continuing Education for all Lutheran Church—Missouri Synod Pastors**

### **RESOLUTION 6-04**

Overture 6-21 (CW, 458–59)

WHEREAS, The third objective of our Synod Constitution Article III is to “Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth”; and

WHEREAS, “The Chief Mission Officer shall, on behalf of the President, provide leadership, coordination, and oversight for pre-seminary education programs, seminary education, and post-seminary continuing education, and by providing advocacy for pastoral education and health within the Synod” (Bylaw 3.4.3.8), and supervises The Lutheran Church—Missouri Synod (LCMS) Executive Director of Pastoral Education in the execution of these duties; and

WHEREAS, The Council of Presidents’ Self-Evaluation Tool (SET) for pastors was revised to fulfill 2016 Resolution 17-01, to provide the opportunity for pastors and districts to report all continuing education experiences including courses offered by Post-Seminary Applied Learning and Support (PALS), LCMS seminaries, other higher education institutions, and other qualified continuing education experiences; and

WHEREAS, Continuing education for pastors includes, but is not limited to, a desire and energy to learn with growth in exegetics, history, systematics, preaching, teaching, outreach, pastoral care, administration, worship/liturgy, leadership, ministerial well-being, literature, philosophy, humanities, thinking skills, reasoning skills, speaking skills, people skills, growth in wisdom through practical experience, mentorship, use of a father-confessor, stewardship and finance, and community context (categories listed in the pastor’s Self-Evaluation Tool); and

WHEREAS, The LCMS has recognized at every convention since 1998 the need for pastoral continuing education, most recently in 2016 Resolution 17-01, “To Enhance Clergy Continuing Education” (adopted [Yes: 802; No: 123]), which encourages the use of the PALS program in all districts in the Synod; and

WHEREAS, PALS was created to facilitate pastors’ and their wives’ transition from seminary to first call; to assist in first call experiences such as new environment, isolation, new role adjustment, and congregational life and expectations; and to serve as the beginning of their continuing education through personal, spiritual, and vocational formation; and

WHEREAS, Both seminaries are in full support of the PALS program, recommending and encouraging their students to make use of PALS when they arrive at their first call, and inviting PALS staff to host fourth-year seminarians and their wives at an event to introduce the PALS program; and



WHEREAS, The LCMS is blessed with two world-renowned seminaries that are dedicated to the formation of servants in Christ who will (as stated in the ordination vows) faithfully carry out the command of Christ to teach “all that I have commanded you” (Matt. 28:19–20) and hold forth the Lutheran Confessions as the faithful exposition thereof; and

WHEREAS, Both seminaries provide advanced degrees, post-graduate study, and other ongoing educational programs, which benefit our called workers and the Church at large by providing instruction at the highest academic level through skilled and seasoned faculty, as an opportunity for continuing growth; therefore be it

*Resolved*, That the Synod fully support, encourage, and expect all LCMS pastors to be engaged in continuing education throughout their pastoral ministry from the time of their first call; and be it further

*Resolved*, That district presidents encourage, prompt, and expect all their pastors to be engaged in continuing education and keep current the self-reporting question number 28 on the SET; and be it further

*Resolved*, That the district presidents not utilizing PALS and the Executive Director of Pastoral Education, who oversees the PALS program, engage in formal fraternal conversation at least annually to learn from one another to serve all of our pastors graduating from seminary and transitioning into their first call throughout the Synod; and be it further

*Resolved*, That pastors be encouraged to utilize courses, programs, and/or degrees of continuing education offered by our two excellent seminaries, as well as other organizations, conferences, and institutions of the Synod; and be it further

*Resolved*, That congregations be encouraged to support their pastors’ continuing education financially and provide the time needed for continuing education; and be it further

*Resolved*, That the Pastoral Formation Committee consider the establishment of a method to certify post-seminary continuing education programs and resources offered by organizations, institutions and individuals outside of the Synod and her seminaries, Concordia University System institutions and other organizations not owned by or under the supervision or oversight of the Synod, and the committee deliver its evaluation and accompanying recommendations in its report and, if appropriate, enable overtures to the 2022 Synod convention; and be it finally

*Resolved*, That Synod seek, and this resolution be interpreted, to ensure that post-seminary continuing education be conducted in a manner consistent with best practices, recognizing that “We, though many, are one body in Christ” (Rom. 12:5); it is a great blessing and unifying force for our Synod, as we walk together, to look to the Synod in accordance with Bylaw 3.4.3.8 for consistent, high quality, orthodox theological education.

*Accounting department staff, on behalf of the Finance Committee, projects no cost to Synod, though there may be costs for the districts and congregations (estimate required by Bylaw 3.1.7 [g]).*

## **To Thank Those Involved in Rostering Licensed Lay Deacons**

### **RESOLUTION 6-05**

Overture 6-12–15 (CW, 454–55)

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) in its 66th convention in Milwaukee in 2016 adopted Resolution 13-02A “To Regularize Status of Licensed Lay Deacons Involved in Word and Sacrament Ministry”; and

WHEREAS, The regional colloquy process authorized by this resolution provided a faithful and locally sensitive means for those licensed lay deacons serving God’s people in a pastoral manner with Word and Sacrament to be called and ordained as Specific Ministry Pastors (SMP) recognized and rostered by the whole Synod as such; therefore be it

*Resolved*, That Synod in convention thank all those who have served and are serving on the LCMS Colloquy Committee and regional colloquy committees established by Res. 13-02A and commend their work to completion, as well as the district and Synod administrative staff; and be it further

*Resolved*, That Synod in convention thank for their service all Licensed Lay Deacons (LLD) who through the SMP program or SMP colloquy have joined or will be joining the ministerium of the LCMS; and be it further

*Resolved*, That Synod in convention thank the faculties of Concordia Seminary and Concordia Theological Seminary for their work in preparing and certifying those in the LLD colloquy programs as Specific Ministry Pastors; and be it further

*Resolved*, That Synod in convention thank and commend First Vice-President Herbert C. Mueller, Jr., (Chairman of the Colloquy Committee) and all those members of the LCMS Council of Presidents (COP) who worked with him to draft and implement the policies and procedures for LLD to be colloquized to the roster with SMP status, and that the entire

COP be commended by the Synod in convention for working in a Christ centered collegial spirit throughout the process of implementing the provisions of 2016 Res. 13-02A; and be it finally

*Resolved*, That the convention in tribute to our God and in thanksgiving for this fine result, rise and sing “Glory Be to Jesus” (*Lutheran Service Book*, 433).

## To Give God Praise and Glory for Concordia Theological Seminary Fort Wayne’s 175th Anniversary

### RESOLUTION 6-06

Overture L6-23 (*TB*, 1:34)

WHEREAS, Wilhelm Löhe, Friedrich Wyneken, and Wilhelm Sihler established “The German Evangelical Lutheran Preacher’s Seminary of Fort Wayne, Indiana,” in 1846 to form servants who would “cling to the saving doctrine and remain in what has been entrusted to them, just as the right church—called Lutheran—from the beginning accepts God’s word, confesses, and teaches it” (Wilhelm Sihler, “The Lutheran Seminary at Fort Wayne,” trans. Erika Flores, *Der Lutheraner* vol. 3, no. 5, 29–30); and

WHEREAS, Concordia Theological Seminary, Fort Wayne, (CTSFW) was specifically founded to address two needs: a clear Lutheran confession coupled with a vigorous missionary effort; and

WHEREAS, The vision of its founders continues to shape CTSFW’s mission as a vibrant, Christ-centered theological community that engages and resources the church and world, domestically and internationally, with distinctively Lutheran teaching, practice, and worship; and

WHEREAS, CTSFW has grown both in size and in the strength of its academic program. It has been privileged to provide the church with nearly 10,000 pastors and missionaries who have served the Lord of the Church throughout the United States and world; and

WHEREAS, With thanks to God’s gracious and generous provision through the gifts of His people, the pastoral and diaconal students on campus have their tuition expenses covered 100 percent. The ongoing support from the people and congregations of the LCMS is essential so our future pastors and deaconesses can enter the service to which God has called them unencumbered by overwhelming material concerns; and

WHEREAS, CTSFW will begin its 175th academic year in September 2020; therefore be it

*Resolved*, That the people of The Lutheran Church—Missouri Synod (LCMS) be encouraged to give thanks to God for His grace to us through CTSFW these 175 years; and be it further

*Resolved*, That the people of the church be commended for their support and encouraged to continue partnering with CTSFW in its mission to form servants in Jesus Christ who teach the faithful, reach the lost, and care for all; and be it finally

*Resolved*, That following the adoption of this resolution the delegates and guests of this The 67th Regular Convention of the LCMS rise and sing the common doxology.

## To Support and Utilize *Preach the Word*

### RESOLUTION 6-07

Overture 6-20 (*CW*, 457–58)

WHEREAS, The pastor is chiefly called “to administer the Word of God in its full truth and purity as contained in the sacred scriptures of the Old and New Testaments and as set forth in the confessional writings of the Evangelical Lutheran Church as found in the *Book of Concord*” (*Supplement to the Diploma of Vocation for Pastor*); and

WHEREAS, St. Paul was inspired to write, “... And how are they to hear without someone preaching? ... So faith comes from hearing, and hearing through the word of Christ” (Rom. 10:14, 17) and “I charge you in the presence of God and of Christ Jesus ... preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.” (2 Tim. 4:1–2); and

WHEREAS, Luther writes, “To preach Christ means to feed the soul, make it righteous, set it free, and save it” (“The Freedom of a Christian,” in *Luther’s Works*, 31:346), and “Here we also see the power of this preaching of the Gospel.

Beyond all the might and power of the world and of all creatures, Christ proves His ability to draw the hearts of men to Himself through the Word alone and to bring them to His obedience without any compulsion or external force at all. Apart from Christ, all men are everlastingly subjects and captives in the power of the devil, of sin, and of death; but He rescues them for an eternal, divine freedom, righteousness, and life. This great and marvelous thing is accomplished entirely through the office of preaching the gospel. Viewed superficially, this looks like a trifling thing, without any power, like any ordinary man's speech and word. But when such preaching is heard, his invisible, divine power is at work in the hearts of men through the Holy Spirit." (Commentary on Psalm 110:3, in *Luther's Works*, 13:291); and

WHEREAS, The President's office initiated *Preach the Word* as an ongoing project in The Lutheran Church—Missouri Synod (LCMS) in honor of the 500<sup>th</sup> anniversary of the Reformation (1517–2017) to help pastors work together to improve their preaching through video modules and by interacting with seminary professors and fellow preachers; and

WHEREAS, Both seminaries and the Council of Presidents energetically support preaching excellence, the *Preach the Word* project, and the Synod's increasing emphasis on continuing education for all pastors; and

WHEREAS, The 2016 Synod convention endorsed and encouraged the use of *Preach the Word*, with 94 percent in favor; and

WHEREAS, Six modules have been completed to date: (1) *The Use of Story in Preaching*, by Dr. David Schmitt; (2) *The Use of Biblical Text in Sermon Preparation*, by Dr. Dean Nadasdy; (3) *Delivering the Gospel Live and In Person*, by Dr. Carl Fickenscher; (4) *Applying God's Word into People's Lives*, by Dr. Glenn Nielsen; (5) *The Use of Technology in Preaching*, by Rev. Matt Peeples; and (6) *Sacramental Preaching*, by Dr. David Petersen; and

WHEREAS, Additional modules in production for future release include: (1) *Preaching the Baptismal Life*, by Dr. Reed Lessing; (2) *Preaching and Mission*, by Dr. Douglas Rutt; (3) *Preaching in a Post-Christian Context*, by Dr. Gregory Seltz; (4) *Sermon Structure*, by Dr. Carl Fickenscher; (5) *Catechetical Preaching*, by Rev. Peter Bender; and (6) *Law and Gospel Preaching*, by Dr. Steven Mueller; and

WHEREAS, *Preach the Word* usage continues to accelerate with over 5,243 video plays, 1,587 downloads, and 1,134 finishes (LCMS Communications); therefore be it

*Resolved*, That the 2019 Synod convention joyfully and vigorously encourage pastors and congregations to participate in the *Preach the Word* project in the continued spirit of the historic event of the Reformation and in remembrance of the 500<sup>th</sup> anniversary of the Reformation (1517–2017); and be it further

*Resolved*, That every district president and circuit visitor strongly encourage the pastors under their ecclesiastical supervision to make use of *Preach the Word* for their continued education in crafting their skill in the excellence of preaching; and be it finally

*Resolved*, That every hearer of the preached Word "fear and love God so that we do not despise preaching and His Word, but hold it sacred and gladly hear and learn it." (Small Catechism I, Third Commandment).

## To Respectfully Decline Overtures

### RESOLUTION 6-08

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 6-04	To Revise the Specific Ministry Pastor Limitations	The intention of the SMP program is to be limited in scope.
Ov. 6-10	To Colloquize Specific Ministry Pastors for the "Regular" Ministers of Religion-Ordained Pastoral Ministry Status	The Colloquy process is designed for initial entry onto the LCMS roster ministers of religion—ordained. The seminaries already offer a route to accomplish the certification of a specific ministry pastor as a general ministry pastor.
Ov. 6-11	To Develop a Worker Training Plan	Responsibility for church worker formation is assigned by Bylaw to the national Synod.

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 6-19	To Create a Pastor Training Program for Currently Serving Christian Pastors to Become LCMS Pastors	LCMS Constitution Article VI 6 and Bylaw 2.7; 3.10.2; 2.9.1

1

## 7. UNIVERSITY EDUCATION

### To Amend Bylaws Related to Structure and Governance of the Concordia University System

#### RESOLUTION 7-01

Report R16 (CW, 109–10); Overtures 7-01, 7-07–09, 7-19 (CW, 460–63, 466–68, 473–74); President’s Report, Part 2 (TB, 1:23–24)

WHEREAS, The Resolution 7-02B Task Force created by the 2016 convention of the Synod has continued work begun by the 5-01A Task Force created by the 2013 convention, to study matters of structure and governance for the Concordia University System (CUS); and

WHEREAS, During the past triennium, the CUS institution presidents, the president of CUS, and the CUS Board of Directors have also worked toward greater formal and informal collaboration; and

WHEREAS, The Res. 7-02B Task Force has recommended certain bylaw changes, for purposes of clarity, and the formalization of the role of the CUS institution presidents, including various functions currently assigned to them in the Bylaws, as the “Concordia University System Advisory Council”; and

WHEREAS, Within the past triennium, Concordia College Alabama has closed despite millions of dollars in direct financial support from the Synod and numerous attempts by personnel representing the majority of the other CUS schools to seek a path toward viability; and

WHEREAS, these events, as well as the earlier consolidation of Concordia University Ann Arbor into Concordia University Wisconsin, have shown the need for continuing collaboration and communication among CUS itself; its institutions; and the Board of Directors, as custodian of Synod property; therefore be it

*Resolved*, That the Bylaws of Synod be amended as follows:

#### PRESENT/PROPOSED WORDING

##### ***Concordia University System***

3.6.6 Concordia University System, as a corporation under the laws of the State of Missouri, is operated by its members and board of directors in accordance with its Articles of Incorporation and corporate Bylaws to further the objectives of higher education within the Synod. Any amendments to these Articles of Incorporation shall be subject to approval by the members.

3.6.6.1 The Board of Directors of the Concordia University System has authority with respect to the Synod’s colleges and universities. It shall have the overall responsibility to provide for the education of pre-seminary students, ministers of religion—commissioned, other professional church workers of the Synod, and others desiring a Christian liberal arts education by facilitating prior approval as set forth in Bylaw 3.10.6.7.3 for theology appointments to college/university faculties and by coordinating the activities of the Synod’s colleges and universities as a unified system of the Synod through their respective boards of regents.

3.6.6.2 The members of Concordia University System shall consist of the Synod and the colleges and universities of the Synod. The Board of Directors of the Synod and the Council of Presidents of the Synod each shall ~~elect~~appoint delegates representing the Synod. The boards of regents of the colleges and universities of the Synod shall ~~elect~~appoint delegates representing the colleges and universities. The numbers of delegates ~~elected~~appointed by the Board of Directors of the Synod, the Council of Presidents, and the boards of regents shall be established by the Articles of Incorporation and Bylaws of Concordia University System.

3.6.6.3 The Board of Directors of Concordia University System shall be composed of ~~nine~~up to eleven voting members and four nonvoting members (no more than two members elected by the Synod shall be from the same district, and no executive, faculty member, or staff member from a Lutheran institution of higher education may serve on the Board of Directors of Concordia University System as a voting member):

##### *Voting Members:*

1. Two ministers of religion—ordained elected by the Synod
2. One minister of religion—commissioned elected by the Synod
3. Two laypersons elected by the Synod
4. Three laypersons appointed by the delegates of the members of Concordia University System

5. The President of the Synod or his representative
6. Up to two persons appointed by the Board of Directors of the Synod

*Nonvoting Advisory Members:*

1. A district president appointed by the Council of Presidents
2. The Chief Financial Officer of the Synod
3. The Chief Mission Officer or his/her representative
4. One university president appointed by the Concordia University System Advisory Council

Persons elected or appointed to the Concordia University System Board of Directors should have demonstrated familiarity and support of the institutions, and shall support the doctrinal positions of the Synod, and shall possess two or more of the following qualifications: theological acumen, an advanced degree, experience in higher education administration, administration of complex organizations, finance, law, investments, technology, human resources, facilities management, or fund development. The Chief Administrative Officer of the Synod (or a designee) and the Secretary of the Synod (or a designee) shall review and verify that nominees are qualified to serve as stated above.

3.6.6.45 The presidents and interim presidents of the Synod's educational institutions shall comprise ~~the an advisory council~~ Concordia University System Advisory Council, which shall: ~~meet at the call of the Board of Directors of Concordia University System and report the results of its studies to the board for consideration in making its decisions.~~

(a) be responsible for developing, executing, and assessing the long-term strategic direction and plan for Concordia University System, which focuses the mission of the institutions within the broad assignment of the Synod and in consultation with the Concordia University System Board of Directors ("the board");

(b) assist the board in defining standards of viability, integrity, and theological fidelity of the curricula (Bylaw 3.6.6.4 [d]) and in the development of policies and procedures as described in Bylaws 3.6.6.4 (a) and 3.6.6.6;

(c) coordinate collaborative development, by their respective institutions, of policies required by Bylaw 3.6.6.7;

(d) serve as a pool of experts to assist, upon the board's request, in evaluating institutional viability, and regarding the consolidation, relocation, separation, divestiture, or closure of a college or university;

(e) propose standards for ensuring curricular fidelity to the doctrine and practice of the Synod;

(f) contribute to the board's development of search criteria in the selection process for a president of Concordia University System;

(g) upon the board's request, contribute to campus transition reviews and recommendation of search criteria in the selection for a college/university president;

(h) together with districts, congregations, local boards of regents, and national efforts, assist congregations and districts in student recruitment for both professional church work and lay higher education; and

(i) serve as a resource for the development of lists of potential teachers and administrative personnel.

3.6.6.54 In keeping with the objectives and the Constitution, Bylaws, and resolutions of the Synod, the Board of Directors of Concordia University System shall

(a) adopt, in consultation with the Concordia University System Advisory Council, coordinating policies, the system-wide strategic plan, and procedures for cooperative roles and responsibilities of the colleges and universities after consulting with or receiving recommendations from the colleges or universities of the Synod;

(b) together with boards of regents and the Board of Directors of the Synod, coordinate institutional planning and approve capital projects in relation to campus property-management agreements and changes to institutional master plans of the colleges and universities, upon recommendations of the boards of regents;

(c) review and approve new programs and manage peer review of programs in the interest of the institution(s) and the Synod;

(d) adopt criteria and standards for determining institutional viability of the colleges and universities, subject to approval by the Board of Directors of the Synod, and monitor compliance with these standards and criteria;

(e) adopt standards for ensuring curricular fidelity to the doctrine and practice of the Synod, and monitor compliance with these standards and criteria;

(~~ef~~) together with districts, congregations, local boards of regents, and national efforts, assist congregations and districts in student recruitment for both professional church work and lay higher education;

(~~fg~~) serve as a resource for the development of lists of potential teaching and administrative personnel;

(~~gh~~) assist the President of the Synod in monitoring and promoting the ongoing faithfulness of Concordia University System colleges and universities to Article II of the Constitution of the Synod; and

(~~hi~~) 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 appropriate board of regents by its two-thirds vote, the Council of Presidents by its two-thirds vote, or the appropriate board of regents Concordia University System Board of Directors by its two-thirds vote, to consolidate, relocate, separate, or divest a college or university.

3.6.6.6 The Board of Directors of Concordia University System shall, ~~after consulting with the colleges and universities of the Synod~~ in consultation with the Concordia University System Advisory Council, adopt policies to assist and ensure that the boards of regents and campus administrators are:

(a) actively working to preserve their Lutheran identity by supporting the objectives of The Lutheran Church—Missouri Synod (Constitution Art. III) and complying with an emphasis on mission-focused leadership in service to church and community;

(b) delivering academic and student programs designed to give students Christ-centered values and tools that equip them for vocations within the church and world;

(c) preparing graduates for service as ministers of religion—commissioned and for continued study for service as ministers of religion—ordained for the Synod;

(d) implementing accepted higher education standards, including policies that ensure fiscal and institutional viability:

- achieving positive annual financial results
- acquiring quality administrators, faculty, and staff
- meeting fiscal and academic benchmarks
- building endowments and managing investment assets for the long-term benefit of the institutions
- acquiring and managing long-term debt carefully and responsibly

(e) sustaining a Concordia experience that reflects strong institutional quality, provides opportunities to be of greater service to the church and society, and mobilizes individuals in a way that aids the campuses in achieving their collective vision with respect to their identity, quality, and viability; and

(f) maintaining accountability of its institutions to the system-wide board.

3.6.6.7 The Concordia University System Board of Directors shall maintain in its policies a list of subject matters that each educational institution must address in its own policies and procedures, to include faculty appointments, employment contracts, contract renewal, contract termination, faculty organization, modified service, sabbaticals, and dispute resolution. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of the Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such Concordia University System institution policy shall be construed to limit or constrain any action that may be taken or the rights or responsibilities of any party, pursuant to the Synod *Handbook* with respect to a member of Synod.

3.6.6.8 The Concordia University System shall maintain a *Model Operating Procedures Manual*, in consultation with the Commission on Constitutional Matters, regarding the handling of faculty complaints and dispute resolution by college/university boards of regents.

...

#### ***F. Concordia University System Boards of Regents***

3.10.6 Each college and university of the Synod, with its president and faculty, shall be governed by a board of regents, subject to general policies set by the Synod, including those established by the Concordia University System.

3.10.6.1 In exercising its relationship to the Synod and to the Concordia University System as set forth elsewhere under Bylaw 3.6.6ff., the board of regents of each institution shall consider as one of its primary duties the defining and fulfilling of the mission of the institution within the broad assignment of the Synod.

- 1 ...
- 2 3.10.6.2 The board of regents of each college and university shall consist of no more than 18 voting members.
- 3 1. One ordained minister, one commissioned minister, and two laypersons shall be elected by the
- 4 conventions of the Synod.
- 5 2. One ordained minister, one commissioned minister, and two laypersons shall be elected by the
- 6 geographical district in which the institution is located. If any board is required by its governing
- 7 documents to include one or more persons holding residence or church membership in a specific locality,
- 8 the institution is responsible for ensuring (including by appointment, if necessary) that individual(s)
- 9 meeting such requirements are included among those persons serving on such board, and after August
- 10 1, 2019 no such geographic restriction shall apply to Synod-elected regents.
- 11 ...
- 12 ...
- 13 3.10.6.4 The board of regents of each institution shall become familiar with and develop an understanding of pertinent
- 14 policies, standards, and guidelines of the Synod and the Board of Directors of Concordia University System.
- 15 (a) It shall develop detailed policies and procedures for governance of the institution, including but not
- 16 limited to
- 17 (1) attention to specific ways that the institution is confessing Jesus Christ in full accord with the
- 18 doctrinal position of the LCMS (Constitution Art. II) and fulfilling His mission in our world;
- 19 (2) ensuring that all faculty receive appropriate formal, ongoing training in the doctrines of Holy
- 20 Scripture as rightly taught in the Lutheran Confessions as they relate to their academic disciplines,
- 21 consistent with the CUS Lutheran Identity Statement, and to enable faculty to engage in responsible
- 22 exercise of their academic freedom under the CUS Academic Freedom Policy in effect from time
- 23 to time;
- 24 ~~(23)~~ annual certification of the institution's financial viability;
- 25 ~~(34)~~ creation, modification, and abolition of administrative positions;
- 26 ~~(45)~~ processes for filling and vacating administrative positions;
- 27 ~~(56)~~ a clear plan for succession of administration to ensure that the institution continues to function
- 28 effectively in the case of incapacity or lengthy absence of the president;
- 29 (7) handling faculty complaints and dispute resolution under an operating procedures manual
- 30 approved by the Concordia University System Board; and
- 31 (8) all subject matters for which Concordia University System requires policies to be developed
- 32 (Bylaw 3.6.6.7).
- 33 (b) It shall coordinate institutional planning with other Concordia University System schools and
- 34 approve master plans for its college or university.
- 35 (c) It shall review and approve academic programs recommended by the administration and faculty after
- 36 assessment of system policies in accordance with Concordia University System standards and guidelines
- 37 and institutional interests and capacities.
- 38 (d) It shall review and approve the institutional budget.
- 39 (e) It shall approve institutional fiscal arrangements, develop the financial resources necessary to
- 40 operate the institution, and participate in its support program.
- 41 (1) Only the board of regents is authorized to establish a line of credit or to borrow for operating
- 42 needs, subject to the policies of the Board of Directors of Concordia University System and the
- 43 Board of Directors of the Synod.
- 44 (2) All surplus institutional funds above an adequate working balance shall be deposited with the
- 45 Concordia University System for investment. Earnings from such investments shall be credited to
- 46 the depositing institution.
- 47 (f) It shall establish appropriate policies for institutional student aid.
- 48 (g) It shall participate fully in the procedures for the selection and regular review of the president of the
- 49 institution and of the major administrators; approve of the appointment of faculty members who meet
- 50 the qualifications of their positions; approve sabbatical and study leaves; and encourage faculty
- 51 development and research.
- 52 (h) It shall take the leadership in assuring the preservation and improvement of the assets of the
- 53 institution and see to the acquisition, management, use, and disposal of the properties and equipment of



the institution within the guidelines set by the Board of Directors of The Lutheran Church—Missouri Synod.

(i) It shall operate and manage the institution as the agent of the Synod, in which ownership is primarily vested and which exercises its ownership through the Board of Directors as custodian of the Synod's property, the Board of Directors of Concordia University System, and the respective board of regents as the local governing body. Included in the operation and management are such responsibilities as these:

(1) Carefully exercising its fiduciary duties to the Synod.

(2) Determining that the charter, articles of incorporation, constitution, and bylaws of the institution conform to and are consistent with those of the Synod.

~~(43)~~ Carrying out efficient business management through a business manager appointed on recommendation of the president of the institution and responsible to him.

~~(24)~~ Receiving of all gifts by deed, will, or otherwise made to the institution and managing the same, in accordance with the terms of the instrument creating such gift and in accordance with the policies of the board of regents.

~~(35)~~ Demonstrating concern for the general welfare of the institutional staff members and other employees, adoption of regulations governing off campus activities, development of policies regarding salary and wage scales, tenure, promotion, vacations, health examinations, dismissal, retirement, pension, and other employee welfare benefit provisions.

~~(4) Determining that the charter, articles of incorporation, constitution, and bylaws of the institution conform to and are consistent with those of the Synod.~~

~~(56)~~ Serving as the governing body corporate of the institution vested with all powers which its members may exercise in law either as directors, trustees, or members of the body corporate, unless in conflict with the laws of the domicile of the institution or its Articles of Incorporation. In such event the board of regents shall have power to perform such acts as may be required by law to effect the corporate existence of the institution.

~~(67)~~ Establishing and placing a priority on the capital needs of the institution and determining the plans for the maintenance and renovation of the buildings and property, and purchase of needed equipment, but having no power by itself, without the prior consent of the Board of Directors of the Concordia University System and the Board of Directors of the Synod, to close the institution or to sell all or any part of the property that constitutes the main campus, except that the Board of Regents may close the institution in the event of legal insolvency necessitating immediate closure after consultation with the Board of Directors of the Synod and the Board of Directors of the Concordia University System.

~~(78)~~ Recognizing that the authority of the board of regents resides in the board as a whole and delegating the application of its policies and execution of its resolutions to the president of the institution as its executive officer.

~~(89)~~ Establishing a comprehensive policy statement regarding student life and behavior that is consistent with the doctrine and practice of the Synod and that commits the institution to the principles of Christian discipline, an evangelical manner, and good order.

~~(910)~~ Promoting the public relations of the institution and developing the understanding and cooperation of its constituency.

~~(1011)~~ Requiring regular reports from the president of the institution as the executive officer of the board and through him from other officers and staff members in order to make certain that the work of the institution is carried out effectively.

3.10.6.5 Recognizing its fiduciary duty as a board, as well as the requirements of accrediting bodies that an institution's governing board be clearly defined and have ultimate authority and independence in the operation of the institution subject to appropriate pre-established policies and rules (e.g., Synod Bylaws), under no circumstances shall a board delegate its authority to, nor commingle its authority with, any other body that includes non-board members. Boards of regents may meet as a "committee of the whole" with advisory groups (e.g., a foundation board; the CUS board) to seek input, but no votes shall be taken at such meetings.

#### *Concordia University System Presidents*

3.10.6.6 The president of the institution shall be the executive officer of the board of regents. He shall serve as the spiritual, academic, and administrative head of the institution.

...

(m) He shall represent the institution on the Concordia University System Advisory Council.

...

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

...

(b) The board of regents shall oversee the process of defining the institution's needs, describing the desired characteristics of the new president, and issuing a request for nominations.

...

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the ~~Board for University Education's~~ Concordia University System's transition review, and other relevant information. Before publishing a call for nominations, the President of Concordia University System shall convene an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria.

*Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$5,100 (estimate required by Bylaw 3.1.7 [g]).*

## To Nurture Our Lutheran System of Higher Education

### RESOLUTION 7-02

Overtures 7-03–06, 12, 14, 16, 18–20 (CW, 464–66, 469–71, 472–74)

#### ...by Affirming the Lutheran Identity of the Concordia University System

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been blessed by our Concordia colleges and universities for more than 150 years as lights of the Gospel as they seek to confess Christ in an increasingly sinful and darkened world; and

WHEREAS, Higher education is in a time of significant change, including but not limited to demographic shifts in prospective student populations, increasing market competition from non-profit and for-profit providers of education, ongoing innovations in technology and academic program delivery models, and growing financial complexities; and

WHEREAS, Our Concordia University System (CUS) colleges and universities are challenged because of their faithfulness to Christ, as revealed by Holy Scripture as rightly taught in the Lutheran Confessions, in an increasingly secular culture; and

WHEREAS, We give thanks that the colleges and universities of the CUS desire to preserve and extend their identity and commitment to Lutheran higher education, and have all signed the Lutheran Identity Statement drafted by the CUS institution presidents, approved by all of the respective boards of regents, and adopted by the Synod as 2016 Resolution 7-01A [Yes: 927; No:43]; and

#### ...by Affirming That the Concordia University System Colleges and Universities Exist to Educate Both Church Workers and Lay People Alike

WHEREAS, The CUS schools are called to provide a distinctively Lutheran education not only for pastors, teachers, deaconesses, other commissioned ministers, and church organists and musicians, but equally and also for laypeople who will serve the Lord Jesus in their various vocations; and

WHEREAS, Our CUS schools, as centers of Evangelical-Lutheran teaching, learning, and life together, thus encourage students to consider ways in which they can serve the Church through their lifelong vocations, whether it be as full-time church workers, through advanced theological study, and/or as faithful laity, to share the saving Gospel of Jesus Christ wherever they are planted; and

#### ...by Affirming and Promoting Educational Opportunities for Our Lutheran Laity at CUS Schools

WHEREAS, Our CUS schools can be of great benefit to all those LCMS students seeking undergraduate and graduate education in an environment of academic excellence where their faith can also be strengthened through daily chapel and Word and Sacrament ministry; and

WHEREAS, Currently, only a small percentage of high school students who are members of LCMS congregations and who are seeking a college education enroll at CUS schools, and an increase in this number would benefit both the Church at large and our CUS schools; and

WHEREAS, Today's predominant culture of higher education presents a particular challenge to the Gospel and the Church, and seeks to destroy the faith of the next generation, due to the prevalence of current academic theories such as post-modernism, relativism, progressive education, constructivism, social/restorative justice, intersectionality, pedagogy of oppression, and other harmful ideologies; and

WHEREAS, Such ideologies war against God's unchanging truth (even denying the fact of His creation of male and female); attack Christianity and the Fourth Commandment; and often seek to divide students against one another by encouraging them (contrary to Matt. 3:9; Gal. 3:28) to "identify" as members of groups based on demographic characteristics, not their baptismal identity as redeemed children of God (Rev.7:9-17); and

WHEREAS, Our Lutheran educational tradition guides us, instead, to enlighten our students with knowledge, beauty, and truth, as embodied in the liberal arts and enhanced with professional programs; to affirm the unique value of each individual as one created in God's own image; and to pass down the timeless scholarship of civilization through the ages; and

WHEREAS, Such an education is a gift of priceless worth for ourselves, our families, and our fellow church members; and

#### **...by Affirming and Promoting Teaching Opportunities at CUS Schools**

WHEREAS, Our CUS schools also welcome and educate students from around the country and around the world who may never have heard the Gospel of Jesus Christ, and are therefore a mission field in which to reach the lost with the saving message of the Gospel that they desperately need for the forgiveness of their sins; and

WHEREAS, our CUS schools are able to answer the fundamental human questions: "Who am I?", "How did I get here?", and "How then shall I live?" because they have the Word of God and the freedom to share it as part of their mission and allow its free course in daily life; and

WHEREAS, The faculty and staff members of our CUS schools are thus in a unique position to share the Gospel in their daily vocations of teaching and serving, including with international students, among increasingly diverse multi-ethnic populations, and with the unchurched; and

WHEREAS, We would not send into the field missionaries who did not know Holy Scripture and the Lutheran Confessions; and

WHEREAS, Sharing the Gospel in an educational environment that is itself a mission field requires a body of faculty members who are Lutheran or, if not possible, at least faculty members who confess the basic doctrines of the Christian faith, and who can without reservation teach their disciplines in accordance with Holy Scripture and the Lutheran Confessions to the unchurched who sit in the classrooms of our CUS schools, as well as those who are already part of the Body of Christ; and

WHEREAS, Our CUS schools face significant challenges in locating and retaining faculty with appropriate educational attainment who are members of LCMS congregations; and

WHEREAS, For all of the foregoing reasons, it is good, right, and salutary that we should stand with and support our CUS colleges and universities as they serve the Church and the world in the name of the Church and her Lord, Jesus Christ; therefore be it

*Resolved*, That the Synod in convention affirm the Lutheran identity efforts of the CUS colleges and universities by giving thanks to the presidents and boards of regents who have adopted the Lutheran Identity Statement and who are diligently reporting on their compliance with it, as well as for the servant leadership of the CUS board and executive staff who facilitate this process; and be it further

*Resolved*, That the Synod in convention affirm that the CUS colleges and universities exist to educate both church workers and lay people alike, by urging each congregation to send pastors and several leaders to experience a day on one of the CUS campuses to see the range of available programs, and likewise urging each of the CUS schools toward intentional outreach to congregations in its respective area with a cordial invitation and informative, stimulating agenda, *i.e.*, chapel, tours, visits with faculty, staff, and students, for the visitors' benefit; and be it further

*Resolved*, That the Synod in convention affirm and promote educational opportunities for our Lutheran laity at CUS schools by

- encouraging Lutheran schools to make students aware, from a young age, of the opportunity to obtain higher education in a Lutheran setting through our CUS institutions, and create an annual “CUS Week” program for congregations to promote such awareness;
- directing the CUS to promote participation in its database that CUS schools may use to transmit information regarding the opportunities available in the CUS, and encouraging congregations to make the names, addresses, and email addresses of high school students seeking a college education available to the CUS for such purpose;
- encouraging member congregations to make their members aware of the opportunities for continuing education and advanced degrees available at CUS schools, for those adults considering such educational options; and
- encouraging all pastors, church workers, and congregations of the LCMS to pray for the work done by the CUS schools, and to the Lord of the Harvest to send students to the CUS schools according to His good and gracious will;

and be it finally

*Resolved*, That the Synod in convention affirm and promote teaching opportunities at CUS schools by

- encouraging, through the Synod’s “LCMS U” campus ministry, those students who are enrolled in, or considering entering, graduate educational programs, to explore the possibility of teaching at a CUS school;
- directing the CUS to expand and enhance its current database of members of LCMS congregations who hold advanced academic degrees to include students currently pursuing graduate degrees, and encouraging all such persons to submit their names and resume information for confidential consideration by CUS schools seeking faculty candidates;
- encouraging each CUS school to implement a formal program to assist in “growing” its own LCMS faculty so that members of LCMS congregations with non-terminal degrees in fields where there is a faculty shortage are engaged and financially assisted in obtaining doctoral-level degrees while teaching at the CUS school, subject to an appropriate commitment to ongoing service in the CUS;
- directing each CUS school to urge, and provide reasonable assistance to, those faculty and staff who are members of LCMS congregations but who do not have roster status to seek such status where appropriate; and
- encouraging all pastors, church workers, and congregations of the LCMS to pray for the work done by the CUS schools, and to the Lord of the Harvest to send faculty and staff to the CUS schools according to His good and gracious will.

## To Direct a Collaborative Process to Propose a New Governance Plan

### RESOLUTION 7-03

Overtures 7-02, 13, 15 (CW, 463, 470–71)

WHEREAS, The Concordia University System (CUS) institution presidents, in consultation with the President of the Synod, the CUS Board of Directors, and the President of the CUS, have concluded that greater integration and collaboration would strengthen the individual institutions and the system as a whole, as summarized in the following comments:

Higher Education faces an uncertain future. Most observers anticipate a serious decline in the number of colleges over the course of the next several years. Eager not only to survive but to thrive as the Church’s schools, the presidents of CUS institutions are considering various approaches to our colleges and universities’ relationship to one another. Presently, the relationship is marked by goodwill and collegiality, but there is very little mutual accountability or responsibility. Based on the premise that we are stronger together than apart, models that would reinforce and enhance our individual identity and authority coupled with a more robust systemic governance are being explored. How best to maintain local campus oversight and engagement on the one hand, while strengthening the ties that bind us together on the other is the idea. The intention is to help alleviate tensions and conflict of competition. Even more compelling, the quest is to identify ways in which systemic collaboration presents opportunities for broader reach and impact.

and

WHEREAS, Such an effort at greater integration requires significant study of regional and professional programmatic accreditation, legal matters, regulatory issues, and matters of structure and governance; and

WHEREAS, The CUS institution presidents are well-positioned with the best knowledge and expertise to develop a strategic plan for the future of CUS institutions that is attentive to best practices of higher education and the needs of The Lutheran Church—Missouri Synod; and

WHEREAS, The institution presidents and boards of regents of the CUS institutions have publicly embraced the theological confession of the church and are committed to consulting with the President of the Synod, the CUS Board of Directors, and the President of the CUS; and

WHEREAS, The culture of higher education is changing at an increasing rate that provides opportunities and poses challenges to the institutions of the CUS; and

WHEREAS, Colleges and universities—such as those within the CUS—with modest endowments, competitive recruitment, significant tuition discounting, and narrow financial margins are particularly at risk; and

WHEREAS, The colleges and universities of the CUS have successfully negotiated this challenging environment with the prayerful and financial support of individuals throughout the Synod, effective presidential leadership, and talented faculty and staff; and

WHEREAS, An economic downturn or governmental changes could pose a serious economic challenge to the financial stability of the CUS institutions; and

WHEREAS, The witness to Christ and the Church's theological confession at the university level is strategic and vital for the Church's future; therefore be it

*Resolved*, That the Synod Board of Directors, with the active involvement of the President of the Synod, the Concordia University System (CUS) Advisory Council (CUS institution presidents), the CUS Board of Directors, the President of the CUS, the institutions' respective boards of regents, and others as needed, and with the concurrence of the CUS Advisory Council and the CUS Board, propose a new governance plan for consideration by the 2022 convention of the Synod; and be it further

*Resolved*, That the proposed new governance plan specifically address the objectives of 2013 Res. 5-01A and 2016 Res. 7-02B by continuing to:

- strengthen all CUS institutions' connection to the Synod;
- strengthen the confessional Lutheran identity of all CUS institutions;
- review the composition, size, and selection of boards of regents;
- review the process for selecting presidents of institutions;
- review the overall governance of CUS and the boards of regents of the CUS institutions;

and be it further

*Resolved*, That a report on the initial governance model proposals be disseminated to the Synod for a six month period of comment commencing not later than 15 months prior to the start of the 2022 convention of the Synod; and be it finally

*Resolved*, That the Synod in convention give thanks for the presidents, faculties, staffs, boards of regents, and communities of the institutions of the CUS for their clear and faithful witness to Christ and the church's theological confession and practice at the university level by rising and singing the common doxology.

## **To Advance the Prior Review Process for CUS Institution Presidential Candidates**

### **RESOLUTION 7-04**

President's Report, Part 2 (*TB*, 1:23–24)

WHEREAS, The current election process for presidents of Concordia University System (CUS) colleges and universities was implemented by 2010 Synod convention Resolution 5-06A, which process, including the current system of prior review and approval of presidential candidates, follows almost identically 2010 Overtures 5-30 and 5-31 (2010

CW, 203–204), which were written by the Board of Regents of Concordia University Texas, the Board of Regents of Concordia University St. Paul, the Faculty of Concordia University Portland, and the Board for University Education; and

WHEREAS, In this process, Synod Bylaw 3.10.6.6.2 (b)(2) provides that one of the first steps in the presidential search process for CUS institutions, before publishing a call for nominations, is an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria for the position; and

WHEREAS, Such in-person meeting allows the board of regents to engage in dialogue with, and pose any questions it wishes to, the prior approval panel that consists of the district president, the Synod President, and the CUS board chairman; the district president sits on the board of regents itself, and boards of regents are free to communicate with both the CUS board chairman and the Synod President at any time during their search; and

WHEREAS, Nonetheless, boards of regents have sometimes waited until late in their process, after conducting initial interviews, to submit their list of candidates for prior approval, with the result that regents and search committees have invested a great deal of time interviewing candidates; and

WHEREAS, Opportunities for disappointment and misunderstanding can be mitigated by advancing the prior approval process so that it occurs nearer to the outset of the search; therefore be it

*Resolved*, That Bylaw 3.10.6.6.2 be amended as follows:

**PRESENT/PROPOSED WORDING**

***Concordia University System Presidents***

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

(a) When a vacancy or an impending vacancy in the office of president is known, the board of regents shall inform the campus constituencies, the Board of Directors of Concordia University System, the President of the Synod, an official periodical of the Synod, and other parties as appropriate. If a vacancy in a presidency occurs, the board of regents shall appoint an interim president, who shall meet the qualifications established for the office of president. He shall bear the title “interim president” and may not serve more than eighteen (18) months without the concurrence of the President of the Synod. Such interim appointee shall be ineligible to serve on a permanent basis without the concurrence of the President of the Synod.

(1) The board of regents shall request that the Board of Directors of Concordia University System authorize the institution to publish a request for nominations for the position of president.

(2) The board of regents shall request that the Board of Directors of Concordia University System schedule a transition review of the campus. The review is to provide a report on the state of the campus for use by the search committee, the board of regents, and the candidates.

(b) The board of regents shall oversee the process of defining the institution’s needs, describing the desired characteristics of the new president, and issuing a request for nominations.

(1) A search committee shall be formed that represents the board of regents, the faculty, and the staff. Faculty members and staff members on the committee shall be members of LCMS congregations.

(2) The search committee shall prepare a description of the needs of the institution based on listening forums, the findings of the ~~Board for University Education’s~~ transition review, and other relevant information. Before publishing a call for nominations, the President of Concordia University System shall convene an in-person conference involving the board of regents, the search committee, and the prior approval panel to discuss the qualifications that will be sought and the search criteria.

(3) The search committee shall develop written criteria that will be utilized by the committee to screen the candidates and will be utilized by the board of regents to guide the presidential election.

(4) A person designated by the board of regents shall act as its agent to issue a request for the nomination of candidates for the presidency of the institution. The request for nominations shall be submitted to the parties who are authorized to nominate. Candidates may be nominated by congregations of the Synod, the Board of Directors of Concordia University System, the board of regents, and the faculty of the institution. The request for nominations shall state when the nominating period closes.

(5) After the nomination period has closed, the agent of the board of regents shall contact each nominee to notify him of his nomination and to determine whether such nominee will allow his

name to stand for election. Nominees who wish to be considered must furnish written consent, along with such documentation as the board of regents has requested from candidates in its call for nominations, to the agent by a date set by the board of regents, which date shall be not less than fifteen days after the last nominee is notified.

(6) After the due date set by the board of regents for nominee responses, the agent of the board of regents shall forward the list of nominees who have agreed to let their names stand, together with all materials received from such candidates, to the President of Concordia University System to enable him to convene a prior approval panel consisting of the President of the Synod, the district president serving on the institution's board of regents, and the chair of the Board of Concordia University System. The names of the nominees shall not otherwise be disclosed outside the board of regents.

(7) The prior approval panel shall meet to consider the nominees. The panel may choose to remove names from the list, but only with a two-thirds majority vote.

(8) After the prior approval panel has completed its work, the President of Concordia University System shall transmit the finalized list back to the agent of the board of regents and shall cause such list to be published in an official periodical of the Synod. The board of regents shall then ~~distribute via an announcement to the congregations of the Synod~~ the list of names of nominees who have received approval but shall not publicize the names of those not receiving approval. The announcement shall contain contact information to submit correspondence regarding the nominees and provide a reasonable deadline for receiving correspondence. The board of regents shall establish a procedure for processing correspondence regarding nominees.

(c) The board of regents shall utilize the work of the search committee to ~~establish a short list of candidates~~ continue its search process.

(1) The search committee ~~will~~ shall provide a report to the board of regents regarding the qualifications of the candidates with its observations and recommendations.

(2) The board of regents shall provide the candidates with a report containing full disclosure of the condition of the institution.

(3) ~~The board of regents shall prepare a list of no less than five candidates and submit that short list to the President of Concordia University System.~~

~~(d) The short list of candidates shall receive prior approval before the election.~~

~~(1) The President of Concordia University System shall convene a prior approval panel consisting of the President of the Synod, the district president serving on the institution's board of regents, and the chair of the Board of Directors of Concordia University System.~~

~~(2) The prior approval panel shall meet to consider the short list submitted by the board of regents. The panel may choose to remove names from the list, but only with a two-thirds majority vote.~~

~~(3) After the prior approval panel has completed its work, the President of Concordia University System shall transmit the finalized list back to the agent of the board of regents. If the amended list contains less than two names, the election process is terminated. The board of regents shall determine whether it will utilize the original list of nominees or generate additional nominations as it resumes the election process.~~

(ed) The board of regents ~~shall~~ may suspend, terminate, or restart its search at any time, but it may only elect ~~the~~ a president of the college or university ~~using the from its~~ using the slate that received prior approval as described above. The President of Concordia University System (or a designee) shall attend ~~this the~~ the board of regents meeting at which an election occurs as a guest and advisor. The board of regents may require the president-elect to accept or decline within fifteen days.

(fe) If the president-elect declines the position, the board of regents is responsible for resuming the effort to fill the vacancy. Candidates from the approved slate shall remain eligible to be elected until a president has been elected and accepted the position.

## To Recognize and Give Thanks for Work at Selma

### RESOLUTION 7-05

Reports R1, R1.2, R16, R52, R58 (*CW*, 6, 62, 109–10, 166, 203–6); Overtures 7-23–29 (*CW*, 475–77)

WHEREAS, The institution ultimately known as Concordia College Alabama (CC Alabama) was founded in Selma, Ala. on Nov. 13, 1922, to help train teachers for the various mission schools throughout the American South, and on Feb. 21, 2018, the Board of Regents of CC Alabama announced that it had voted to close the institution; and

WHEREAS, CC Alabama served faithfully for nearly a century in training thousands of Lutheran educators and lay people in their godly vocations; and

WHEREAS, In a challenging socioeconomic environment, CC Alabama struggled with financial concerns, and had fewer than 10 Lutheran Church—Missouri Synod (LCMS) students, and no church workers, enrolled in the most recent academic years; and

WHEREAS, For over a decade CC Alabama’s sister Concordia University System (CUS) schools sent professors, administrators, and staff to assist, and the LCMS sent several million dollars in direct aid; and

WHEREAS, When further fiscal deficits continued, the CUS sponsored two studies on viability, including the (unpublished) “Report of the Ad Hoc Task Force,” led by Rev. Dr. Tom Ries, President of Concordia University, St. Paul, with experts from Concordia University, Nebraska; Concordia University Texas; and Concordia University, Portland, who determined that annual subsidies in excess of \$6 million (about one-third the amount of annual unrestricted offerings received by the Synod for all purposes) would be required for continued operations, far beyond what could be funded; and

WHEREAS, The difficult financial situation was well known to the Synod at large, including through information published in the *Reporter* of the LCMS, as well as the publication of Overture 7-18 (*2016 Workbook*, 372–73) submitted by CC Alabama, which highlighted the fact that throughout its history, CC Alabama “struggled financially and faced the prospect of closing”; and

WHEREAS, The difficult financial situation was also well known to the Southern District, which was represented on the CC Alabama Board by its district president along with four regents elected by the district, who had opportunity to communicate with the district in which CC Alabama was located; and

WHEREAS, There is a time for all endeavors of man, which blossom one day and wither the next like the flowers of the field, but the Word of the Lord and His work of salvation endure forever (Ecclesiastes 3; Isaiah 40; James 1); and

WHEREAS, The impact of CC Alabama will continue in our congregations and communities through its alumni; and

WHEREAS, The LCMS, through the ongoing work of LCMS Black Ministry and the Office of National Mission, continues to explore many avenues for the work of sharing the Word of the Lord in the American South and throughout the African American community, including such efforts as the Black Clergy Caucus, the Black Family Ministry Convocation, the Rosa Young Academies, and the Lifehouse Mentoring Programs; therefore be it

*Resolved*, That the Synod in convention assembled remember and recognize with thanksgiving to God the good and godly work of the many faculty and staff throughout the history of CC Alabama in the training and instruction of God’s Word and Christian life; and be it further

*Resolved*, That we remember and recognize with thanksgiving to God the good and godly work of the many alumni of CC Alabama which they have done and will continue to do in our congregations and communities; and be it finally

*Resolved*, That we give voice to our thanks and praise to God for working through CC Alabama over 97 years, and pray His continued guidance, as we rise and sing the third stanza of *Lift Every Voice and Sing*: “God of our weary years, God of our silent tears, Thou who hast brought us thus far on the way; Thou who hast by Thy might Led us into the light, Keep us forever in the path, we pray. Lest our feet stray from the places, our God, where we met Thee; Lest, our hearts drunk with the wine of the world, we forget Thee; Shadowed beneath Thy hand, May we forever stand, True to our God, true to our native land” (*LSB* 964:3).



**To Celebrate and Give Thanks to God  
for the 125th Anniversary of Concordia University, Nebraska**

**RESOLUTION 7-06**

Report R16.4 (CW, 116–18); Overture 7-30 (CW, 477)

WHEREAS, Since its founding on Nov. 18, 1894, the Lord of the Church has blessed Concordia University, Nebraska (CUNE) by empowering it to serve The Lutheran Church—Missouri Synod (LCMS) as an educational institution equipping students to learn, serve, and lead in the Church and in the world; and

WHEREAS, The Lord of the Church led the founders of the university to provide the funds and land to locate the institution in Seward, Nebraska so that the institution would be a blessing to the local community, the Nebraska and surrounding districts, and the entire Synod; and

WHEREAS, The Lord of the Church has blessed CUNE to be a leading preparer of full-time workers in the ministries of the LCMS, as today it places more graduates into the commissioned teaching and director of Christian education ministries of the church than any other institution of the Concordia University System; and

WHEREAS, The Lord of the Church has blessed CUNE to equip men for the pastoral ministry through its pre-seminary and other academic programs so that, historically, each year between 40 and 50 are involved in academic and spiritual preparation to study at a seminary of the LCMS with the result that seven percent of those serving as pastors in the LCMS today are alumni of CUNE; and

WHEREAS, God, who created all things in six days, has blessed CUNE with opportunities to equip students with a Lutheran higher education for vocations of service in business, laboratories, hospitals, industry, courtrooms, government, the military, their home, and the communities where they reside; and

WHEREAS, God, who is the source of all wisdom and knowledge, has blessed CUNE by enabling it to serve the Church and world through 110 undergraduate and graduate academic programs at its campuses in Seward and Lincoln, through its high school partners, and online; and

WHEREAS, God, who calls His people to serve in joyful response to His good gifts, has blessed the Church and world through the more than 23,000 alumni, sainted and living, of CUNE who have walked by faith and not by sight, and the hundreds of gifted and faithful faculty and staff who served these men and women during their educational studies; and

WHEREAS, God, who grants abundance, has blessed CUNE through the tens of thousands of donors who have faithfully supported the university with their prayers, generous gifts, and referral of students; and

WHEREAS, God, who is gracious and merciful, continues to bless CUNE with record numbers of undergraduate and graduate students, with the university enrolling more than 2,500 learners in all programs during the 2018-2019 academic year; therefore be it

*Resolved*, That Synod in convention declare Nov. 17, 2019 as a Synodwide “Concordia University, Nebraska Sunday,” encouraging and facilitating prayers, thanksgiving, offerings, gifts, and student referrals to be given in celebration of the Lord’s abundant blessings to the Church through one of its treasured universities, in the name of the Father, Son, and Holy Ghost.

**To Respectfully Decline Overtures**

**RESOLUTION 7-07**

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 7-22	To Close Concordia University, Portland	Circumvents existing bylaws

## 8. FINANCE

### To Encourage Congregations to Support Pastoral Formation

#### RESOLUTION 8-01

Overture 8-04 (CW, 479–80)

WHEREAS, Well-trained pastors are essential for the ongoing work of Word and Sacrament ministry in our congregations; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) has been blessed by God with two seminaries for the training and equipping of parish pastors and every congregation in Synod has and continues to benefit from the work of our seminaries in training and equipping parish pastors; and

WHEREAS, Every congregation in our Synod has benefited and continues to benefit from the ministry and service of well-trained pastors from our Synod’s seminaries; and

WHEREAS, As the cost of seminary education continues to rise, the LCMS continues to search for ways to cover the costs of maintaining the quality of the pastoral education of our seminaries without unduly increasing the financial burden of the students; and

WHEREAS, The occasions of ordinations and/or installations and the ordination anniversaries of pastors provide wonderful opportunities for congregations to show their thankfulness to God for a pastor to carry out the Word and Sacrament ministry in its midst; therefore be it

*Resolved*, That congregations of the LCMS be encouraged to take a special thank-offering on the occasion of the installation and/or ordination of a new pastor or the anniversary of their pastor’s ordination to support the LCMS joint seminary fund or the seminary of their choice.

### To Encourage a Synodwide 1.1.1 Funding Model for Defined Mission Outcomes

#### RESOLUTION 8-02

Overture 8-01 (CW, 478)

WHEREAS, Resolution 2-02 adopted at the 2018 English District convention established a funding model for missions whereby congregations gather significant gifts above and beyond regular offerings to be used for specifically designated mission endeavors (namely, the \$1 per member per week initiative, hereafter “1.1.1”); and

WHEREAS, Congregations of the English District are joyfully participating in this simple model, showing there is power and strength in many giving a little as these congregations offer meaningful extra funds for missions; and

WHEREAS, \$52 per baptized member would make a significant mission impact; and

WHEREAS, The Church is the beautiful Body of Christ that desires more missions to be started, more missionaries to be sent, more pastors and teachers to be trained, more people to be baptized, to hear of Jesus and be saved; and

WHEREAS, Mission funding by member congregations has been a hallmark of The Lutheran Church—Missouri Synod (LCMS) since its founding, as seen in the original Synod Constitution, Chapter I, “Reasons for Forming a Synodical Organization” (tr. Suelflow, *Concordia Historical Institute Quarterly* 16, no. 1 [Apr. 1943]: 1–18):

6. The unified spread of the kingdom of God and to make possible the promotion of special church projects. (Seminary, agenda, hymnal, *Book of Concord*, schoolbooks, Bible distribution, mission projects within and outside the Church.);

therefore be it

*Resolved*, That the Synod in convention encourage congregations to consider the 1.1.1 mission funding model as a way to receive funds for defined mission outcomes; and be it further

*Resolved*, That the LCMS Boards of Directors and each district set before the member congregations the defined mission outcomes that all congregations can see and help achieve through their extra designated funds received via the 1.1.1 mission funding model; and be it finally

*Resolved*, That the members of the Synod dream big and joyfully work together to fulfill a purpose for which the Synod was originally formed.

## **To Ensure Timely and Transparent Financial Reporting in the Synod**

### **RESOLUTION 8-03**

Overtures 8-06–10 (CW, 480–85)

WHEREAS, Biblical stewardship requires us to be accountable for the gifts that God has entrusted to His people (Matt. 25:14f.; Luke 12:48; 1 Cor. 4:2); and

WHEREAS, The Synod has historically recognized its responsibility of accountability and faithfulness in the handling of the finances entrusted to it by its members, as is evidenced by Synod bylaws and resolutions (Bylaws 1.5.1–4; 2010 Res. 4-03, *Proceedings*, 120); and

WHEREAS, In response to the 2010 resolution, The Lutheran Church—Missouri Synod (LCMS) Inc. has continued to expand financial transparency, through increased reporting each year, including the November 2013 issue of *The Lutheran Witness*, and leading to the annual report published in November 2018, as well as *Lutherans Engage the World*; and

WHEREAS, The members of the Synod expressed even further the need for full transparency in all areas of financial disclosure of all funding, including special appeals, by adopting 2016 Res. 9-04A, “To Improve Disclosures Related to Financial Gifts from God’s Stewards for Special Appeals” (*Proceedings*, 189); and

WHEREAS, The Reporter Dashboard (beginning March 2019) and the LCMS website ([www.lcms.org/giving/transparency](http://www.lcms.org/giving/transparency) and [lcms.org/bod](http://lcms.org/bod)) now include monthly reports and information about the regular Synod budget and special appeals, as stipulated in 2016 Res. 9-04A; and

WHEREAS, The Mission Advancement office is equipped to provide access to additional information and to answer any questions (888-930-4438 or [mission.advancement@lcms.org](mailto:mission.advancement@lcms.org)); therefore be it

*Resolved*, That the Synod give thanks to God for the resources He has entrusted to us, recognizing “That the earth is the Lord’s and the fullness thereof” (Ps. 24:1); and be it further

*Resolved*, That the Synod, especially its Chief Financial Officer and Accounting department, be commended for the current and improving transparency; and be it further

*Resolved*, That Synod’s Chief Financial Officer continue to develop reports that are clear, timely and understandable; and be it further

*Resolved*, That the Synod in convention encourage timely and transparent reporting from her agencies, which include each board, commission, council, seminary, university, college, district, Concordia Plan Services, and each synodwide corporate entity (Bylaw 1.2.1 [a][1]); and be it finally

*Resolved*, That the delegates report to their circuits and other constituents the avenues through which this reporting is available.

## **To Respectfully Decline Overtures**

### **RESOLUTION 8-04**

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 8-02	To Plan Wisely for the Future Use of Our Earthly Resources, Trusting in the Lord (Jeremiah 29:11)	LCMS Inc. has an on-going focused review process and an outside study would be cost prohibitive (likely \$2–10 million [M] from unrestricted funds).

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 8-03	To Acknowledge God’s Gift of Pastors and to Memorialize The Lutheran Church—Missouri Synod to Increase its Budgeted Support of Both Seminaries	This would consume \$18M of the \$21M current annual unrestricted contributions.
Ov. 8-12	To Change Congregational Assessments for District Conventions	Such assessments belong to district’s authority.

1

## 9. STRUCTURE AND ADMINISTRATION

### To Amend Various Bylaws for Purposes of Clarification

#### RESOLUTION 9-01

Report R11 (CW, 94–95); Overture 9-41 (CW, 514–16)

#### Preamble

The Commission on Handbook, responding to a variety of observations from officers, agencies, and members of the Synod, has proposed corrections to bylaws that have given opportunity to confusion or required repeated or non-obvious interpretation by the Commission on Constitutional Matters:

#### A. DEFINITION OF STAFF IN BYLAW 1.5.1.1

##### Rationale

The usage of the term staff in Bylaw 1.5.1.1 raises practical questions about the extent of the bylaw's prohibition of board membership for staff of "other" agencies of the Synod. The term is used variously throughout the bylaws. In order to provide clarity here while avoiding unintended implications elsewhere, a specific, limiting definition is proposed.

Therefore be it

*Resolved*, That Bylaw 1.5.1.1 be amended as follows, to clarify the definition of *staff*:

#### PRESENT/PROPOSED WORDING

1.5.1.1 Unless otherwise specified or permitted by the Bylaws, chief executives and executive directors, faculty, ~~and all staff, and all other employees~~ on either the national or district level shall not be members of the board of the agency under which they serve, nor shall any such executives or staff be members of the board of any other agency of the Synod. For purposes of this bylaw only, staff shall mean:

- (a) Employees, other than faculty, rostered as ministers of religion—ordained or ministers of religion—commissioned, whether or not serving in such capacity; or
- (b) Employees of Corporate Synod or an agency of Synod, other than faculty, who are responsible for the development and/or implementation of policies, goals, and programs; or
- (c) Employees of Corporate Synod or an agency of the Synod who assist chief executives, executive directors and faculty in their work and are supervised by these individuals directly or through a line of supervision.

#### B. CLARIFICATION OF FACULTY IN BYLAWS 3.1.4.2 AND 3.10.6.7

##### Rationale

Questions regarding the extent of the term "faculty," whether used in the individual ("faculty member") or collective ("faculty as a decision-making body") sense, have occurred with regard to Bylaws 1.5.1.1 and 3.1.4.2, whether part-time faculty are included (the historical sense has been, for 1.5.1.1, yes, and for 3.1.4.2, no) and with regard to Bylaw 3.10.6.6.2 (b)(4) (and therefore 3.10.5.6.2 [a]) whether it is used in the individual (any faculty member can nominate) or collective (the faculty as a whole presents nominations) sense.

The bylaws include two definitions of the collective *faculty* (one for a seminary and one for a college or university), with one clarification/restriction related strictly to the faculty's role in qualification of candidates for first call (Provisions like those of 3.10.5.7 (a)–(b) were from Bylaw 3.10.6.7 in 2013, along with many other details of the college/university section):

3.10.5.7 The faculty of each theological seminary of the Synod shall consist of the president, the full-time faculty, and the part-time faculty.

- (a) Part-time or temporary faculty members are distinguished by an appropriate prefix or suffix ("visiting, guest, adjunct, emeritus") or the term "graduate assistant."
- (b) Part-time or temporary faculty members shall hold nonvoting membership on the faculty.

...

1 3.10.6.7 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty and  
2 the part-time faculty.

3 ...  
4 2.8.2 It shall be the responsibility of colloquy committees or the faculties of educational institutions of the Synod  
5 to declare colloquy candidates qualified for first calls. For purposes of declaring candidates qualified for  
6 placement and recommending them for membership in the Synod, the Synod considers the “faculty” of an  
7 educational institution to be defined as follows: (a) Seminaries: all full-time faculty members who are in  
8 good standing on the Synod’s roster of ordained ministers. (b) Colleges and universities: all full-time faculty  
9 members who are in good standing as individual members of the Synod or are members in good standing of  
10 a member congregation of The Lutheran Church—Missouri Synod.

11 To alleviate significant confusion, the commission proposes clarifications to the following two bylaws.  
12 therefore be it

13 *Resolved*, That Bylaw 3.1.4.2 be amended as follows:

14 **PRESENT/PROPOSED WORDING**

15 3.1.4.2 Each educational institution of the Synod shall be represented at conventions of the Synod.  
16 (a) Educational institutions of the Synod shall be represented by one board member in addition to the  
17 district president, by their presidents, and by one faculty member for every 30 full-time faculty members  
18 who are members of the Synod.  
19 (b) Fractional groupings shall be disregarded except that each institution having any full-time faculty  
20 members on the roster of the Synod shall be entitled to at least one faculty representative.

21 and be it further

22 *Resolved*, That Bylaw 3.10.6.7 be amended as follows:

23 **PRESENT/PROPOSED WORDING**

24 3.10.6.7 The faculty of each college or university of the Synod shall consist of the president, the full-time faculty and  
25 the part-time faculty.  
26 (a) Part-time or temporary faculty members are distinguished by an appropriate title.  
27 (b) Part-time or temporary faculty members shall hold nonvoting membership on the faculty.  
28

29 **C. SCOPE OF DOCTRINAL REVIEW STATUS APPEAL**

30 **Rationale**

31 Synod’s Commission on Doctrinal Review (CDR) received an appeal to the doctrinal review certification of an item  
32 published under Bylaw 1.9.1.1 (d). Since the current bylaws do not deal specifically with this situation, a member of CDR  
33 requested an opinion from the Commission on Constitutional Matters (CCM). The resultant opinion (CCM Op. 17-2869)  
34 stated that all material referenced in Bylaw 1.9.1.1 is subject to the appeal processes noted in Bylaw 3.9.3.2.1 (Appeals  
35 prior to publication) and Bylaw 3.9.3.2.2 (Appeals after publication). Since pre-publication appeal is explicitly mentioned  
36 in Bylaw 1.9.2 (l), the commission has recommended that the bylaws make explicit that post-publication appeals are also  
37 to be directed to CDR.

38 Therefore be it

39 *Resolved*, That Bylaw 1.9.3 be added as follows:

40 **PRESENT/PROPOSED WORDING**

41 1.9.3 After publication any challenge to material that is subject to doctrinal review, no matter which process is  
42 used as listed in Bylaw 1.9.2, shall be handled according to the procedure and criteria specified in Bylaw  
43 3.9.3.2.2.  
44

## D. PARTNER CHURCH BODY TRANSFER

### Rationale

Bylaws do not mention any procedure for transfer of individual members to or from partner churches (they do mention transfer of congregations in Bylaw 4.1.1.5). The practice has been not to require members who have transferred to a partner church, remained in good standing, and desire to transfer back, to go through reinstatement, so long as there is a procedure for transfer from the partner church body. That this is possible is not evident from existing bylaws.

Therefore be it

*Resolved*, That Bylaw 2.6.4 be added as follows:

### PRESENT/PROPOSED WORDING

2.6.4 Transfers of an individual member to or from the roster of a partner church shall be conducted according to the operating agreement established between the Synod and that partner church, and as further implemented in policies of the Council of Presidents. A former member of the Synod who applies for re-rostering with the Synod after transferring to a partner church shall, provided the member remained continuously in good standing on the roster of a partner church, and insofar as agreements and policies allow, be handled by transfer and shall not require reinstatement (Bylaw section 2.18).

## E. INTERIM PLACEMENT BY THE COUNCIL OF PRESIDENTS

### Rationale

The Council of Presidents of necessity conducts interim placements of church workers (placements between its regular meetings). Placement is a bylaw-assigned duty of the Council, so the delegation of such a responsibility to a committee is questionable. On this account, the practice has been for the full council to ratify the placements that occurred in the interim prior to the meeting. This raises the question of what would happen if ratification failed of being granted. It would be best to allow explicitly in the bylaws regarding placement for interim placement authority to be delegated.

Therefore be it

*Resolved*, That Bylaw 3.10.1.3 be amended as follows:

### PRESENT/PROPOSED WORDING

3.10.1.3 The Council of Presidents shall serve as the Board of Assignments of the Synod. It shall assign first calls to candidates for the offices of ordained and commissioned ministers and handle or assist with placement of other professional church workers. The Council of Presidents may in its policies delegate authority for interim placement (between its regular meetings) to a committee of its own members or the chairman of that committee.

## F. CLARIFICATION OF BOARD MEMBERSHIP LANGUAGE

### Rationale

The Commission on Constitutional Matters noted in its Sept. 14–15, 2018, meeting (Op. 17-2808A) that there is a potential unclarity in the language of Bylaw 3.10.6.2, regarding the membership of college and university boards of regents, referring the matter to the Commission on Handbook:

The commission notes, for the attention of ... the Commission on Handbook, one potential issue in relation to the language of advisory [board] members. Synod's bylaws specify that boards of regents, like other governing boards "of the Synod," have members "elected and appointed as otherwise prescribed in these Bylaws [of the Synod]" (Bylaw 3.2.2.1). While Bylaw 3.10.6.2 treats ostensibly only of voting members, Synod's bylaws make no provision for addition of advisory members to governing boards. While boards may have many advisors, the language of board membership has important consequences (e.g., Bylaw 1.5.1's requirement that board members be members of member congregations, and Bylaw 3.10.6.5's requirement that boards not commingle authority with bodies containing non-board members.) Likewise, the commission has identified other instances of officers and staff of agencies being regarded as advisory members of the boards they serve, despite the absolute prohibition of Bylaw 1.5.1.1, which does not distinguish voting from advisory membership. This commission refers this issue to the Commission on Handbook for clarification.

It is proposed that the inference from Bylaw 3.2.2.1—that the total membership of these boards is established by existing provisions of the Synod Bylaws, and that the boards are not free to add non-voting members as they desire (though they may appoint advisors and committees involving non-members, etc., as otherwise provided)—be more clearly embodied in the language of Bylaw 3.10.6.2 and other bylaws evidencing similar unclarities, as follows.

Therefore be it

*Resolved*, That Bylaws 3.3.4.1, 3.7.1.3, 3.9.2.1, 3.10.5.2, and 3.10.6.2 be amended as follows:

**PRESENT/PROPOSED WORDING**

3.3.4.1 The Board of Directors shall consist of no more than ~~15 voting~~ 16 members, 15 of them voting, as follows:  
... The First Vice-President of the Synod shall be ~~athe~~ nonvoting member.

3.7.1.3 The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist of ~~15 voting~~ 16 members. The 15 voting members shall be appointed by the Board of Directors of the Synod. The Chief Financial Officer of the Synod shall be ~~athe~~ nonvoting member. Voting members shall be appointed to three-year terms, which shall not exceed four terms in a successive period. The 15 voting members shall include:

...

3.9.2.1 The Commission on Constitutional Matters shall consist of six ~~voting~~ members, all voting:

...

3.10.5.2 The board of regents of each theological seminary shall consist of no more than thirteen ~~voting~~ members, all voting:

...

4. Four members may be appointed as ~~voting~~ members by the board of regents. Appointed members may not vote on the appointment of other members of the board.

3.10.6.2 The board of regents of each college and university shall consist of no more than 18 ~~voting~~ members, all voting.

...

3. No fewer than four and no more than eight members shall be appointed as ~~voting~~ members by the board of regents according to a process determined by the individual institution.

...

5. One ~~voting~~ member, who may be an ordained minister, a commissioned minister, or a layperson, shall be appointed by the Praesidium of the Synod after consultation with the President of the respective institution and the Board of Directors of the Synod.

## **To Amend Various Bylaws to Address Practical Considerations**

### **RESOLUTION 9-02**

Report R11 (CW, 94–95); Overtures 9-40, 46 (CW, 512–14, 519); President’s Report, Part 2 (TB, 1:24)

#### **Preamble**

The following bylaw revisions are presented to address practical considerations in the work and life of Synod.

#### **A. COMMISSION MEETING SCHEDULE**

##### **Rationale**

2016 Resolution 11-12 (C) included a new provision in Bylaw 3.9.1.1 to spare the Commission on Handbook (COH) from meeting quarterly (or seeking an excuse), but this provision conflicts with the Commission on Doctrinal Review’s meeting frequency provision in Bylaw 3.9.3.2. The general meeting frequency provision of Bylaw 1.5.3 applies to commissions without a specific directive of their own. To resolve apparent conflicts, the provision added as Bylaw 3.9.1.1 should be applied only to the COH.

Therefore be it

*Resolved*, That Bylaw 3.9.1.1 be struck, and Bylaw 3.9.4 be amended as follows, to apply this meeting frequency provision only to the COH:



**PRESENT/PROPOSED WORDING**

~~3.9.1.1 Commissions of The Lutheran Church—Missouri Synod shall meet as they deem necessary but at least two times per year to carry out their assigned responsibilities.~~

***Commission on Handbook***

3.9.4 The Commission on Handbook provides for the ongoing maintenance and management of the *Handbook*, that is, the Constitution, Bylaws, and Articles of Incorporation of the Synod. The commission shall meet as it deems necessary but at least two times per year to carry out its assigned responsibilities.

**B. INAUGURATION OF DISTRICT-ELECTED BOARD OF REGENTS MEMBERS**

**Rationale**

The COH has performed a non-substantive revision of Bylaw 3.2.4 (a–c) to clarify when appointed members of boards and commissions take up their offices. In that process, it was noted that Bylaw 3.2.4 does not specify a date when regents elected by districts take office, an omission that may affect the schedule for appointment of board-appointed regents.

Therefore be it

*Resolved*, That Bylaw 3.2.4 (a) be amended as follows, to specify a time at which district-elected regents take office:

**PRESENT/PROPOSED WORDING**

***Terms of Office***

3.2.4 The term of office of all elected officers of the Synod (Bylaw 3.2.1) shall be three years; of the elected members of the Board of Directors and all other boards and commissions of the Synod six years; of all members of college and university boards of regents three years; and of all appointed members of boards, commissions, and standing committees three years, unless these Bylaws specifically provide otherwise.

(a) The President, First Vice-President, regional vice-presidents, Secretary, and members of all boards and commissions of the Synod who are elected by the Synod convention shall assume office on September 1 following the convention and shall be inducted into office on a date subsequent to September 1 following the convention. Members of college and university boards of regents elected by district conventions shall assume office upon the close of the convention at which they are elected.

**C. COMMITTEE FOR CONVENTION NOMINATIONS (CCN)**

**Rationale**

2016 Res. 11-14, noting that the final report of the Committee for Convention Nominations (CCN) is presented at least five months prior to the convention (Bylaw 3.12.3.6 [b]) and that modifications to the slate are often required subsequent to that date, with limited ability of the CCN to reassemble to deal with them (leading to various improvised solutions over the years), resolved that “the Bylaw 3.2.5 committee selected by the CCN be empowered to act on behalf of and in the name of the CCN for actions needed subsequent to the issuing of the CCN’s final report prior to the convention.” This provision should be formalized in the bylaws. The handling of the reserve list and the appointment of the “Bylaw 3.2.5” standing committee also require clarification.

Therefore be it

*Resolved*, That Bylaws 3.2.5 and 3.12.3.5–7 be amended as follows, to clarify the function of the CCN:

**PRESENT/PROPOSED WORDING**

***Vacancies***

3.2.5 Unless otherwise specified in these Bylaws, vacancies that occur on elected boards or commissions of the Synod shall be filled by the Board of Directors of the Synod.

...

(c) This list shall be determined by the ~~chairman and two members of the Committee for Convention Nominations of the Synod as determined by the committee~~ Standing Committee on Nominations (Bylaw 3.12.3.5 [b]). The Synod’s Director of Human Resources shall be consulted in developing the candidate list.

(d) The appointing board may ~~not~~ amend the list of candidates identified in (a).

...

3.12.3.5 The first meeting of the Committee for Convention Nominations shall be at the call of the Secretary of the Synod at least six months prior to the convention of the Synod.

...

(b) The committee shall elect its own chairman, vice-chairman, and secretary and shall organize its work in whatever way it deems necessary. It shall designate two of its members to serve with the chairman on the Standing Committee on Nominations.

...

3.12.3.6 The Committee for Convention Nominations shall select candidates for all elective offices, boards, and commissions except President, First Vice-President, and vice-president positions requiring regional nominations (Bylaws 3.12.2.7–8; 3.3.4.1; 3.8.2.2; 3.8.3.2).

(a) At least two candidates and at least one alternate shall be selected for each position.

(b) The committee shall determine its complete list of candidates and alternates, obtain the consent of the persons it proposes to select as candidates, and transmit its final report at least five months prior to the convention to the Secretary of the Synod, who shall post the list on the Synod's Website and provide for its publication in a pre-convention issue of an official periodical of the Synod and in the *Convention Workbook*.

(c) The committee's report shall list the qualifications of various positions used in the solicitation of nominees and contain pertinent information concerning each candidate, such as occupation or profession, district affiliation, residence, specific experience, number of years as a member of an LCMS congregation, present position, offices previously held in a congregation, district or the Synod, and qualifications for the office in question, and, if the candidate so desires, also a brief personal statement.

(d) The committee shall prepare a reserve list of nominees for use by the chairman at the convention, should the need arise.

(e) The committee shall, whenever possible, prepare and hold in readiness a slate of candidates for any new board or commission likely to be established at a convention of the Synod, and of these the committee should, whenever possible, be informed in advance.

(f) Any changes to the complete list of candidates and alternates necessitated by unavailability, declination, or ineligibility of candidates occurring after the last meeting of the Committee on Convention Nominations may be effected by the Standing Committee on Nominations. As much as possible, this shall be accomplished by advancing available alternates and by making use of the reserve list of nominees approved by the plenary committee.

3.12.3.7 The chairman of the Committee for Convention Nominations shall submit the committee's report in person to the convention at one of its earliest sessions and shall facilitate the amendment of the slate from the floor.

...

~~(e) Whenever possible, chairman of the Committee for Convention Nominations shall have on hand at the convention a reserve list of nominees, approved by the committee, for use if required.~~

~~(f) Whenever possible, the Committee for Convention Nominations should be informed in advance if any new board or commission is likely to be established at a convention of the Synod, so that it may have a slate of candidates in readiness.~~

#### D. EXCUSE PROCEDURE FOR ADVISORY DISTRICT CONVENTION ATTENDANCE

##### Rationale

Bylaws 3.1.3 and 4.2.3 for district conventions, like Bylaw 4.8.2 for official district conferences, require attendance of advisory members. Unlike Bylaw 4.8.2, they do not acknowledge that there may be legitimate excuses for non-attendance or suggest that there should be a process for handling such excuses. Changes are proposed along these lines, for the practical reason that attendance of advisory members at conventions is not always possible and that the reasons for their absence should be made known to the district president, whether the result will be to evangelically encourage attendance as an obligation and benefit of Synod membership, or to seek amelioration of whatever circumstances are hindering advisory member attendance.

Therefore be it

*Resolved*, That Bylaws 3.1.3 and 4.2.3 be amended as follows:

**PRESENT/PROPOSED WORDING*****Nonvoting Advisory Delegates***

3.1.3 Advisory members of the Synod shall, unless they present a valid excuse, attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod.

4.2.3 All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall, unless they present a valid excuse, serve as advisory delegates.

(a) They are entitled to voice and vote on a floor committee, if appointed, and to voice in the convention.

(b) All advisory members are expected to attend all sessions of the convention.

(c) Those advisory members whose office in the Synod, district, or other agency imposes professional or service requirements on which full and regular convention attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in accordance with policies established by their supervisory boards.

**E. TO RAISE THE NUMBER OF OFFICIAL CONFERENCES****Rationale**

Synod Bylaw 4.8.2 (b) limits the number of major sections of district worker conferences to four, and there are districts in the Synod that cover vast areas that make this limit of four impractical. Workers in these districts find it difficult to travel these distances for an annual conference as called for by relevant bylaws. Increasing the number of allowable major sections of the official conferences would benefit their ordained and commissioned members.

Therefore be it

*Resolved*, That Bylaw 4.8.2 (b) be amended as follows:

**PRESENT/PROPOSED WORDING**

4.8.2 Official conferences for all ordained and commissioned ministers on the respective rosters of the Synod shall meet, if possible, in plenary sessions at least once each year.

...

(b) Such conferences may meet more frequently in major sections (not more than ~~four~~five sections) whose geographical boundaries shall be established by the district in convention.

...

**To Amend Bylaw 3.7.1 to Clarify the Commencement Date for Members  
of the Board of Trustees—Concordia Plans/Board of Directors—Concordia Plan Services  
and Eliminate Obsolete Provisions**

**RESOLUTION 9-03**

Overture 9-45 (CW, 517–19)

WHEREAS, Bylaw 3.7.1.3 does not specify when newly appointed members of the Board of Trustees—Concordia Plans (BOT—CP)/Board of Directors—Concordia Plan Services (BOD—CPS) begin service, thereby creating uncertainty, so such specificity should be added; and

WHEREAS, The Pension Plan for Pastors and Teachers (PPPT) was established in 1937 by The Lutheran Church—Missouri Synod (LCMS); and

WHEREAS, The Concordia Retirement Plan (CRP) began in 1965 as the then-new retirement plan established by the Synod; and

WHEREAS, In 1965 the 46th Regular Convention of the Synod resolved that the PPPT be integrated with the CRP if permissible; and

WHEREAS, No new participants have entered the PPPT since 1964; and

WHEREAS, The Protecting Americans from Tax Hikes Act was enacted in late 2015, which for the first time allowed the merger of the PPPT into the CRP; and

WHEREAS, The Synod Board of Directors approved the merger of the PPPT into the CRP, and this merger was effective Dec. 31, 2017; and

WHEREAS, The merger of the PPPT into the CRP means that legally the PPPT no longer exists, with the assets and obligations of the PPPT being absorbed into the CRP; and

WHEREAS, Now-obsolete references to the PPPT in Bylaw 3.7.1 should be eliminated; and

WHEREAS, Requirements in Bylaw 3.7.1 that each of the Concordia Plans are to be published “in booklet form” have been made obsolete by technological advances; and

WHEREAS, Each of the Concordia Plans is available online and Concordia Plan Services (CPS) will print copies of the Concordia Plans upon request, but to produce significant cost savings annually it is desired that the requirements to publish the Concordia Plans “in booklet form” be eliminated; and

WHEREAS, In Bylaw 3.7.1.4 (c) the reference to “Synod’s policies governing trust funds” is obsolete and inaccurate with respect to the Concordia Plans, as Resolution 12-12 of the 1981 Synod convention eliminated the Board of Trustees of Trust Funds (formerly responsible for drafting said policies) and transferred its employee benefit plan investment responsibilities to the Board of Managers—Worker Benefit Plans, the predecessor to the BOT—CP/BOD—CPS; and

WHEREAS, Such policies have not been maintained for, or applicable to, the Concordia Plans, apparently as a result of Res. 12-12; and

WHEREAS, Per Bylaw 3.7.1, the BOT—CP/BOD—CPS is appointed by the Synod Board of Directors (BOD), and includes the Chief Financial Officer of the Synod and laypersons “experienced in the management of benefit plan investments,” and is authorized to “make investment decisions at its own discretion,” and has been so appointed, comprised, and authorized since 1981; and

WHEREAS, Per applicable Bylaws, the BOT—CP/BOD—CPS operates under the oversight of the Synod BOD and CPS is accountable to the Synod for all of its actions, negating the need for such policies and the reference to such in Bylaw 3.7.1.4 (c); and

WHEREAS, The following proposed amendments to Bylaw 3.7.1 were reported to the Synod BOD at its November 2018 meeting, with input prior thereto from the Secretary of the Synod; and

WHEREAS, At its November 2018 meeting, a resolution was adopted by the BOT—CP/BOD—CPS to request the 2019 Synod convention to amend Bylaws 3.7.1.1–4 as described hereafter; therefore be it

*Resolved*, That Bylaw 3.7.1.1 be amended as follows:

#### **PRESENT/PROPOSED WORDING**

##### ***The Concordia Plans***

3.7.1.1 Concordia Plan Services is responsible for managing the benefit plans/trusts of The Lutheran Church—Missouri Synod, including the Concordia Retirement Plan, Concordia Disability and Survivor Plan, Concordia Health Plan, and Concordia Retirement Savings Plan, ~~and Pension Plan for Pastors and Teachers~~, each of which is a separate trust operated under trust laws but collectively known as the Concordia Plans.

(a) The “Concordia Retirement Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the retirement plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod pursuant to Res. 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(b) The “Concordia Health Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the health plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod pursuant to Res. 10-02 of the 45th convention of the Synod, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(c) The “Concordia Disability and Survivor Plan for Ministers of Religion and Lay Workers of The Lutheran Church—Missouri Synod, Its Member Congregations, Controlled Organizations, and Affiliated Agencies” is the plan adopted by the Board of Directors of The Lutheran Church—Missouri Synod in accord with directives adopted at a prior convention of the Synod (Res. 10-02 of the 45th convention) to provide for surviving widows and children those benefits previously provided under the

Concordia Retirement Plan. This Plan also provides for disability benefits for such workers. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

~~(d) The “Pension Plan for Pastors and Teachers of The Lutheran Church—Missouri Synod” is the pension plan established by the Synod as of Oct. 1, 1937, as heretofore or hereafter amended. The text of the plan, as amended from time to time, shall be published in booklet form under the supervision of the Board of Trustees—Concordia Plans.~~

(ed) The “Concordia Retirement Savings Plan” is the tax-sheltered annuity retirement savings plan adopted by the Board of Directors in August 2003, effective October 1, 2005, as such plan has been heretofore or may hereafter be amended. The text of the plan, as amended from time to time, shall be published ~~in booklet form~~ under the supervision of the Board of Trustees—Concordia Plans.

(fe) The lists of ordained and commissioned ministers appearing on the official roster of the Synod shall be official lists for the purpose of the Board of Trustees—Concordia Plans.

(gf) National inter-Lutheran entities will be eligible to be “employers” under the Concordia Plans of the Synod unless the policies of such a plan preclude such organization as an eligible employer.

and be it further

*Resolved*, That Bylaw 3.7.1.3 be amended as follows:

**PRESENT/PROPOSED WORDING**

3.7.1.3 The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist of 15 voting members appointed by the Board of Directors of the Synod. All newly appointed members shall begin service on the September 1 following appointment, except with an appointment to fill a vacancy, when service shall begin on the first day of the month in which the next regular meeting of members occurs after appointment. The Chief Financial Officer of the Synod shall be a nonvoting member. Voting members shall be appointed to three-year terms, which shall not exceed four terms in a successive period. The 15 voting members shall include:

1. Two ministers of religion—ordained
2. One minister of religion—commissioned
3. Twelve laypersons, at least five of whom shall be experienced in the design of employee benefit plans, at least five of whom shall be experienced in the management of benefit plan investments, and at least one of whom shall have significant financial/audit experience.

and be it finally

*Resolved*, That Bylaw 3.7.1.4 be amended as follows:

**PRESENT/PROPOSED WORDING**

3.7.1.4 The Board of Trustees—Concordia Plans and the Board of Directors—Concordia Plan Services shall have all general and incidental powers and duties appropriate for the performance of their functions. In addition, the Board of Trustees—Concordia Plans will have the powers and duties set forth in the respective plans, as amended from time to time. It may create or amend any plan within limits established by the Board of Directors of the Synod so long as such changes are reported to the Synod’s Board of Directors, since such power is finally vested in the Synod’s Board of Directors.

(a) When the Board of Trustees—Concordia Plans is carrying out its functions with respect to any such separate plan, it may be designated as the board of trustees of such separate plan.

(b) When the board is carrying out its functions generally, it may be designated as the “Board of Trustees—Concordia Plans of The Lutheran Church—Missouri Synod.”

(c) The board ~~shall~~ may, at its own discretion, make investment decisions ~~at its own discretion~~ or select and utilize investment counsel and select agents and actuaries, ~~in accordance with the Synod’s policies governing the investment of trust funds.~~

(d) It shall design for the Board of Directors of The Lutheran Church—Missouri Synod’s approval benefit plans which compare favorably with other similar plans while meeting unique needs of the full-time church workers in the Synod.

(e) It shall provide copies of all audit reports to the Board of Directors of The Lutheran Church—Missouri Synod for information, advice, and counsel.

(f) It shall settle disputes which arise in enrollment in the plans and the payment of claims and benefits.

## To Amend Bylaw 3.1.8 to No Longer Require Publication of Delegate Mailing Addresses

### RESOLUTION 9-04

Reports R5, R6 (CW, 83–86); Overtures 9-29–32 (CW, 504–6), President’s Report Part 2 (TB, 1:24)

#### Rationale

Bylaw 3.1.8 requires the *Workbook* to include “the names and mailing addresses of all voting delegates.” This requirement was imposed by 1989 Resolution 5-18 (*Proceedings*, 139) in response to a number of overtures indicating a desire on the part of parties structurally independent from Synod to communicate easily by mail, before the convention, with lay as well as pastoral delegates. This has provided opportunity over the years for the circularization of delegates with all manner of unofficial convention-related and non-convention-related material.

A lay delegate to the 2016 Synod convention noted, however, that standard best practices for personal and sensitive information require the diligent safeguarding of personal information, its use only in the official conduct of business, and strict limitations on its disclosure, necessitating:

- *a clear privacy policy*: what data are gathered and stored, and how will they be used or shared? Provide opt-in or opt-out for sharing;
- *stewardship, not ownership*: personal identity information is not corporate property to be repurposed or sold, but to be used only for official business;
- *safeguarding of customer identity*: strictly limit the disclosure of personal identity information. Encrypt any Sensitive Personal Information (SPI).

Already in 1986, overtures to require publication of delegate addresses were dismissed with the concern that publication of lay addresses “might cause potential delegates to refuse service [or] increase legal liability.” Publication of delegates’ addresses demonstrably exposes them involuntarily to unofficial and even convention-unrelated communications. It may expose their addresses to the general public, when for a variety of reasons, they may prefer or even need them to remain private. In the present political climate, the publication in the *Workbook* of delegates’ full postal addresses, available for open download on the internet, creates potential for misuse of lists “by pressure groups who oppose the positions those delegates take in convention.” Elaborating on this point, the delegate noted:

It seems that LCMS has a cherished history of advocacy on internal issues that depends on the delegate addresses being disclosed to LCMS connected groups, but it’s especially bad practice to put delegate postal addresses in the *Workbook* on the public Internet. One only has to think about the resolutions we pass in convention for biblical marriage and sexuality and then remember what happened when Southern Poverty Law Center identified Family Research Council on a map as a hate group. And what happened when opponents of California Prop 8 created an online map with pushpins for anyone who donated in support of traditional marriage. It resulted in violence, harassment, vandalism, and job loss. Without realizing it, we’re exposing our convention delegates and their families to risk by making their personal addresses available openly. We need the bylaws to place some reasonable boundaries on use of delegate and elector personal data.

Responsibility for the list of delegate addresses, physical and email, lies with the Secretary of the Synod (Board of Directors Policy 5.7.3.2.1–5.7.3.2.1.2, adopted Feb. 20, 2016), and administrative steps have already been taken to apply best practices for personal and sensitive information. Delegate email addresses *have not been and will not be* shared outside corporate Synod and will be used by the Synod only for *official*, convention related business. Those in the districts who help to compile and certify this information have been reminded of this policy.

Bylaw 3.1.8 remains, however, and requires publication of full delegate postal addresses, in print and on the Internet. (And, in keeping with longstanding historic practice, delegate postal addresses, as they are included in the *Workbook*, may be shared with outside entities as a matter of convenience, recouping cost of collection and dissemination.)

The convention now has the opportunity to determine if the benefit of *requiring* the publishing of full delegate addresses outweighs the costs and/or risks of such a requirement. It is proposed that delegates be listed with member congregation and city, allowing, with some effort, communication with the delegates on a “care of” basis, through their congregations, without disseminating private addresses.

therefore be it

*Resolved*, That Bylaw 3.1.8 be amended as follows, to remove the requirement that delegate mailing addresses be published in print and online in the *Workbook*:

### **PRESENT/PROPOSED WORDING**

#### ***Pre-Convention Publications***

3.1.8 A *Convention Workbook* containing a convention manual, reports and overtures, the names ~~and mailing addresses and congregations~~ of all voting delegates, and other information shall be published under the editorship of the Secretary subject to approval of the President.

and be it further

*Resolved*, That the contact information of convention delegates shall not be sold nor distributed apart from official Synod convention business and agencies of the Synod.

## **To Amend the Constitution to Address Individual Membership and Advisory Representation**

### **RESOLUTION 9-05**

Overtures 7-17, 9-13–16, 18, 39 (CW, 472–73, 495–500, 511–12); Overture L9-47 (TB, 1:34–39)

#### **Rationale**

Constitution Article V B and XII 10 B catalog the categories of individual members of the Synod (ordained and commissioned ministers) other than those who are the voting pastoral delegates of each congregation or/parish (*Pfarrgemeinde*, hereafter, *parish*, being understood to be one or more member congregations served by the same pastor[s]) and/or electoral circuit (which voting delegates are listed in Const. Art. XII 10 A and V A, respectively). Const. Art. V B and XII 10 B serve, in the present Constitution of the Synod, a dual purpose. On the one hand, they specify those who are *only advisory* at a convention of a district or the Synod (cf. Bylaws 3.1.2.1 [d] and 3.1.3). On the other hand, they specify who, besides pastors who represent voting member congregations, can be an individual member of the Synod: other ordained ministers, commissioned ministers of various categories, and candidates for these offices, having once been installed to a first call (Bylaw 2.6.2). At present, the language of Const. Art. XII 10 is redundant with that of Const. Art. V A–B, as the latter explicitly treats district and Synod conventions.

The Commissions on Constitutional Matters (CCM) and Handbook (COH) have been presented this triennium with three issues related to these two dual-purpose passages (and their partial reflections in Const. Art. VI 3, 6 and XII 9 c). The COH initially proposed to address the first two issues in two separate overtures, Ov. 9-18 and 9-39. With the third issue (prompted by CCM Op. 19-2903), it became apparent that all three issues were manifestations of the same constitutional problem—an unclarity, compounded with time and change, in the statement of individual membership and advisory representation—and thus could be addressed by a single constitutional amendment. This late overture proposes a unified solution to all three problems: those addressed in Ov. 9-18 and 9-39, as well as the new one of CCM Op. 19-2903.

Briefly, the five problems identified with the Constitution’s treatment of individual membership and advisory representation are as follows:

- 1. Unclear advisory ordained participation in the district convention (Ov. 9-18):** In an earlier time beginning with the foundation of the Synod, when each parish (*Pfarrgemeinde*) had only one pastor (*Prediger*), all other called pastors being assistant pastors (*Hilfsprediger*), every individual member of the Synod had a clear and constant place under either Const. Art. V A (XII 10 A), as a representative of a voting congregation, or V B (XII 10 B), an advisory member (or under their pre-1917 predecessors, Const. Ch. III 1 or 2). Since at least 1970–72 (CCM Ag. 54, 377), however, when the CCM ruled (not without a recorded dissent) that *associate pastors* (a term arising in practice rather than by convention adoption) could serve as parishes’ voting pastoral delegates—and even more since the ratification of 2016 Resolution 11-09 removed *assistant pastors* from the list of Const. Art. V B (XII 10 B), allowing parishes the option of designating them as voting pastoral delegates—this is no longer the case. Pastors in multi-pastor staffs can now move fluidly between Const. Art. V A and B, between voting and advisory roles, on the basis of a parish choice.

This is of little consequence, except that Const. Art. XII 10 B designates as advisory to the district convention, along with all commissioned ministers of the district, the ordained ministers listed. One pastor of each parish is voting; the others are to be advisory (cf. Bylaw 4.2.3: “All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates”). Const. Art. V B and XII 10 B had this same sense when adopted and translated between 1917–1924, and until the practice of naming *associate* pastors arose. Before that, one pastor was the voting *Prediger*, “the pastor,” and all others were *Hilfsprediger*,

“assistant pastors,” listed as advisory in Const. Art. V B and XII 10 B. This is also the sense of the earlier language between 1847–1917, *e.g.*, 1847 Const. Ch. III 3, “Advisory members are those orthodox pastors not empowered to vote by their parishes, and all candidates for the ministry and the teaching profession, and all representatives of parishes of Synod besides the delegates.” (This is the clear sense of Bylaw 4.2.3: “All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.”) With the acceptance of *associate* pastors and the removal of *assistant* pastors from the list, however, the constitutional language has been deprived of its original sense in this respect. The constitutional language needs to be adjusted to maintain the original sense in a changed context: that all pastors of a parish other than the designated pastoral voter are advisory to the district convention.

2. **Language allowing multi-congregation parishes to send additional advisory lay delegates needs to be restored (Ov. 9-18):** The earlier historical practice in the Synod and the custom in certain districts more recently has been to allow for advisory lay representation from the congregations of a multi-congregation parish that did not provide the parish’s voting lay delegate. For example, the 1873 *Handbuch* (Handbook) provided: “While it is hoped for and desired that the various congregations of one pastor might each send its own [lay] delegate...only one at a time can represent [as voting lay delegate] the interests of the parish,” and the 1899: “A parish consisting of several congregations but having only one pastor can send only one voting [lay] delegate. Others sent are...only advisory members.” The commission, noting the continued increase in the number of multi-congregation parishes in the Synod, recommends restoring this historic practice in explicit constitutional language, to guarantee these advisory delegates their voice at district conventions.
3. **Confusion of individual membership with convention representation and attendance demands clarification (Ov. 9-18 and CCM Op. 19-2903):** The dual-purpose nature of Const. Art. V A (XII 10 A) and V B (XII 10 B) has resulted in confusion. Not only are terms *member*, *representative*, and *delegate* commingled, so is the sense. Successive conventions have, on the one hand, added to Const. Art. V B with the intention of adding categories of commissioned ministers, and removed from it, on the other, to grant to assistant pastors the ability to represent their congregations as voting delegates. The lists of Const. Art. V B and XII 10 B are simultaneously *permissive*, extending the boundaries of individual Synod membership, and *restrictive*, preventing those so listed, including “professors at Synod’s educational institutions” from serving as voting members *even if they are pastors called and installed to member congregations* and otherwise eligible to serve as their congregations’ voting delegates. As “dual calls” become more prevalent, this has deprived at least one congregation *that has regularly called and installed a pastor to its service* (Const. Art. VI 3) of pastoral voting representation. The CCM has suggested that this should be corrected.
4. **Opportunity to correct excessive duplication of language and absence of chief categories of individual membership (Ov. 9-39):** Walther’s theses and book on *Church and Ministry*, declared to be the position of the Synod and the “pure doctrine” on Church and Ministry in 1851–2 and reaffirmed in 2001 Res. 7-17A, holds that “The preaching office [*Predigtamt*] is the highest office in the Church, from which flow all other offices in the Church” (Office Thesis VIII, *The Church and the Office of the Ministry* [CPH, 2012], 284). These other public offices are the auxiliary offices [*Hilfsämter*], which flow from the chief office and assist it in various aspects of the work of public ministry. All offices are comprehended under the category of *ministers of religion*; the preaching office consists of *ministers of religion—ordained* (before 1986 and 1992 Bylaw and Constitution changes, respectively, “ministers of the Gospel”), and rostered members of the auxiliary offices comprise the *ministers of religion—commissioned* (before 1986 and 1992 changes, “teachers” or “teachers and deaconesses”; now including many added aspects of auxiliary ministry). The list of categories of commissioned ministries has been adjusted over time, and an attempt is being made to do so again this convention. Were the broad categories to be acknowledged, and the details left to the bylaws, it would relieve the Synod of making many changes to its constitution, requiring congregational ratification, to add to or adjust the names of the various offices. Related unclarity relating to the non-listing of emeriti and the fact that membership is available only to those candidates who have previously been installed to a first call in the Synod, should likewise be corrected.
5. **Concordia University Wisconsin (CUW/CUWAA) wishes to build upon the lay ministry program and adopt new nomenclature in harmony with other offices in the church such as director of Christian education and director of Christian outreach.** This change would be reflected in Bylaw 2.6.1.1. The director of church ministries (DCM) major and minor have been established at CUW/CUWAA, emphasizing confessional theology, the practical application of theology in a variety of auxiliary functions within congregational contexts, and the supporting role that a DCM provides to the Office of Public Ministry.

The solution proposed by COH is the following constitutional amendment, which would address individual membership and advisory representation as follows:



1. To treat *individual membership* in the Synod as distinct from *voting and advisory convention participation*. The former will be treated in Const. Art. V B; the latter, in Const. Art. IX, for the Synod convention, and XII 10, for district conventions (compare Bylaws 1.2.1 [I]; 3.1.2–3.1.2.1; 3.1.3–3.1.4.6).
2. To treat the broadest categories of individual membership more clearly in the Constitution of the Synod, in a manner reflecting Walther’s *Church and Office*, leaving commonly-amended details, or those calling for more extensive elaboration than appropriate to the Constitution, to the Bylaws (for example, specifying those auxiliary offices recognized for commissioning in a new Bylaw 2.6.1.1).
3. To have the same sense as existing constitutional language, except where the above-noted problems are addressed.

Therefore be it

*Resolved*, That the Constitution of the Synod be amended, in the articles here listed, as follows:

#### PRESENT/PROPOSED WORDING

### **Article V Membership**

Membership in the Synod is held and may be acquired by congregations and individuals, ministers of religion—ordained and ministers of religion—commissioned, ~~such as teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, parish assistants, and certified lay~~ ministers of the Evangelical Lutheran Church who confess and accept the confessional basis of Article II.

#### **A. Voting Members**

All organized congregations that have joined the Synod hold voting membership. ~~At the meetings of the districts of the Synod every congregation or parish is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate. At the meetings of the Synod a number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.~~

#### **B. ~~Advisory Individual~~ Members**

~~Advisory Individual~~ members ~~only of the Synod, who are non-voting except for those pastors exercising the vote of a member congregation or congregations,~~ are the following:

1. Pastors, ordained ministers, called and installed to a member congregation
- ~~12.~~ Pastors, ordained ministers, whose congregations do not hold membership in the Synod
- ~~23.~~ ~~Ministers—~~Ordained ministers, ~~not in charge of~~ called and installed to a congregations, serving in a capacity recognized in the Bylaws of the Synod
- ~~3.~~ Professors at the Synod’s educational institutions
4. ~~Teachers of the Evangelical Lutheran Church~~ Commissioned ministers equipped for service in an auxiliary office of ministry designated in, and serving in a capacity recognized by, the Bylaws of the Synod
- ~~5.~~ Directors of Christian education
- ~~6.~~ Directors of Christian outreach
- ~~7.~~ Directors of family life ministry
- ~~8.~~ Directors of parish music
- ~~9.~~ Deaconesses
- ~~10.~~ Parish assistants
- ~~11.~~ Certified lay ministers
- ~~125.~~ Candidates for the office of the ministry, ordained ministers, or for an auxiliary office, commissioned ministers, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant having formerly been installed to a first call within the Synod.
6. Emeriti of the office of the ministry, ordained ministers, or of an auxiliary office, commissioned ministers.

### **Article VI Conditions of Membership**

Conditions for acquiring and holding membership in the Synod are the following:

...

3. Regular call of pastors, ~~teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, certified lay ministers, and parish assistants and any~~ commissioned ministers and regular election of lay delegates by the congregations, as also the blamelessness of the life of such.

- 1 ...
- 2 6. ~~Pastors, teachers, directors of Christian education, directors of Christian outreach, directors of family life~~
- 3 ~~ministry, directors of parish music, deaconesses, certified lay ministers, Ordained and commissioned ministers~~ or
- 4 candidates for these offices not coming from recognized orthodox church bodies must submit to a colloquium
- 5 before being received.
- 6 ...

### Article IX Representation

The synodical meetings are composed of regularly elected and delegated representatives and of certain individual persons, as specified in the Bylaws, to wit:

1. Representatives of congregations, entitled to vote. A number of congregations shall form a group which shall be represented by two voting delegates, one a pastor and one a lay delegate.
2. ~~Advisory representatives of the advisory members of the Synod~~ such individual members as are ineligible to represent congregations as voting delegates and ineligible to represent other entities or offices in the Synod as advisory representatives.
3. Advisory representatives of boards, commissions, and educational institutions and such as by virtue of their office are required to attend the Synod.

### Article XII Districts of the Synod and Their Regulation

7. The district presidents shall, moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district and acquaint themselves with the religious conditions of the congregations of their district. To this end they shall visit and, according as they deem it necessary, hold investigations in the congregations. Their assistants in this work are the circuit visitors, who therefore shall regularly make their reports to the district president.
8. District presidents are empowered to suspend from membership ordained and commissioned ministers for persistently adhering to false doctrine or for having given offense by an ungodly life, in accordance with such procedure as shall be set forth in the Bylaws of the Synod.
9. Furthermore, the district presidents shall
  - c. Perform, either in person or by proxy, the ecclesiastical ordination of the candidates for the ministry assigned to their districts ~~and the installation of such, as well as the installation-commissioning~~ of the candidates for the ~~auxiliary offices of schoolteacher~~ assigned to their districts, and the installation of all ministers-and teachers, ordained or commissioned, called by the congregations in to serve within their districts;
10. The meetings of the districts of the Synod are composed of the following:

#### A. ~~Voting-Representatives~~ Delegates

~~The pastors of such congregations as hold voting membership in the Synod and the lay delegates elected and deputed by these congregations shall be voting representatives. Every member congregation or multi-congregation parish is entitled to two votes, one of which is to be cast by its pastor and the other by the lay delegate elected and deputed by the congregation or parish.~~

#### B. ~~Advisory-Members~~ Delegates

Advisory ~~members~~ delegates are:

- a. ~~Pastors whose congregations do not hold membership in the Synod~~
- b. ~~Ministers not in charge of congregations~~
- c. ~~Professors at the Synod's educational institutions~~
- d. ~~Teachers of the Evangelical Lutheran Church~~
- e. ~~Directors of Christian education~~
- f. ~~Directors of Christian outreach~~
- g. ~~Directors of family life ministry~~
- h. ~~Directors of parish music~~
- i. ~~Deaconesses~~
- j. ~~Parish assistants~~
- k. ~~Certified lay ministers~~

1. ~~Candidates for the office of the ministry, for that of a teacher of the Evangelical Lutheran Church, for director of Christian education, for director of Christian outreach, for director of family life ministry, for director of parish music, for deaconess, for certified lay minister, or for parish assistant.~~  
all commissioned ministers, and those ordained ministers not presently serving as voting representatives of congregations, who are members of the Synod within the district. In addition, a congregation that is part of a multi-congregation parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay delegate.

...

### Article XIII Expulsion from the Synod

...

3. If the member expelled is ~~a pastor or teacher in an~~ ordained or commissioned minister serving a congregation of the Synod, such congregation, unless it has already done so, is held to depose him from office and to deal with him in accordance with the Word of God, notwithstanding an appeal. If it persistently refuses to do so, the respective district is to deal with it. If all negotiations and admonitions fail of their purpose, such congregation forfeits its membership in the Synod.

...

And be it further

*Resolved*, That the Bylaws of the Synod be amended, as here listed, and upon ratification of the above constitutional amendment, as follows:

#### PRESENT/PROPOSED WORDING

#### 2.6 Individual Membership

2.6.1 “Ministers of the Gospel,” designated by the Synod as “ministers of religion—ordained” (ordained ministers) or “ministers of religion—commissioned” (commissioned ministers), are eligible for membership in the Synod.

2.6.1.1 The roster of commissioned ministers shall admit eligible teachers, directors of Christian education, directors of Christian outreach, directors of family life ministry, directors of parish music, deaconesses, parish assistants, and ~~certified lay ministers~~ directors of church ministries.

#### 2.11 Continued Eligibility of Individual Members

...

##### *Inactive Members*

2.11.2 Inactive members ~~are advisory~~ may be retained as individual members of the Synod.

(a) As such, they have all the rights, privileges, and responsibilities of ~~advisory~~ individual membership in the Synod as defined in the Constitution and Bylaws of the Synod.

(b) To remain on the roster of the Synod as an inactive member, an ordained or commissioned minister of religion must be a communicant member in good standing of a congregation which is a member of the Synod and must qualify and make application for one of the following categories.

...

#### 3.1 National Conventions

...

##### *Voting Delegates*

...

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(d) All pastors called and installed to circuit congregations who are ~~not advisory members under Article V-B of the Constitution and~~ not specific ministry pastors shall be eligible for election.

...

(e) Prior to the meeting of the electoral circuit, each congregation may nominate one layperson (i.e., not a commissioned or ordained minister), either from its congregation or from the circuit. These names must be submitted to the circuit visitor prior to the day of the circuit meeting and shall constitute the

slate of candidates. All congregational nominees, except those who have been eliminated through the election of the pastoral delegate, shall be eligible for election.

...

#### **Nonvoting Advisory Delegates**

3.1.3 ~~Advisory members of the Synod shall attend district conventions, but they shall not be elected by any congregation or by any group of congregations as lay delegates to a national convention of the Synod. The advisory delegates of a district convention shall consist of all individual members of the Synod within the district, except those pastors representing member congregations as voting delegates. In a convention of the Synod, advisory members of the district (all commissioned ministers and those ordained ministers not eligible for election as a voting delegate under Bylaw 3.1.2.1 [d]) shall be represented as follows:~~

#### **4.2 District Conventions**

4.2.3 All nonvoting ordained and commissioned ministers who are members of the Synod within the district shall serve as advisory delegates.

- (a) They are entitled to voice and vote on a floor committee, if appointed, and to voice in the convention.
- (b) All advisory ~~members~~ delegates are expected to attend all sessions of the convention
- (c) Those advisory ~~members~~ delegates whose office in the Synod, district, or other agency imposes professional or service requirements on which full and regular convention attendance makes undue demands, shall nevertheless, in consultation with their supervisory boards, arrange for their own partial or occasional attendance and participation in accordance with policies established by their supervisory boards.

*Accounting department staff, on behalf of the Finance Committee,  
projects cost of implementation as \$6,000 for ratification ballot mailing (estimate required by Bylaw 3.1.7 [g]).*

### **To Add Bylaw 3.3.4.10 to Clarify Access by the Board of Directors to Information of Synod Agencies**

#### **RESOLUTION 9-06**

Overture 9-42 (CW, 516)

WHEREAS, The Board of Directors (BOD) of the Synod has oversight responsibilities over all of the property of the Synod under Constitution Article XI E; and

WHEREAS, It is necessary for the BOD to have accurate and complete information when carrying out its responsibilities to the Synod; and

WHEREAS, There have been circumstances in which the BOD has faced challenges when attempting to obtain accurate and complete information and this has hindered the board's efforts to carry out its responsibilities to the Synod; and

WHEREAS, Entities for whom the Synod BOD has oversight are expected to comply with oversight requests for information in a reasonable, prioritized, and prompt manner; and

WHEREAS, The BOD desires to fulfill its responsibilities to the Synod in an efficient, effective, and expeditious manner, so that the overall coordination of the Synod affairs can be accomplished, and so that the Synod in convention also is fully informed of the Synod's affairs and when taking action in convention; therefore be it

*Resolved*, That in light of the above rationale, Bylaw 3.3.4.10 be added as follows:

#### **PRESENT/PROPOSED WORDING**

#### **Board of Directors**

3.3.4.10 To carry out its obligations under Article XI E of the Constitution and these Bylaws, the Board of Directors may obtain from any agency of the Synod all records and other information (a) relating to property of the

Synod, and (b) pertaining to matters for which the Board of Directors has oversight responsibility under the Constitution and other provisions of these Bylaws, including financial records, records of operations, and information regarding legal affairs of such agency of the Synod. Notwithstanding the foregoing, an agency of the Synod shall not be required to deliver: (i) records or information that an agency of the Synod is legally prohibited from disclosing under applicable federal or state law; and (ii) personally identifiable information pertaining to employees, donors, students, beneficiaries, investors, borrowers, and participating employers and plan members of Concordia Plan Services. If any of the records or information requested by the Board of Directors are subject to a confidentiality agreement, the Board of Directors shall maintain such confidentiality. The goal of this bylaw is to permit delivery of records and information to the Board of Directors to the greatest extent possible, subject to clauses (i) and (ii) above. All agencies of the Synod shall cooperate fully with the Board of Directors when responding to requests to provide records and information.

## To Amend Synod Bylaws 3.12.2.1 and 3.12.2.2

### RESOLUTION 9-07

Overture 9-24 (CW, 502)

WHEREAS, Prior to the 2013 Synod convention, the slate for president was the five individuals with the highest number of votes in the nominating process who consented to serve if elected; and

WHEREAS, Bylaw 3.12.2.1 allows for only three candidates; and

WHEREAS, There is no possibility for a write-in vote or nominations from the floor; and

WHEREAS, Reintroducing a five-candidate slate would allow for more diversity of candidates for Synod president; therefore be it

*Resolved*, That Bylaw 3.12.2.1 be amended as follows:

#### PRESENT/PROPOSED WORDING

3.12.2.1 The candidates for the office of President shall be the ~~three~~ five ordained ministers who received the highest number of votes in the nominating process and who consent to serve if elected. The candidates for the office of First Vice-President shall be the 20 ordained ministers receiving the highest number of votes in the nominating process. No opportunity shall be provided for additional nominations.

...

and be it further

*Resolved*, That Bylaw 3.12.2.2 be amended as follows:

#### PRESENT/PROPOSED WORDING

3.12.2.2 The Secretary of the Synod shall publish in the *Convention Workbook* and post on the Synod Website brief biographies of the ~~three~~ five candidates for President and the 20 candidates for First Vice-President. This report shall contain such pertinent information as age, residence, number of years in the Synod, present position, offices previously held in a district or the Synod, year of ordination, former pastorates, involvement in community, government, or interchurch affairs, and any other specific experience and qualification for the office. Opportunity to provide a personal statement shall be offered to each candidate for publication in an official periodical, this statement also to be posted on the Synod's Website.

and be it finally

*Resolved*, That the Secretary of Synod adapt the timing of the online voting to accommodate for the increased number of candidates.

# To Amend Bylaws to Clarify Multi-congregation Parish Representation at the Circuit Forum

## RESOLUTION 9-08

Overture 9-10 (CW, 489–90)

### Rationale

CCM Op. 11-2617 interpreted Bylaws 3.1.2.1 (c) and Bylaw 5.3.2 to mean that a multi-congregation parish is represented at a circuit forum by a lay representative from each congregation and only one pastoral vote. Bylaws 3.1.2.1 (c) and Bylaw 5.3.2 are unclear in this regard. (Bylaw 5.3.2 is referenced in Bylaw 5.2.2 [c], regarding election of circuit visitors.) Nonetheless, the interpretation offered by the Commission on Constitutional Matters (CCM)—that circuit elections involve one pastoral vote and as many lay votes as there are in a multi-congregation parish—goes back as far as opinions of Apr. 23–24, 1970, and June 13–14, 1968.

The necessity of these earlier opinions apparently arises because of a change, in 1967, in the procedure for election of circuit delegates. Prior to the 1967 changes, circuit delegates were selected “by the representatives of the respective electoral circuits at the convention of the district preceding the convention of the Synod” (1966 Bylaw 1.51) After 1967, circuits met as they do now to elect the delegates, with “[t]he privilege of voting [...] exercised by one pastor and one layman from each member congregation of the circuit.” (1967 Bylaw 1.51). This was interpreted to mean that each congregation in a parish was entitled to a lay vote, and that the parish’s pastor cast a single vote. The commission, in the noted 1968 and 1970 opinions, gave no explanation of the basis on which the opinion was rendered. The 1973 convention of the Synod added bylaw language reflecting these CCM opinions.

Prior to 2010 changes, the election of the circuit visitor involved nominations by congregational action and an election at the convention (e.g., 1967 Bylaw 3.61b). Since 2010, the circuit visitor has been elected by present procedures at the circuit forum, with a multi-congregation parish voting as it does for delegates.

This practice, in both instances, for election of circuit visitor and for election of circuit delegates, reflects an unusual divergence from the pattern of representation established consistently from the foundation of the Synod—on the basis of equal representation of pastor and those pastored—one pastoral vote and one lay vote per *Pfarrgemeinde*, meaning pastor-congregation or, in modern nomenclature, “congregation or [multi-congregation] parish.” This divergence has, over the years, created significant confusion, and with the increasing number of multi-congregation parishes in the Synod, creates questions of imbalance—either that the number of pastoral votes is diluted by a much larger number of lay voters, or that a pastor with a large number of congregations in his parish may have a great deal of influence over the decisions made by the circuit of which the parish is a part.

The Commission on Handbook therefore recommends the following changes, the effect of which would be to render the basis of representation at the parish the same as at the district convention, each congregation or multi-congregation parish being represented by its pastor and one lay representative.

Therefore be it

### ~~PRESENT~~/PROPOSED WORDING

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation or multi-congregation parish of the circuit, both of whom shall have been elected in the manner prescribed by the congregation or parish. ~~Multi-congregation parishes shall be entitled to a lay vote from each member congregation.~~ Congregations of a multi-congregation parish not contributing a lay voter may send an advisory representative, with voice but no vote.

and be it further

*Resolved*, That Bylaw 5.3.2 be amended as follows:

### ~~PRESENT~~/PROPOSED WORDING

5.3.2 The circuit forum consists of ~~a one pastor of each congregation and one layperson from member of each member congregation or multi-congregation parish~~ designated by the congregation or parish. Congregations of a multi-congregation parish not contributing a lay voter may send an advisory representative, with voice but no vote.

**To Amend Bylaws to Change the Board of Directors' Means of Representation  
on Synodwide Corporate Entities Boards of Directors**

**RESOLUTION 9-09**

Overture 9-43–44 (CW, 516–17)

WHEREAS, The Chief Financial Officer (CFO) currently is required by Bylaw 3.4.1.3 (e), among others, to serve “as a nonvoting member of the governing boards of the Concordia University System, The Lutheran Church—Missouri Synod Foundation, The Lutheran Church Extension Fund—Missouri Synod, the Concordia Plans, Concordia Plan Services, and Concordia Publishing House, and on the investment committee of the Concordia Plans and Concordia Plan Services” (Bylaw 3.4.1.3[e]); and

WHEREAS, Attendance and meaningful participation in so many corporate boards, along with several others not listed, could be expected to consume the majority of the CFO’s time and energy, leaving, humanly speaking, only a diminished capacity for other aspects of the office; and

WHEREAS, The CFO is charged not only with the task of serving on entity boards, but with important roles of analyzing, planning, guiding, monitoring, and reporting on the financial and stewardship aspects of corporate Synod and Synod-at-large—these roles demanding an increased proportion of time and effort in periods of demographic and economic change; and

WHEREAS, Already in 2010 the Synod convention called for an evaluation of “all assets, taking action to assure that they are being used effectively to carry out the Synod’s mission and ministry” (2010 Res. 4-02, *Proceedings*, 119) and for the CFO to annually use “widely available means ... to state the financial position of the Synod in a format easily understood by persons unfamiliar with financial terminology” (2010 Res. 4-03, *Proceedings*, 120), and these tasks continue to demand heightened time and attention; and

WHEREAS, The synodwide corporate entities today operate with a much greater degree of operational independence, reducing the necessity of direct, personal, and continuous participation of the CFO of the Synod; and

WHEREAS, The oversight (Bylaws 1.2.1 [o] and 3.3.4.4–6; Constitution Article XI E 2) and coordination (Bylaw 3.3.4.3) roles of the Board of Directors of the Synod, on behalf of the convention (Bylaw 3.3.4), could, in the board’s estimation, be better exercised if the CFO’s board attendance responsibility could be shared with others, while maintaining regular documentary reporting by the entities and the board’s authority to make inquiries and expect response; and

WHEREAS, A suitable model for such an approach may be identified in the President’s authority to “personally or by way of a representative have the option to attend all meetings of all commissions (except the Commission on Constitutional Matters), the boards of all synodwide corporate entities, and the Board of Trustees—Concordia Plans (Board of Directors—Concordia Plan Services), including executive sessions “(the President or his representative already serves as a voting member of the mission boards and serves as a voting member of the Board of Directors of the Synod and the Board of Directors of Concordia Publishing House)” (Bylaw 3.3.1.3 [d]); and

WHEREAS, Such an approach could free the CFO from a significant primary responsibility, allowing more time for the analytic, strategic, and reporting work that has become increasingly important for the long-term financial well-being of corporate and broader Synod; therefore be it,

*Resolved*, That Bylaw 3.3.4.6 be amended by the addition of subparagraph (d) as follows:

**PRESENT/PROPOSED WORDING**

***Reports and Overtures***

3.3.4.6 The Board of Directors shall exercise general oversight over the operations and activities of the synodwide corporate entities, the Concordia Plans, and Concordia Plan Services as required of it in the Constitution of the Synod and specified in these Bylaws.

...

(d) The board shall have the right to designate a representative (by default, the Chief Financial Officer) to attend, as a non-voting member, all meetings of the boards of the Concordia University System, The Lutheran Church—Missouri Synod Foundation, The Lutheran Church Extension Fund, Concordia Publishing House, and the Board of Trustees—Concordia Plans (Board of Directors—Concordia Plan Services), including executive sessions. The board’s representative shall serve on the investment

1                    committee of the Concordia Plans and Concordia Plan Services. The board and its representative shall,  
 2                    in reasonable time, receive notice of such meetings, the proposed agenda, and minutes thereof.  
 3        and be it further

4                *Resolved*, That Bylaws 3.4.1.3, 3.6.6.3, 3.6.5.2.1, 3.6.4.3, 3.7.1.3, and 3.6.3.1 be amended as follows:

5        **PRESENT/PROPOSED WORDING**

6        3.4.1.3        The Chief Financial Officer also serves as the Treasurer of the corporation and shall  
 7                    ...  
 8                    (e) serve, if the board's representation is not otherwise designated, as a nonvoting member of the  
 9                    governing boards of the Concordia University System, The Lutheran Church—Missouri Synod  
 10                    Foundation, The Lutheran Church Extension Fund—Missouri Synod, the Concordia Plans, Concordia  
 11                    Plan Services, and Concordia Publishing House, and on the investment committee of the Concordia Plans  
 12                    and Concordia Plan Services;

13                    ...  
 14        3.6.6.3        The Board of Directors of Concordia University System shall be composed of nine voting members and four  
 15                    nonvoting members ...:

16                    ...  
 17                    *Nonvoting Advisory Members:*  
 18                    ...  
 19                    2. The ~~Chief Financial Officer of the Synod~~ representative designated by the Board of Directors of the  
 20                    Synod  
 21                    ...

22        3.6.5.2.1        The Board of Trustees of the Lutheran Church—Missouri Synod Foundation shall consist of:  
 23                    ...  
 24                    5. The ~~Chief Financial Officer of the Synod~~ representative designated by the Board of Directors of the  
 25                    Synod as a nonvoting member

26                    ...  
 27        3.6.4.3        The board of directors for the Lutheran Church Extension Fund—Missouri Synod shall consist of ...  
 28                    ...  
 29                    3. The ~~Chief Financial Officer of the Synod~~ representative designated by the Board of Directors of the  
 30                    Synod shall also be a nonvoting member of the board.

31        3.7.1.3        The Board of Trustees of Concordia Plans and the Board of Directors of Concordia Plan Services shall consist  
 32                    of 15 voting members appointed by the Board of Directors of the Synod. The ~~Chief Financial Officer of the~~  
 33                    ~~Synod~~ representative designated by the Board of Directors of the Synod shall be a nonvoting member. ...

34        3.6.3.1        Concordia Publishing House ... shall be operated by a board of directors consisting of:  
 35                    ...  
 36                    5. The ~~Synod's Chief Financial Officer~~ representative designated by the Board of Directors of the  
 37                    Synod, who will be a nonvoting member

38        and be it finally  
 39                *Resolved*, that where the CFO presently serves on other boards and commissions of agencies of the Synod, the CFO  
 40        have the option of sending a designee.

41                    **To Create a Task Force to Study a Four-Year Convention Cycle**

42                    **RESOLUTION 9-10**

43        Overtures 9-01–05 (CW, 487–88)

44                WHEREAS, Both decreases in the size of many Synod congregations and the uncertain economic climate of our times  
 45        have placed an increased financial burden on many of those who are assessed a portion of the cost of the Synod convention;  
 46        and

47                WHEREAS, The estimated direct cost of this Synod convention is \$4.2 million. The estimated cost per delegate is  
 48        \$3,700; and



1 WHEREAS, We currently have a three-year convention cycle resulting in four conventions in 12 years totaling an  
2 estimated direct cost of \$16.8 million; and

3 WHEREAS, The overall cost to host a district or national convention has continued to increase over the years. This cost  
4 is borne by offerings received from congregations, many of which are struggling financially, and impacting district and  
5 national budgets; and

6 WHEREAS, Synod and district staff dedicate time for convention preparation that could be redirected to other  
7 opportunities for the work of the Church; and

8 WHEREAS, We are all charged to be good stewards of our time and treasure; and

9 WHEREAS, The Synod has previously declined to move to a four-year convention cycle (2010 Res. 8-18, *Proceedings*,  
10 167–68; 2016 Res. 11-01, *Proceedings*, 195); and

11 WHEREAS, Moving to a four-year convention cycle may give the Synod and districts new opportunities to focus on  
12 the Church's common mission and confession, particularly on contemporary issues faced by the Church through  
13 theological conferences; and

14 WHEREAS, Moving to a four-year convention cycle may provide opportunity for substantial financial relief to  
15 congregation, district, and national budgets, but will cause substantive known (such as the terms of office for every officer,  
16 board, and commission in the Synod and districts) and unknown challenges requiring sober deliberation and discussion;  
17 therefore be it

18 *Resolved*, That a Four-Year Convention Cycle Task Force be formed to study the overall implications of a four-year  
19 convention cycle, and be it further

20 *Resolved*, That the task force members will consist of: one member of the Commission on Handbook (COH),  
21 appointed by the COH, who shall serve as chair; one member of the Commission on Constitutional Matters, (CCM)  
22 appointed by the CCM; the Secretary of Synod; the Chief Financial Officer of the Synod, or his designee; two district  
23 presidents, appointed by the Council of Presidents (COP); two district business managers, appointed by the COP; and two  
24 lay members of a district board of directors, appointed by the COP, with no district (except the Missouri District)  
25 represented by more than one task force member; and be it finally

26 *Resolved*, That the task force shall present its report to the Synod, and that it be published on the Synod's website, at  
27 least one year prior to the 2022 convention. If the task force recommends a four-year cycle, it shall offer suggested  
28 Constitution and Bylaw amendments. If the task force declines to recommend a four-year cycle, it shall give a thorough  
29 rationale.

30 *Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as \$110,800 (estimate*  
31 *required by Bylaw 3.1.7 [g]).*

## 32 **To Address Residency Requirements for District Regional Positions**

### 33 **RESOLUTION 9-11**

34 Overture 9-28 (CW, 503–4)

35 WHEREAS, Bylaw 3.12.1 (b) notes “For purposes of regional elections, individuals will be considered a part of the  
36 geographical region in which they reside”; and

37 WHEREAS, This requirement has also been applied to regional elections on the district level (Bylaw 4.3.1 and 4.3.3);  
38 and

39 WHEREAS, On the district level, there are members and pastors who might live across the state line or regional line  
40 from where their congregation is located; and

41 WHEREAS, This eliminates otherwise qualified candidates; and

42 WHEREAS, The requirement of membership in a congregation of the region is more feasible on the district level;  
43 therefore be it

44 *Resolved*, That district regional positions be exempt from this residency requirement; and be it further

45 *Resolved*, That congregational membership in a region be applied at the district level; and be it further

*Resolved*, That Bylaw section 4.3 be amended as follows:

**PRESENT/PROPOSED WORDING**

**4.3 District Officers**

4.3.1 A president shall be elected from the clergy roster of the Synod by each district. Two or more vice-presidents, a secretary, and a circuit visitor for each circuit established by the district shall be elected from the clergy roster of the district. In the case of regional selections, nominees shall be from the clergy roster of the district with ~~residence~~ membership in a congregation in the designated region. (This shall also be the case for all other regional selections.)

4.3.2 Each district shall have a treasurer who shall be a layperson and shall be elected or appointed as the bylaws of the district may provide.

4.3.3 All officers and members of boards shall be members of member congregations of the district and, when appropriate, ~~residents~~ be members of congregations of designated regions during the course of their tenure.

and be it finally

*Resolved*, That this take effect immediately.

**To Clarify the Meaning of *Parish* as it Relates to Congregational Representation  
at District Conventions and Election of the Synod President,  
and to Distinguish Assisting Capacity Pastoral Calls**

**RESOLUTION 9-12**

Overture 9-12 (CW, 493–95)

**Rationale**

At the time of its inception, one of the major founding principles for the polity of the Synod was an equity between the laity and clergy in the decision-making process of the Synod. This was written into the Constitution by designating that the right to vote belongs to the member congregations of the Synod, with each congregation (the German term was *Pfarrgemeinde*, or “pastor-congregation”) receiving two votes: one was the vote of its pastor, and the other was the vote of its lay delegate (in the German, these were *Deputierten der Pfarrgemeinden*). A footnote of the 1847 Constitution of the Synod describes what was understood by the term *Pfarrgemeinde*:

A *Pfarrgemeinde* is either one single congregation or the sum of the individual congregations which the pastor serves, as in Germany the territory in which he serves is called *Kirchspiel* or *Kirchensprengel*. The pastor may serve 3 or 4 or more congregations, locally separated; they are in relation to him essentially only one congregation and must, therefore, jointly send to the convention one delegate.

When the Constitution of the Synod was translated into English in 1924, the term *congregation* was used to refer to a *Pfarrgemeinde* comprising a single *Gemeinde* cared for by a pastor, and the term *parish* was used to refer to a *Pfarrgemeinde* comprising two or more *Gemeinden* cared for by a pastor. Thus, one German term *Pfarrgemeinde* was divided, in English, into two constituent cases. Thus, while the term *parish* was not used until 1924, the concept that a parish is “two or more congregations being cared for by the same pastor (or pastors)” goes back to the 1847 Synod Constitution. This arrangement, that representation was on the basis of *Pfarrgemeinden* ensures a congregation-pastor parity, a “balance of power,” at the conventions of the Synod between the laity and the clergy. Even more fundamentally, it sees to representation of the congregations—which are *the voting members* of the Synod—on an equitable basis by units of preaching and hearing. One may be reminded of Luther’s bipartite definition of the Church as comprising hearers and those who preach to them: “*holy believers and lambs who hear the voice of their Shepherd*” (Smalcald Articles III XII 2).

These same apparent desires, for Synod to be composed fundamentally of units of preaching and hearing (*Pfarrgemeinden* or pastor-congregations) and to maintain equity between the laity and the clergy at the conventions of the Synod, led to establishment of *advisory* membership when Synod was formed in 1847. This category was created to allow pastors to fulfill their desire to join the Synod while their congregations yet desired to remain independent. Typically, in the early period of the Synod, a large number of those pastors in attendance at conventions were advisory members, entitled to voice at the convention but no vote.

Thus, while the understanding and intention of the Synod is clear regarding voting representation at conventions of the Synod—a parish being the total number of congregations cared for by a pastor (or pastors)—unique situations occurred and were addressed by the Synod. One of these situations was the practice of forming a *Gesamtgemeinde* as Lutheranism

expanded in certain cities. Perhaps the most notable of these was the *Gesammtgemeinde* in St. Louis. In 1847, due to the growth of Trinity Lutheran Church in St. Louis, where C.F.W. Walther was the pastor, the congregation started a school and church on a second location, which took the name of Immanuel. Initially Immanuel was not an independent congregation. In 1856, a third school and then church were added, which caused a re-evaluation of the arrangement. The solution was the division of the *Gesammtgemeinde* into three “districts.” In this arrangement, while the *Gesammtgemeinde* would nominate pastors for a vacant congregation, each “district” or congregation would actually elect him, with the result that each congregation was cared for by its own pastor even though the congregations were related to one another in the *Gessamtgemeinde*.

The question thus arose: at conventions of the Synod and district, was this group of congregations to be understood as one *Pfarrgemeinde*, entitled to only one pair of delegates? The situation was brought to the 1866 convention of the Synod for resolution, and the convention determined that each congregation with its own independent pastor was to be recognized as a congregation entitled to be represented at conventions by an ordained and a lay delegate. The sense of *congregation or parish*, taken together as equivalent to the German *Pfarrgemeinde*, thus is more flexible than the often-applied, modern-day rule, as stated in the since-removed 1963 Bylaw 3.09: “If a pastor serves two or more congregations, these shall be regarded as one parish and shall be entitled to only one lay vote.” While this bylaw was removed in 1981, without replacement, this interpretation has been consistently applied since. In the early period, however, congregations having pastors in common might still be separate *Pfarrgemeinden*, so long as *each had a distinct pastor to call its own (head) pastor*.

Today as well, there are unique situations occurring which raise complex problems for representation and for which the current bylaws do not provide a means of addressing. To give two examples:

- Congregations A & B have formed a two-congregation parish and have been regularly served by a pastor. After that pastor took a call, the situation of those two congregations was such that it would be difficult to support a pastor. A larger Congregation C, which has its own pastor (Pastor 1), offers to help solve their dilemma by having the new pastor of Congregations A & B (Pastor 2) assist at Congregation C for one day a week and paying a portion of the salary. The pastor of Congregation C has no responsibilities in Congregations A & B. Congregations A & B have their own pastor (Pastor 2), and Congregation C has its own pastor (Pastor 1). Pastor 2 merely assists part-time at Congregation C.
- Congregations D & E both have their own pastor, and because of their size both are in need of some additional pastoral help. However, neither has the size or resources to call an associate pastor on their own. To resolve their situations, Congregations D & E decide, in addition to the pastor that each one has, to call a pastor between them, who would split his time serving both congregations. Here congregations D and E each have their own pastor, but a third pastor is shared, assisting at both and “the (head) pastor” of neither.

In both of these examples, since, in each case one of the pastors is serving all of the congregations, present interpretation makes all the congregations involved become a multi-congregation parish, entitled to one pair of delegates at the district convention and for the President of the Synod.

The resolution adopted in 1866, however, would seem to indicate that in these examples, while these congregations or parishes have some sort of a joint arrangement or relationship, each congregation-or-parish (e.g., the *parish* comprised of A and B, and the *congregations* being C, D, and E) has *its own independent pastor*, and each congregation-or-parish should be allowed to be represented by two delegates at a district convention, one ordained and one lay. Bylaws as they currently exist, however, make no provision for this possibility, and in addition pose significant problems in allowing this to take place. For example, the current bylaws allow any ordained minister called by a congregation to be designated as the pastoral delegate of that congregation. In the example of Congregations D & E the one individual who is called by both congregations would be eligible to vote for either.

The Commission on Constitutional Matters has proposed the following additions to the bylaws to clarify the definition of the meaning *parish* in Constitution Article V A and the bylaws dealing with district conventions and election of the Synod president, and to provide a means for dealing with these unique situations so that congregations having *their own pastors* are not deprived of the privilege of voting at the conventions of a district and for the President of the Synod.

The following bylaw revision is possible under the Constitution of the Synod because the definition adopted falls within the originally adopted meaning of *Pfarrgemeinde* or *congregation-or-parish*, as the 1866 resolution demonstrates. If adopted, it would replace and supersede the understanding derived from the former 1963 bylaw (removed without replacement in 1981), namely, that any congregations served by any pastor in common are one parish.

Therefore be it

*Resolved*, That Bylaws 2.5.5–6 be added to Bylaw section 2.5, “Calling Ministers of Religion by Congregations,” under the new heading as indicated:

**PRESENT/PROPOSED WORDING**

**2.5 Calling Ministers of Religion by Congregations**

...

*Calls and multi-congregation parishes*

2.5.5 The total number of congregations regularly cared for (served) by a pastor or pastors constitutes a *parish* as used in Const. Art. V A and as it applies to bylaws dealing with representation at circuit forums (Bylaws 3.1.2.1 [c]; 5.3.2) and district conventions (Bylaw 4.2.2; Const. Art. V A), and in voting for the Synod President (Bylaw 3.12.2.3). However, the called service of a pastor in a designated assisting capacity (Bylaw 2.5.6) does not render the congregations that he assists part of a parish with any other congregations he serves, whether in an assisting or non-assisting capacity.

2.5.6 The call of an ordained minister to a congregation may be designated as in an *assisting capacity* if the call entails service under the supervision of another called pastor of that congregation. A pastor serving in an assisting capacity is not in charge of that congregation (Const. Art. V B 2, XII 10 B b) and is a pastor but not “the pastor” of that congregation (Const. Art. V A, XII 10 A). An assisting capacity call does not, therefore, confer that congregation’s pastoral vote or eligibility to serve as circuit pastoral delegate, or cause the congregation assisted to constitute a parish with other congregations served by the assisting pastor. Those rendering assisting service on a regular basis shall be called, installed, and rostered as such. One serving a congregation in an assisting capacity is, with regard to that congregation, an *assisting pastor*.

and be it further

*Resolved*, That Bylaws 3.1.2.1 (c) and (d), regarding the election of circuit delegates, and 3.12.2.3 (a), regarding the election of the Synod President, be amended as follows, to indicate that calls to a congregation *in an assisting capacity* do not confer the congregation’s pastoral vote or eligibility to serve as pastoral delegate:

**PRESENT/PROPOSED WORDING**

3.1.2.1 Elections of voting delegates shall take place in accordance with established policy and procedure.

...

(c) The privilege of voting shall be exercised by one pastor and one layperson from each member congregation of the circuit, both of whom shall have been elected in the manner prescribed by the congregation. Multi-congregation parishes shall be entitled to a lay vote from each member congregation. A pastor serving a congregation in an assisting capacity (Bylaw 2.5.6) is not eligible to cast that congregation’s pastoral vote.

(d) ~~All pastors who are not advisory members under Article V B of the Constitution~~ Each pastor who is serving a congregation of the circuit in a non-assisting capacity and not a specific ministry pastors shall be eligible for election.

(1) Each voter may write in the names of two such pastors on the initial ballot. The three pastors (or more, in case of a tie vote) who receive the highest number of votes in this preliminary ballot shall be placed on the next ballot.

(2) Each voter shall now vote for only one candidate. Balloting shall continue with the lowest candidate being removed from each succeeding ballot until one pastor shall have received a simple majority of all votes cast, whereupon he shall be declared the pastoral delegate.

(3) The congregation or congregations served (in other than an assisting capacity) by the elected pastoral delegate shall be removed from consideration for supplying any other voting delegate or alternate for that particular convention.

...

...

3.12.2.3 The Secretary of the Synod shall compile and maintain the voters list for the election of the President of the Synod. This list and any of its parts shall not be disseminated.

(a) This voters list shall include:

(1) the pastor of each member congregation or multi-congregation parish (assisting pastors are not eligible)

(2) a lay person from the congregation or parish

1 ...  
2 and be it further

3 *Resolved*, That Bylaw 3.3.1, regarding the service of the President of the Synod, be revised as follows to incorporate  
4 the new language of *assisting capacity* rather than the now-removed constitutional category of *assistant pastor*:

5 **PRESENT/PROPOSED WORDING**

6 3.3.1 The President of the Synod shall be a full-time executive and shall serve as a voting member of the Board of  
7 Directors of the Synod.

8 (a) He shall not be in charge of a congregation or hold a chair at any educational institution but may be  
9 called ~~as an assistant pastor to a congregation in an assisting capacity~~, provided such services do not  
10 interfere with his official duties as President.

11 (b) He shall, with the approval of the Board of Directors of the Synod, be empowered to engage  
12 sufficient staff to carry out the duties of his office.

13 and be it further

14 *Resolved*, That congregations and district presidents be urged to arrange for those regularly assisting congregations  
15 with pastoral service to be called, installed, and rostered as such; and be it further

16 *Resolved*, That LCMS Rosters & Statistics and the Council of Presidents be directed to coordinate changes to the  
17 forms and procedures for multi-congregation parish designation and then to assist congregations in adjusting calls and  
18 designations as necessary under these newly-adopted bylaws; and be it finally

19 *Resolved*, that the Commission on Handbook be authorized to make the necessary changes and clarification to these  
20 bylaws on the basis of constitutional amendments resulting from the ratification of Resolution 9-05.

21 **To Amend Bylaw 3.12.2.7 (d) to Permit Floor Nominations**  
22 **by the Region in Election of Regional Vice-Presidents**

23 **RESOLUTION 9-13**

24 Overture 9-27 (CW, 503)

25 WHEREAS, It is beneficial that opportunity be given to the Synod as a whole to participate in the selection of regional  
26 vice-presidents; and

27 WHEREAS, It is beneficial for those people living in a given area to have input into the decision regarding their regional  
28 vice-presidents; therefore be it

29 *Resolved*, That Bylaw 3.12.2.7 (d) be amended as follows:

30 **PRESENT/PROPOSED WORDING**

31 3.12.2.7 After the results of the first-vice-presidential election have been announced, the convention shall elect five  
32 regional vice-presidents according to the following nominations and elections process.

33 ...

34 (d) ~~No~~ Opportunity shall be provided for additional nominations from the floor of the convention.  
35 Nominations for regional vice-presidents may only be made by delegates from the region in which a  
36 regional vice-president will serve. Floor nominees must have received a minimum of five (5)  
37 nominations from their region during the regular nominations process.

38 **To Amend Bylaw 3.1.3.1 Regarding the Election of Nonvoting and Advisory Delegates**

39 **RESOLUTION 9-14**

40 Overture 9-19 (CW, 500–1)

41 WHEREAS, The Bylaws of the Synod state in regard to nonvoting advisory delegates for the convention of the Synod,  
42 “Each district shall select one advisory delegate for every 60 advisory ordained ministers and specific ministry pastors,  
43 and one advisory delegate for every 60 commissioned ministers on the roster of the Synod” (Bylaw 3.1.3.1); and

WHEREAS, The current Bylaws of the Synod do not address balloting methods that are available through current technologies, *e.g.* electronic balloting, to aid in the selection of nonvoting advisory delegates from the districts to the convention of the Synod (cf. Bylaw 3.1.3.1 [a]); and

WHEREAS, The widespread accessibility and overall acceptance of various methods of balloting for elections, such as electronic technologies and others, are viewed as valid and expedient and are being utilized in the conduct of corporate business in both the secular and church realm; and

WHEREAS, The use of alternate methods of meetings in which an election takes place are currently incorporated in the operation of the Synod with inclusion in the bylaws as a possibility for the election of voting delegates to the convention of the Synod (cf. Bylaw 3.1.2.1[a], "... a circuit may select another manner of meeting [*e.g.* e-meeting technologies] that is suitable and made available to all participants") and in the election of the President of the Synod (cf. Bylaw 3.12.2.4, "... the Secretary of the Synod shall provide, via a secure and verifiable method, opportunity for two voting delegates from each congregation, as determined according to Bylaw 3.12.2.3, to vote for one of the candidates for President"); and

WHEREAS, The quality of decisions is improved when voting occurs within the auspices of a deliberative body using real-time communication; and

WHEREAS, The current Bylaws of the Synod include alternate methods for the selection of voting delegates to the convention, but such provisions are not provided in the bylaws for the selection of district nonvoting advisory delegates to the convention; and

WHEREAS, The inclusion of alternate methods of balloting, such as the use of electronic technologies, for the selection of district nonvoting advisory delegates for the convention of the Synod would offer an expedient method for this process and assist in meeting the nine-month deadline for selection completion, as official conferences conducted the year before a Synod convention may occur after the nine-month deadline; and

WHEREAS, The inclusion of alternate methods of balloting for the selection of district nonvoting advisory delegates for the convention of the Synod could allow for more widespread involvement and overall greater participation in the selection process for these advisory delegates; therefore be it

*Resolved*, That current Synod Bylaw 3.1.3.1 (a) be revised to include the opportunity for meetings using electronic technologies, in which voting may occur for the selection of district nonvoting advisory delegates for the convention of the Synod; and be it further

*Resolved*, That the district secretary, who is currently charged with calling for these elections, be the district officer charged with oversight for any alternate methods of balloting that may be employed; and be it finally

*Resolved*, That Synod Bylaw 3.1.3.1 (a) be revised to read, as follows:

#### ~~PRESENT~~/PROPOSED WORDING

#### ***Reports and Overtures***

3.1.3.1 Each district shall select one advisory delegate ...

(a) Selection of district advisory delegates to conventions of the Synod shall be made by the respective groups meeting at the call of the district secretary either during the district convention or at official district conferences of ordained and/or commissioned ministers or via electronic means according to Board of Directors policy (Bylaw 1.5.3).

### **To Respectfully Decline Overtures**

#### **RESOLUTION 9-15**

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 9-17	To Recognize Vacancy Pastors as "In charge of Congregations" for the Purposes of Voting Representation	CCM Minutes Ag. 366 (Sept. 22–23, 1972); also CCM Ag. 931–2; 1285; 1320; 1316; 1835; 2078; Op. 06-2461; March 1976, September 1978, May 1988, October 2000

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 9-25	To Amend Bylaw 3.12.2.6 Revising the Process of Election for the Office of the First Vice-President	<p>This resolution vests the President with more power. More authority was already given to the President's office in the 2010 Convention. There is insufficient evidence that the system put in place at that time is not working adequately or that the President lacks sufficient power to accomplish his duties.</p> <p>Therefore, the committee felt that it was best to observe the medical maxim of <i>first do no harm</i> to the current system, which is functioning.</p>
Ov. 9-26	To Amend the Procedures for the Election of First Vice-President	<p>This resolution moves the opposite direction of Ov. 9-25, in that it possibly shifts more authority away from the presidency. In the case that the President and the vice-presidents do not have an aligned vision, it possibly will result in (a) either forcing a more parliamentary, coalition style administration and/or (b) the vice-presidents may be not be fully utilized to the maximum extent of their gifts for the Synod's benefit.</p> <p>Once again, the committee felt that it was best to observe the medical maxim of <i>first do no harm</i> to the current system, which is functioning.</p>
Ov. 9-33	To Amend Bylaw 3.1.7 regarding the Formation of Floor Committees	<p>The committee felt that the Synod President's ability to appoint floor committees is similar in concept to the US President's prerogative to appoint his own Cabinet, judges, and other federal positions.</p> <p>Moreover, the privilege of the presidency has existed in the Synod historically, it is a feature of our system (not a bug), and there are already rules and precedents in the appointment of the floor committees that have helped prevent the possible abuse of this privilege.</p> <p>Until there is clear evidence the current system is causing abuse, there are no compelling reasons to change the system.</p>
Ov. L9-48	To Amend Bylaw 3.12.2.3 to Allow District Presidents Access to List of Unregistered Congregations	<p>This overture seeks to drive more oversight of voting participation of parishes in a district president's district. However, the district president already can reach out to his congregations already, at any time.</p> <p>Just as it is a parish's right to vote, it is also its right to choose not to vote. The committee believes that the sovereignty of congregations does matter and wants to prevent possible differential political pressure by district presidents.</p>

# 10. ECCLESIASTICAL SUPERVISION AND DISPUTE RESOLUTION

## To Amend Bylaws to Clarify Dispute Resolution Processes

### RESOLUTION 10-01

Overture 10-29 (CW, 535–37)

#### Preamble

The Commission on Handbook, responding to a variety of observations from officers, agencies, and members of the Synod, has proposed substantive revisions of bylaws regarding dispute resolution processes of the Synod:

#### A. CONSULTATION IN DISPUTE BETWEEN MEMBER AND ECCLESIASTICAL SUPERVISOR (COH 16-012)

##### Rationale

Bylaw 2.14.4.1 acknowledges that a district president may be disqualified from handling an expulsion case, but the dispute resolution section (Bylaw section 1.10) makes no such explicit allowance. If a member's dispute is with the member's district president there should be allowance for someone else to conduct the required consultation (CCM Op. 16-2799).

Therefore be it

*Resolved*, That Bylaw 1.10.5 be amended as follows, to allow an alternate to conduct a dispute resolution consultation if the district president is the respondent:

##### PRESENT/PROPOSED WORDING

1.10.5 Before any matter is submitted to the formal reconciliation process, the parties involved in a dispute must meet together, face-to-face, in a good-faith attempt to settle their dispute in the manner described in Matthew 18:15 and may involve the informal use of a reconciler. And further, before any matter is submitted to the formal reconciliation process, the complainant must meet and consult with the appropriate ecclesiastical supervisor to seek advice and also so that it can be determined whether this is the appropriate bylaw procedure (Bylaw section 1.10) or whether the matter falls under Bylaw sections 1.8, 2.14, 2.15, 2.16, or 2.17, or Bylaws 3.10.5.7.9, 3.10.6.7.1, and 3.10.6.7.5.2. In regard to this consultation:

...

(f) Should the otherwise appropriate ecclesiastical supervisor be the intended respondent, or be disqualified due to conflict of interest, the next qualified district officer without such a conflict shall conduct the consultation and provide the attendant evangelical supervision, counsel, and care.

#### B. CONSISTENCY OF DISPUTE RESOLUTION AND DISCIPLINE PANEL TIMELINES (COH 16-014)

##### Rationale

The Bylaw section 1.10 process has a minor unclarity in its timeline, regarding the appointment of the panel, setting of hearing date, and conduct of the hearing. That unclarity can be resolved by reconciliation of the Bylaw section 1.10 timeline with that for Bylaw sections 2.14 and 2.17.

Therefore be it

*Resolved*, That Bylaws 1.10.7.2–3 be amended as follows, to clarify the timeline for dispute resolution and to increase its consistency with the timelines for discipline panels:

##### PRESENT/PROPOSED WORDING

1.10.7.2 Each Dispute Resolution Panel shall have a nonvoting hearing facilitator who will serve as chairman of the panel. ~~Within 15 days after the appointment of the panel, the hearing facilitator shall confer with the parties to the dispute and the Dispute Resolution Panel for the purpose of choosing a location and a date for the formal hearing of the matter.~~

1.10.7.3 ~~The formal hearing before the Dispute Resolution Panel, conducted by a hearing facilitator, shall take place within 45 days after the selection of the location and date of the formal hearing, unless there is unanimous consent by the panel members for a short delay beyond such 45 days for reasons the panel deems appropriate.~~



The formal hearing before the Dispute Resolution Panel shall be conducted by the hearing facilitator within 45 days after the Hearing Panel was constituted. The hearing facilitator shall, within 15 days of panel formation, confer with the parties and the Dispute Resolution Panel to select the date and location of the formal hearing. The formal hearing may be delayed for a short time beyond the 45-day period with the unanimous consent of the panel members.

### C. PROCESSES FOR SEMINARY AND COLLEGE / UNIVERSITY CAMPUS COMPLAINTS (COH 16-013)

#### Rationale

Seminary complaint bylaws (Bylaw 3.10.5.7.9) should, like Bylaw section 2.17, omit the requirement of a face-to-face meeting in an allegation of sexual misconduct or criminal behavior. They should also include a reminder to notify the member's ecclesiastical supervisor, to provide evangelical supervision, counsel, and care, as required by Bylaws 2.14.3 and 2.17.3. They should also indicate that they are for handling complaints arising from the faculty or administration member's conduct of seminary office, not for complaints regarding any off-campus service (to a congregation, etc.) of the member.

The "standing hearings committee" is a vestigial remnant of an older mechanism for handling complaints (in the days of boards of control) and should be removed (Bylaws 3.10.5.6 [d] and 3.10.5.7.10 [b][3]).

Colleges and universities once had the same bylaw-specified complaint policy as the seminaries, but today have no mandated complaint policy; they are required to develop their own. Inquiries of the Commission on Constitutional Matters (CCM) and Concordia University System (CUS) indicate that these have not been developed by the campuses. In the interests of the Synod and of employment liability protection on the campuses, a standard policy should exist. This has been developed as a *Model Operating Procedure Manual*, for adoption (subject to a degree of local customization) by the institutions. Inclusion of a mention of this manual in Bylaw 3.10.6.7.5.2 will direct institutions to adopt it (customizing as necessary) and clarify that the appeal process for faculty termination specified in that bylaw is also provided according to these procedures.

Therefore be it

*Resolved*, That Bylaw 3.10.5.7.9 be amended as follows, to clarify the scope of the board's authority, to omit the requirement of a face-to-face meeting in an allegation of sexual misconduct or criminal behavior, and to require notice be given to the relevant ecclesiastical supervisor:

#### PRESENT/PROPOSED WORDING

3.10.5.7.9 The board of regents shall have authority to investigate, hear, and act on any complaint regarding the conduct of office of seminary faculty and administration, including those arising out of Bylaw 3.10.5.7.5.

(a) If the board of regents receives a complaint against a member of that seminary's faculty or administration concerning any matter, including those specified under Bylaw 3.10.5.7.5, except in a matter of sexual misconduct or criminal behavior, it shall direct the complainant first to meet face-to-face with the respondent in an attempt to resolve the issue (in the manner described in Matthew 18:15).

(1) The president of the seminary shall assist in this attempt.

(2) If the president himself is the respondent, the chairman of the board shall act in his stead.

(b) Should allegations involve information that could lead to the expulsion of the member from the Synod under Article XIII of the Constitution, the member's ecclesiastical supervisor is to be informed immediately of the accusation (Bylaws 2.14.3 and 2.17.3).

~~(bc)~~ ... ~~(jk)~~ (succeeding provisions renumbered)

and be it further

*Resolved*, That Bylaws 3.10.5.6 (d) and 3.10.5.7.10 (b)(3) be amended as follows, to remove reference to the faculty hearings committee, which is a vestigial remnant of former bylaw procedures for handling complaints:

#### PRESENT/PROPOSED WORDING

3.10.5.6 The president of a theological seminary shall be the executive officer of the board of regents. He shall serve as the spiritual, academic, and administrative head of the seminary.

...

(d) He shall be the academic head of the faculty, preside at its meetings, and be an *ex officio* member of all standing committees of the faculty and its departments ~~with the exception of the standing hearings~~

~~committee or of another standing committee to which the functions of such a committee have been assigned.~~

...

**PRESENT/PROPOSED WORDING**

3.10.5.7.10 Each seminary shall have established policies and procedures related to salary, faculty organization, faculty involvement in establishing education policies, dispute resolution, modified service, sabbaticals and leaves. It shall also have policies and procedures related to student discipline.

...

(b) The board of regents, on recommendation of the president of the seminary, shall establish an effective faculty organizational structure.

...

~~(3) The faculty shall elect a standing hearings committee or assign the functions of such a committee to another standing committee.~~

...

and be it finally

*Resolved*, That Bylaw 3.10.6.7.5.2 be amended as follows, to make reference to the *Model Operating Procedure Manual* under refinement by the CCM and the CUS:

**PRESENT/PROPOSED WORDING**

3.10.6.7.5.2 An appeal process ~~established by the board of regents of the institution~~ consistent with the Model Operating Procedure Manual for Faculty and Administration Complaints and Appeal of Termination: Colleges and Universities (developed by the Commission on Constitutional Matters in consultation with the Concordia University System) shall be in place for use by faculty members who wish to challenge a termination decision. Notwithstanding the provisions of any such policy, any person connected with an institution who is a member of Synod shall also remain under the ecclesiastical supervision of the Synod, and nothing in any such CUS institution policy shall be construed to limit or constrain any action that may be taken, or the rights or responsibilities of any party, pursuant to the Synod's *Handbook* with respect to a member of Synod.

**D. BLIND DRAW BY SECRETARY OF COUNCIL OF PRESIDENTS (COH 16-033)**

**Rationale**

In its review of the Bylaw section 2.16 *Standard Operating Procedures Manual (SOPM; Op. 17-2840, Nov. 10–11, 2017)*, the CCM noted that the blind draw in this bylaw should, for consistency with the rest and in avoidance of any potential appearance of conflict, be conducted by the secretary of the Council of Presidents (COP) (who is functioning as “process administrator”) instead of the chairman of the COP (who is functioning in the place of a “suspending ecclesiastical supervisor”). This is consistent with 2.16.7.2 and the section, generally—and it has been the approach recommended in the *SOPM*, even contrary to the standing bylaw.

Therefore be it

*Resolved*, That Bylaw 2.16.7.1 be amended as follows:

**PRESENT/PROPOSED WORDING**

2.16.7.1 A Hearing Panel consisting of three district presidents, excluding the chairman of the Council of Presidents and any district president that is party to the matter, shall conduct the hearing. The Panel shall be selected as follows:

...

(c) The third district president selected by the other two Hearing Panel members. If the two Hearing Panel members cannot agree on the third Hearing Panel member, then such third member shall be chosen by blind draw from among the remaining district presidents, with the blind draw administered by the ~~chairman~~ secretary of the Council of Presidents and audited by witnesses.

## To Amend Bylaws to Clarify Call and Roster Matters

### RESOLUTION 10-02

Overture 9-38 (CW, 507–511)

#### Preamble

The Council of Presidents (COP), and in particular its Clergy, Call, and Roster committee, have noted a variety of unclarities in the bylaws dealing with district membership and ecclesiastical supervision of individual members of the Synod. Bylaws have not taken into account the increasing number of members whose calls simultaneously involve multiple calling bodies, or even multiple types of calling bodies, those whose call(s) may involve multiple districts, etc. Accumulation of changes to related bylaws over the years have created redundancies and left gaps, and have dispersed across multiple bylaw sections the answers to simple questions like “to what district will this member belong?”

Certain other items, such as the criteria for obtaining and retaining candidate status, and the administrative procedures associated with such status, were also noted as requiring attention.

The Clergy, Call, and Roster Committee working with the Secretary of Synod and Commission on Handbook (COH 16-003), and in consultation with the plenary COP, has therefore produced a bylaw proposal intended to rearrange and restate the contents of several bylaw sections, which changes treat three broad topics:

#### A. DISTRICT MEMBERSHIP AND ECCLESIASTICAL SUPERVISION

##### Rationale

Bylaw 2.11.1 and Bylaw section 2.12, together in certain circumstances with Bylaws 2.10.3 and 4.4.3, have all come to deal with district membership and ecclesiastical supervision of members of the Synod, in some instances in a confusing or conflicting manner. Workers having calls involving multiple calling entities, multiple types of calling entity, or multiple districts are not handled with clarity. Bylaw changes are necessary to restore order, so that Bylaw 2.11.1 will deal in a more orderly way and exclusively with categories of active roster service, and Bylaw section 2.12 will deal exclusively and conclusively with the question of to which district a member will belong.

For some time there have been confusing instances in which a member’s membership and ecclesiastical supervision have rested with different districts. It is proposed that, except for those few members under the ecclesiastical supervision of the President of the Synod, a member should be supervised by the president of the district to which he or she belongs. Changes of district membership imposed by these changes are designed to be applied in an orderly and gradual way, at the time of a call to new service (proposed Bylaw 2.12.1.9).

With Bylaw sections 2.11 and 2.12 delivering conclusive answers about district membership and ecclesiastical supervision, Bylaws 2.10.3 and 4.4.3 can be simplified and generalized.

In one substantive change (Bylaw 2.12.1.4), missionaries called to foreign service will retain membership in, and ecclesiastical supervision by, the district in which they were located before such calls, meaning that the Missouri District will no longer be required to oversee all installations into foreign fields. (Procedures have been improved since 2016, to ensure that the Office of International Mission will be able to work with every district office to see that the appropriate installations are carried out.)

In another substantive change (Bylaw 2.12.1.6, proposed numbering), an emeritus or candidate member exercising his or her ministry within a given district may be transferred to that district upon request of that district president, with approval of the member’s present district president.

In each instance where the proposed bylaws will change the district membership and/or ecclesiastical supervision of the members, the design is intended to improve the practical ability of the district presidents to carry out their evangelical supervision, counsel and care of the individual members of the Synod.

Therefore be it

*Resolved*, That Bylaw 2.11.1 and Bylaw section 2.12 be amended as follows, to clarify matters of district membership and ecclesiastical supervision:

1 **PRESENT/PROPOSED WORDING**

- 2 2.11.1 To remain on the roster of the Synod as an active member, an ordained or commissioned minister of religion  
3 must be a communicant member of a congregation which is a member of the Synod (except as provided in  
4 paragraph [c] below) and be regularly performing the duties of one of the following:
- 5 (a) An ordained ~~minister serving a congregation of the Synod.~~
  - 6 ~~(b) A or~~ commissioned minister serving a congregation of the Synod.
  - 7 (b) An ordained or commissioned minister serving an educational institution (an “association school”)  
8 solely governed by congregations of the Synod and recognized by a district of the Synod.
  - 9 (c) ~~An minister of religion, ordained or commissioned, minister serving a congregation which that is~~  
10 not a member of the Synod, ~~provided that such is~~ approved (on the basis of policies adopted by the  
11 Council of Presidents) by the president of the district in which the congregation is located.
  - 12 (d) An officer, executive, or professional staff member of the Synod, ~~including a district,~~ or other agency  
13 of the Synod.
  - 14 ~~(e) An executive or professional staff member serving the Synod, including a district or other agency~~  
15 ~~of the Synod.~~
  - 16 ~~(f) An executive or professional staff member serving a national inter-Lutheran entity of which the~~  
17 ~~Synod is a member referred to in Bylaw 1.3.8.~~
  - 18 ~~(g) A missionary serving under a call by the Synod, including a call by a district.~~
  - 19 ~~(h) A person serving on the faculty or professional staff of an educational institution of the Synod.~~
  - 20 ~~(i) A military or institutional chaplain endorsed by the Synod.~~
  - 21 (i) A person serving in a specialized ministry endorsed by  
22 the Synod, including endorsement by one of its districts.
  - 23 ~~(j) An executive or professional staff member called or appointed by a national inter Lutheran entity~~  
24 ~~referred to in Bylaw 1.3.8.~~
  - 25 ~~(k) An executive or professional staff member called or appointed by an auxiliary (Bylaw section 6.1)~~  
26 ~~or other recognized service organization (Bylaw section 6.2), or a person serving an educational~~  
27 ~~institution solely governed by congregations of the Synod and recognized by a district of the Synod.~~

28 ...

29 **2.12 District Membership and Ecclesiastical Supervision**

- 30 2.12.1 ~~Except as otherwise provided in this section, a~~Except for those members under the ecclesiastical supervision  
31 of the President of the Synod (Const. Art. XIII B 1 and Bylaw section 2.15), a member shall be under the  
32 ecclesiastical supervision of the president of the district through which membership in the Synod is held.
- 33 2.12.1.1 ~~The district through which an individual holds membership and the district through which a member is~~  
34 ~~ecclesiastically supervised will not be determined in any case on the basis of district membership of the~~  
35 ~~congregation to which the individual belongs. A member may serve multiple concurrent assignments that~~  
36 ~~would, if held individually, be under the supervision of different districts. Prior to any such installation, the~~  
37 ~~involved district presidents shall, by mutual agreement, assign such a member to one of the involved districts.~~
- 38 2.12.1.2 An individual member of the Synod who is serving a member congregation shall hold membership in the  
39 Synod through the district of which the congregation is a member, whether the congregation is domestic or  
40 foreign.
- 41 2.12.1.3 An individual member of the Synod who is serving a district shall hold membership in the Synod through  
42 that district.
- 43 2.12.1.4 ~~A missionary or chaplain~~An individual member serving under a call by the Synod in a foreign location or as  
44 an active-duty military chaplain shall hold membership in the Synod through the district designated by the  
45 missionary or chaplain the district in which membership was held prior to installation as such, or in the case  
46 of an initial call to foreign service, the Missouri District, if approved by the president of that district after  
47 consultation with the president of the district through which membership is currently held and the Office of  
48 National Mission or the Office of International Mission, as appropriate.
- 49 2.12.1.5 An individual member of the Synod ~~who is serving in any other position serving an agency other than a district~~  
50 ~~and other than a missionary or chaplain serving under call by the Synod shall hold membership through the~~  
51 ~~district designated by that person if approved by both the president of that district and the president of the~~  
52 ~~district in which the agency is located, but shall be subject to the ecclesiastical supervision of the president~~  
53 ~~of the geographical district in which the agency place of service is located. When all voting members of the~~

1 ~~agency are members of, unless serving an agency or mission of a non-geographical district, in which case~~  
 2 ~~membership shall be held through that district.~~

3 2.12.1.6 ~~An individual member of the Synod who is an executive or professional staff member called or appointed by~~  
 4 ~~an auxiliary or other recognized service organization shall hold Synod membership in the geographical~~  
 5 ~~district in which the member resides or the non-geographical district in which he/she holds membership.~~

6 2.12.1.7 ~~An emeritus member having candidate or emeritus status shall continue to hold membership in the Synod~~  
 7 ~~through the district through which membership was held at the inception of emeritus that status unless the~~  
 8 ~~president of the district through which membership is held approves a transfer;~~

9 ~~(a) requested by the member and is approved by both the president of that district and the president of~~  
 10 ~~the district to which membership would be transferred-; or~~

11 ~~(b) requested by the president of a district within which the member has come to reside or is involved~~  
 12 ~~in his or her ministry.~~

13 2.12.1.8 ~~An inactive member having candidate status shall continue to hold membership in the Synod through the~~  
 14 ~~district through which membership was held at the inception of candidate status except when a transfer is~~  
 15 ~~approved by both the president of that district and the president of the district to which membership would~~  
 16 ~~be transferred.~~

17 2.12.1.9 ~~A member having restricted status while not serving a congregation or other eligible calling body shall~~  
 18 ~~continue to hold membership through the district through which membership was held at the inception of~~  
 19 ~~restricted status unless a transfer is approved by both the president of that district and the president of the~~  
 20 ~~district to which membership would be transferred.~~

21 2.12.1.10 ~~A member having suspended status shall continue to hold membership through the district through which~~  
 22 ~~membership was held at the time of the suspension.~~

23 2.12.1.8 ~~Service performed within the boundaries of any geographical district is *domestic*. Service performed outside~~  
 24 ~~the boundaries of every geographical district is *foreign*.~~

25 2.12.1.9 ~~Amendments to Bylaw section 2.12 are to be applied to members at the time of their next installation (whether~~  
 26 ~~full- or part-time) or request for transfer.~~

27 and be it finally

28 *Resolved*, That Bylaws 2.10.3, 4.4.3, and 4.4.7 be amended as follows, to further clarify matters of district membership  
 29 and ecclesiastical supervision:

### 30 PRESENT/PROPOSED WORDING

31 2.10.3 ~~The president of the district of which the calling congregation is a member or in which the eligible calling~~  
 32 ~~agency or other calling body is located or with which it is otherwise identified that will have supervision of~~  
 33 ~~the worker (see Bylaw section 2.12) shall be responsible for the rites of ordination and commissioning of~~  
 34 ~~candidates for the ministry called to that congregation, agency, or other calling body.~~

35 (a) ~~The rite of ordination or commissioning should normally take place in the presence of the~~  
 36 ~~congregation, agency, or other calling body by which the candidate has been called.~~

37 (b) ~~In the case of missionaries called by the Synod, members of a faculty of an institution of the Synod,~~  
 38 ~~or non-foreign specialized ministers called by the Synod, the rite shall take place in a setting approved~~  
 39 ~~by the district president of the calling entity.~~

40 (c) ~~If an unusual circumstance warrants it, as in the case of missionaries and non-foreign specialized~~  
 41 ~~ministers, the district president may authorize that the rite take place in the home congregation of the~~  
 42 ~~candidate, or another appropriate congregation, with the permission of the calling congregation or other~~  
 43 ~~agency or calling body.~~

44 (d) ~~A service of celebration on the part of the candidate's home congregation is encouraged.~~

45 (e) ~~The district president shall issue a diploma of ordination or commissioning.~~

46 4.4.3 ~~The district president of the calling congregation, agency, or other calling body (e.g., in the case of corporate~~  
 47 ~~Synod issued calls, the president of the Missouri District) shall represent the The Synod shall be represented,~~  
 48 ~~in connection with all ordinations, commissionings, and installations, by the president of the district that will~~  
 49 ~~have supervision of the worker being ordained, commissioned, or installed (see Bylaw section 2.12).~~

50 (a) ~~An ordained or commissioned minister shall be installed into each called position, whether for full-~~  
 51 ~~or part-time service.~~

52 (b) ~~Each installation shall be authorized by the appropriate district president and conducted, in~~  
 53 ~~accordance with forms and practices developed by the Synod for that purpose, by the district president~~  
 54 ~~or by an ordained minister designated by the district president.~~

(ac) ~~**First calls:**~~ Ordinations, commissionings, and initial installations shall be conducted by or at the direction of the district president when the The requirements of Bylaw 2.10.2 (a) ~~have been~~ shall be satisfied before a worker is ordained or commissioned and initially installed in a first call.

(bd) ~~**Missionaries and non-foreign specialized ministers:**~~ The authorization Authorization for the ordination or commissioning and/or installation of a ~~missionary~~ an ordained or commissioned minister called into the foreign fields for foreign service, other than to a foreign member congregation, ~~whether as a first or subsequent call,~~ shall be provided by the appropriate district president upon the request of the Board for International Mission by the president of the Missouri District.

(e) ~~The authorization~~ Authorization for the ordination or commissioning and/or installation of a Synod-called non-foreign specialized ministers, ~~whether as a first or subsequent call,~~ shall be provided by the appropriate district president upon the request of the Board for National Mission by the president of the Missouri District.

(e) ~~**Synod staff members:**~~ Ordained and commissioned ministers who are members of the Synod called by the Synod to serve the national Synod shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the Missouri District, or by his representative.

(d) ~~**Professors and instructional staff members:**~~ Ordained and commissioned ministers who are members of the Synod called or appointed to serve at the Synod's educational institutions as professors and instructional staff members shall be installed, in accordance with forms and practices developed by the Synod for that purpose, by the president of the district in which the institution is located, or by his representative.

(e) ~~**Second and subsequent installations of ministers:**~~ Rostered ordained and commissioned ministers who have been duly called to positions of full or part time service shall be installed upon authorization provided by the president of the district from which the call originates. Each installation shall be conducted, in accordance with forms and practices developed by the Synod for that purpose, by the district president or by an ordained minister designated by the district president.

...

4.4.7 The district president shall be responsible for maintaining the official rosters of his district.

(a) He shall add the names of those ordained or commissioned ministers initially placed in the district and those accepting a call to or otherwise transferring to the district.

(b) He shall remove the names of those who have died or have resigned their membership or have had their membership in the Synod duly terminated.

(c) An ordained or commissioned minister accepting a call to a congregation in a sister district or to an institution which relates to such district shall immediately report such decision to his district president and ask for a shall request his district membership be evaluated transfer of membership (Bylaw 2.12.1.1). The district president shall forward such any requisite transfer to the president of the sister receiving district.

(d) Upon receipt of the transfer and of a request for installation from the minister of religion, the district president of the sister receiving district shall install or authorize installation of such minister.

(e) He shall regularly forward roster reports to the Secretary of the Synod for publication in *The Lutheran Annual*.

## B. CALLING BODY CONSULTATION WITH DISTRICT PRESIDENT

### Rationale

It was also found to be desirable for bylaws dealing with call, ordination/commissioning, and installation to deal more uniformly and completely with all types of called service (not simply congregational calls), including a clearer requirement of consultation with the supervising district in every call situation, for the protection of both calling bodies and called workers and for the more effective exercise of ecclesiastical supervision. Obtaining a district president's counsel in the call process is essential for many reasons, most apparently because he has access to ecclesiastical supervisory information on call candidates (including any restrictions that may be in place, Bylaws 2.13.2–2.13.2.4).

Therefore be it

*Resolved*, That Bylaw section 2.5 be amended as follows, to clarify and extend the requirement of a calling body's consultation with the appropriate district president when it begins the call process:

## 2.5 Calling Ministers of Religion by Congregations

2.5.1 Congregations, school associations, agencies, auxiliaries, and recognized service organizations of the Synod shall seek the counsel of ~~their respective~~ the appropriate district presidents when calling ordained or commissioned ministers.

(a) A congregation or school association shall seek the counsel of its own district president.

(b) An agency, auxiliary, or recognized service organization shall seek the counsel of the district president who would, by virtue of the call, assume supervision of the minister (Bylaw section 2.12). If the call is such that the district president to assume supervision is not known, the counsel of the president of the district within which the entity is located or with which it is associated shall be sought.

(c) If such a call involves multiple districts (such as by entity location or connection and/or position locale), the presidents of all such districts shall be consulted and mutually agree on which one of them will counsel the entity regarding the call and assume supervision of the worker called.

2.5.2 Congregations that are members of the Synod, association schools, agencies, auxiliaries, and recognized service organizations shall call and be served only by (1) ordained ministers who have been admitted to their respective ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates for the pastoral ministry who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; or (3) ordained ministers who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place.

2.5.3 Congregations that are members of the Synod, association schools, agencies, auxiliaries, and recognized service organizations shall call only (1) commissioned ministers who have been admitted to their ministries in accordance with the rules and regulations set forth in these Bylaws and have thereby become members of the Synod; (2) candidates of LCMS colleges and universities who have satisfied the qualifications and requirements for assignment of first calls by the Council of Presidents acting as the Board of Assignments; or (3) commissioned ministers (or those holding positions comparable to commissioned ministers) who are members in good standing of church bodies that have been formally recognized to be in altar and pulpit fellowship with the Synod when agreements for such calls are in place.

2.5.4 Congregations that violate these requirements and persist in such violation shall, after due admonition, forfeit their membership in the Synod.

## C. PROCEDURAL CLARIFICATIONS REGARDING INACTIVE STATUS

### Rationale

Elimination of non-candidate status and the adjustment of parameters for candidate status (2016 Res. 12-03) left lingering procedural questions, compounded by unclarity in related bylaws. Workers whose calls terminate without having another call in hand also often do not apply timely for candidate status, sometimes for years after their calls have terminated. Bylaws have not dealt with the status of these members between the time their active status terminates (with the conclusion of a call) and the time their candidate status is granted. It is proposed to require candidate status to be applied for and granted within 30 days of call termination, in the case of ordained, and 120 days, in the case of commissioned ministers (the longer period for the latter, because of the number of teachers whose continuation over the summer is in question). Finally, it is proposed to clarify the qualifications for granting or annual continuation of candidate status, and to provide an explicit procedure (namely, reinstatement, Bylaw section 2.18) by which a member can seek to reverse a decision not to grant or not to extend candidate status.

Therefore be it

*Resolved*, That Bylaws 2.11.2–2.11.2.2 be amended to clarify qualifications and procedures regarding inactive status:

### PRESENT/PROPOSED WORDING

2.11.2 Inactive members are advisory members of the Synod.

(a) As such, they have all the rights, privileges, and responsibilities of advisory membership in the Synod as defined in the Constitution and Bylaws of the Synod.

(b) To remain on the roster of the Synod as an inactive member, an ordained or commissioned minister of religion must be a communicant member in good standing of a congregation which is a member of the Synod and must qualify and make application for one of the following categories.

(c) A member whose active service terminates while awaiting installation to another accepted call to active service shall have candidate status.

(d) A member whose active service terminates without prior acceptance of another call to active service has 30 days, if ordained, and 120 days, if commissioned to apply for and be granted inactive status (candidate or emeritus, as appropriate). Should inactive status not be granted within said period, membership in the Synod is forfeited.

(e) A member may seek to reverse a denial of emeritus or candidate status, whether initial or continuing, by application for reinstatement to the roster of the Synod (Bylaw 2.18.1).

#### *Emeritus*

2.11.2.1 An “emeritus” member is one whose membership is held for retention on the roster upon retirement after reaching the age of 55 or for reasons of total and permanent disability. Any unusual case shall be decided by the Council of Presidents if the appropriate district president so requests.

(a) The emeritus member or a representative identified by his district president shall, by January 31, make an annual report to the member’s district president.

(b) This report shall include current contact information and address the criteria for remaining an inactive member of the Synod.

#### *Candidate*

2.11.2.2 A “candidate” member is one who is eligible to perform the duties of any of the offices of ministry specified in Bylaw section 2.11 but who is not currently an active member or an emeritus member.

(a) A candidate may be continued on the roster for a period not to exceed ten years by act of the president of the district through which the person holds membership. A candidate may be further continued on the roster for a period not to exceed five additional years upon recommendation of the applicant’s district president and approval of three fourths (75%) of the Council of Presidents.

(b) The candidate shall, by January 31, make an annual report to the district president who shall ~~evaluate~~determine the member’s eligibility ~~for remaining to remain~~ on candidate status. The candidate’s report shall include current contact information and address the criteria for remaining on candidate status.

(c) ~~Among criteria for determining whether candidate status should be granted or continued are~~The district president shall determine whether or not to grant or, upon annual review, continue candidate status based on the following criteria:

(1) ~~The health of the applicant~~member’s health;

(2) ~~A spirit of cooperation in any~~The member’s efforts to address any unresolved issues involving fitness for ministry;

(3) ~~The extent of current involvement on a part time and assisting basis in his/her respective ministry~~The member’s current involvement in ministry; and

(4) ~~A demonstrated willingness to consider a call or appointment~~The member’s written statement addressing any impediments to consideration and acceptance of a call to any of the offices of ministry specified in Bylaw section 2.11-; and

(5) The member’s cooperation in keeping personnel documents up to date.

### **To Give Thanks to All who Worked to Complete the Process Outlined by 2016 Resolution 12-14, “Regarding the Right of an Accuser to Appeal When a District President or President Fails to Act or Declines to Suspend”**

#### **RESOLUTION 10-03**

Overtures 10-02–03, 16–27 (CW, 520–22, 528–35)

#### **Preamble**

Shortly before the 2016 Synod convention, the chairman of Floor Committee #12 (Ecclesiastical Supervision and Dispute Resolution) asked the Commission on Constitutional Matters (CCM) a historical question that would eventually have larger ramifications. The CCM was asked, “In the event that a district president did not take action in matters of expulsion, was the process operative in the bylaws between 1956 and 2004, enabling the President of the Synod or the Praesidium of the Synod to initiate proceedings and present charges in an expulsion matter, in violation of the Constitution of Synod?” The CCM’s answer (Opinion 16-2791) showed that not only was the President of Synod not in violation of the Constitution



in such a case, but also that the President of Synod's authority and capacity to act was inherent in the Constitution of the Synod. The 1956 Synod convention (Resolution 6-11) explicitly recognized this constitutional authority and capacity. To forbid the Synod President from acting in such a situation is contrary to the Constitution Article XI B 1. Therefore, the bylaws existing at the time when a CCM opinion was requested were not in agreement with the Constitution. It is not permissible for bylaws to contradict the Constitution.

The need for the bylaws to be brought into agreement with the Constitution was the basis for 2016 Res. 12-14, "Regarding the Right of an Accuser to Appeal When a District President or President of the Synod Fails to Act or Declines to Suspend." The resolution authorized the Secretary of the Synod to draft amendments to the Bylaws, to be reviewed by the CCM and the Commission on Handbook (COH), after consultation with the Council of Presidents (COP). Prior to the passage of this resolution, the Council of Presidents had unanimously approved of this proposed plan and the convention passed it by a margin of Yes: 996; No: 67.

The stipulations contained in Res. 12-14 were the subject of thorough consultation and review by the COP, the Secretary, the CCM, COH and Board of Directors (BOD). The revised bylaws drafted by the Secretary were passed by more than the necessary two-thirds majority by the BOD. This Bylaw is 2.14.5 in the current *Handbook*. Contained in this bylaw (and related bylaws) is the procedure that is to be followed when a formal written accusation is made against a member of the Synod involving a matter of doctrine or practice, but the District President fails to act or refuses to act. The Synod President may at that point, upon an appeal for action, get involved. No such appeal for action has been initiated in the past two years since this bylaw has been put in place.

WHEREAS, Ecclesiastical supervision is an essential, core aspect of the responsibilities entrusted to both the Synod President and the district presidents in The Lutheran Church—Missouri Synod; and

WHEREAS, Ecclesiastical supervision is a form of church and doctrinal discipline, exercised by the church at large through the offices of Synod President and district presidents; and

WHEREAS, 2016 Res. 12-14 was adopted to address proper ecclesiastical supervision involving the President of Synod and district presidents; and

WHEREAS, 2016 Res. 12-14 was adopted by a margin of Yes: 996; No: 67; and

WHEREAS, CCM Op. 17-2828 states "The Synod is not a confederation of thirty-five Synods with thirty-five sets of objectives, thirty-five standards for doctrine and practice, or thirty-five standards for when a worker must be confronted with his or her error, or thirty-five standards of how, should he or she refuse to repent, upon repeated futile admonition, he or she be expelled from the Synod—not only for the Synod's good, but as the strongest evangelical admonition against final impenitence (excepting, of course, excommunication). The Synod has one set of objectives and one standard, the application of which is ultimately supervised by and—should the district-level authorities fail to do so—applied by the President of the Synod. This power is inherent in Constitutional Article XI B 1–3. The President of the Synod, who is ultimately responsible for the maintenance of doctrinal and practical unity in the Synod, must be provided the means, ultimately, to carry out that responsibility. And, it should be noted, members under district supervision are well afforded the benefit of another overseer, to make not singly but doubly sure that they are carrying out their offices as the Lord of the Church has commanded, under the reliable norms of the Scriptures and the Lutheran Confessions"; and

WHEREAS, The districts are Synod in their place and the authority of a district president derives from that of the President of Synod. (Bylaw 4.1.1; 4.1.1.1; Const. Art. XII 1–2, 6); therefore be it

*Resolved*, That 2019 Synod in convention give thanks to the COP, CCM, Secretary of Synod, COH, and BOD, who faithfully worked together to complete the task outlined in 2016 Res. 12-14 to bring the Synod's Bylaws into line with the Constitution.

## Appendix to Resolution 10-03

**Regarding the Right of an Accuser to Appeal  
When a District President or the Synod President**

**Fails to Act or Declines to Suspend**

**2016 RESOLUTION 12-14**

**Report R65D (CW, p. 301); Overtures 12-01, 12-11–13, 12-15–21, 12-23–27, 12-39–40, (CW, pp. 415, 419–424, 430–431)**

WHEREAS, CCM Opinion 16-2791 has indicated that portions of the expulsion processes of the Synod's Bylaws are presently in an unconstitutional state with respect to Constitution Art. XI B 1–3 and Constitution Art. XIII 2; and

WHEREAS, The Council of Presidents (district presidents and Praesidium) has expressed an interest in having input in developing bylaws that would address this in a manner consistent with the Constitution and Bylaws of the Synod and its resolutions; and

WHEREAS, The Synod in convention has the authority, under exceptional circumstances, to direct the Synod's Board of Directors to amend bylaws under Bylaw 7.1.2, which directs the Secretary of the Synod to draft such amendments for review by the CCM and the Commission on Handbook prior to adoption; therefore be it

*Resolved*, That the Synod in convention direct the Board of Directors to act in this manner in order to implement clear bylaw procedures regarding this aspect of ecclesiastical supervision; and be it further

*Resolved*, That a consultation process shall be designed by mutual agreement of the Chairman of the Council of Presidents and the President of the Synod, by which the Council of Presidents shall have the opportunity to offer to the Secretary of the Synod input as to proposed mechanisms to implement expulsion processes consistent with and not contradicting the Constitution of the Synod; and be it further

*Resolved*, That said consultation be accomplished within six months of the close of the 2016 Synod Convention, unless extended by agreement of said Chairman of the Council of Presidents and the President of the Synod; and be it finally

*Resolved*, That these bylaw changes become effective upon adoption by a two-thirds majority of the Synod's Board of Directors, as specified in Bylaw 7.1.2.

**Action:** Adopted (7)

(President Harrison explained the purpose of Res. 12-14 and then called on Council of Presidents Chairman Kenneth Hennings to assure the assembly of the council's unanimous support. A proposed amendment to insert "or President of the Synod" after "District President" in the resolution's title was received by the committee as a friendly amendment. After brief discussion, the chair called for a show of hands and debate was ended. Res. 12-14 was adopted as changed [Yes: 996; No: 67].)

**MINUTES (excerpt)**

**COMMISSION ON CONSTITUTIONAL MATTERS**

**June 20, 2016**

**174. Constitutionality of Historical Appeal to President and Praesidium in Expulsion Cases (16-2791)**

On May 29, a member of the Synod and of a convention floor committee developing its responses to overtures submitted to the 2016 convention requested an opinion of the commission:

Question: "In the event that a district president did not take action in matters of expulsion, was the process operative in the Bylaws between 1956 and 2004, enabling the President of the Synod or the Praesidium of the Synod to initiate proceedings and present

charges in an expulsion matter, in violation of the Constitution of the Synod?"

Opinion: Requested is an interpretation of the Synod's Constitution as to whether the bylaws that existed between 1956 and 2004 governing matters of expulsion were then, or would be now, consistent with and not contradicting the Constitution (Constitution Art. XIV). This opinion will deal first with the provision as it first stood (1956–1989), conferring upon the President of the Synod authority to initiate formal proceedings when district officials failed to act. It will then deal with the provision as subsequently amended (1989–2004) to confer essentially the same authority upon the Praesidium instead.

**1. Constitutionality of the 1956–1989 provision for the initiation of expulsion proceedings by the Synod President, should the district president fail to act.**

The provision in question was adopted by the 1956 convention as follows (italicized portion) and remained essentially intact<sup>i</sup> until 1989:

**5.23 Ineligibility for Service**

If the member involved is a pastor, professor, or teacher, and his offense makes him ineligible for further official service in the church and he pleads guilty, the District President shall publish in the official organs of Synod the fact that he is ineligible for service and shall so report to the District. In case the President of the District is charged with any action that would disqualify him for office, the Vice-Presidents of the District shall initiate proceedings, and the First Vice-President shall act. *If the District officers fail to act, the President of Synod, by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3) may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the District Board of Appeals.* (1956 Bylaw 5.23, Handbook, n.p.)

1956 Res. 6-11, which effected this addition, was proposed by the Committee on Constitutional Matters, following a suggestion from the Board of Appeals.<sup>ii</sup> It gave as the rationale for this bylaw addition the following whereas paragraph:

WHEREAS, It is necessary to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers; therefore be it *Resolved*, That Section 5.23 be amended to read as follows... (1956 *Proceedings*, p. 451)

The provision in question, specifically mentioning the service of pastors, professors, and teachers, was thus adopted by the Synod in convention explicitly as a clarification of the ecclesiastical supervisory power of the President of the Synod when district officers fail to act. This power is granted in Constitution Art. XI B 1–3, the text of which remains today as it was in 1956.<sup>iii</sup>

This provision was proposed through the Committee on Constitutional Matters, which was charged essentially as is today's commission, to "examine all reports, overtures, and resolutions to the Synod asking for amendments to the Constitution and Bylaws of the Synod or which in any manner affect the Constitution and Bylaws, to determine their agreement in content and language with the Constitution and Bylaws of the Synod" (Bylaw 3.9.2.2.1, cf. similar 1956 Bylaw 2.113 [b]). The committee was also responsible to

“interpret the Constitution and By-Laws in cases of controversy” (1956 Bylaw 2.113 [e], cf. 2013 Bylaw 3.9.2), which it had been doing on this very topic for at least four years.<sup>iv</sup> The 1956 understanding of the Committee on Constitutional Matters was clearly that the provision in question simply elaborated in the Bylaws a constitutional power of the President of the Synod.

A Committee (or Commission) on Constitutional Matters, of course, was and is not the *final* interpreter of Synod’s Constitution, Bylaws, and resolutions. The final interpreter is the Synod in convention, and where the Synod in convention has acted to *interpret the Constitution*, especially where it has acted *explicitly and with substantive rationale*, those aspects stand thus interpreted.<sup>v</sup> Here, by adopting 1956 Res. 6-11, the Synod in convention explicitly and authoritatively interpreted the Constitution, even including a constitutional rationale both in the text of the resolution and in the resultant bylaw: that the President could initiate proceedings in the case of district officers’ failure to act “by virtue of the power given him in the Constitution (Article XI, B, 1, 2, 3)” (1956 *Handbook*, sec. 5.23, n.p.). Indeed, the bylaw language adopted was with the express purpose “to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers” (1956 *Proceedings*, p. 451).

The convention has therefore spoken using its authority as final interpreter of the Synod’s Constitution. The 1956–1989 provision for the initiation of expulsion proceedings by the Synod President, should district officials fail to act, was constitutional. It elaborated a “procedure as shall be set forth in the Bylaws of Synod” (2013 Constitution Art. XIII 2) for the exercise of “power given [the Synod President] in the Constitution (Article XI, B, 1, 2, 3),” putting “at [the President’s] command” a means “to promote and maintain unity of doctrine and practice in all the districts of the Synod” (Constitution Art. XI B 3). Although no similar provision exists in the Synod’s 2013 Bylaws, if such a provision were to be adopted, the constitutional interpretation adopted by the 1956 convention would apply.<sup>vi</sup>

## 2. Constitutionality of the 1989–2004 provision for the initiation of expulsion proceedings by the Praesidium, should the district president fail to act.

1989 Res. 5-08A amended Bylaw 2.27 [f], making the Praesidium of the Synod instead of the President of the Synod the recipient of a formal complaint in the event that a district president declined to suspend an accused member or failed to act in 90 days. No rationale was given for the change from President to Praesidium, either in the resolution (*Proceedings*, pp. 130–131) or in the Commission on Structure’s late overture L5-85, which seems to have prompted the convention action. Its single *whereas* paragraph read simply, “certain of the present Bylaws relative to commencing an action to terminate congregational or individual membership are ambiguous and confusing” (*id.*, p. 174).

Unlike 1956 Res. 6-11, which stated that the resolution was “necessary to clarify Article XI, B, 1, 2, 3, concerning the powers of the President if District officers fail to act in cases involving ineligibility for service of pastors, professors, or teachers” (1956 *Proceedings*, p. 451), 1989 Res. 5-08A did not address the constitutionality of the change from President to Praesidium of the Synod. The constitutionality of this change, therefore, is not settled simply by its adoption as a bylaw. Since the question has now been raised, the following response is given.

Ecclesiastical supervision is covered in the Constitution’s Articles XI B 1–3 and XII 6–8, which confer supervisory power first upon the

President of Synod, who is 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 then upon the district presidents, who shall “especially exercise supervision over the doctrine, life, and administration of office of ordained and commissioned ministers of their district...” One element entailed in that ecclesiastical supervision is the authority to suspend a member of the Synod, which begins the formal process that could lead to expulsion from the Synod (Constitution Art. XIII 1–2).

The term *Praesidium* does not occur in the Constitution of the Synod. Article XI C lists the duties of the vice-presidents: “The vice-presidents shall upon request of the President represent him in all his functions.” The Constitution does not assign ecclesiastical supervision to the office of vice-president or to the Praesidium as a whole, but to the President and the district presidents (Constitution Art. XI B 1–3; XII 6–8). While the Constitution provides that in exceptional situations a President could request a vice-president to represent him in this function (Constitution Art. XI C 1), even in this case, final accountability remains with the President (Bylaw 3.3.1.3 [k]). Bylaws implementing the process of expulsion (under Constitution Art. XIII 2) also make allowance, should a President be disqualified in some manner from dealing with a case, for his role to be carried out by a vice-president (Bylaws 2.14.4.1, 2.15.4.1, 2.17.4.1). In these cases an exceptional circumstance renders the President unable to act (or to act without partiality or the appearance thereof), so the Bylaws provide a mechanism for effecting the necessary procedure, usually performed by a president, through a vice-president.

Even with such allowances made, the constitutional case for assigning the decision to initiate proceedings in the case of district inaction to the Praesidium (including the vice-presidents) cannot be the same as that made from Constitution Art. XI B 1–3 above for assigning the decision to the President himself—for the simple reason that Const. Art. XI B 1–3 does not apply to the Praesidium but to the President alone.

The constitutionality of the provision as enacted between 1989 and 2004, allowing an accuser to appeal to the Praesidium, was accepted when it was enacted—although the record contains no constitutional argument in favor. It was also reviewed by the Commission on Constitutional Matters in its Opinion 01-2242 (Jan. 11, 2002), which dealt with a case seeking to expel a district president, in which the President’s decision not to initiate proceedings was appealed to the Praesidium. The question is narrow, but the commission’s approach is informative. The request asked (in part): “Since both the Constitution and Bylaws clearly state that the President of the Synod has ecclesiastical supervision of all District Presidents and of all officers of the Synod, including the Vice-Presidents, under what constitutional authority would the Synodical Vice-Presidents be charged with the responsibility of determining the continuation of the roster status of a District President under Bylaw 2.27?”

The Commission on Constitutional Matters responded as follows:

The President of the Synod has ecclesiastical supervision of District Presidents by reason of Article XI B of the Constitution. However, ecclesiastical supervision does not include the responsibility of determining the continuation of the roster status of a District President. That matter is covered by Article XIII 2 which provides: “Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” Bylaws 2.27 and 8.09 establish the steps to be followed to expel a member from the Synod. Under

these Bylaws the President can either decline to seek the expulsion of a District President as a member of the Synod, or pursue such expulsion by following the procedure set forth in Bylaw 2.27 c. If he does pursue such expulsion, the decision to expel is not his but, rather, the decision of the Dispute Resolution Panel (or Appeal Panel, if there is an appeal), which will consider the matter (Bylaw 8.09).

If the President of the Synod declines to seek the expulsion of a District President as a member of the Synod, the complainant has the option to appeal such declination to the Praesidium of the Synod (Bylaw 2.27 b). Should the Praesidium decide to pursue the expulsion from the Synod of the District President, it must follow the same procedure in Bylaw 2.27 c as the President would have had to do should he have decided to pursue the expulsion. As in the case of the President, the decision to expel is not that of the Praesidium but, rather, the decision of the Dispute Resolution Panel or Appeal Panel.

Therefore, the synodical Vice-Presidents in their capacity as members of the Praesidium determine the continuation of the roster status of a District President only in those very limited situations where the Praesidium upholds the decision of the President of the Synod that the alleged actions of the District President are insufficient to expel the District President as a member of the Synod. (CCM Op. 01-2242, 11 Jan 2002)

Here the CCM distinguished the comprehensive sense of ecclesiastical supervision (which belongs to the Presidents under Const. Art. XI B 1–3 and XII 6–8) from the decision to expel (governed specifically by Constitution Art. XIII 1–2). The former belongs to the President (and district presidents); the latter, to such entities as to whom the Bylaws might assign it in the procedure they elaborate under Constitution Art. XIII 2, that “expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” In such a view there is nothing sacrosanct about the President or district presidents alone making the decision to initiate formal proceedings, although theirs alone is the comprehensive responsibility of ecclesiastical supervision, to which that decision *ordinarily* belongs.<sup>vii</sup>

Both Commission on Constitutional Matters reviews (Jan. 11, 2002 Op. 01-2242 and October 21–22, 2002 Op. 02-2283) of the 1989–2004 provision, allowing the Praesidium to act, were within the context of an already exceptional situation, a district president being the accused. Both seem to presume the provision’s constitutionality as that sort of “very limited situation” in which implementing bylaws (under Constitution Art. XIII 2) might provide necessary deviations from the constitutional pattern (e.g., a vice-president acting in the stead of a disqualified President). That is not what we have here. This provision, in the general or ordinary case of an appeal for action against a member under district supervision, directed the appeal for action away from the constitutionally designated recipient, namely the President (by virtue of the power given him in Constitution Art. XI B 1–3), to the Praesidium, a recipient with no demonstrable constitutional basis to receive such an appeal.

Ultimately, the language of Constitution Art. III, that “[e]xpulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod,” does not enable bylaws to override, in the regular case, the design of Constitution Art. XI B 1–3 that appeal for action should be possible to the ecclesiastical supervisor of the whole Synod. In the districts, his supervision is through the district presidents (Bylaw 3.1.1.1 [b]; Constitution Art. XI B 1), but should they fail to act, he may do so “by virtue of the power given him in the

Constitution (Article XI, B, 1, 2, 3)” (1956 Bylaw 5.23, *Handbook*, n.p.). While the 1956–1989 Bylaws have been revised away, this interpretation of the Constitution by the 1956 convention stands.

### 3. Conclusion

Constitution Art. XIV provides that “[t]he Synod in convention may adopt bylaws that are consistent with and do not contradict the Constitution of the Synod, which controls and supersedes such bylaws and all other rules and regulations of the Synod.”

In the case of the former (1956–1989) provision, the case for constitutionality was explicitly made, not only demonstrating that the adopted provision “[did] not contradict” the Constitution, but also that it was “consistent with” the framework laid out clearly by the Constitution, that being that the President himself ultimately has the responsibility, under Constitution Art. XI B 1–3, to “promote and maintain unity of doctrine and practice in all the districts of the Synod.” The 1956 convention adopted this mechanism (of appeal in case of inaction of district officials to the President of the Synod, for him to act) as an organic clarification in bylaw of a power the Constitution already granted the President in essence.

In the case of the latter (1989–2004) provision, the record provides no positive constitutional rationale. Bylaws already adopted by the Synod in convention deserve the presumption of constitutionality, as the convention is the “principle legislative assembly” of the Synod (Bylaw 3.1.1) and adopts bylaws only after positive review by the Commission on Constitutional Matters (Bylaw 7.1.1). Upon later review, could they be shown to conflict with the Constitution, they would, of course, be invalid. The commission’s two narrowly-focused reviews of this latter bylaw provision, as applied in an exceptional case, avoided finding it in conflict with Constitution Art. XI B 1–3’s assignment of these responsibilities to the President of the Synod by grounding the provision instead under Constitution Art. XIII 2.

While such narrow reviews avoided finding the latter bylaw provision in *conflict* with the Constitution, this latter provision and, importantly, the Referral Panels subsequently adopted in its place [Bylaws 2.14.5–2.14.5.3, etc.], are certainly less *consistent with* the Constitution’s overall design and framework than the former (Constitution Art. XIV).

Moreover, this review finds the change of the Bylaws in 1989 and subsequently (namely, to remove the right of appeal for action to the President, should district officials fail to act, and to replace it first with an appeal to the Praesidium and then with an appeal to a Referral Panel) to *conflict* with the Constitution of the Synod. This change unconstitutionally deprived the President of the Synod of procedures for exercising a power granted him in Constitution Art. XI B 1–3. That this power to receive appeals for action, in case of the inaction of district officials, is one of the means constitutionally “at [the President’s] command to promote and maintain unity of doctrine and practice in all the districts of the Synod” (Constitution Art. XI B 3) was the opinion of the Synod in convention in 1956. It expressed this opinion explicitly and with its unique and final interpretive power. It must therefore be the opinion also of this commission.

i. 1971 Res. 5-14 (*Proceedings*, p. 156f.) modified the provision to read, “If the District officers fail to act, the President of Synod, by virtue of the power given him in the Constitution (Article XI, B, 1–3, *inclusive*) may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the *appropriate District Commission on Adjudication*, provided, however, that such must be in the same manner as hereinabove set forth for the District officers.” (1971 Bylaw 5.13, *Handbook*, p. 115)

1983 Res. 5-20A (*Proceedings*, pp. 188f.; see Reports 5-03 and 5-04 in 1983 *Workbook*, pp. 200–213) altered it again: “If the District officers fail to act within 60 days after the complainant has notified the District President in writing that he wishes to pursue the matter, the complainant may petition the President of Synod, who by virtue of the power given him in the Constitution (Article XI, B, 1–3, inclusive) shall make inquiries and may on his own initiative institute proceedings, take administrative action, and, if necessary, present charges to the appropriate District Commission on Adjudication. If after a reasonable time the synodical President does not intend to institute proceedings, he shall so inform the complainant and the involved member in writing” (1983 Bylaw 8.41 [g], *Handbook*, p. 194).

1986 Res. 5-02A (*Proceedings*, pp. 163f.), originating with the Commission on Structure, elaborated the meaning of the 1983 Bylaw words, “If the District officers fail to act,” replacing them with the text, “If the District President declines to commence an action to terminate membership, or if he neither suspends nor declines to suspend the member” (1986 Bylaw 2.27 [f], *Handbook*, p. 31).

ii. CCM Minutes, 10 Nov 1955, p. 39. See also “Report of the Committee on Constitutional Matters,” 1956 *Proceedings*, p. 445.

iii. The convention’s action in 1956 establishes not only that Const. Art. XI B 1–3 grants this power to the President, but also that no other constitutional article diminishes this power. Significantly, Constitution Art. XII 7, stating that district presidents shall “moreover, especially exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district,” read in 1956 as it does today. Constitution Art. XII 7 was understood by the convention as in no way diminishing the President’s authority, inherent in Constitution Art. XI B 1–3, to act, should district officials fail to do so.

Constitution Art. XII 8 and Constitution Art. XIII 2 were altered in 1965 when the adoption of the adjudication system transferred final expulsion proceedings from district and Synod conventions to Boards of Appeals. Before and after 1965, Constitution Art. XII 8 empowered district presidents “to suspend from membership.” Before 1965, Constitution Art. XIII 2 also read, “Such expulsion is executed, as a rule, by the Districts of Synod; yet those so expelled have a right of appeal to Synod.” Neither the wording of Constitution Art. XII 2 (before 1965) nor that of Constitution Art. XII 8 (either before or after 1965) was interpreted so as to diminish the President’s constitutional authority to act, should district officials fail to do so.

Since 1965, Constitution Art. XIII 2 has read, “Expulsion shall be executed only after following such procedure as shall be set forth in the Bylaws of the Synod.” More flexibility is allowed the convention in setting out an expulsion procedure in the Bylaws, but at the same time this constitutional change prohibits, in the case of expulsion proceedings, exercise of constitutional powers for which there is no bylaw procedure specified.

v. See CCM Minutes, 18 May 1952, 28 Sept 1952, 2 Feb 1953, 21 May 1953, 1 Jan 1955, 10 Nov 1955. The presentation and adoption of this proposal can hardly be construed otherwise than as the result of a careful constitutional analysis.

vi. An opinion of the Commission on Constitutional Matters “shall be binding on the question decided unless and until it is overruled by a convention of the Synod. Overtures to a convention that seek to overrule an opinion of the commission shall support the proposed action with *substantive rationale* from the Constitution, Bylaws, and resolutions of the Synod” (Bylaw 3.9.2.2 [c],

emphasis added). Implicit here is the recognition that not every resolution of a convention has this final interpretive force. It is possible for the commission or the convention to find that a convention has acted in a manner inconsistent with or contradictory to Synod’s Constitution and therefore invalidly (Constitution Art. XIV). See, e.g., 1962 Res. 6-01, “Constitutionality of Resolution 9 of Committee 3 of the 1959 Synodical Convention,” *Proceedings*, p. 122; and “Supplement to Report of Committee on Constitutional Matters,” *id.*, p. 187.

Where, however, the convention as the Synod’s “principal legislative assembly” (Bylaw 3.1.1) has *explicitly and with substantive rationale* interpreted aspects of the Constitution, it has exercised its own final interpretive authority—that greater, original authority from which it has delegated to the commission its provisional (“unless and until overruled”) interpretive authority. For such an exercise of the convention’s final interpretive authority, see, e.g., 1973 Res. 2-12, “To Understand Article II of the Synod’s Constitution as Requiring the Formulation and Adoption of Synodical Doctrinal Statements.”

vii. 1989 Res. 5-08A (*Proceedings*, pp. 130–131) put this provision into the hands of the Praesidium, instead of the Synod President acting alone (1989 Bylaw 2.28, *Handbook*, pp. 31–32). 1992 Res. 5-02A (*Proceedings*, pp. 144–147) adapted that provision to the new dispute resolution framework (1992 Bylaw 2.27, *Handbook*, pp. 30–31). Finally, 2004 Res. 8-01A (*Proceedings*, pp. 165–184) removed the bylaw provision for the Praesidium to act when a district president would not instead allowing an accuser, in case of district president inaction, to request formation of a Referral Panel, which request the district president must grant (2004 Bylaws 2.14.5–2.14.5.3, *Handbook*, p. 66). With none of these changes did the convention speak as to the constitutionality of the pre-1989 provision, by which the President of Synod had authority to initiate proceedings in case of a district president’s inaction. On that matter, the constitutional interpretation of the 1956 convention stands.

viii. CCM Op. 02-2283, 21–22 Oct 2002, argues similarly, regarding a vice-president acting for the President of the Synod to suspend, reading in part:

The officer of the Synod who is required to conclude whether the facts form a basis for expulsion from the Synod under Bylaw 2.27 c is not granted the authority of the President of the Synod. The dispute resolution process commenced under Bylaw 2.27 designates the individual who is to make the decision required by Bylaw 2.27 c. The individual initially designated to make that choice is the President. If the President is a party to the matter in dispute, has a conflict of interest, or is unable to act, the First Vice-President or the next qualified synodical officer is designated to undertake the task. Such officer is not granted the authority of the President to see to it that the resolutions of the Synod are carried out. Rather, his authority has as its source Bylaw 2.27.

The responsibility of the officer who carries out the provisions of Bylaw 2.27 c is to determine whether the accused member of the Synod has engaged in conduct which Article XIII of the Constitution states to be the basis for expulsion from the Synod: “Members who act contrary to the confession laid down in Article II and to the conditions of membership laid down in Article VI or persist in an offensive conduct shall, after previous futile admonition, be expelled from the Synod.”

## 1                   **To Encourage Proper Pastoral Oversight in Administration of Lord’s Supper** 2                   **through Visitation of Ecclesiastical Supervisors**

### 3                   **RESOLUTION 10-04**

#### 4                   Overture 10-10 (CW, 524–525)

5                   WHEREAS, The Synod has consistently encouraged its pastors and congregations to exercise communion practices  
6                   which are faithful to the Holy Scripture and the Lutheran Confessions; and

7                   WHEREAS, Pastors are called to be faithful in their stewardship of the mysteries of God (1 Cor. 4:1–2; 2 Tim. 4:3–4)  
8                   and need encouragement to carry out this important stewardship; and

1 WHEREAS, St. Paul admonishes the Corinthians against eating the Lord’s Supper with divisions among them (1 Cor.  
2 11:17–18); and

3 WHEREAS, The Synod in convention has commended for study the 1999 report of the Commission on Theology and  
4 Church Relations, *Admission to the Lord’s Supper: Basics of Biblical and Confessional Teaching* (St. Louis: The Lutheran  
5 Church—Missouri Synod, 1999); and

6 WHEREAS, Concerns about communion practice still come before district and Synod conventions for resolution; and

7 WHEREAS, The practice of inviting all baptized believers who merely affirm the real presence, while neglecting to  
8 address the necessity of unity of confession, is not consistent with the biblical and confessional position of the Synod; and

9 WHEREAS, The Constitution and Bylaws of the Synod direct the district president to “supervise the doctrine, the life,  
10 and the official administration on the part of the ordained or commissioned ministers who are members of his district or  
11 are subject to his ecclesiastical supervision” (Bylaw 4.4.5); and

12 WHEREAS, The Constitution and Bylaws of the Synod make provision for official congregational visits by the  
13 respective district president or his representative; and

14 WHEREAS, In the Bylaws of the Synod it states that the district president is to “seek to bring about to the greatest  
15 possible degree the achievement of the Synod’s objectives as expressed in Article III of its Constitution” (Bylaw 4.4.4  
16 [b]); and

17 WHEREAS, The Constitution of the Synod states that the district president is to “[s]ee to it that all resolutions of the  
18 Synod which concern the districts are made known to the districts and are carried out by them.” (Constitution Article XII  
19 9 A; along with Bylaw 1.3.6); and

20 WHEREAS, The Bylaws of the Synod state that “He shall conduct his official visits in an evangelical manner” (Bylaw  
21 4.4.4 [c]) and “come to the pastor and the congregation as a brotherly advisor” (Bylaw 4.4.4 [d]); and

22 WHEREAS, The 2013 convention passed Resolution 4-10, “To Encourage Proper Oversight in the Administration of  
23 Lord’s Supper by Visitation from Ecclesiastical Supervisors”; therefore be it

24 *Resolved*, That during this next triennium the district president (or his representative) address each district  
25 congregation’s administration of the Lord’s Supper in his official visitations, spending time in the Word of God and  
26 studying the Synod’s position on “closed communion”; and be it further

27 *Resolved*, That those practices which are not in harmony with the Scriptures and the Lutheran Confessions be  
28 addressed fraternally and evangelically with the goal of bringing about harmony and consistent practice especially as that  
29 applies to the Lord’s Supper; and be it further

30 *Resolved*, That the district president shall report in writing the progress of his visitation regarding proper communion  
31 practices to the district no less than 90 days before the 2021 district convention; and be it finally

32 *Resolved*, That the President of the Synod be exhorted to see that the district presidents apply themselves faithfully to  
33 this task in accord with his responsibility as detailed in Constitution Article XI B, especially paragraphs 2, 3, and 4; and  
34 that in accord with Const. Art. XII 9 A–B, each district president shall report the progress of this visitation regarding proper  
35 communion practices to the President of the Synod no less than 90 days before the 2022 convention so that the President  
36 of the Synod can report regarding this visitation resolution at that convention.

## 37 To Affirm the Advisory Role of District Presidents in Their Service 38 of Calling Congregations of the LCMS

### 39 RESOLUTION 10-05

40 Overture 10-07 (CW, 523)

41 WHEREAS, The district presidents of The Lutheran Church—Missouri Synod (LCMS) and their staff provide a  
42 valuable service in guiding and assisting congregations in the process of calling a new pastor, and an important part of that  
43 process is providing congregations with information on potential pastoral candidates at their request; and

44 WHEREAS, Bylaw 2.5.1 states, “Congregations shall seek the counsel of their respective district presidents when  
45 calling ordained or commissioned ministers”; and

WHEREAS, According to LCMS polity, district presidents and their staff serve the congregations of their district in an advisory capacity; and

WHEREAS, Many congregations are not aware of their rights and privileges with regard to the sacred task of calling a pastor; therefore be it

*Resolved*, That district presidents and their staff be reminded that they are to consult with and serve the congregation only in an advisory role when it comes to the calling of pastors; and be it further

*Resolved*, That all calling congregations be reminded of their rights and privileges to call any rostered pastor in the LCMS, excluding those who have limited calls or are under discipline.

## To Respectfully Decline Overtures

### RESOLUTION 10-06

WHEREAS, The floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined; therefore be it

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

<u>Overture</u>	<u>Subject</u>	<u>Reason</u>
Ov. 10-01	To Clarify the Relationship of the Synod to its Members Affirming Article VII	The final resolve is exceedingly broad and does not consider the scriptural, confessional, and constitutional obligations of a member congregation.
Ov. 10-06	To Permit Access by Rostered Workers and Formerly Rostered Workers to Own Personnel Records	On the advice of legal counsel this could cause legal jeopardy.
Ov. 10-09	To Memorialize Synod to Revise Eligibility to Serve as Circuit Visitor	Current process works well
Ov. 10-12	To Align the Voting Practice of the Council of Presidents with the LCMS Constitution and Bylaws	Includes incorrect assumptions about the Council of Presidents
Ov. 10-13	To Improve the Transparency of the Council of Presidents by Making its Minutes Public	Contains confidential information that cannot be made public.
Ov. 10-14	To Make the Policies of the Council of Presidents Public	Applicable policies are already available in other documents.
Ov. 10-30	To Restore Right of Appeal to Disciplinary Proceedings	Any material panel receives is already available to respondent.

## 11. CHURCH AND CULTURE

### To Give Guidance and Encourage Action on Beginning-of-Life Issues

#### RESOLUTION 11-01

Report R60 (CW, 325–29); Overture 11-01 (CW, 538)

#### Preamble

The 66th Regular Convention of The Lutheran Church—Missouri Synod (LCMS) adopted Resolution 3-04, “To Create Task Force for Study of Issues Relating to Procreation, Fertility, and Care for the Unborn” (2016 *Proceedings*, 143), which affirms the Bible’s teaching that God’s creation of human life begins at conception and that “Children are a blessing from the Lord” (Ps. 127:3, 5). This resolution also identified the complexities and ever-changing landscape of procreation, fertility, and care for the unborn. It noted that science and technology have significantly changed since the publication several decades ago of various Commission on Theology and Church Relations (CTCR) documents and reports on life issues.

The adopted resolution called for the President of Synod to appoint a task force to take up these issues and report back to the next convention. The members of this task force (including representatives from pertinent Synod offices and entities, Lutherans For Life (LFL), the seminaries, and laypersons who have expertise in the fields of medicine, procreative science, theology, ethics, etc.) were specifically asked to do the following:

- identify the important issues to be addressed to best help and support families and parents dealing with the issues of procreation, fertility and care of the unborn;
- identify specific actions leading to the production of appropriate LCMS responses to these issues.

The task force was appointed by the Synod President and met three times during the past triennium. At those meetings, it carefully assessed its assignment from the Synod and heard and discussed reports on specific issues such as procreation, medical advances in areas such as genomics, questions raised by medical consent forms, and questions and concerns about procreative technologies such as in vitro fertilization (IVF).

The task force also determined that while the items raised in the resolution all relate to human reproduction and tend toward a consideration of technological “advances,” there are underlying cultural assumptions and questions that challenge the Christian. The task force agreed that it was important to try to address “foundational matters” relative to these questions and assumptions. For example, the biblical view that parents are blessed with a child as a gift of God today faces a competing view wherein children are viewed more as a parental reproductive project and an entitlement. In response to this specific concern, one member of the task force, Dr. Gilbert Meilaender, was asked and agreed to prepare a paper for study and discussion. This paper, titled “The Child as a Gift of God” (*Workbook*, 326–29), was thoroughly discussed by the task force, and all members agreed that the paper identifies fundamental issues that deserve broader dissemination, study and discussion.

WHEREAS, Children are not something we choose for ourselves, but more correctly a heritage from the Lord, which God freely gives and takes away in his own grace and wisdom (Psalm 127; Gen. 30:2; Job 1:21); and

WHEREAS, The Resolution 3-04 Task Force was formed with the mandate to study issues relating to procreation, fertility, and care for the unborn in order to identify actions leading to the production of appropriate LCMS responses to these issues, and to make recommendations in the form of appropriate overtures to the Synod’s 2019 national convention; and

WHEREAS, The task force met on three occasions during the past triennium for careful deliberation and discussion of beginning-of-life issues; and

WHEREAS, The task force has identified certain proposed “actions” for the Synod to consider; therefore be it

*Resolved*, That the following specific recommendations of the task force be adopted and implemented:

- to commend the paper “The Child as a Gift of God” (*Workbook*, 326–29) to members of the Synod and Synod congregations for reflection, study and discussion, in particular, to study this concern: “whether our understanding of the meaning of the presence of children is being formed by the basic Christian belief that a child is God’s gift to those who are married, or whether our attitudes and actions increasingly reflect a belief that what counts is satisfying the desire to have a child of one’s own (and, perhaps even, a particular sort of child)”;



- to urge filling as soon as fiscally possible the vacant position of LCMS Director of Life and Health Ministry since leadership in this office is crucial for moving forward on these critical and time-sensitive issues;
- to urge the CTCR, as it seeks to complete its assignment from the Synod to update its 1981 report on Human Sexuality (2016 Res. 14-03A, *Proceedings*, 242–3), to give new or renewed attention to the virtue of chastity in relation to specific issues such as 1) the vocation of singleness; 2) the nature and significance of Christian marriage; 3) a theology of procreation (including issues relating to contraception); 4) the reality and burden of infertility;
- to ask the CTCR to review and revisit its various documents on beginning of life issues (e.g., *Abortion in Perspective* [adopted 1984]; *Christians and Procreative Choices: How Do God's Chosen Choose?* [adopted 1996]; *What Child is This? Marriage, Family, and Human Cloning*, [adopted 2002]; *Christian Faith and Human Beginnings: Christian Care and Pre-Implantation Human Life* [adopted 2005]) to determine whether and/or where updates to these documents are needed, particularly regarding IVF, and how such potential updates might best and most effectively be communicated to the Synod;
- to request LCMS Life and Health Ministries, in collaboration with supportive entities (e.g., LFL, the Concordia University Wisconsin Center for Bioethics), to continue to sponsor and coordinate conferences and other education on issues such as IVF, embryo adoption, methods of contraception, genomics and other new technologies, surrogacy, and medical consent, for the purpose of enhancing the church's understanding of and response to these issues;
- to encourage our seminaries and colleges to give increased attention and priority to beginning-of-life issues through coursework, continuing education, and other means;
- to request the Office of National Mission (ONM) to prepare educational resources on beginning-of-life issues for LCMS campus ministries and youth ministries;
- to encourage districts, circuits, congregations and schools to address these issues as they are able;
- to request the ONM to identify resources and individuals for consultation on beginning-of-life issues;

and be it further

*Resolved*, That Synod post the paper “The Child as a Gift of God” to its website, perhaps on the CTCR pages, for ease of access and study.

*Accounting department staff, on behalf of the Finance Committee, projects cost of implementation as \$154,000 annually, for position and related expenses (estimate required by Bylaw 3.1.7 [g]).*

## To Encourage Faithfulness Regarding Marriage

### RESOLUTION 11-02

Overtures 11-07–10 (CW, 541–45)

WHEREAS, By confessing the truth of marriage, we confess God as the one who created us male and female (Gen. 1:27); and

WHEREAS, Christ Himself affirmed the truth of marriage, saying, “Have you not read that he who created them from the beginning made them male and female, and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh? ... What therefore God has joined together, let not man separate’” (Matt. 19:4–6 ESV); and

WHEREAS, God established marriage for the procreation of children who are to be brought up in the fear and instruction of the Lord so that they may offer Him their praise (Rite of Holy Matrimony, *LSB*, 275; Gen. 1:28; Psalm 127; Deut. 6:4–9; Eph. 6:4); and

WHEREAS, Our confession of true marriage is tied to our confession of Christ and his bride the church (Eph. 5:22–33); and

WHEREAS, God forbids adultery, sexual relations outside of marriage, and divorce, except for marital unfaithfulness or malicious abandonment (Ex. 20:14; 1 Cor. 7:10–11, 15; Mark 10:6–12; Matt. 5:27–28; 1 Thess. 4:3–5; 1 Cor. 6:9–10); and

1 WHEREAS, The Scriptures also clearly teach that homosexual acts are intrinsically sinful and violate both revealed and  
2 natural law (Rom. 1:18–32); and

3 WHEREAS, Cultural attacks on marriage have resulted in such problems as high rates of divorce, the dissolution of  
4 families, and widespread sexual relations outside of marriage; and

5 WHEREAS, Public opinion, popular culture, and Supreme Court decisions cannot change what God has established;  
6 and

7 WHEREAS, In the face of the virulent opposition to God’s institution of marriage that is rife in America in these times,  
8 faithfulness to the Bible’s teaching carries with it the prospect of social and economic costs; therefore be it

9 *Resolved*, That The Lutheran Church—Missouri Synod (LCMS) reaffirm its commitment to the biblical definition of  
10 marriage as the lifelong union of one man and one woman; and be it further

11 *Resolved*, That the Synod in convention reaffirm 2016 Resolution 14-02, “To Confess the Sanctity of Marriage,” and  
12 that same-sex “marriage” cannot be recognized as marriage according to God’s institution; and be it further

13 *Resolved*, That the Synod teach and confess the Scriptural doctrine and practice of marriage with renewed effort, in  
14 the conviction that “what God has joined together, let not man separate” (Matt 19:6); and be it further

15 *Resolved*, That the Synod continue to teach that this understanding of marriage is incompatible with any sort of sexual  
16 relations outside of marriage or the practice of unscriptural divorce; and be it further

17 *Resolved*, That the Synod encourage its members and the members of its congregations to remain faithful to the  
18 biblical teaching regarding marriage even when they experience negative and hostile reactions to such faithful confession;  
19 and be it further

20 *Resolved*, That the Synod give thanks for all those who have publicly spoken in support of God’s institution of  
21 marriage; and be it further

22 *Resolved*, That the Synod pledge its support by prayer and all other appropriate means to those in this country and  
23 elsewhere who are persecuted for their adherence to the biblical teaching of marriage; and be it further

24 *Resolved*, That the Synod make every effort to commend, uphold, and encourage all Christians in our midst who are  
25 seeking to live a chaste life even in the face of great sexual temptations from the devil, the world, and their sinful flesh;  
26 and be it finally

27 *Resolved*, That the church would be a welcome place for all people and would continue to proclaim Christ the friend  
28 of sinners, that all people would be called to repentance and that the repentant would be absolved, and that all people  
29 would be called to find their identity in Christ alone (1 Cor. 6:9–11).

30 **To Encourage Synod to Develop Resources to Aid Congregations and Schools**  
31 **regarding Sexual Orientation and Gender Identity Issues**

32 **RESOLUTION 11-03**

33 Overtures 11-11–12 (CW, 545–46)

34 WHEREAS, In the beginning God created man in his own image, “male and female, he created them” (Gen. 1:27); and

35 WHEREAS, As the Small Catechism (SC) teaches, “I believe that God has made me and all creatures. He has given me  
36 my body and soul, eyes, ears, and all my members ...” (SC II, First Article); and

37 WHEREAS, After humanity’s fall into sin, Jesus again affirmed God’s continuing work: that from the beginning he  
38 created them “male and female” (Matt. 19:4); and

39 WHEREAS, Gender is now considered by many in our culture as a social construct rather than a physical reality created  
40 by God; and

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

43 WHEREAS, Our society includes persons who are uncertain whether they are “truly” male or female (this does not  
44 include intersex individuals, see excursus in Commission on Theology and Church Relations [CTCR], *Gender Identity*  
45 *Disorder or Gender Dysphoria in Christian Perspective*), others who present themselves as a member of the opposite sex

in dress and physical appearance, and others who participate in hormonal and/or surgical procedures in an attempt to modify their anatomy from male to female or from female to male; and

WHEREAS, The Christian church is not without fault and has too often failed to minister compassionately to those who experience sexual orientation and gender identity issues, and has too often failed to address the sins of heterosexual members; and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) parochial schools, congregations, seminaries, the Concordia University System, and individuals in our Synod are experiencing mounting pressure as a result of cultural and legal changes; and

WHEREAS, LCMS church workers and laity have asked for guidance in pastoral care for individuals and families struggling with matters of same-sex orientation and gender identity issues; and

WHEREAS, The LCMS has produced resources such as the following CTCR reports: *Gender Identity Disorder or Gender Dysphoria in Christian Perspective* (adopted Sept. 2014); *Human Sexuality: A Theological Perspective* (adopted September 1981); *Response to Human Sexuality: Gift and Trust* (adopted April 2012); and *The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church* (adopted December 2009); therefore be it

*Resolved*, That the LCMS in convention affirm and faithfully confess the biblical truth that God created humanity as male and female; and be it further

*Resolved*, That we regard all those who struggle with sexual orientation and gender identity issues as our neighbors, beloved of God, and therefore condemn acts of abuse committed against them; and be it further

*Resolved*, That pastors and congregations of the Synod be encouraged to minister compassionately to those who experience sexual orientation and gender identity issues through prayer, the proclamation of Law and Gospel, the Sacrament of Holy Baptism, corporate and individual confession and absolution, the proper administration of the Lord's Supper, the mutual conversation and consolation of the brothers and sisters, and pastoral care; and be it further

*Resolved*, That pastors and congregations of the Synod be encouraged to minister compassionately to the families, friends, and all others impacted by those who struggle with same-sex attraction, those involved in same-sex relationships, and those whose sexual self-understanding is shaped by a distressing conflict between their biological sex and their gender identity through prayer, the proclamation of Law and Gospel, the Sacrament of Holy Baptism, corporate and individual confession and absolution, the proper administration of the Lord's Supper, the mutual conversation and consolation of the brothers and sisters, and pastoral care; and be it further

*Resolved*, That church workers and congregations in the Synod be encouraged to utilize the following CTCR reports: *Human Sexuality: A Theological Perspective*; *Response to Human Sexuality: Gift and Trust*; *The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church*; and *Gender Identity Disorder or Gender Dysphoria in Christian Perspective*; and be it further

*Resolved*, That the CTCR be directed to prioritize the updating of the 1981 study, "Human Sexuality"; and be it finally

*Resolved*, That the Synod in convention direct the Office of National Mission, Concordia Publishing House, the seminaries, and the Concordia University System to continue to provide resources that enable the church to confess the truth boldly and minister compassionately both to those who struggle with sexual orientation and gender identity issues and those who care for them.

## **To Affirm the Common Humanity of All People and Ethnicities**

### **RESOLUTION 11-04**

Overtures 11-13-14 (CW, 546-47)

WHEREAS, All humanity shares a common origin in Adam and Eve (Genesis 1; 2); and

WHEREAS, Scripture affirms that God "Made from one man every nation of mankind to live on all the face of the earth" (Acts 17:26); and

WHEREAS, "God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:34-35); and

WHEREAS, Scripture emphasizes humanity's oneness in Christ's reconciling work: "For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5:14–19); and

WHEREAS, Jesus sends His people to bring the Gospel to all nations (*ethnos*): "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt. 28:18–20); and

WHEREAS, God has united all believers in Christ through Holy Baptism (Eph. 4:4–6); and

WHEREAS, The new creation consists of God's redeemed people from all people groups and ethnicities: "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'" (Rev. 7:9–10); and

WHEREAS, The sin of racism has plagued humankind from its earliest days, and its victims have been found in every place and every time including the Christian church; and

WHEREAS, Racism harms its victims in thought, word, or deed, and people in our communities and ministries have experienced such harm; and

WHEREAS, Racism has no basis in science, Scripture or the Lutheran Confessions, but rather is consistent with atheistic evolutionary ideologies and movements that claim the supremacy of one people group over another; and

WHEREAS, The Church is called to condemn sin in every form and manner, both in public and in private, including racism in all of its expressions, such as: white nationalism; racial profiling; unjust incarceration; economic injustice and inequality; discrimination in education, employment, and housing; xenophobic sentiment; and inhumane treatment of immigrants and refugees; and

WHEREAS, Our Lord has commanded us, "You shall love your neighbor as yourself" (Matt. 22:39b, cf. John 13:34); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS), confessing its own faults, and walking humbly in repentance before God, has addressed racism and discrimination in 10 Synod conventions resulting in convention resolutions (e.g., 1959 Res. 13-12, "Combating Racial Discriminations," *Proceedings*, 315–17); and

WHEREAS, The Committee on Theology and Church Relations' (CTCR) February 1994 document, *Racism and the Church* states: "We in The Lutheran Church—Missouri Synod have before us a wonderful opportunity to commit ourselves to strive toward making racism a thing of the past, and to demonstrate before a watching world how people of all cultures and groups can become one in Christ, who has made of many one body for the edification of all"; therefore be it

*Resolved*, That the LCMS in convention publicly condemn the sin of racism in all its manifestations, giving honor to the Father "from whom every family in heaven and on earth is named" (Eph. 3:15); confessing the Son, who, by His Incarnation and sacrificial death gave value and dignity to every human being; and calling on the Spirit to work in us true repentance, renewal of life, and genuine unity with one another; and be it further

*Resolved*, That the members of Synod be encouraged to utilize the 1994 CTCR document *Racism and the Church* that was commended to the Synod by the 1995 convention (Res. 2-05A, *Proceedings*, 112); and be it further

*Resolved*, That the members of the congregations of the Synod be encouraged to work toward racial reconciliation and equality within the Church and within society-at-large, praying that those who advocate racist ideologies and those who are deceived by them be brought to repentance, and that justice and healing come to those who have been wounded; and be it finally

*Resolved*, That as followers of Christ, "we regard no one according to the flesh" (2 Cor. 5:16), that we serve the One who has entrusted "to us the message of reconciliation" (2 Cor. 5:19), and that we celebrate that "in Christ God was reconciling the world to himself" (2 Cor. 5:19).

## To Encourage Responsible Citizenship and Compassion Toward Neighbors Who Are Immigrants Among Us

### RESOLUTION 11-05

Reports R1.2, R9, R12, R59.5 (CW, 16–71, 92–94, 95–104, 245–247)

WHEREAS, God’s Word lifts up the stranger and sojourner: “When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God” (Lev. 19:33–34), “And the word of the LORD came to Zechariah, saying, ‘Thus says the LORD of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart’” (Zech. 7:8–10); and

WHEREAS, Jesus taught us that the neighbor we are called to serve is the person in need: “Jesus asked, ‘Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?’ He said, ‘The one who showed him mercy.’ And Jesus said to him, ‘You go, and do likewise’” (Luke 10:36–37); and

WHEREAS, Scripture instructs us: “Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment” (Rom. 13:1–2); and

WHEREAS, Scripture enfolds our submission to the governing authorities within the mandate of Christ: “You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these” (Mark 12:30–31; cf. Rom. 13:8–10); and

WHEREAS, In Christ Jesus all the baptized are children of God, through faith. “For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal. 3:26–28); and

WHEREAS, The Lutheran Church—Missouri Synod (LCMS) began as an immigrant church reaching immigrants with the Gospel, and continues to confess that we are sojourners here on earth: “Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul” (1 Peter 2:11); therefore be it

*Resolved*, That the LCMS in convention commend for study and discussion The Commission on Theology and Church Relations report, *Immigrants Among Us: A Lutheran Framework for Addressing Immigration Issues* (adopted 2012) together with the Bible study based on the report; and be it further

*Resolved*, That the members of the congregations of the Synod, as part of the body of Christ, be encouraged to recognize their calling to see the immigrant and the stranger as their neighbor, to share the Gospel and make disciples of all people, and to live as responsible citizens; and be it finally

*Resolved*, That the members of the Synod be encouraged not to allow political divisions to become church divisions and to heed Paul’s words from Ephesians chapter four: “Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Eph. 4:29–32).

## To Emphasize the Sanctity of Life and the Dangers of Physician-Assisted Suicide

### RESOLUTION 11-06

Overtures 11-4–5, 15 (CW, 540–41, 547–48)

WHEREAS, Satan’s original and continuing temptation invites us to worship at the altar of personal autonomy rather than acknowledge that we have been “bought with a price” (1 Cor. 6:19–20) and that “we are not our own”; and

WHEREAS, Current culture often portrays death as our friend and a means to escape from the sufferings of life, rather than recognizing that Scripture says death is our enemy (Rom. 6:23; 1 Cor. 15:26, 55–57); and

WHEREAS, Advocates for physician-assisted suicide have exploited people’s fear of suffering; and

1 WHEREAS, The underlying logic of physician-assisted suicide denies the inherent, God-given dignity of all human  
2 beings regardless of age, physical condition, mental capacity, or any other life circumstance; and

3 WHEREAS, Physician-assisted suicide is inherently abusive to elderly, disabled and otherwise dependent people,  
4 therefore no “safeguards” offer protection from this evil; and

5 WHEREAS, The “right to die” by means of physician-assisted suicide can be felt by the elderly and disabled as the *duty*  
6 to die; and

7 WHEREAS, The legalization of physician-assisted suicide may alter the trust relationship between doctors and their  
8 patients and families; and

9 WHEREAS, Physician-assisted suicide introduces financial incentives as insurance companies, financial heirs,  
10 government entities, and others may be tempted by financial self-interest to pressure patients into considering physician-  
11 assisted suicide; and

12 WHEREAS, The legalization of physician-assisted suicide may have the effect of normalizing suicide and thus  
13 increasing the rate of non-physician-assisted suicide in the community; and

14 WHEREAS, Cultural impulses are leading many to deny the Scriptural truth that God intends the body to be the temple  
15 of the Holy Spirit and he intends the body to be raised to everlasting life (John 11:25; 1 Cor. 6:19–20; 15:20–22); and

16 WHEREAS, Scripture reveals suffering to be a means by which God can bring blessing; therefore suffering is neither  
17 meaningless nor something to be avoided at all costs (Rom. 8:26–28; 2 Cor. 12:9; Heb. 12:5–10; James 1:2–4; 2 Cor. 1:3–  
18 4); and

19 WHEREAS, Scripture calls us to love our neighbors by protecting their physical well-being; and

20 WHEREAS, We are called that we “may be blameless and innocent, children of God without blemish in the midst of a  
21 crooked and twisted generation, among whom you shine as lights in the world,” by “holding fast to the word of life” (Phil.  
22 2:15–16); therefore be it

23 *Resolved*, That The Lutheran Church—Missouri Synod (LCMS) in convention declare its opposition to physician-  
24 assisted suicide and legislative efforts on state and federal levels to legalize it; and be it further

25 *Resolved*, That the LCMS in convention encourage the congregations of the Synod to educate congregational members  
26 about the sanctity of life and the dangers of physician-assisted suicide; and be it further

27 *Resolved*, That the LCMS in convention encourage congregations and their members to be intentional in reaching out  
28 in love to all people impacted by physician-assisted suicide; and be it further

29 *Resolved*, That the LCMS in convention encourage the Lutheran Center for Religious Liberty to address the issue of  
30 physician-assisted suicide in discussions about public policy; and be it finally

31 *Resolved*, That the LCMS in convention encourage congregations and their members to have a voice in the public  
32 square opposing physician-assisted suicide.

## 33 To Remember the Persecuted Church

### 34 RESOLUTION 11-07

35 Overtures 11-16–17 (CW, 548–49)

36 WHEREAS, Jesus taught us that “they will lay their hands on you and persecute you, delivering you up to the  
37 synagogues and prisons, and you will be brought before kings and governors for my name’s sake. This will be your  
38 opportunity to bear witness” (Luke 21:12–13); and

39 WHEREAS, Jesus promised, “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom  
40 of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my  
41 account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you”  
42 (Matt. 5:10–12); and

43 WHEREAS, Jesus also promised, “In the world you will have tribulation. But take heart; I have overcome the world”  
44 (John 16:33b); and

1 WHEREAS, God’s Word calls us to: “Remember those who are in prison, as though in prison with them, and those who  
2 are mistreated, since you also are in the body” (Heb. 13:3), and to “Bear one another’s burdens, and so fulfill the law of  
3 Christ” (Gal. 6:2); and

4 WHEREAS, The apostle Paul writes that the body of Christ is such that it expresses “care for one another” and that if  
5 “one member suffers, all suffer together” (1 Cor. 12:25–26); and

6 WHEREAS, The Scriptures declare that “we do not wrestle against flesh and blood” (Eph. 6:12) and we are urged to  
7 “take up the whole armor of God, that you may be able to withstand in the evil day” (Eph. 6:13); and

8 WHEREAS, Open Doors USA currently indicates that worldwide every month, on average, 345 Christians are killed  
9 for faith-related reasons, 105 churches and properties are damaged or destroyed, and 219 Christians are detained and  
10 imprisoned ([www.opendoorsusa.org](http://www.opendoorsusa.org)); and

11 WHEREAS, Society increasingly discriminates against and marginalizes Christians and the Church; and

12 WHEREAS, Paul, the missionary, requested prayers from the church at large saying, “Finally, brothers, pray for us, that  
13 the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked  
14 and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one” (2  
15 Thess. 3:1–3); and

16 WHEREAS, The Lutheran Church—Missouri Synod (LCMS) must exercise sensitivity to the vulnerable position of its  
17 missionaries, partner churches, and brothers and sisters in the faith whose identities need to be protected as they follow  
18 Christ and serve Him; therefore be it

19 *Resolved*, That members of the Synod be encouraged to utilize The Commission on Theology and Church Relations  
20 Bible study: “*Why are you persecuting me? A Christian response to hostility and persecution*” [adopted 2014]; and be it  
21 further

22 *Resolved*, That members of the Synod be encouraged to use the LCMS “Pray For Us Calendar” for missionaries,  
23 “LetUs Pray” weekly prayers ([www.lcms.org/pray](http://www.lcms.org/pray)), and other LCMS resources that support prayer efforts for the  
24 persecuted church; and be it further

25 *Resolved*, That, without jeopardizing missionaries or followers of Christ in nations around the world, the LCMS  
26 continues to communicate prayer and support needs for Christians around the world; and be it further

27 *Resolved*, That members of the Synod be encouraged to support the Office of International Mission financially in  
28 order to maintain the safety of and provision for LCMS missionaries; and be it further

29 *Resolved*, That members of the Synod be encouraged to pray regularly for Christians who are being persecuted around  
30 the world; and be it finally

31 *Resolved*, That the LCMS in convention pray for Christians everywhere who are suffering persecution for the faith  
32 and ask the convention chaplain to lead us in prayer upon adoption of this resolution.

## 12. RETENTION: SCHOOLS, FAMILY, YOUTH AND YOUNG ADULTS

### To Commend and Give Thanks for our Lutheran Early Childhood Centers, Elementary Schools, and High Schools

#### RESOLUTION 12-01

Reports R1.2, R63 (CW, 43–44, 343–48), Overture 12-01 (CW, 550–51)

WHEREAS, The establishment of Lutheran schools has been a priority of faithful Lutherans since even before they joined to form the Synod; and

WHEREAS, In The Lutheran Church—Missouri Synod (LCMS) in 2018–2019 there were 1,774 early childhood centers, 785 elementary schools, and 96 high schools (2018–2019 *The Early Childhood and School Statistical Report*; [www.luthed.org](http://www.luthed.org)); and

WHEREAS, Early childhood centers, elementary schools, and high schools shared the Gospel with over 200,000 students in 2018–2019 (ibid.); and

WHEREAS, 2,249 students were baptized into the faith through our schools in 2018–2019 (ibid.); and

WHEREAS, The 2017 *LCMS Study of Young Adults* found that a typical congregation with higher retention rates operated or was associated with a Lutheran school (*Retention of Lutheran Millennials: LCMS Study of Young Adults*, 2017); therefore be it

*Resolved*, That all congregations of the LCMS support and uplift our Lutheran schools in prayer; and be it further

*Resolved*, That districts, circuits, and congregations investigate the possibility of planting schools and early childhood centers (Office of National Mission priority); and be it further

*Resolved*, That the Synod in convention give thanks to God for congregations that faithfully support our Lutheran schools; and be it finally

*Resolved*, That the Synod in convention give thanks to God for Lutheran school administrators, teachers, and all who serve in our Lutheran schools.

### To Exhort the Congregations of the LCMS to Actively Encourage Future Lutheran School Teachers

#### RESOLUTION 12-02

Reports R1.2, R63 (CW, 43–44, 343–48); Overture 12-01 (CW, 550–51)

WHEREAS, Only 28 percent of teachers serving in Lutheran schools are on the active commissioned minister roster of The Lutheran Church—Missouri Synod (LCMS) (2018–2019 *Early Childhood and School Statistical Report*; [www.luthed.org](http://www.luthed.org)); and

WHEREAS, The LCMS in the 2016 Synod convention adopted Resolution 8-01A, “To Encourage and Strengthen the Lutheran Ethos of Our LCMS Early Childhood Centers, Elementary Schools, and High Schools”; and

WHEREAS, Res. 8-01A specifically identified that a characteristic of a Lutheran school with a strong Lutheran ethos has “LCMS-trained Lutheran teachers ... who know and are committed to the truths of the Scriptures as confessed in our Lutheran Confessions”; and

WHEREAS, The number of new commissioned teachers has steadily declined since 2005 (Concordia University System [CUS] Board for University Education [BUE] statistics); and

WHEREAS, The fulfillment rate of requests for first-year Synod-trained candidates to LCMS calling entities has declined from 63 percent in 2010 to 30 percent in 2018 because of the lack of available Synod-trained candidates (CUS BUE statistics); and

WHEREAS, The CUS only graduated 23 early childhood educators and 32 secondary educators in 2018 (CUS BUE statistics); and



WHEREAS, “The Final Report of the Blue Ribbon Committee on Lutheran Schools” (*Workbook*, 343–48) recommended that congregations equip and encourage young Lutherans to become strong Lutheran teachers in academics and in the Christian faith; and

WHEREAS, One of the top factors tied to likelihood to recommend teaching to a young person is support from school administration and Synod (“What’s Happening in our Schools?”, Concordia Plan Services research); therefore be it

*Resolved*, That Synod aggressively and publicly support Lutheran administrators and teachers; and be it further

*Resolved*, That the congregations of the LCMS and their pastors and teachers, being led by the Holy Spirit, actively encourage future Lutheran school teachers; and be it finally

*Resolved*, That the Synod, its districts, and congregations strongly consider providing financial support for future Synod-trained Lutheran teachers.

## To Encourage Lifelong Catechesis in the Home and Church

### RESOLUTION 12-03

Overtures 12-01–04 (CW, 550–52)

WHEREAS, It is the duty of parents to pass on the faith to their children, even as Paul says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord” (Eph. 6:4); and

WHEREAS, Moses writes in Deut. 6:6–7, “And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise;” and

WHEREAS, The Large Catechism comments on the promise God makes for those who keep this commandment in reference to Ex. 20:12 and Eph. 6:3 saying, “From this you can see for yourself how serious God is about this commandment. He not only declares that it is well pleasing to Him and that He has joy and delight in it, but He also declares that it shall prosper us and promote our highest good, so that we may have a pleasant and agreeable life, furnished with every good thing” (LC I 131–32); and

WHEREAS, It is clear this command was not meant to be just for the next generation but for succeeding generations as Moses says, “Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you ... that you may fear the LORD your God, you and your son and your son’s son” (Deut. 6:1–2); and

WHEREAS, The life of a Christian involves ongoing catechesis; and

WHEREAS, Dr. Martin Luther in his Small Catechism begins with, “As the Head of the Family Should Teach Them in a Simple Way to His Household”; and

WHEREAS, We hold the doctrines expressed in the Lutheran Confessions contained in the *Book of Concord* to truly represent the beliefs of the Christian faith; and

WHEREAS, Faith is given as a gift of grace in Baptism, and faith needs to be fed and nourished throughout the life of each disciple of Jesus; therefore be it

*Resolved*, That congregations should encourage and train parents, guardians, and members to be active teachers and life-long learners of the faith (2 Tim. 3:15–17); and be it further

*Resolved*, That we encourage congregations of the Synod toward ongoing catechesis after confirmation, using the Bible and the Small Catechism, with generous references to the Lutheran Confessions and The Lutheran Church—Missouri Synod (LCMS) resources; and be it further

*Resolved*, That we urge congregations to develop systems of study and preparation that equip parents, guardians, and members to shape the spiritual lives of their children using the Holy Scriptures and the Lutheran Confessions; and be it further

*Resolved*, That those who serve in vocations as parents, guardians, and congregation members are encouraged to make use of the teachings of the faith including the Small Catechism and the Lutheran Confessions; and be it further

*Resolved*, That the Synod in its communications highlight best practices that effectively utilize the study of the Bible and the Small Catechism, with generous references to the Lutheran Confessions and LCMS resources; and be it further

*Resolved*, That congregations make use of many resources, including but not limited to:

- 2017 Luther’s Small Catechism;
- Annotated and expanded Large Catechism (forthcoming from the Commission on Theology and Church Relations);
- Upcoming book by Dr. John T. Pless: Luther’s Small Catechism – Manual for Discipleship;
- Rev. Peter Bender: Concordia Catechetical Academy ([www.lutherancatechesis.org](http://www.lutherancatechesis.org));
- Concordia Publishing House materials;

and be it finally

*Resolved*, That the Synod in convention encourage LCMS districts to share successful strategies among their congregations, with other districts, and with Synod as a whole.

## To Shape the Faith Formation Paradigm from Generation to Generation

### RESOLUTION 12-04

Reports R1–1.1, R63, R65-66 (CW, 1–16, 343-84); Overtures 12-03–05 (CW, 551–53)

WHEREAS, The Mid-South District has partnered with Concordia Center for the Family for the *Generation to Generation* pilot initiative to train with Dr. Ben Freudenburg, Director of the Concordia Center for the Family, to empower and deliver family ministry training and support to district congregations, and to help Christian families in faith formation for the sake of the Gospel; and

WHEREAS, One-quarter of the world’s population is under 15 years of age ([www.statista.com/statistics/265759/world-population-by-age-and-region/](http://www.statista.com/statistics/265759/world-population-by-age-and-region/)) and their parents are primarily millennials who believe that attending church once a month means they attend regularly; and

WHEREAS, Some children are not raised by their parents; and

WHEREAS, Many grandparents are raising their grandchildren while trying to help with adult children (“When Grandparents Raise Their Grandchildren,” *Psychology Today*, 2017); and

WHEREAS, Many adult children have limited parenting skills or may not accomplish their responsibility in passing the faith to their children (Prov. 22:6); and

WHEREAS, 25 percent of children whose primary faith influence is the church will remain faithful in adult life, and 81 percent of children whose primary faith influence is the family will remain faithful into adulthood, which suggests that a home-centered paradigm is more effective for retention than one that is exclusively church-centered; and

WHEREAS, Christian Smith, the author of *Soul Searching*, says, “For better or worse, most parents in fact still do profoundly influence their adolescents often more than do their peers, their children’s apparent resistance and lack of appreciation notwithstanding...Most teenagers and their parents may not realize it, but a lot of research in the sociology of religion suggests that the most important social influence in shaping young people’s religious lives is the religious life modeled and taught to them by their parents” (Smith, 2005); and

WHEREAS, We must recognize children and youth, not as the church-future, but as the church-now (Mark 10:13–16); and

WHEREAS, Beginning in 2019, the Mid-South District began implementing the *Generation to Generation* pilot study in conjunction with the Concordia Center for the Family (Concordia Wisconsin); and

WHEREAS, This pilot study will offer one-day family ministry conferences across the district, focusing on one specific area, beginning with faith formation; and this will affect the lives of everyone in the congregation from cradle to grave; and

WHEREAS, The *Generation to Generation* pilot program is designed to enable congregations to:

- challenge our churches to stop the decline, be intentional, and create a system for families to learn to disciple in the home;
- provide holistic life education training to build and enrich Christ-centered relationships;

- 1 • enable their people to become the primary faith influencers in their homes so that families may thrive for the
- 2 sake of the Gospel;
- 3 • equip and encourage Christ-centered marriages;
- 4 • equip parents or other primary caregivers with knowledge and skills to influence their child's faith throughout
- 5 the developmental and family life cycle;
- 6 • equip those who are in non-nuclear families;
- 7 • place human sexuality in its Biblical context;
- 8 • help people learn to manage the resources God has given them;
- 9 • incorporate training of families by families experienced in faith sharing;
- 10 • become a beacon of hope, pointing the way to Jesus Christ;

11 and

12 WHEREAS, The statistics for the number of adults who demonstrate faith in Christ continues to decline and these are  
13 the parents of the next generation who are responsible for sharing the faith with their children:

- 14 • Builders: Born before 1946—50–60 percent;
- 15 • Boomers: Born between 1946 and 1965—40 percent;
- 16 • GenXers: Born between 1966 and 1985—25 percent;
- 17 • Millennials: Born between 1986 and 2005—4 percent (Dr. Ben Freudenberg, Concordia Center for the
- 18 Family, 2016);

19 therefore be it

20 *Resolved*, That the district president and staff of the 35 districts receive and read the *Generation to Generation* pilot  
21 study report by the end of 2020; and be it further

22 *Resolved*, That each district's leadership identify potential participating congregations and education ministries,  
23 evaluate, and implement the *Generation to Generation* recommendations as applicable to their own unique settings; and  
24 be it further

25 *Resolved*, That district presidents would include the results of their participating congregation information in the 2022  
26 *Workbook* district report; and be it finally

27 *Resolved*, That the Synod in convention in 2022 would urge district implementation and monitoring of the outcomes  
28 and to report *Generation to Generation* faith sharing results.

29 *Accounting department staff, on behalf of the Finance Committee, projects no cost to Synod,*  
30 *although a cost may be incurred by districts (estimate required by Bylaw 3.1.7 [g]).*

## 31 **To Take Further Steps in the Retention of College-Age Students in Synod Congregations**

### 32 **RESOLUTION 12-05**

33 Overture 12-8 (CW, 555)

34 WHEREAS, The 2016 Synod convention resolved, "To Increase Our Efforts to Retain College-Age Youth" (Resolution  
35 16-05), in which it was asserted:

- 36 • An annual survey of over 153,000 college freshmen revealed they are increasingly distancing themselves
- 37 from any religion
- 38 • A Gallup poll reported the percentage of Christians among this age group continues to trend lowest among
- 39 college-age young adults (18-24)

40 and

1 WHEREAS, College-age youth includes high school graduates entering the work force, vocational training, and the  
2 military as well as universities; and

3 WHEREAS, We join the apostle John in saying of the young people of the church, “I have no greater joy than to hear  
4 that my children are walking in the truth” (3 John 4); and

5 WHEREAS, LCMS Youth Ministry produced a study called “Retention of Lutheran Millennials: 2017 LCMS Study of  
6 Young Adults” ([www.youthesource.com/2018/04/02/youth-ministry-symposium-webinar-1/](http://www.youthesource.com/2018/04/02/youth-ministry-symposium-webinar-1/)); and

7 WHEREAS, The “Retention of Lutheran Millennials” found that The Lutheran Church—Missouri Synod (LCMS)  
8 retains only one in three member children into adulthood; and

9 WHEREAS, Experience suggests that reducing the gap of time to less than 30 days before establishing a connection  
10 with a new congregation improves the likelihood of long-term retention; and

11 WHEREAS, The “Retention of Lutheran Millennials” reports congregations that intentionally engage in youth ministry  
12 better retain post high school youth as LCMS members; therefore be it

13 *Resolved*, That we commend the LCMS Youth Ministry for producing an excellent study of this vital issue; and be it  
14 further

15 *Resolved*, That pastors and laity be encouraged to read “Retention of Lutheran Millennials: 2017 LCMS Study of  
16 Young Adults” (see above); and be it further

17 *Resolved*, That we commend the National Youth Gathering and Higher Things who have had a tremendous positive  
18 impact on retention; and be it further

19 *Resolved*, That we commend Directors of Christian Education and all who volunteer with our young people; and be  
20 it further

21 *Resolved*, That the LCMS Youth Ministry develop, promote and distribute to all congregations a resource to help  
22 churches in the retention of post high school youth, especially those relocating for college, work force, or military service;  
23 and be it further

24 *Resolved*, That LCMS U create a user-friendly database accessible to high school graduates, parents, pastors, and  
25 youth workers to connect post high school Lutheran youth to local ministries in the vicinity of the new school or workplace;  
26 and be it further

27 *Resolved*, That we encourage all LCMS families, pastors, youth workers, and congregations to utilize this data base  
28 and to facilitate efficient connection to a local congregation, no later than the first thirty days after relocation; and be it  
29 finally

30 *Resolved*, That local congregations be encouraged to work to establish relationships with universities, colleges,  
31 technical schools, military schools, etc. in their vicinity.

## To Create a Searchable Database for “Cradle-to-Grave” Resources

### RESOLUTION 12-06

34 Overture 12-07–08 (CW, 554–555)

35 WHEREAS, Our Synod historically has provided excellent resources for living out the Christian faith in all stages of  
36 life; and

37 WHEREAS, We live in a world that challenges many of the tenets of the Christian faith; and

38 WHEREAS, An annual survey of over 153,000 college freshmen (*The American Freshman: National Norms* [Los  
39 Angeles: Higher Education Research Institute], 2014) demonstrates that college freshmen are increasingly distancing  
40 themselves from any religion (28 percent in 2015, compared to 12 percent in 1971); and

41 WHEREAS, According to a recent Gallup poll in 2015, the percentage of Christians continues to trend lowest among  
42 college age young adults (ages 18–24); and

43 WHEREAS, One of the greatest tasks of each generation is to pass on the faith to the one that follows it (Ps. 145:4);  
44 and

WHEREAS, We as a church body have the responsibility and privilege to provide a variety of resources for living out our Christian faith in all stages of life (1 Peter 2:9); and

WHEREAS, The objectives of Synod state that “The Synod, under Scripture and the Lutheran Confessions, shall— ... Aid congregations to develop processes of thorough Christian education and nurture” (Constitution Article III); therefore be it

*Resolved*, That Concordia Publishing House (CPH) continue to produce excellent user-friendly, searchable database of their discipling resources arranged according to stages of life:

- birth and baptism
- early childhood and elementary
- pre-teen
- teen and youth
- post-education young adult
- adulthood
- single adult
- single parent
- marriage and family
- career/vocation
- mid-life
- caring for aging parents
- grandparenting
- retirement
- end of life;

and be it further

*Resolved*, That pastors, directors of Christian education, teachers, and lay leaders make use of this searchable database of discipling resources; and be it further

*Resolved*, That CPH, in the process of creating a searchable database, identify areas where future resources are needed, seeking counsel from Synod stakeholders; and be it finally

*Resolved*, That thanks be rendered to CPH and Dr Bruce Kintz for the wealth of resources they provide for discipling Christians in all stages of life.

*Accounting department staff, on behalf of the Finance Committee, projects no cost to Synod, although a cost may be incurred by Concordia Publishing House (estimate required by Bylaw 3.1.7 [g]).*

## To Strengthen the Family as the Center of Discipleship

### RESOLUTION 12-07

Reports R1–1.2, R63, R65–66 (CW, 1–18, 343–84); Overtures 12-03–05 (CW, 551–53); President’s Report, Part 2 (TB, 1:19–26)

WHEREAS, The divine purposes for marriage are: 1) “for mutual companionship, help, and support that each person ought to receive from the other, both in prosperity and adversity”; 2) “that man and woman may find delight in one another ... (and) shall take a spouse in holiness and purity, not in the passion of lust, for God has not called us to impurity but in holiness” ; and 3) “for the procreation of children who are to be brought up in the fear and instruction of the Lord so that they may offer Him their praise” (*LSB Agenda*, 65; *Lutheran Service Book*, 275; Gen. 2:23–24; Matt. 19:4–6); and

1 WHEREAS, Scripture teaches that marriage between one man and one woman in life-long fidelity to each other is the  
2 very image and representation of the Gospel; that is, of Christ’s eternal fidelity and love for His bride, the Church (Eph.  
3 5:22–33; Rev. 19:1–9); and

4 WHEREAS, It is the duty of parents to pass on the faith to their children: “Train up a child in the way he should go;  
5 even when he is old he will not depart from it” (Prov. 22:6), and as Paul says, “Fathers, do not provoke your children to  
6 anger, but bring them up in the discipline and instruction of the Lord” (Eph. 6:4); and

7 WHEREAS, Moses writes in Deut. 6:6–7, “And these words that I command you today shall be on your heart. You  
8 shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the  
9 way, and when you lie down, and when you rise”; and

10 WHEREAS, If the duties of passing on the faith to the next generation are neglected, an entire generation of our children  
11 are at risk of not knowing the Lord, such as happened in the time after Joshua’s death, when a whole generation of Israelites  
12 did not know the Lord or the things He had done in their midst (Judges 2:10); and

13 WHEREAS, The Large Catechism comments on the promise God makes for those who keep this commandment in  
14 reference to Ex. 20:12 and from Eph. 6:3 saying, “From this you can see for yourself how serious God is about this  
15 commandment. He not only declares that it is well pleasing to Him and that He has joy and delight in it, but He also  
16 declares that it shall prosper us and promote our highest good, so that we may have a pleasant and agreeable life, furnished  
17 with every good thing” (LC I 131–132); and

18 WHEREAS, It is clear this command was not meant to be just for the next generation, but for succeeding generations,  
19 as Moses says, “Now this is the commandment—the statutes and the rules— that the LORD your God commanded me to  
20 teach you ... that you may fear the LORD your God, you and your son and your son’s son” (Deut. 6:1–2); and

21 WHEREAS, Mothers and fathers are members of the priesthood of all believers (1 Peter 2); and

22 WHEREAS, The 2016 convention resolved to add “strengthen and support the Lutheran family in living out God’s  
23 design” as a seventh priority of the Office of National Mission (Resolution 4-02A, 16-02A); and

24 WHEREAS, Faith formation has been misunderstood as primarily the responsibility of the church, while the above  
25 Scriptures, as well as sociological studies, show that parents are the primary influence on faith formation:

- 26 • when the father and mother attend church regularly, 33 percent of their children end up as regular  
27 churchgoers;
- 28 • when the mother attends regularly but the father is non-practicing, only two percent of their children become  
29 regular churchgoers;
- 30 • when the father attends regularly but the mother is non-practicing, 44 percent of the children become regular  
31 churchgoers, (Haug and Warner, *Vol. 2 of Population Studies No. 31*, [Strasbourg, 2000]);
- 32 • and the church’s responsibility lies in equipping the parents;

33 and

34 WHEREAS, Another study, focused on Sunday School, found similar results on the impact of parents:

- 35 • when both parents attend Bible study in addition to the Sunday service, 72 percent of their children attend  
36 Sunday school when grown;
- 37 • when only the father attends Sunday school, 55 percent of the children attend when grown;
- 38 • when only the mother attends Sunday school, 15 percent of the children attend when grown;
- 39 • when neither parent attends Sunday school, only six percent of the children attend when grown (Nick Cady,  
40 *The Impact on Kids of Dad’s Faith and Church Attendance*, June 20, 2016, [www.nickcady.org](http://www.nickcady.org));

41 and

42 WHEREAS, Additionally, the survey found that:

- 43 • if a child is the first person in a household to become a Christian, there is a 3.5 percent probability everyone  
44 else in the household will follow;
- 45 • if the mother is the first to become a Christian, there is a 17 percent probability everyone else in the household  
46 will follow;

- 1           • when the father is first, there is a 93 percent probability everyone else in the household will follow;
- 2   and

3           WHEREAS, For the past three generations, The Lutheran Church—Missouri Synod has retained only 35 percent of our  
4   confirmands into adulthood (President’s Report, Part 2); and

5           WHEREAS, Prayer has both the command and promise of God (LC III); therefore be it

6           *Resolved*, That the Synod in convention instruct the Office of National Mission’s Worship department to add a petition  
7   in each week’s *Let Us Pray* congregational prayers for the Lord’s assistance to fathers and mothers in the task of raising  
8   their children in the faith; and be it further

9           *Resolved*, That the congregations of Synod are hereby asked to use these prayers, or other such petitions, seeking this  
10   divine assistance for families within their daily family devotions and weekly worship services, beginning with this  
11   triennium; and be it further

12          *Resolved*, That pastors, teachers, directors of Christian education, family life ministers, other commissioned ministers,  
13   congregations, and schools make an intentional effort to focus on helping provide resources to fathers and mothers who  
14   will instill an active Lutheran faith and Christian piety in the home (daily family devotions of Scripture and prayer, meal  
15   time prayers, evening prayers, weekly church attendance, instruction in seeking the blessings of a godly spouse with whom  
16   you share the Lutheran faith, etc.); and be it further

17          *Resolved*, That pastors, teachers, directors of Christian education, family life ministers, other commissioned ministers,  
18   and lay leaders recognize the responsibility to reach present and future generations by equipping adults to be faith leaders;  
19   directing, equipping, and encouraging parents and grandparents, and additional faith leaders (such as aunts, uncles, foster  
20   parents, etc.) who may influence children of non-nuclear families, not only to share the Good News of Jesus Christ  
21   throughout the world, but especially in their own homes, to their own children, grandchildren; and be it finally

22          *Resolved*, That pastors, teachers, directors of Christian education, family life ministers, other commissioned ministers,  
23   and lay leaders are hereby encouraged to utilize the *Making Disciples for Life* website to find resources and to attend  
24   *Making Disciples for Life* regional conferences to network, share ideas, and learn best practices in order to create systems  
25   which embrace and help young people to be Godly daughters and sons, workers, husbands, wives, parents, role models,  
26   etc.





## PROPOSED RESOLUTION CROSS-REFERENCE

The following table indicates the actions proposed by floor committees for each of the overtures contained in the *Convention Workbook* and in *Today's Business*, 1<sup>st</sup> Edition.

Overture	Proposed Action(s)	Overture	Proposed Action(s)	Overture	Proposed Action(s)
Ov. 1-01	Res. 1-01	Ov. 4-06	Res. 4-03, Res. 4-04	Ov. 5-20	Res. 5-09
Ov. 1-02	Res. 1-01	Ov. 4-07	Res. 4-03, Res. 4-04	Ov. 5-21	Res. 5-09
Ov. 1-03	Res. 1-03	Ov. 4-08	Res. 4-06	Ov. 5-22	Res. 5-09
Ov. 1-04	Res. 1-03	Ov. 4-09	Res. 4-07	Ov. 5-23	Res. 5-09
Ov. 1-05	Res. 1-03	Ov. 4-10	Omnibus B	Ov. 5-24	Res. 5-09
Ov. 1-06	Res. 1-06	Ov. 4-11	Omnibus B	Ov. 5-25	Omnibus A
Ov. 1-07	Omnibus A	Ov. 4-12	Omnibus A	Ov. 5-26	Omnibus B
Ov. 1-08	Omnibus A	Ov. 4-13	Omnibus B	Ov. 5-27	Omnibus B
Ov. 1-09	Res. 1-07	Ov. 4-14	Res. 4-11	Ov. 5-28	Omnibus B
Ov. 1-10	Omnibus A	Ov. 4-15	Res. 4-11	Ov. 5-29	Res. 5-10
Ov. 1-11	Res. 1-04	Ov. 4-16	Res. 4-11	Ov. 5-30	Res. 5-10
Ov. 1-12	Res. 1-04	Ov. 4-17	Omnibus A	Ov. 5-31	Res. 5-11
Ov. 1-13	Res. 1-04	Ov. 4-18	Omnibus A	Ov. 5-32	Res. 5-11
Ov. 2-01	Res. 2-07	Ov. 4-19	Omnibus B	Ov. 5-33	Res. 5-12
Ov. 2-02	Res. 2-01, Res. 2-06	Ov. 4-20	Res. 2-07	Ov. 5-34	Res. 5-12
Ov. 2-03	Res. 2-06, Res. 2-07	Ov. 4-21	Omnibus A	Ov. 5-35	Res. 5-12
Ov. 2-04	Res. 2-06, Res. 2-07	Ov. 4-22	Omnibus A	Ov. 5-36	Res. 5-12
Ov. 2-05	Res. 2-06, Res. 2-07	Ov. 4-23	Omnibus A	Ov. 5-37	Res. 5-13
Ov. 2-06	Res. 2-06, Res. 2-07	Ov. 4-24	Res. 4-01	Ov. 5-38	Res. 5-12, Res. 5-13
Ov. 2-07	Res. 2-06, Res. 2-07	Ov. 4-25	Omnibus A	Ov. 5-39	Res. 5-13
Ov. 2-08	Res. 2-06, Res. 2-07	Ov. 4-26	Res. 4-10	Ov. 5-40	Res. 5-13
Ov. 2-09	Res. 2-07	Ov. 4-27	Res. 4-09	Ov. 5-41	Omnibus A
Ov. 2-10	Res. 2-07	Ov. 4-28	Omnibus A	Ov. L5-42	Res. 5-04
Ov. 2-11	Res. 2-07	Ov. 4-29	Res. 4-08	Ov. 6-01	Omnibus A
Ov. 2-12	Res. 2-09	Ov. 4-30	Res. 4-12	Ov. 6-02	Res. 6-03
Ov. 2-13	Res. 2-10	Ov. L4-31	Res. 4-02	Ov. 6-03	Res. 6-03
Ov. L2-14	Omnibus A	Ov. 5-01	Res. 5-01	Ov. 6-04	Res. 6-08 (Decline)
Ov. 3-01	Res. 3-02	Ov. 5-02	Res. 5-02	Ov. 6-05	Res. 6-03
Ov. 3-02	Res. 3-02	Ov. 5-03	Res. 5-03	Ov. 6-06	Res. 6-03
Ov. 3-03	Res. 3-04	Ov. 5-04	Res. 5-05	Ov. 6-07	Res. 6-03
Ov. 3-04	Res. 3-04	Ov. 5-05	Omnibus A	Ov. 6-08	Res. 6-03
Ov. 3-05	Res. 3-04	Ov. 5-06	Res. 5-06	Ov. 6-09	Res. 6-03
Ov. 3-06	Omnibus A	Ov. 5-07	Res. 5-07	Ov. 6-10	Res. 6-08 (Decline)
Ov. 3-07	Res. 3-03	Ov. 5-08	Res. 5-07	Ov. 6-11	Res. 6-08 (Decline)
Ov. 3-08	Res. 3-03, Res. 3-06 (Decline)	Ov. 5-09	Omnibus A	Ov. 6-12	Res. 6-05
Ov. 3-09	Omnibus C	Ov. 5-10	Res. 5-08	Ov. 6-13	Res. 6-05
Ov. 3-10	Res. 3-05	Ov. 5-11	Res. 5-09	Ov. 6-14	Res. 6-05
Ov. 3-11	Res. 3-05	Ov. 5-12	Res. 5-09	Ov. 6-15	Res. 6-05
Ov. 3-12	Res. 3-05	Ov. 5-13	Res. 5-09	Ov. 6-16	Omnibus B
Ov. 4-01	Res. 4-03, Res. 4-04	Ov. 5-14	Res. 5-09	Ov. 6-17	Omnibus B
Ov. 4-02	Res. 4-03, Res. 4-04	Ov. 5-15	Res. 5-09	Ov. 6-18	Res. 6-01
Ov. 4-03	Res. 4-03, Res. 4-04	Ov. 5-16	Res. 5-09	Ov. 6-19	Res. 6-08 (Decline)
Ov. 4-04	Res. 4-03, Res. 4-04	Ov. 5-17	Res. 5-09	Ov. 6-20	Res. 6-07
Ov. 4-05	Res. 4-03, Res. 4-04	Ov. 5-18	Res. 5-09	Ov. 6-21	Res. 6-04
		Ov. 5-19	Res. 5-09	Ov. L6-22	Res. 6-03

Overture	Proposed Action(s)	Overture	Proposed Action(s)	Overture	Proposed Action(s)
Ov. L6-23	Res. 6-06	Ov. 9-08	Omnibus B	Ov. 10-11	Omnibus A
Ov. 7-01	Res. 7-01	Ov. 9-09	Omnibus B	Ov. 10-12	Res. 10-06 (Decline)
Ov. 7-02	Res. 7-03	Ov. 9-10	Res. 9-08	Ov. 10-13	Res. 10-06 (Decline)
Ov. 7-03	Res. 7-02	Ov. 9-11	Omnibus B	Ov. 10-14	Res. 10-06 (Decline)
Ov. 7-04	Res. 7-02	Ov. 9-12	Res. 9-12	Ov. 10-15	Omnibus A
Ov. 7-05	Res. 7-02	Ov. 9-13	Res. 9-05	Ov. 10-16	Res. 10-03
Ov. 7-06	Res. 7-02	Ov. 9-14	Res. 9-05	Ov. 10-17	Res. 10-03
Ov. 7-07	Res. 7-01	Ov. 9-15	Res. 9-05	Ov. 10-18	Res. 10-03
Ov. 7-08	Res. 7-01	Ov. 9-16	Res. 9-05	Ov. 10-19	Res. 10-03
Ov. 7-09	Res. 7-01	Ov. 9-17	Res. 9-15 (Decline)	Ov. 10-20	Res. 10-03
Ov. 7-10	Omnibus C	Ov. 9-18	Res. 9-05	Ov. 10-21	Res. 10-03
Ov. 7-11	Omnibus A	Ov. 9-19	Res. 9-14	Ov. 10-22	Res. 10-03
Ov. 7-12	Res. 7-02	Ov. 9-20	Omnibus B	Ov. 10-23	Res. 10-03
Ov. 7-13	Res. 7-03	Ov. 9-21	Omnibus B	Ov. 10-24	Res. 10-03
Ov. 7-14	Res. 7-02	Ov. 9-22	Omnibus B	Ov. 10-25	Res. 10-03
Ov. 7-15	Res. 7-03	Ov. 9-23	Omnibus B	Ov. 10-26	Res. 10-03
Ov. 7-16	Res. 7-02	Ov. 9-24	Res. 9-07	Ov. 10-27	Res. 10-03
Ov. 7-17	Res. 9-05	Ov. 9-25	Res. 9-15 (Decline)	Ov. 10-28	Omnibus A
Ov. 7-18	Res. 7-02	Ov. 9-26	Res. 9-15 (Decline)	Ov. 10-29	Res. 10-01
Ov. 7-19	Res. 7-01, Res. 7-02	Ov. 9-27	Res. 9-13	Ov. 10-30	Res. 10-06 (Decline)
Ov. 7-20	Res. 7-02	Ov. 9-28	Res. 9-11	Ov. 11-01	Res. 11-01
Ov. 7-21	Omnibus A	Ov. 9-29	Res. 9-04	Ov. 11-02	Omnibus A
Ov. 7-22	Res. 7-07 (Decline)	Ov. 9-30	Res. 9-04	Ov. 11-03	Omnibus A
Ov. 7-23	Res. 7-05	Ov. 9-31	Res. 9-04	Ov. 11-04	Res. 11-06
Ov. 7-24	Res. 7-05	Ov. 9-32	Res. 9-04	Ov. 11-05	Res. 11-06
Ov. 7-25	Res. 7-05	Ov. 9-33	Res. 9-15 (Decline)	Ov. 11-06	Omnibus A
Ov. 7-26	Res. 7-05	Ov. 9-34	Omnibus B	Ov. 11-07	Res. 11-02
Ov. 7-27	Res. 7-05	Ov. 9-35	Omnibus B	Ov. 11-08	Res. 11-02
Ov. 7-28	Res. 7-05	Ov. 9-36	Omnibus B	Ov. 11-09	Res. 11-02
Ov. 7-29	Res. 7-05	Ov. 9-37	Omnibus B	Ov. 11-10	Res. 11-02
Ov. 7-30	Res. 7-06	Ov. 9-38	Res. 10-02	Ov. 11-11	Res. 11-03
Ov. 8-01	Res. 8-02	Ov. 9-39	Res. 9-05	Ov. 11-12	Res. 11-03
Ov. 8-02	Res. 8-04 (Decline)	Ov. 9-40	Res. 9-02	Ov. 11-13	Res. 11-04
Ov. 8-03	Res. 8-04 (Decline)	Ov. 9-41	Res. 9-01	Ov. 11-14	Res. 11-04
Ov. 8-04	Res. 8-01	Ov. 9-42	Res. 9-06	Ov. 11-15	Res. 11-06
Ov. 8-05	Omnibus A	Ov. 9-43	Res. 9-09	Ov. 11-16	Res. 11-07
Ov. 8-06	Res. 8-03	Ov. 9-44	Res. 9-09	Ov. 11-17	Res. 11-07
Ov. 8-07	Res. 8-03	Ov. 9-45	Res. 9-03	Ov. 11-18	Omnibus A
Ov. 8-08	Res. 8-03	Ov. 9-46	Res. 9-02	Ov. L11-19	Omnibus A
Ov. 8-09	Res. 8-03	Ov. L9-47	Res. 9-05	Ov. 12-01	Res. 12-02, Res. 12-03
Ov. 8-10	Res. 8-03	Ov. L9-48	Res. 9-15 (Decline)	Ov. 12-02	Res. 12-03
Ov. 8-11	Omnibus A	Ov. 10-01	Res. 10-06 (Decline)	Ov. 12-03	Res. 12-03, Res. 12-04, Res. 12-07
Ov. 8-12	Res. 8-04 (Decline)	Ov. 10-02	Res. 10-03	Ov. 12-04	Res. 12-03, Res. 12-04, Res. 12-07
Ov. 8-13	Omnibus C	Ov. 10-03	Res. 10-03	Ov. 12-05	Res. 12-04, Res. 12-07
Ov. 9-01	Res. 9-10	Ov. 10-04	Omnibus B	Ov. 12-06	Omnibus C
Ov. 9-02	Res. 9-10	Ov. 10-05	Omnibus B	Ov. 12-07	Res. 12-06
Ov. 9-03	Res. 9-10	Ov. 10-06	Res. 10-06 (Decline)		
Ov. 9-04	Res. 9-10	Ov. 10-07	Res. 10-05		
Ov. 9-05	Res. 9-10	Ov. 10-08	Omnibus A		
Ov. 9-06	Omnibus B	Ov. 10-09	Res. 10-06 (Decline)		
Ov. 9-07	Omnibus B	Ov. 10-10	Res. 10-04		