Trinity Lutheran Church
& Early Childhood Learning Center

1000 North Park Avenue ◆ Herrin, IL 62948 ◆ Church: (618) 942-3401 ◆ ECLC: (618) 942-4750

President Gerald Kieschnick
and Secretary Raymond Hartwig
LCMS International Center
1333 S. Kirkwood Road
St. Louis, MO 63122

June 27, 2007

Floor Committee #3 Chairman, Florida-Georgia District President Gerhard Michael
7207 Monetary Drive
Orlando, FL 32809-5753

Dear President Kieschnick and Secretary Raymond Hartwig and Chairman Gerhard Michael,

According to bylaw 3.1.8, the Convention Workbook is "published under the editorship of the Secretary, subject to the approval of the President." After quite a bit of research and review, it is evident that there are many errors in the printing of our overtures.

--In one case, our overture(3-17) was attributed to other members of Synod and not to Trinity Lutheran Church(Herrin, IL). And another overture(3-20) was said to be from Trinity Lutheran Church(Herrin, IL), when it wasn't.

--In four cases(3-35, 3-46, 3-55, 3-76), the overture from Trinity Lutheran Church(Herrin, IL) was not printed, but our name was placed at the end of an overture passed by the Southern Illinois District in Convention. Although these overtures are similar in content, they are not the actual overture, which our congregation passed. Furthermore, the Southern Illinois District changed the wording, because they thought there was some difference. "Attachment A" is enclosed, which compares and explains the overtures in question.

I will note that three of our overtures(7-22, 8-02, 8-26) were correctly printed and two overtures were rejected and not printed by the Synodical President because he judged them to be materially in error.

I am quite concerned about these errors for two reasons. First, several of theses overtures submitted by our congregation were passed in fulfillment of the third step of the dissent process(bylaw 1.8.2). By not printing these overtures, how can our dissent "find expression as an overture to the convention calling for revision or recision?" Yes, it may be that the Southern Illinois District overtures are similar to our concern, but the Southern Illinois District overture is not in the third step of our Synod's dissent process. Second, if 50% of the overtures submitted by our congregation were not printed as submitted, then what about the other 271 overtures in the Convention Workbook?

Action requested:

1. Would you print (in the next "Today's Business") the actual overtures which our congregation sent to the Synodical President, in accordance with bylaw3.1.8 and in fulfillment of the third step of the dissent process? "Attachment B" is enclosed, which includes copies of the overtures submitted, but not printed.
2. Would you explain whether these omissions were in your opinion errors (in which you thought they were the same overtures), or did you make a decision that these overtures were similar enough not to print our overture?
3. If decisions are being regularly made about whether to print or not to print a submitted overture based on similarity in content, who makes that decision? Out of the 271 overtures printed, how many overtures like ours were not printed as submitted?

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4. Were the floor committees given the actual overtures we sent in? Or did they make their decisions regarding which resolution would go to the convention floor, without knowing the previously mentioned overtures were actually not from Trinity Lutheran Church(Herrin, IL)?

Due to the Convention coming up so quickly, I have sent copies of this correspondence to my ecclesiastical Supervisor, Southern Illinois District President Herbert Mueller, as well as to the other members of Synod whose names appear on these overtures—Greater Egypt Chairman, Jim Kress, St. Paul Lutheran Church (Edna, Texas), Faith Lutheran Church(Inglewood CA), and Faith in Christ Lutheran Church(Portales NM).

In Christ,

Mr. Brian Miller
Congregational Chairman
Trinity Lutheran Church
Herrin, IL

The Rev. Michael D. Henson
Pastor
Trinity Lutheran Church
Herrin, IL

Pastor: Michael D. Henson(mdhauz@trinityh.org) ◆ ECLC Director: Patty Kenner(eclcdirector@trinityh.org)

Attachment A

Trinity Lutheran Church(Herrin IL) wrote and submitted ten overtures to the 2006 Southern Illinois District(SID) Convention in which many of those overtures asked the 2006 SID Convention to memorialize the Lutheran Church Missouri Synod to do various things. In most cases those overtures from our congregation were modified and passed during the convention between the dates of February 23-25, 2006. On January 31, 2007, the Voter's Assembly of Trinity Lutheran Church passed the original ten overtures (without the SID modifications) only changing the resolves so that instead of the SID memorializing Synod to do something, we simply asked Synod to do something directly. On February 11, 2007, Trinity Lutheran Church took those same ten overtures to the Greater Egypt Circuit Forum and submitted them for passage. Nine of the ten passed without any modification from the form in which they were presented and passed by our congregation two weeks earlier.

Whenever I received the Convention Workbook, I expected to find two similar overtures. In most cases there should have been one overture listed as coming from our congregation and circuit forum and another modified overture coming from the 2006 SID Convention. That is not what I found. Here is what I found:

1A. **2007 LCMS Over 3-17**, "To Rescind 2001 Res. 3-07A and 2004 Res. 3-06A and Renounce Syncretism and Unionism" is listed as G.E. Circuit Forum.

--It should also be listed as Trinity(Herrin).

1B. **2007 LCMS Over 3-20**, "To Produce Unambiguous Guidelines Renouncing Syncretism and Unionism" is listed as SID and St. Paul(Edna TX), and Trinity(Herrin)

--this overture is from the SID; it is not from Trinity(Herrin)

--I know it is not the one sent in by St. Paul(Edna TX) due to SID Convention references.

Summary: Although confusing, at least both overtures were printed.

2. **2007 LCMS Over 3-35**, "To Reject CTCR Statement re *In Statu Confessionis* and Encourage Use of Dissent Process" is listed as SID and Faith(Inglewood CA).

--This overture is from the SID (note the references to the SID Convention).

--This overture is not from Trinity(Herrin), that particular one is not printed.

--I know it is not the one sent in by Faith(Inglewood CA) due to SID Convention references.

Summary: The whereas statements of the SID overture and Trinity's overture are exactly alike. The SID overture added a long appendix with a complete text of supporting documents. The SID memorializes synod to reject the CTCR document and Trinity's just resolves synod reject it. I guess they are similar enough to print only once, but Trinity(Herrin) should be listed as sending a copy in.

3. **2007 LCMS Over 3-46**, "To Direct District Presidents to Visit Congregations re Closed Communion" is listed as SID, St. Paul(Edna TX), Trinity(Herrin), G.E. Circuit Forum

--This overture is not from Trinity(Herrin) and G.E. Circuit Forum, their particular overture is not printed.

--This one is from the SID (note the references to the SID Convention).

--I know it is not the one sent in by St. Paul(Edna TX) due to SID Convention references.

Summary: The SID overture greatly expands on the phrase, "are actually practicing our Synodically approved position on Closed Communion" so that it reads, "are administering the Sacrament of Communion according to our synodically approved teaching on Closed Communion, which is founded on the Scriptures and the

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Lutheran Confessions; including instruction in interpreting the term "close" in a way that is in agreement with our historic doctrine and teaching; and further to begin a study & discussion among us of what we mean by "extraordinary situations & circumstances" so that we may be strengthened in our unity." The third resolve is also similarly expanded. Although the SID Convention resolves are more complete, two excellent whereas statements are eliminated.

i. "Notably absent are resolutions affirming our practice of closed communion in the Convention years of 2001 and 2004. On a side note, 2001 Resolution 3-16, "To Encourage Use of Only Wine in Administration of Lord's Supper," is an exceedingly weak resolution at best, since the Holy Scriptures absolutely and unconditionally require the use of wine, but our Synod saw fit to only encourage its use."

ii. "Whereas, it is undeniably evident that the actual teaching and practice of many Missouri Synod congregations and pastors do not follow our "official" teaching on closed communion:"

4. **2007 LCMS Over 3-55**, "To Rescind 1989 Res. 3-05B and Reserve Word and Sacrament Ministry for Pastoral Office" is listed as SID, St. Paul(Edna TX), Trinity(Herrin), G.E. Circuit Forum.

--This overture is not from Trinity(Herrin) and G.E. Circuit Forum, that particular overture is not printed.

--This one is from the SID (note the references to the SID Convention).

--I know it is not the one sent in by St. Paul(Edna TX) due to SID Convention references.

Summary: The SID overture does not include "to rescind the 2004 convention Res. 5-09." In its place the SID overture simply asks that the Synod "direct that all programs mentioned in the 2004 convention Res. 5-09 (to affirm district programs that equip laity for ministry) maintain the clear distinction between the service of laity and the Word and Sacrament ministry given to the pastoral office."

5. **2007 LCMS Over 3-76**, "To Apply the Order of Creation to Humanly Established Offices" is listed as SID, St. Paul(Edna TX), Trinity(Herrin), G.E. Circuit Forum, Faith in Christ(Portales NM).

--This overture is not from Trinity(Herrin) and G.E. Circuit Forum, that particular overture is not printed.

--This overture is from the SID (note the references to the SID Convention).

--I know it is not the one sent in by St. Paul(Edna TX) or Faith in Christ(Portales NM) due to SID Convention references.

Summary: The SID overture includes a fourth resolve that "the LCMS 2007 Synodical Convention to direct the CTCR to complete the request of the 1995 Convention to Prepare a Comprehensive Study of the Scriptural Relationship of Man and Woman (1995 Res. 3-10)." Trinity(Herrin) would not have directed the CTCR to produce another report after they produced a flawed 1994 Report.

6. **2007 LCMS Over 7-22**, "To Revise Bylaw 3.1.6.2(c)" listed as Trinity(Herrin) and G.E. Circuit Forum is the correct overture!

--The SID submitted **2007 LCMS Over 7-21**, "To Amend 3.1.6.2(c) re Rejection of Convention Overtures"(Note SID Convention)

--The SID also submitted **2007 LCMS Over 7-19**, "To Revise Bylaw re Exceptions for Voting Representations at National Conventions" (Note SID Convention)

7. **2007 LCMS Over 8-02**, "To Rescind LCMS 2004 Res. 7-21" listed as Trinity(Herrin) and G.E. Circuit Forum is the correct overture!

--The SID submitted **2007 LCMS Over 8-03**, "To Clarify Constitution Art. XI F 2 re Board of Directors Delegation of Authority"(Note SID Convention)

8. **2007 LCMS Over 8-26**, "To Rescind LCMS 2004 Res. 8-01A" listed as St. Paul(Edna TX), Trinity(Herrin), G.E. Circuit Forum is the correct overture!

--The SID submitted **2007 LCMS Over 8-20**, "To Modify 2004 Res. 8-01A"(Note SID Convention)

--The SID also submitted **2007 LCMS Over 8-16**, "To Revise Dispute Resolution Process"(Note SID Convention)

9. The overture submitted by Trinity, Herrin and Greater Egypt Circuit Forum, **"To Address the Heterodox Worship of 'Evangelical Protestant Revivalism' (Contemporary Worship)"** was rejected by the Synodical President and was not printed in the workbook at all. The Synodical President claims, "This overture contains information that is materially in error and is an apparent misrepresentation of truth and character."

--2006 SID Resolution 2-06A, passed by the 2006 Southern Illinois District Convention, entitled, "To Address the Heterodox Worship of 'Evangelical Protestant Revivalism' and to Promote Sound Lutheran Worship Practices Among Us," (and which can be found on pages 27-36 of the Proceedings of the 54th Convention of the SID of the LCMS, February 23-25, 2006, http://www.sidlcms.org/Files/2006%20Resolutions.pdf) was rejected by the Synodical President and was not printed in the Synodical Workbook at all. The Synodical President again claims, "This overture contains information that is materially in error and is an apparent misrepresentation of truth and character."

--The SID Board of Directors re-submitted the SID Convention overture with changes based on the "material errors" listed by the Synodical President. The modified overture appeared as a late overture (**2007 LCMS Res. L2-26** "To Promote Sound Lutheran Worship Practices") on pages 40-46 of the first edition of Today's Business.

10. The overture submitted by Trinity, Herrin and Greater Egypt Circuit Forum, **"To Rescind LCMS 2004 Resolution 7-02A"** was rejected by the Synodical President and was not printed in the workbook at all. The Synodical President claims, "This overture contains information that is materially in error and is an apparent misrepresentation of truth and character."

--The 2006 SID Convention Res. 3-04, which did not ask for rescission of 7-02A, but only asked that certain CCM opinions be overturned was printed as **2007 LCMS Over 8-55**.

Attachment B

"To Expect the Doctrine of Closed Communion to be Practiced"

Doctrine and Practice

Whereas, Article II of the Constitution of the Lutheran Church—Missouri Synod expects not just agreement in doctrine, but also agreement in practice, when it says that "The Synod, and every member of the Synod, accepts without reservation: 1. The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm **of faith and practice…**"; 2. All the Symbolic Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God…;" and

Whereas, the Symbolical Books of the Evangelical Lutheran Church(that is, the Lutheran Confessions) state in Formula of Concord, Solid Declaration, X, 31, "churches will not condemn one another because of dissimilarity of ceremonies when, in Christian liberty, one has less or more of them, **provided they otherwise are in unity with one another in doctrine and all its articles, and also in the right use of the Sacraments**;" and

Whereas Synodical President, Dr. A.L. Barry said, "It is precisely **for the sake of unity in both doctrine and practice among us, that our Synod adopts doctrinal resolution**s that affirm and carry out our commitment to the truth of the Word of God and the Lutheran Confessions" (Convention Proceedings, 1998, Report of the President, Part III, p.61); and

Whereas Synodical President, Dr. A.L. Barry said, "When I am made aware of a doctrinal concern with one of our congregations or church workers, I make every effort to inform the District President **and encourage him to take appropriate action to resolve the concern in a manner in keeping with our scriptural and confessional positions. I have repeatedly underscored with our District Presidents how important it is for all of us to uphold the Synod's doctrinal positions. Not to do so will only result in division among us and will detract from our desire to reach out boldly with the Gospel**" (Convention Proceedings, 1998, Report of the President, Part I, p.54); and

Synod's Position on Closed Communion

Whereas, **our Synod in Convention still maintains in its official writings a Scripturally correct position on closed communion.**

1. In the CTCR document, Theology and Practice of The Lord's Supper, 1983, it says,

> "The practice of refusing Communion to certain Christians and the general population at Lutheran altars is called close Communion. This practice serves the Gospel, and even those refused, by its reverence for our Lord's last will and testament…. Since fellowship at the Lord's Table is also confession of a common faith, it would not be truthful for those who affirm the Real Presence and those who deny it to join one another. Their common Communion would indicate to the non-Christian community that the last will and testament of Christ could be interpreted in contradictory ways. Indeed, the non-Christian might rightly ask whether it was Jesus' word which determined the church's position and practice or simply a human consensus…. Close Communion seeks to prevent a profession of confessional unity in faith where there is, in fact, disunity and disagreement. It would be neither faithful to the Scriptural requirements for admission to Holy Communion (1 Cor. 11:27 ff.; cf. 10:16-17) nor helpful to fallen humanity if the Christian church welcomes to its altars those who deny or question clear

Scriptural teachings."

2. In doctrinal statements from Synodical Conventions:

A. 1995 Res. 3-08

B. 1998 Res. 3-06A "To Recognize Action of Florida-Georgia District as Null and Void." The 1997 Florida-Georgia resolution(supporting, "A Declaration of Eucharistic Understanding and Practice") was rejected because it stated that their district affirmed "the right of its pastors and congregations to welcome to the Lord's Table those who, regardless of denominational affiliation, share our confession of Christ and our conviction of what He freely offers in the eucharist."

C. 1998 Res. 3-05 "To Reaffirm Our Practice of Admission to the Lord's Supper." In stated, "Foremost among our concerns with *A Declaration{of Eucharistic Understanding and Practice}* is its failure to recognize the following two essential elements of our practice: 1. Pastoral Oversight… and 2. Public Confession of the Faith Is Reflected by Participation in the Sacrament…. That the Synod pleads with its members by the mercies of God to abide by the historic practice of the church and The Lutheran Church—Missouri Synod concerning admission to the Lord's Supper."

(Notably absent are resolutions affirming our practice of closed communion in the Convention years of 2001 and 2004. On a side note, 2001 Resolution 3-16, "To Encourage Use of Only Wine in Administration of Lord's Supper," is an exceedingly weak resolution at best, since the Holy Scriptures absolutely and unconditionally require the use of wine, but our Synod saw fit to only encourage its use.); and

Disconnect Between Official LCMS Doctrine and Actual LCMS Practice

Whereas, Franz Pieper states in *Christian Dogmatics*, Volume III, under the title, "Orthodox and Heterodox churches,"

"A church body is orthodox only if the true doctrine, as we have it in the Augsburg Confession and the other Lutheran Symbols, is actually taught in its pulpits and its publications and not merely 'officially' professed as its faith. Not the 'official' doctrine, but the actual teaching determines the character of a church body, because Christ enjoins that all things whatsoever He has commanded His disciples should actually be taught and not merely acknowledged in an 'official document' as the correct doctrine. It is patent that faith in Christ will be created and preserved through the pure Gospel only when that Gospel is really proclaimed;" and

Whereas, it is undeniably evident that **the actual teaching and practice of many Missouri Synod congregations and pastors do not follow our "official" teaching on closed communion:**

1. Former 1st Vice President of the Lutheran Church—Missouri Synod, The Rev. Daniel Preus, wrote in a paper, entitled, "Lord, Have Mercy," (presented at "Confession and Christ's Mission: Challenges to the Future of the LCMS, Melrose Park, Illinois, October 23, 2003),

"The first is obvious. It is the increasingly common practice among many LCMS churches to open the Lord's Supper to those with whom we are not in altar and pulpit fellowship" (p.4).

He also wrote,

"But there is simply no question that many pastors of the Lutheran Church—Missouri Synod have departed from the historic Christian and Lutheran practice of closed communion. Many in our LC-MS are no longer adhering to our long-held

position that the Lord's Supper (except under exceptional circumstances) should be given by our pastors only to members of our own congregation and to those who belong to churches with which we are in pulpit and altar fellowship. Already over ten years ago, in 1993, President Barry pointed to the disunity among us in the area of our communion practice by alluding to the, '…numerous letter and telephone calls from pastors and laity in our Synod wondering if our Synod still affirms the confessional practice of close communion'" (A.L. Barry, "The President's Newsletter," November 1993).

2. In May of 1997, the Florida-Georgia District in Convention approved *A Declaration of Eucharistic Understanding and Practice(DEUP),* in which it stated that there should be no "denominational requirement of baptized Christians who desire to receive the body and blood of Christ offered in the Lord's Supper." This unguarded admission of open communion by an entire district generated some 30 Synodical overtures in 1998. Most sought to reaffirm Synod's position or reject this document, but five were in support of open communion. The Northwest District declared, "A practice congruent with Scripture and the Confessions calls for the Sacrament to be shared with baptized Christians who repent of their sins, believe the real presence, and sincerely intend to amend their sinful lives" (Rev. 3-04);

Synodical President, Dr. A.L. Barry directed his words before the 1998 Convention saying,

> "First, at our last convention{*1995*}, the Synod adopted a magnificent resolution concerning close(d) Communion, Res. 3-08. **I believe this resolution needs once again to be affirmed**…. Second, there are a number of overtures before you commenting on a resolution adopted by our Florida-Georgia District which is clearly at odds with the position of our church body. The resolution quotes approvingly from a document titled, "A Declaration of Eucharistic Understanding and Practice." The resolution that the District adopted departs from the position of our church body. **It will be very important for our Synod at its 1998 convention to state fraternally and clearly that the Florida-Georgia District's decision in this matter is not in keeping with the biblical and confessional position of our Synod, and is, therefore, null and void**" (Convention Proceedings, 1998, Report of the President, Part II, p.57).

At the 1998 Synodical Convention, a resolution was passed "To Recognize Action of Florida-Georgia District as Null and Void" (3-06A), "because it is contrary to the resolutions of the Synod which have consistently upheld the truth, **"that pastors and congregations of The Lutheran Church—Missouri Synod, except in situations of emergency and in special cases of pastoral care, commune individuals of only those Lutheran synods which are now in fellowship with us"** (1967 Res. 2-19; see also 1977 Res. 3-12; 1981 Res. 3-04; 1983 Res. 3-12; 1986 Res. 3-08; 1989 Res. B; 1992 Res. B; 1995 Res. 3-08). Though the Synod in 1998 turned back this assault on closed communion and included a good critique of DEUP in the 1999 CTCR document, "Admission to the Lord's Supper," the position expressed by these Districts has never been rescinded by those Districts in question.

3. Synodical President, Dr. Gerald Kieschnick shows us in his 2004 Report, that actual practice has gotten even worse. He writes,

> "In my travels across the Synod, I have not encountered disagreement in the doctrine of what the Lord's Supper is. With unanimity, we believe, teach, and confess the Real Presence of the body and blood of our Lord Jesus Christ,

received in, with, and under the bread and wine of Holy Communion, for the forgiveness of sin, the strengthening of faith, and the assurance of life eternal through faith in Christ. I do not believe that fundamental doctrinal disagreement concerning what the Lord's Supper is exists in the LCMS.

At the same time, **significant disagreement exists in the Synod regarding the policies of admission to Holy Communion, namely, who should be allowed or even encouraged to receive the Sacrament at the altars of our LCMS congregations.** Some believe that all baptized Christians who believe in Jesus Christ, who are penitent, who accept the Real Presence of our Lord's body and blood, and who desire to amend their sinful lives should be welcome at our altars. Others believe that only members of LCMS congregations and congregations of other church bodies with whom the LCMS is in altar and pulpit fellowship should be communed at our altars, with no exceptions.

The official position of our Synod, which welcomes members of LCMS congregations and congregations of church bodies with whom we are in altar and pulpit fellowship, also understands this policy to include "the necessity of exercising responsible pastoral care in extraordinary situations and circumstances" in the communing of "Christians who are member of denominations not in fellowship with the LCMS" (1986 LCMS Convention Resolution 3-08). **There is significant disagreement about what constitutes "extraordinary situations and circumstances," which some pastors and congregations interpret very broadly and others quite narrowly.**

This disagreement in practice has resulted in dissension and disharmony between pastors and congregations of the LCMS, even though they are otherwise agreed on the doctrine of the Lord's Supper.

It is important to recall the words of Francis Pieper, fourth President of the LCMS:

Christian congregations, and their public servants, are only the administrants and not lords of the Sacrament....On the one hand, they are not permitted to introduce 'Open Communion'; on the other hand, they must guard against denying the Sacrament to those Christians for whom Christ has appointed it. (Christian Dogmatics, III, p. 381). (Report of the President, *Convention Proceedings*, 2004, p.55).

<u>To avoid Logomachy</u>

Whereas, concerning the administration of the Lord Supper, our Synod's doctrinal position is to welcome to the table those with whom we are completely united in doctrine and practice, as evidenced by their public membership held in a Missouri Synod congregation or a synod in which we are officially in fellowship. There are some who refer to this teaching and practice as "closed communion," following in our German forefather's footsteps, who used the German word, geschlossen. There are some who refer to our teaching and practice with the term "close communion." And rather recently it has been common to include both possible words, by showing this in print with the letter "d," in parentheses, so that it looks like this, "close(d) communion" (though this spelling is not easily vocalized). In keeping with St. Paul's command not to "strive about words to no profit," (2 Tim 2;14), this resolution will not concern itself with these differences in words, provided that the doctrine taught is the same. However, be aware that there are some who intentionally use the word, "close," instead of the word, "closed," in order to deny our public teaching that we need to be **completely agreed** in doctrine and practice, and **they assert by the word, "close," that we only need to be somewhat united** in doctrine and practice. That is, we only need to be "close" to each other in teaching and practice. Where this false teaching is upheld, by the word close, we must abide by St. Paul's command "to watch out

for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them" (Rom 16:17); therefore be it

Resolved that the Lutheran Church-Missouri Synod, gathered in convention, direct her District Presidents to initiate a visitation of every congregation and pastor in their respective Districts in order to determine whether those congregations and pastors are actually practicing our synodically-approved position on Closed Communion, which is founded on the Scriptures and the Lutheran Confessions (Note: The District President always has the right to direct his vice-Presidents and Circuit Counselors to assist him in the endeavor); and be it finally

Resolved that the Lutheran Church-Missouri Synod, gathered in convention, directs each District President to present a report to the 2010 LCMS Convention concerning his findings and the actions he has taken in order to restore our unity in doctrine and practice.

Approved on Sunday, January 28, 2007
Trinity Lutheran Church
1000 North Park Avenue
Herrin, IL 62948

"To Rescind Resolutions Establishing and Encouraging Lay Ministers"

Whereas, the 1989 Synodical Convention assembled in Wichita passed Resolution 3-05B, which approved the establishment of licensed lay deacons (commonly called "lay ministers") to provide pastoral services; and

Whereas according to the Holy Scriptures and the Lutheran Confessions the preaching of the Word and the administration of the Sacraments require a pastor with a regular call(Jeremiah 23:21, Romans 10:15, Hebrews 5:4, and Article XIV of the Augsburg Confession, "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call);" and

Whereas, a regular call includes full and appropriate training and examination(1 Timothy 3:1-7 and Titus 1:5-9) so that the hearers are confident that the gifts of God are being rightly administered; and

Whereas, the 1995 Synodical Convention(3-07A) attempted to curb our unfaithful practice in this area by directing that any layman who was licensed to perform pastoral functions under the previous guidelines be required to apply for admission into the pastoral ministry of the Synod; and

Whereas, in 2001, Synodical President, Dr. A.L. Barry made plans to completely reverse the 1989 convention decision by passing Resolution 3-08, which had been endorsed by both Seminaries. This resolution 3-08, which was not considered by the 2001 Convention due to a substitute resolution, in part read, "Resolved that this convention **rescinds the 1989 convention Res. 3-05B**(establishment of licensed lay deacons to provide pastoral services) and the 1995 St. Louis convention Res. 3-07A (requiring such licensed laymen to complete a seminary program

for ordination)." As well as, "…**no new or renewal licenses to serve as a lay deacon shall be offered**;" and

Whereas, substitute 2001 Resolution 3-08B was introduced by the floor committee and passed to continue the practice of lay ministers. 2001 Resolution 3-08B, stated, "That the Synod authorize its districts **to continue training lay deacons as directed by the spirit of the 1989 Wichita Res. 3-05B** in which trained lay ministers serve under the supervision of an ordained pastor." And later it also said, "That this convention rescind 1995 St. Louis convention Res. 3-07A(requiring such licensed laymen to complete a seminary program for ordination);" and

Whereas, the latest Synodical Convention(2004), passed Resolution 5-09, entitled, "To Affirm District Programs that Equip Laity for Ministry." This resolution directed "the Synod in convention recognize, affirm, and encourage the work of the Districts in developing ministry-equipping programs for laity such as the Lay Leader Institute, Missionary Training Center, Training Leaders for Ministry, and The Alaska Project." Earlier it noted that "Nineteen Districts of The Lutheran Church Missouri Synod have developed ministry education and training programs;" therefore be it

Resolved, that the Lutheran Church-Missouri Synod, gathered in convention, rescind **the 1989 convention Res. 3-05B**(establishment of licensed lay deacons to provide pastoral services), and **the 2004 convention Res. 5-09**(to affirm district programs that equip laity for ministry;" and be it finally

Resolved, that the Lutheran Church-Missouri Synod direct Synod's congregations to a number of programs for training men for the office of Pastor, including not only the M.Div seminary program, but also alternate routes and especially DELTO(Distance Education Leading to Ordination), which was designed to provide "ordained pastoral service to congregations that cannot support a full-time pastor, ordained pastoral service to contexts where English is not spoken, ordained missionary personnel where finances and/or conditions do not permit calling full-time missionary, and enhanced congregational life as the congregation participates in the growth of its DELTO student" (BHE "What is DELTO?," Sept. 2000).

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"To Apply the Order of Creation to Humanly Established Offices"
Whereas, the Holy Scriptures teach the **order of creation** in 1 Timothy 2:11-14, "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner" and 1 Cor 14:34-35, "…women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church;" and

Whereas, up until 1969, the Missouri Synod, along with other members of the Synodical

Conference, taught and practiced on the basis of 1 Corinthians 14:34-35 and 1 Timothy 2:11-12, that **a woman was not to have authority over a man** by either participation in congregational meetings, nor by holding a congregational office; and

Whereas, the 1969 LCMS Convention Res. 2-17 in granting women the right to vote in congregational meetings and to hold some congregational offices of service, specifically made provision that women could serve only in those instances that do not involve "a violation of the order of creation." **This 1969 document still maintained the order of creation applied to both the pastoral office**(Point 1, not listed here) **and other humanly established offices.** It stated in point 2, "The principles set forth in such [biblical] passages, we believe, prohibit holding any other kind of office or membership on boards or committees in the institutional structures of a congregation, **only if this involves women in a violation of the order of creation….**" And in point 4, "…provided the polity developed conforms to the general Scriptural principles that women neither hold the pastoral office **NOR** 'exercise authority over men'; (emphasis mine)" and

Whereas the 1970 CCM opinion based on 1969 Res. 2-17, supplied this model paragraph for congregations to adopt: Women of appropriate age "may hold voting membership in the congregation and serve as officers and as members of boards and committees as long as these positions are not directly involved in the specific functions of the pastoral office (preaching, the public administration of the sacraments, church discipline) **and as long as this service does not violate the order of creation**(usurping authority over men). **Accordingly, they shall not serve as pastor, as a member of _____ [the board of elders or "corresponding board directly involved in the functions of the pastoral office"], as chairman or vice-chairman of the congregation, or as chairman of _____;"** and

Whereas, the 1985 CTCR report "Women in the Church" restricted the Scriptural prohibition(that "a women is not to have authority over a man" as it had been applied to both the pastoral office and other humanly established offices) **saying that it only applied to the exercise of the Pastoral Office**; and

Whereas, a CTCR 1985 minority report of five LCMS professors disagreed with the 1985 CTCR Report, "Women in the Church." They wrote about its shortcomings: "first, the treatment of terms such as 'teaching,' 'exercising authority,' etc., and second the understanding of **the doctrine of the order of creation…. Simple equation of teaching with the pastoral office seems too facile for this text**…. The issues surrounding the verb authenteoo("to exercise/usurp authority") are very difficult and simply must be handled, as the Report does not…. This is especially true in the case at hand, when the current Report puts forth **positions which are at odds with the official position adopted by the Synod.** Our fundamental concern, however, is that in an important matter such as this we study seriously and reverently the Word of God as his faithful people" (CTCR Minority Report, 1985); and

Whereas, the 1994 CTCR Report, "The Service of Women in Congregational and Synodical Offices," authorized by 1989 Convention resolution 3-13A, no longer considered the teaching of order of creation applicable outside the pastoral office and concluded that **women may serve "in all offices of the congregation, including that of chairman, vice-chairman and elder, and district and Synodical boards and commissions"** provided that they don't involve the public accountability for the function[ing] of the pastoral office;" and

Whereas, **the 1995 LCMS Convention did not accept the 1994 report**, but told the CTCR to continue to study the issues in consultation with the faculties of the seminaries and to "address concerns regarding the priesthood of all believers, **the order of creation**, and the Greek word authentei;" and

Whereas, without another study being produced, the 2004 Synodical Convention approved Resolution 3-08A, "To Affirm the Conclusions of the 1994 CTCR Report: The Service of Women in Congregational and Synodical Offices." **Applying the conclusions of an unapproved report, which restricted the order of creation to the pastoral office, 2004 Convention Resolution Res. 3-08A, approved women to serve in every humanly established office**; and

Whereas, soon after the 2004 Synodical Convention, the Synodical President appointed a task force in order to provide congregational guidelines for implementing Res. 3-08A. Although the recommendations did include the encouragement that women not hold the office of elder or assist in the distribution of Holy Communion, nevertheless **this encouragement was not because of concerns with violations of the order of creation**, but only because these offices assist with the public exercise of the pastoral office. Furthermore, this task force has **no official authority to interpret convention action**, and thus 2004 Res. 3-08A stands which "approved women to serve in every humanly established office;" therefore be it

Resolved that the Lutheran Church-Missouri Synod, gathered in convention **rescind the 2004 LCMS convention Res. 3-08A(**To affirm the Conclusions of the unapproved 1994 CTCR report, "The Service of Women in Congregational Offices"); and be it

Resolved that the Lutheran Church-Missouri Synod, gathered in convention, **reject the 1994 CTCR Report, "The Service of Women in Congregational and Synodical Offices;"** and be it

Resolved that the Lutheran Church-Missouri Synod, gathered in convention, direct the Commission on Theology and Church Relations **to apply the Scriptural teaching on the Order of Creation(1 Timothy 2:11-12, 1 Corinthians 14:34-35) to both the pastoral office and all humanly established offices,** as it completes the request of 1995 LCMS Convention (Resolution 3-10) to Prepare a Comprehensive Study of the Scriptural Relationship of Man and Woman.

Approved on Sunday, January 28, 2007
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