"Status Update" from LCMS web site

Resolution No.	Resolution Title	Pass	Fail	Amended	Vote Count	Comr	ments
	Committee 1 -	Miss	ions				
1-01A	To Support Revitalization of LCMS Congregations, p.179	\checkmark		V	929-199		
1-02	To Encourage Mission Planting Partnerships						
1-03	To Prepare New Study and Increase Emphasis on Priesthood of All Believers , $p.56$	\checkmark		\checkmark	714-151	Brief State 82.5%	ment
1-04	To Encourage an Intentional Mission Development Focus	\checkmark			708-115		
1-05S	To Make Outreach A (not "the") Top Priority in Worker Training (Substitute at 54%) p.57	\checkmark			706-419	62.8%	
1-06	To Commend our Chaplains	\checkmark			1102-13		
1-07	To Give Thanks and Commend the Lutheran Women's Missionary League for 65 Years of Service	\checkmark			1070-27		
1-08	To Commend Lutheran Hour Ministries for Its Faithful Mission Focus (LLL)	\checkmark			735-95	88%	
1-09	To Report Detailed Accounting of Fan into Flame Funds	\checkmark			1095-62		
1-10	To Encourage Creative Partnerships Between Districts and Congregations and the LCMS Sister and Partner Churches	✓		\checkmark	768-57		
1-11	To Continue Assessing LCMS Campus Ministry and its Association with the ELCA, p.60	\checkmark			689-137	Continue to 83.4%	o assess
1-12	To Respectfully Decline Overtures						
1-13	To Commend International Church Partners and Worldwide Mission Effort p.179	\checkmark			1006-14		
	Committee 2 District and	Congr	egat	ional Serv	ices		
2-01 (2)	To Foster Greater Understanding of Worship through Theological Conferences, p.61	\checkmark			838-260	76.3%	
2-02A 🖉	To Provide Guidance and Direction for Use of Diverse/Contemporary Worship Resources, p.180	\checkmark			856-310	73.4%	
2-03A	To Commend Commission on Worship for Lutheran Service Book, p.181	\checkmark		\checkmark	1081-49		
2-04A	To Create Position of Director for Strategic Development of Hispanic Ministries (DSDHM)	\checkmark			875-112	p.181	
2-05	To Support Synod National Youth Gatherings	\checkmark			724-130		
2-06	To Promote Relational Vitality In Congregations						
2-07A	To Encourage Individual Confession and Absolution p.182	\checkmark			690-31	=721	95.7%
2-08	To Celebrate Significant Synod Anniversaries	\checkmark			1041-88		
2-09	To Initiate Planning for the 500th Anniversary of the Reformation	\checkmark			627-85		
2-10 F	To Respectfully Decline Overtures						
Committee 3 Theology and Church Relations							
3-01	To Declare Altar and Pulpit Fellowship with the American Association of Lutheran Churches p.69	\checkmark		\checkmark		ailed amendr 6%, resoluti	nent p. 218 on at 71%

3-02	To Encourage Confessional Study in Preparation for 2017	~			1093-38	
3-03	To Request the CTCR to Develop a Plan for Confessional Leadership	\checkmark		\checkmark	959-81	
3-04A ③	To Call for a Study of the Natural Knowledge of God p.184	~			980-96	Failed amendment(64.3%) Nafzger cites AC, Paul Maier 91.1%
3-05 ③	To Provide Further Discussion and Guidance on the Matter of Serial Prayer p.72-73	\checkmark			935-163	failed amendment, p.292 Nafzger (14-2)
3-06	To Assign CTCR to Address Environmental Issues	\checkmark			831-219	
3-07 (5	To Study CTCR Reports Relating to the Service of Women in the Church p.73-74	\checkmark		\checkmark	870-286	Failed substitute(p.376) 75.3%
3-08	To Encourage Use of CTCR's Web Resource on "Religious Organizations and Movements"	\checkmark			1001-17	
3-09 ①	To Address Administration of the Lord's Supper p.74-75	\checkmark		\checkmark	986-177	Study 1999 CTCR Report Practical guidelines 84.8%
3-10	To Encourage Publication of Theological Literature	\checkmark			947-210	
3-11 D/P	To Endeavor to Keep the Unity of the Spirit in the Bond of Peace p.76	\checkmark			1018- 112	90.1%
3-12(5-02)	To Address Licensed Lay Deacons (same 5/02)					
3-13 D	To Respectfully Decline Overtures p.77	\checkmark			919-167	Declined closed communion visitations 84.6%
	Committee 4 Program and Fir	nance				
4-01A D/P	To Plan Summit to Restore Harmony and Trust p.242	\checkmark		\checkmark	1014- 169	-personal opinions/differences
4-02	To Begin a Stewardship Renewal through Enhanced Communication	\checkmark			914-277	
4-03	To Develop Program to Emphasize Biblical Whole Life Stewardship	\checkmark			941-226	
4-04	To Authorize Exception to 2004 Res. 4-11 re Property Reversionary Provisions	\checkmark			1039-86	
4-05	To Amend Bylaws 3.8.3.6.4 (e)(2) and 3.8.3.6.4 (i)(2) re Financial Management	\checkmark			1037-87	
4-06	To Revise Bylaw Sections re Name Change to Concordia Plans and Concordia Plan Services	\checkmark			1133-17	
4-07	To Amend Bylaw 3.7.1.2 re Membership of Board of Directors—Concordia Plan Services and Board of Trustees—Concordia Plans	\checkmark			1121-31	
4-08	To Amend Bylaw 3.8.2.5.5 (i)(2) re Financial Management	\checkmark			1093-52	
4-09A	To Provide Financial Support and Adopt Funding Model for Seminaries p.242-243	\checkmark			1051-89	
4-10	To Encourage Funding for Center for Hispanic Studies	\checkmark			837-74	
4-11	To Encourage Support From Recognized Service Organizations					
4-12A	To Demonstrate Support for "Walking Together"		\checkmark		521-654	p.243
4-13	To Give Thanks and Praise to God for LCMS Foundation's 50 Years of Service	\checkmark			1027-41	
4-14	To Affirm Fiscal Conferences					
4-15	To Respectfully Decline Overtures					
4-16	To Hold 2010 Convention in Houston, Texas	\checkmark			805-118	

5-01B ④	Ta Fatabilah Cuasifia Ministra Dastar Duaman				
	To Establish Specific Ministry Pastor Program p.274-282 (Delto)	\checkmark	\checkmark	908-287	76% Amendment failed 48.8% p.101
5-02 ④	To Address Licensed Lay Deacons p.101	 Image: A second s		948-202	82.4%
5-03A	To Strengthen Seminary Boards of Regents p.194	\checkmark $-$	\checkmark	742-214	
5-04	To Strengthen College and University Boards of Regents	\checkmark		Rising Vote	
5-05	To Encourage Commitment to Continuing Education for Clergy	1		1084- 132	
5-06	To Clarify Membership on the Board for Pastoral Education and the Board for University Education	\checkmark	\checkmark	1123-78	
5-07A	To Change CUS Membership Structure p.195	\checkmark		611-78	
5-08	To Clarify Responsibility of Board for Pastoral Education re Recognized Service Organizations	\checkmark		1108-97	
5-09	To Amend Bylaw 3.8.3.7.2 re Election of College/University Presidents				
5-10	To Remove Ambiguous Phrase from Bylaw 3.8.2.7.3 and Bylaw 3.8.3.8.3				
5-11	To Clarify Bylaw 3.8.2.7.2 and Bylaw 3.8.3.8.2 re Faculty Promotions				
	Committee 6 Human Care	9			
6-01	To Give Thanks for Disaster Relief and Support	\checkmark		1177-4	
6-02	To State LCMS Position on Stem Cell Research	\checkmark	\checkmark	1165-41	
6-03A	To Care for Foster and Adoptive Children in a Pure and Undefiled Way re Not Placing Children in Morally Ambiguous Contexts p.197	</td <td>\checkmark</td> <td>1017-52</td> <td></td>	\checkmark	1017-52	
6-04A	To Encourage and Assist Congregations to Respond to the Ministry Needs of the Immigrants in their Midst p.197	 Image: A second s	\checkmark	744-204	
6-05	To Petition CTCR To Provide Guidance Re Immigration and Ministry to Immigrants				
6-06	To Develop Abuse Education Materials and Programs	\checkmark	\checkmark	1027-48	
6-07	To Include People with Disabilities in All Aspects of the Church's Life	 		926-13	
6-08	To Encourage Congregations to Provide Professional Church Worker Sabbaticals	\checkmark		680-59	
6-09	To Encourage Ministry to Armed Forces Personnel and Families	 Image: Construction 		715-10	
6-10	To Support the Church's Plan				
	Committee 7 Planning and Admin	istration			
7-01A	To Standardize Candidate Information p.200	< _	\checkmark	1073- 100	Retain "Age" in line 23, p. 200 See CW 7-33, p.247
7-02	To Amend Bylaw 2.11.1 (k) re Roster Eligibility	\checkmark		1077-84	Not amend list of candidates
7-03A	To Amend Bylaw 3.2.5 p.200	\checkmark –	\checkmark	774-399	
7-04A	To Amend Bylaw 2.11.2.1 re Emeritus Members	\checkmark	\checkmark	965-172	
7-05B	To Promote Transparency in Governance of Synod and Its Institutions p.283	\checkmark	\checkmark	1053- 109	

7-06A	To Amend Bylaws 3.9.2.2.4 and 3.3.5.3 p.202	\checkmark			1044-80	BOD responsibility
7-07A	To Revise Bylaw Section 1.5 and to Add Definitions to Handbook p.203-211	\checkmark		\checkmark	997-116	
7-08A ©	To Add Bylaw re Removal of Individual Members from Board or Commission Membership, p.284- 285			\checkmark		Duty of loyalty, insubordination, etc. No action, lawyer!
7-09 6	To Affirm Use of Synod Dispute Resolution Process p.136					No action
7-10A	To Amend Bylaws 1.9 and 3.9.3 Pertaining to Doctrinal Review Process p.285	\checkmark			761-119	No doctrinally reviewed Marked as such
7-11	To Improve Process for Floor Nominations at Synod Conventions					
7-12	To Equalize Terms of Office			\checkmark		
7-13	To Respectfully Decline Overtures					
	Committee 8 Synod Structure and C	Govern	nance	;		
8-01 6	To Adopt Amendments to the Articles of Incorporation and Bylaws re Resolution 7-02A p.143-145	\checkmark			905-292	State of Missouri/bylaws of LCMS 75.6%
8-02A 6	To Affirm Christian Resolution of Disputes p.212- 213	 			665-341	Exclusive and final remedy 66.1%
8-03	To Encourage Study of "Congregation-Synod- Church" a Study of Basic Theological Principles Underlying LCMS Structure and Governance, April 2007					
8-04	To Provide Wording for Congregations' Constitutions and Bylaws p.147	✓		\checkmark	1054-35	Inerrant, inspired, infallible or revealed 96.8%
8-05A 6	To Encourage the Study of CTCR Documents Relating to Public Rebuke of Public Sin and amend bylaws p.290-291	\checkmark			950-122	Mt 18 does not apply to public sin, but still do it. 88.6%
8-06 6	To Recommend Further Study of Composition of Hearing Panels in Bylaws 2.14, 2.15, and 2.17 p. 148-149	~			654-89	Further study 86.8%
8-075 Sp	To Call Special Convention to Amend Synod Structure and Governance (handout)	\checkmark			793-325	Kuchtka spoke Get around 2/3 to ½ amend 70.9%
8-08	To Provide a Process for Reconsideration of CCM Opinions					No action
8-09	To Amend Bylaws Re Commission on Structure Responsibilities					
8-10 6	To Refer for Theological Study CCM Opinions 02- 2296, 02-2309 and 02-2320 p.151	~			603-191	See failed substitute (p.378) Said Res. 8-01A had procedure to review between conventions 75.9%
8-11	To Respectfully Decline Overtures Re CCM Opinions					
8-12 6	To Respectfully Decline Overtures					No action
8-13 Sp	To Amend Bylaws for Special Convention (handout Wed) p.412, bylaw 3.1 amended	~			937-156	85.7%

Notes: Minutes for Thursday are not yet available.

Sunday - Day One(7/15/07):

I arrived at the George Brown Convention Center about 5 minutes before the re-election of President Kieschnick on the first ballot by 53%. Although I might have expected around 55%, nevertheless it is a significant number. If you compare the votes for conservative candidates (Wohlrabe 514, Schulz 27, Preus 23) with those of Kieschnick 644 and Diekelman 23, you will find that the vote for the present administration is actually 54% (667 to 564).

The remaining elections for Synodical Presidents 2 through 5 are as follows: William Diekelman on the third ballot with 50.5% of the vote, Paul Maier, John Wohlrabe, Dean Nadasdy, and David Buegler. All but John Wohlrabe were endorsed by Jesus First.

There was quite a bit of discussion about additional nominations for various boards. After a complex series of votes to allow additional nominations from the floor, the delegates voted down every nominee proposed. One interesting wrinkle was a proposal from a delegate to have it announced whether each proposed nomination was a party to the Anderson lawsuit or voted to continue the lawsuit with the four members of the Board of Directors. That proposal passed. Therefore, before the vote to approve each nomination, that information was audibly announced. The President in his report, Paul Maier in his Bible study, and other officials have continued to lambaste those connected with the lawsuit as unloving and divisive. With this approved proposal, like a scarlet letter, each nominee was judged guilty by association.

There are three omnibus resolutions which group together many overtures into one resolution to be voted on as a whole. Resolution A takes those overtures which request action of various boards, commissions or individuals and refer those overtures to the respective group or individual. Resolution B declares the overtures to having been answered by previous conventions. Resolution D groups together those overtures thanking individuals or groups. All passed.

Monday - Day two(7/16/07) before lunch:

According to parliamentary procedure, the Synodical President runs the convention. He calls upon the floor committee to read the resolution and then to move adoption. If the resolution is particularly complex, there may be a short presentation before presenting the resolution for debate.

Whenever Resolution 3-01, "To Declare Altar and Pulpit Fellowship with the American Association of Lutheran Churches," was presented both the floor committee chairman and the executive director of the CTCR, Sam Nafzger, gave presentations to assure the delegates that the AALC has the same view of the Scriptures and the Lutheran Confessions as the LCMS. He also assured the delegates that all past "concerns" have been resolved.

The delegates from the floor of the convention gave multiple examples of "concerns" that have not been resolved. Open communion and charismatic activity was reported by a survey sent to AALC congregations. An AALC congregation near one of the delegates is being served by a non-Lutheran pastor.

A District President explained that a pastor(there are 6 or 7 known cases), who he had removed from the LCMS clergy roster, was welcomed into the AALC and will now be able to preach and administer the sacraments in LCMS congregations. It would seem that after approving a three-word amendment asking the Synodical President to be responsible for implementing this (fellowship) relationship "and for reconciliation," (with these removed but now AALC pastors and the congregations affected) the convention was satisfied that it would occur.

One delegate asked why the students and professors of the AALC who are on the campus of the CTS Fort Wayne were being communed the last few years, though we were not in official fellowship with the AALC. The Synodical President answered the question by stating that he had the approval of the Seminary Presidents, the Praesidium, and the Council of Presidents to exercise pastoral responsibility in extraordinary circumstances.

In the end LCMS delegates approved fellowship with the AALC by a 71% vote. There are only two logical explanations for this action. The first is that the delegates trust LCMS authority figures and do not trust the words of fellow delegates so that they consider the AALC to be both confessional and Lutheran. The other possibility is that the delegates don't really think it is necessary to be in agreement on these things, and thus simply voted to go into fellowship despite disagreements.

Resolution 8-01 "To Adopt Amendments to the Articles of Incorporation and Bylaws re Resolution 7-02A" was passed by 75.6%. This resolution comes out of the final report of the "(2004) Resolution 7-02A Committee," and it intends to solve the impasse between the Board of Directors (BoD) and the Committee on Constitutional Matters(CCM). There were some concerns about whether these changes were in keeping with the State of Missouri, the state in which the Synod has been incorporated. The convention was assured by the chairman of the floor committee that this resolution was approved by the BoD, CCM and Synod's legal council. It passed with 75.6% of the vote.

Resolution 5-01 "To Establish Specific Ministry Pastor Program" was introduced and questions of the committee were allowed. However, the resolution was not yet given to the convention for action. Resolution 5-04 "To Strengthen College and University Board of Regents" passed by a majority vote.

Monday - Day two(7/16/07) after lunch:

Resolution 4-01A "To Plan Summit to Restore Harmony" (p.242) was approved with a vote of 85.7%. This resolution gives the Council of Presidents (COP: the 35 District Presidents) and the BoD "the responsibility to initiate a specific plan to clarify... a strategy to restore harmony in our Synod."

Tuesday -Day three (7/17/07) before lunch

There is both official (www.lcms.org) and un-official coverage (cat41.org) of the 2007 LCMS Convention readily available. I have chosen to publish only those actions which have a bearing on our congregation's effort to call the Synod back to the truth by following the synodically-mandated Dissent Process. Having expressed our concerns among our peers (concerning six points of false teaching and practice that are going undisciplined within the LCMS) and having sent documentation concerning our dissent to the CTCR, we have submitted overtures to the Convention to rescind certain prior resolutions. The difficulty in reporting on the actions of the 2007 LCMS Convention in regard to our six points is that the resolutions proposed for consideration do not directly address our six points.

Two resolutions would seem to address our third point of dissent that the "renunciation of unionism and syncretism of every description" is no longer practiced or disciplined. 2007 Resolution 3-04A, "To Call for a Study of the Natural Knowledge of God and Its implications for Public Witness," was passed by the convention by a vote of 64.3%. The first resolve states, "That the Synod in convention reaffirm its confession that there is no salvation apart from Jesus Christ and that it is impossible to worship the one true God <u>in spirit and truth(Jn 4:23ff)</u> apart from saving faith in Jesus Christ" (underline added). The original resolution had the word, "properly," in place of the underlined "in spirit and truth (Jn 4:23ff)." On the floor of the Convention an amendment was proposed to strike the underlined section, in order to bring clarity. That amendment was rejected by a 64.3% vote.

So what is this all about? There are some in the LCMS who maintain that by "natural knowledge" non-Christians can worship the true God improperly, though they are not saved. Those who hold to this erroneous opinion, wish to use this improper worship with non-Christians as a point of evangelism. One of the delegates speaking against the amendment, stated that he favored the wording of 3-04A, because like the women at the well (John 4:23ff) non-Christians do worship the true God, just not in spirit and truth. I would maintain that the Scriptures and the Confession teach that apart from saving faith, non-Christians cannot worship the true God at all--though by "natural knowledge" they can know that there is a god.

The second resolution dealing with unionism was Resolution 3-05 "To Provide Further Discussion and Guidance on the Matter of Serial Prayer." One whereas states, "Congregations of the Synod have requested further clarification regarding serial prayer." The only resolve states, "That the Synod in convention assigns to the CTCR the task of providing further guidance for participation in civic events that include the offering of serial prayer." This resolution passed with an 85.2% vote. It may very well be that the delegates thought they were giving the congregations of Synod what they wanted. Nevertheless, our congregation and some others declared that serial prayer was wrong. The innovation of "serial prayer" denies the possibility of unionism/syncretism by saying that people take turns praying.

In each case the plane has left the runaway and already has a destination route prepared. Those who don't like the

destination are continually asked whether they would like to fly high or lower, or whether an additional packet of peanuts would help. There is no intention of even considering the possibility that the pre-determined destination might be changed. The Synod in Convention is not going to deal with our points of dissent. They are simply moving forward with the foundations laid by the CTCR document on Civic Events approved by the Convention in 2004 Res. 3-06A and 2001 Res. 3-07A.

Wednesday -Day four (7/18/07) before lunch

I mentioned at the end of Monday, that Resolution 4-01A "To Plan Summit to Restore Harmony"(p.242) was approved with a vote of 85.7%. This resolution gives the Council of Presidents (COP: the 35 District Presidents) and the BoD "the responsibility to initiate a specific plan to clarify... a strategy to restore harmony in our Synod." Everyone would desire that there would be harmony within the LCMS. However, there is a great difference of opinion concerning the diagnosis of the problem and thus the corresponding solution is different. Today, Resolution 3-11, "To Endeavor to Keep the Unity of the Spirit in the Bond of Peace," passed with a vote of 90.1%. This resolution declares, "From the founding of our Synod 160 years ago we have been blessed with the gift of unity in our common confession and the articles of our shared faith." During the discussion of this resolution and at others times, it has been stated by the chairman and other floor committee chairmen (who are District Presidents) that the Synod is not divided in doctrine. When we take Resolution 4-01A and Resolution 3-11 together, we can see the approved official position of the Synod concerning synodical discord. According to Res. 3-11 the Synod is united in doctrine and needs only "to endeavor to keep the Unity," however the problem is expressed in the 5th whereas of Res. 4-01A which states, "personal opinions and differences regarding practical application of clearly stated doctrine have made for continued discord." Thus, it is thought that Synodical dis-harmony is caused by needless discord over acceptable differences in the application of doctrine.

Our congregation sees things quite differently from the official position of the LCMS approved at this convention. In our six points we have shown that our differences in doctrine are being shown forth in un-Scriptural practices. With the publication of the *CTCR Response to Expression of Dissent (2004-2006)* and now the passage of 2007 convention resolutions, the Synod has made her response clear. Our overtures--to rescind approved false doctrine and clarify the Scriptural problems with ongoing and undisciplined false practices within the LCMS--have been met with resolutions, not reversing Synod's position, but calling for the study of practical applications of the new false teachings. In simple terms, we have called the synod heterodox, while the synod has responded by saying that we are schismatic (dividing over unimportant issues). Instead of maintaining that there must be complete agreement in the Gospel and all its articles, the third resolve of Res. 4-01A says that the synod is going to hold meetings "to define how narrow or wide the road we 'walk together' (synod) must be when it comes to worship practice, the role of the laity, close communion, the role of women, and our interaction with fellow Christians."

On Tuesday afternoon Committee 2 passed two resolutions which addressed our second point of dissent that "the widespread use of revivalistic 'Contemporary Worship' is not disciplined." We desired to rescind 2004 LCMS Resolution 2-04 which directed the Commission on Worship to "initiate a process leading toward the development of diverse worship materials." 2007 Res. 2-01, "To Foster Greater Understanding of Worship through Theological Conferences" passed with a vote of 76.3%. This resolution directed the Commission on Worship and the CTCR to organize a theological conference in order to "build a greater understanding of our worship and foster further discussion of worship practices that are consistent with that theology" (also from 2004 Res. 2-04). Though it might appear that this resolution seeks to study the Scriptures and come to a decision about whether 'Contemporary Worship' is Scriptural or not, this is not the case at all.

Immediately following 2007 Res. 2-01, the Synod approved Res. 2-02A, "To Provide Guidance and Direction for Use of Diverse/Contemporary Worship Resources," with a vote of 73.4%. The only resolve of this resolution, states, "That the Commission on Worship implement the recommendations included in its report to the convention (*CW*, p.54)." These recommendations include developing web resources, conferences, Seminary curriculum to train seminarians, a worship arts degree at a Concordia University, and a network of composers to promote Contemporary Worship. One of the delegates mentioned that we should not proceed with 2007 Res. 2-02A until the outcome of Res. 2-01 determined the appropriateness of Contemporary Worship. The committee chairman rebutted that "The LCMS does not have diversity in the theology of worship, but diversity of practice." A rather blunt amendment offered to remove the underlined words in the sentence "Many LCMS congregations are regularly making use of contemporary worship songs to the glory of God and the edification of His people," but it failed with only 21.3%

support.

Thursday -Day five (7/19/07) before lunch

There were two resolutions passed yesterday(Wed.) which seem to address our fourth point that the unscriptural office of lay minister(lay deacon) is not being removed but recognized, affirmed, and encouraged. 2007 Resolution 5-01B, "To Establish Specific Ministry Pastor Program"(SMPP) established a separate office of "Specific Ministry Pastor," as opposed to "General Ministry Pastor." A Specific Ministry Pastor is given a very limited number of courses before call and ordination and then a very limited number of courses following call and ordination. This resolution is billed as a revision of the DELTO Program established by the 2001 Convention. A Specific Ministry Pastor is not allowed to take a call outside of his specific ministry context and also is placed under the supervision of a General Ministry Pastor and the District President. Although I would question whether a man who has been given such a limited education is "apt to teach," nevertheless this program is not theoretically against the Scriptures and the Confessions--this new office is not a layman doing pastoral functions without a call. It needs to be said that this resolution does not address the unscriptural office of lay minister, at all. Many conservative delegates have expressed the hope that the SMPP will attract present lay ministers and will eventually supersede the lay minister programs. Again, it must be stated that those hopes are just that, hopes. Nothing in the SMPP resolution speaks of this, nor has anything been passed which states anything like this.

The Synod did speak to the issue of lay ministers with Resolution 5-02, "To Address Licensed Lay Deacons." The first whereas states that 1989 Res. 3-05B, which authorized lay men to serve in Word and Sacrament ministry was never intended to serve as an alternate route into the pastoral office. The second whereas states, "The need for such licensed lay deacons may still be present in those relatively rate and unusual situations where no ordained pastor is available, 'lest God's people be deprived of the opportunity for corporate worship and the celebration of the Sacraments.'" The only resolves states, "That the Board for Pastoral Education and the Council of Presidents be requested to study the situations currently served by licensed lay deacons to determine whether there continues to be a genuine need for this program within the Synod; and to present a report with recommendations to the 2010 convention of the Synod."

Executive director of the CTCR, Sam Nafzger, in his presentation said, "The LCMS has understood that, according to the Treatise, there may be...situations when laymen may carry out pastoral functions." A SID delegate from the convention floor stated that he questioned Nafzger's interpretation of the Treatise and asked Nafzger to read the entire context, paragraphs 69-72 of the Treatise. He mentioned that he is embarrassed to always have to explain to his people that lay ministers are in violation of Augsburg Confession, article XIV. And finally, he said that the Synod needs to admit that it was wrong, and use this opportunity to set things right. The Convention did not such thing. The resolution was passed by a vote of 82.4%. A few moments after it was passed, I was asked by another observer, "Did you read that last resolution? And do you know what it will do?" I responded, "Yes and yes. By this resolution there will be absolutely no change in the lay ministry in the LCMS. The only thing which this resolution does is provide a report to the next convention of whether there is still a need for lay ministers." He nodded and said, "That's what I thought." As the executive director of the CTCR, Sam Nafzger said in his presentation to the convention, "Resolution 5-02 presumes that these lay deacons will continue to serve in their ministries."

President's Report

Convention 2007 Report of the President-Part III July 15, 2007

6	•
6 7	
8	In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.
8 9	in the Name of the Father, and of the Son, and of the Hory Spirit. Amen.
10	Dear Brothers and Sisters in Christ:
11	Dear Divulois and Sisters in Christ.
12	The year was 1941, during World War II. The conditions of world unrest caused questions and fear to lie upon the
12	hearts and minds of the people, not unlike those causing trouble and restlessness in the lives of people in our world
14	today.
15	today.
16	During June of that year, The Lutheran Church—Missouri Synod gathered in convention in Fort Wayne, Indiana.
17	President John W. Behnken, who had served as pastor of Trinity Lutheran Church here in Houston, the host
18	congregation for yesterday's communion service, addressed the delegates. His words were timely for his audience
19	and also speak to the conditions of the world in which we live today. Here is part of what he said:
20	
21	For the second time within the short span of twenty-five years our beloved Synod is in convention at a time
22	when practically the whole world is in the throes of a destructive war. No one can foretell what the future
23	may bring.
24	
25	The Church dare not brush aside the horrible realities of war with a mere shrug of the shoulder. They are
26	laden with lessons which call for earnest consideration. Unquestionably, the Savior's specific reference to
27	wars and rumors of wars as a forerunner of the approaching dissolution of this world demands serious
28	consideration at this time. These catastrophic conditions seriously affect also the work of the Church. For us
29	Christians the question arises, "How are we to carry on the Lord's work during such abnormal days? "
30	
31	[Behnken continued.] What shall we say when we view the situation within the church today? I am not
32	referring to the situation throughout Christendom in general, but am addressing this question to our own
33	church body. At the twenty-fifth anniversary of the Synod Doctor Walther preached an earnest sermon
34	calling for repentance. He told the great number of delegates that our church and our people were no longer
35	what they were when God brought them to our shores. The devotion to God's Word, the interest in God's
36	kingdom, the earnest desire to serve the Lord in genuine godliness, were waning. What shall we say today? .
37	
38	
39	And what shall we say about the pronounced decline in stalwart godliness of life? Where is the sharp line of
40	demarcation which should be drawn so clearly and distinctly between the life of the world and the life of
41	Christians? When you listen to the conversations of our Lutherans, when you think of the excessive drinking
42	and sinful pleasures, the greed and the selfishness, the gambling and dishonesty, the loose morals, and in
43 44	fact, the general worldliness which has crept into our circles, not merely among the young, but also among
	older people, does it not fill your heart with deep concern? Furthermore, consider the disrespect for the ministers of the Word, the cheapening of the Gospel ministry, so manifest today. Think of the little interest
45	
46 47	manifested in thorough Christian education. <u>Statistics speak aloud and present an awful indictment.</u> Think of the lack of zeal for the extension of God's kingdom. We are told that, while Rome burned, Nero fiddled.
47 48	While the world today is afire, and while millions are running headlong into the flames of hell, what have we
48 49	been doing? Oh, where is that burning passion for souls which ought to be ablaze within the heart of every
50	member of our Synod?"
50	memor of our synou:
51	

1 2 3 4 5 6 7 8	These words from President Behnken's address have proven timeless even as citizens of our country have experienced not only World Wars but also conflict after conflict, even to the current day in which once again our country is embroiled in an international conflict, similar to and yet vastly different from previous wars. But in addition to our concern for national safety and homeland security, consider the lethargic response of the contemporary Church to a lost, immoral, decaying and dying world that fares no better than when the cry of 1941 was heard: "Oh, where is that burning passion for souls which ought to be ablaze within the heart of every member of our Synod?"
9 10 11 12 13	The awful indictment of statistics today echoes the cries that were shouted in 1941. You know the story. You've heard it before. The baptized membership of congregations in our Synod continues to slide as it has for the past 35 years. The confirmed membership and average weekly worship attendance of the congregations in our Synod also continue to decline.
14 15 16 17 18	And all of this in the face of a growth spurt that has seen the population in our country mushroom to more than 300 million people. When one compares the growth and size of our country to the impact we have made as a voluntary association of congregations, ordained and commissioned ministers in its midst, we are barely a blip on the screen of recent history.
19 20 21	Dear brothers and sisters in Christ, this ought not to be! I believe God has called us to instill <u>within the heart of</u> <u>every member of our Synod a burning passion for souls - hearts that will be ablaze</u> with the purpose of taking the Gospel of Jesus Christ to every hill and every valley, every city and every community in our land!
22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38	 But we cannot do this alone. It will be accomplished by the very <i>hand of God</i>. It will happen as we come together in the power of the Holy Spirit fervently and faithfully preaching the Gospel and administering the Sacraments. It will happen as we move beyond the complacency and parochialism that have plagued us in the past. It will happen as we realize the great blessings God has given our Synod and the crying need, more pronounced every day, for us to share these gifts with the world. It will happen as we address the reality that for most of our 160 years as a Synod we have been a confessional Lutheran Church in a mostly Christian country, while in the past few decades and certainly today we are faced with learning how to be a confessional, evangelical Lutheran Church in a largely unchurched, pluralistic, postmodern, narcissistic country, where Muslims, Mormons, and those claiming "no religion" are the fastest growing religious groups in our nation. It will happen as we trust in God - overcoming our fears, ceasing our internal warfare, willing to abandon unfaithful and unfruitful methods of the past.
 39 40 41 42 	Boldly, we must grasp the new opportunities that await us from Almighty God - moving forward for the sake of Christ. For, as Jesus said, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of
43 44 45 46 47 48 49	God." (Luke 9:62) But to be readied for such a future, we must first kneel before our merciful God in repentance and pray that He will cleanse us from the iniquity that separates us from Him. And then pray further that He will lead us to do the "good works he has prepared in advance for us to do." In his 1941 address, President Behnken summarized this so clearly when he wrote:
 50 51 52 53 54 	"Must not God look with disfavor upon us! Indeed, we, too, have added to the guilt which provoked God to scourge the world with cruel war. We need to repent. Like David of old, we must plead with God, "Purge me with hyssop;" "wash me;" "cast me not away from Thy presence;" "deliver me from blood-guiltiness." God grant that such a fervent, heartfelt, penitent plea may characterize our present synodical convention."
55 56	"From the deepest depths of penitence we may rise to the most glorious heights of divine assurance, and such a note of positive assurance should dominate our hearts David prayed for forgiveness. He was

1 confident and assured that, though his sins were great and though he deserved only God's righteous wrath 2 and punishment, yet the Lord would show mercy. He stated: "I shall be cleansed;" "I shall be whiter than 3 snow;" "make me to hear joy and gladness;" "restore unto me the joy of Thy salvation." 4 5 David was assured of new courage and willingness to carry on the work of the Lord. Great eagerness to 6 serve his Lord characterized his restoration to the joy of salvation. Even so, you and I should realize even 7 better that it is our privilege to serve in the kingdom of God, yes, that this is the paramount purpose and objective of our life. We must permit nothing whatsoever to remove this goal from our view. In the world 8 9 today, so terribly upset and out of joint, it requires special willingness and courage to serve Christ." 10 My appeal today as we begin our time together echoes the words of President Behnken, as I ask with you that the 11 12 Lord will grant us "special willingness and courage to serve Christ." I pray that He will make us courageous leaders for His church, like the apostles and the prophets, being assured that He will give success for the good of His Church 13 and the glory of His kingdom. 14 15 This is Part III of the President's Report to the 63rd Regular Convention of The Lutheran Church—Missouri Synod. 16 In other parts of the President's Report, printed in the Convention Workbook and in the first issue of Today's 17 Business, I have addressed a number of matters that I will not repeat in great detail in this report. I share with you 18 19 here a few brief but important perspectives on some of these matters: 20 21 Holy Scripture, the Lutheran Confessions, and Our LCMS Covenants of Love 22 23 For 160 years, by God's grace, our Synod has firmly and faithfully expressed our individual and collective 24 confession: 25 "The Synod, and every member of the Synod, accepts without reservation: The Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm 26 27 of faith and of practice and all the Symbolical Books of the Evangelical Lutheran Church as a true and 28 unadulterated statement and exposition of the Word of God ..." 29 30 That is your confession. It is my confession. It is our Synod's confession. I thank God for it and, along with you, live my life and conduct my ministry in accord with this confession. 31 32 33 In addition to Holy Scripture and the Lutheran Confessions, members of the LCMS voluntarily agree to honor and uphold our "covenants of love"-the Synod's Constitution, Bylaws, doctrinal statements, doctrinal resolutions, and 34 35 opinions of the Commission on Constitutional Matters. I am aware of no one in this Synod who wants to elevate 36 these or any other documents to the level of Scripture and the Confessions. 37 38 The main purpose served by these subservient documents is to determine whether or to what degree we in the Synod 39 agree on what the Scriptures teach concerning matters of doctrine or practice. We have agreed together to honor and 40 uphold these "covenants of love." We have agreed that "The Synod, in seeking to clarify its witness or to settle 41 doctrinal controversy, so that all who seek to participate in the relationships that exist within and through the Synod 42 may benefit and may act to benefit others, shall have the right to adopt doctrinal resolutions and statements which are in harmony with Scripture and the Lutheran Confessions." (Bylaw 1.6.2) And we have agreed to authorize 43 elected and appointed officials to interpret these "covenants of love" between Synod conventions. 44 45 46 Synods and councils can and do err. Where such error is believed to be the case, the Synod has provided a process 47 whereby individual or congregational members may express their dissent from a stated position of the Synod. In those cases, it is the responsibility of the dissenter to persuade the Synod, on the basis of Holy Scripture, that the 48 49 stated position of the Synod is in error. While every member of the Synod is entitled to his or her personal opinion 50 or interpretation of what the Scriptures teach, a major strength of our Synod is to provide a common confession of 51 faith, thus avoiding what occurred in the period of the judges, where everyone did what was right in his own eyes. We have agreed together that "while retaining the right of brotherly dissent, members of the Synod are expected as 52 53 part of the life together within the fellowship of the Synod to honor and uphold the resolutions of the Synod." 54 (Bylaw 1.8.1) 55 56

1 2	Doctrinal Solidarity
2 3 4 5 6 7	From time to time we read or hear concerns about doctrinal division in the LCMS. On many occasions I have spoken and written about the blessing in our Synod of doctrinal solidarity, including my report to the 62 nd Regular Convention of the Synod. I thank God that the members of our Synod agree, with very few exceptions, on the major doctrines of our faith.
, 8 9	In the 160 year history of The Lutheran Church—Missouri Synod there have been times of major doctrinal controversy concerning, among other matters:
10	The doctrine of the church and ministry
11	The nature and authority of the pastoral office
12	 The doctrine of election
13	• The role and function of extra-confessional doctrinal statements in the life of the church
14	• The authority of Holy Scripture
15	
16 17 18	The Synod's history reminds us that there have been theological and doctrinal disputes both inside the Synod and between the Synod and other bodies, generating fervent argument and resulting in bitter divisions and fractured fellowships. Yet our Synod has endured in remaining true to our Scriptural and Confessional principles.
19 20	While most of the issues mentioned above are no longer in contention, we nevertheless continue to experience in our
20	Synod today disagreement and divisiveness regarding numerous other issues, mostly regarding the practical
21	application of our doctrinal principles. A few examples will suffice:
22	application of our documal principles. A few examples will suffice.
24 25 26 27 28 29 30	 Close Communion - There is little if any disagreement among us on the doctrine of the Lord's Supper as a sacramental gift of God's grace for repentant Christians wherein the body and blood of our Lord are truly present in, with, and under the bread and wine for the forgiveness of sin and assurance of life eternal. But there is significant disagreement regarding the policies of admission to Holy Communion, namely, who should be allowed or even encouraged to receive the Sacrament at the Altar in our congregations, campus ministries and military chaplaincies. Church and Ministry - Despite our theological clarity on the subject, there exists in some corners of our
31	Synod a lack of agreement regarding the role, responsibility, authority and accountability of both the office
32	of pastor and the role of laity in the church.
 33 34 35 36 37 38 39 	 The Service of Women in the Church - Since 1969 our Synod has expressed its collective belief on the teaching of Holy Scripture, allowing women to vote and hold congregational offices, but not to occupy the pastoral office. Yet some in our Synod would severely restrict the involvement of women in the church at many levels, while others would favor no restrictions at all. Worship - Disagreement exists on whether certain contemporary worship expressions employ doctrinally pure resources faithfully and whether certain traditional worship expressions do so meaningfully and effectively.
40	
41 42 43 44 45 46	Notwithstanding the difficulty created by these serious matters among us, the fact remains that the LCMS enjoys a doctrinal unity unequaled in most parts of the Christian church. We simply are not arguing or even debating the major doctrines of the Christian faith that are in contention in many parts of the Body of Christ. We are undeniably blessed with God given unity and harmony and have so much more that unites us than those things that would divide us!
47	In the years ahead our Commission on Theology and Church Relations, Council of Presidents, seminary faculties,
48	Synod leaders, ordained ministers, commissioned ministers, and lay leaders will need to continue to work under
49 50	Holy Scripture and the Lutheran Confessions to achieve similar solidarity in the matters of practice or application of doctrine on which we do not yet have unanimity.
51 52 53	Dispute Resolution
54	Our Stand has provided a year specific process for the expression of dissent: " the Stand in the spirit of 1

54 Our Synod has provided a very specific process for the expression of dissent: "... the Synod, in the spirit of 1 55 Corinthians 6, calls upon all parties to a disagreement, accusation, controversy, or disciplinary action to rely

1 exclusively and fully on the Synod's system of reconciliation and conflict resolution ... the exclusive and final 2 remedy for those who are in dispute." (Bylaw 1.10.1.1)

3

4 In response to a series of questions regarding the meaning of our covenants of love in dispute resolution, our 5 Synod's Commission on Constitutional Matters provided the following answers:

5 Syndu's Commission on Constitutional Matters provided the following answers.	
6 • All members of the Synod are required to resolve all matters of dissent or all disputes by the avenu	ies
7 and structures available to them as set forth in the Constitution and Bylaws of the Synod with	hout resorting
8 to secular courts and without resorting to avenues, means, structures, or communications that	t are foreign or
9 contrary to the synodical agreements and which are not in harmony with the polity of the Syn	nod.
10 • A lawsuit is not a legitimate avenue of dissent.	
• In the agreement to live and work together, a member of the Synod is required to rely exclusively	and
12 fully on the Synod's system of reconciliation and conflict resolution unless the dispute is o	ne concerning
13 property rights or contract arrangements	
• The use of the Synod's conflict resolution procedures is the exclusive and final remedy for those w	ho
15 are in dispute.	
• The Constitution and Bylaws of the Synod provide disciplinary measures against any member who)
17 violates the Constitution and Bylaws of the Synod.	
18	
19 This convention has the authority to overrule these opinions of the CCM. If that were to happen, the convention	on
20 would need to bring forth a different interpretation of Holy Scripture in 1 Corinthians 6 than has been the	
21 understanding of our Synod for many, many years.	

22

23 While making every effort to speak the truth in love, I believe I need to say one more thing about this matter. The 24 lawsuit filed this past triennium against me, against First Vice President Diekelman, and against the Synod itself by 25 some 90 individual or congregational members of the Synod, and the subsequent motion filed by four members of 26 our Synod's board of directors to intervene after the lawsuit was dismissed, were, as was expressed by eight national 27 church leaders prior to the filing of the lawsuit, "needless and divisive," and, as was reported by the Vice-President-28 Finance-Treasurer in his convention report, very costly to the Synod. My dear brothers and sisters in Christ, there is 29 a better way:

30

31 ¹ if any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints?²Do you not know that the saints will judge the world? And if you are to judge the world, are you not 32 competent to judge trivial cases?³ Do you not know that we will judge angels? How much more the things of this 33 life!⁴Therefore, if you have disputes about such matters, appoint as judges even men of little account in the 34 35 church! ⁵I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? ⁶But instead, one brother goes to law against another—and this in front of unbelievers! ⁷The 36 37 very fact that you have lawsuits among you means you have been completely defeated already. ... ^{L]} And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord 38

39 Jesus Christ and by the Spirit of our God. (1 Corinthians 6:1-7, 11)

40

41 That is a better way.

42

43 Inter-Christian Relationships

44

45 The 21st century LCMS is faced with being an orthodox, confessional, evangelical Lutheran Church in a country 46 where most of its citizens are no longer Christian. People around the world and in our country are being exposed 47 to many non-Christian beliefs and groups, including Muslims, Mormons, and atheists. One may even ask, to 48 borrow the words of President Behnken, "How are we to carry on the Lord's work during such abnormal days?" 49 I believe strongly that we carry on this work by communicating clearly and courageously the truth that Christ 50 alone is the only Savior of the world. We do this in witness to non-Christians and Christians alike. 51

52 We in the LCMS are part of the visible Christian church on earth, a recognition that creates a very real tension 53 among us. Why is this so? Because the Christian church on earth includes churches we consider heterodox, having 54 wrong teaching. Some in our Synod would have us avoid at all costs any contact with such Christian churches. 55 Others want our Synod to be at least minimally involved in certain circumstances and situations with other 56 Lutherans and also with non-Lutheran Christians in order to honor our belief in the Holy Christian Church and in order to confess our orthodox faith to those we consider heterodox. The presence of these varying viewpoints has
 resulted in a divisive atmosphere that has hindered our fellowship and our collective work in mission as a Synod.

3

To keep this dilemma from hindering our effectiveness in outreach to the world and to provide a faithful confession
 to other Christian churches, such disagreements among us must be resolved.

6 As was so poignantly noted in the Report of the Task Force on Funding the Mission, no plan "is capable of fully 7 succeeding in an organization that is seriously divided and engaged in issues that divert their energies away from the

8 mission." The matters of inter-Christian and interchurch relations, unionism, separatism, participating in events or 9 services involving non-LCMS Christian participants, etc., that are creating division among us need Biblically based 10 resolution.

10 11

12 A resource titled "Witness & Worship in Pluralistic America" (Concordia Seminary, St. Louis, 2004) provides both

13 proper caution and evangelical encouragement in our endeavor to reach consensus in such matters and to reach

14 people around the world with the Gospel of Christ. The following statement is an example. "The Great Commission

obligates the church to be \underline{in} the world without becoming \underline{of} the world in order to witness \underline{to} the world."

7 Speaking With One Voice, in Christian Love

17 18

Witnessing to the pure Gospel, **One Message**—*Christ!* in a pluralistic America brings challenges and difficulties. In order to face and overcome them, it is imperative that we speak with one voice, in Christian love.

Regarding this necessity, Dr. Walther said at the first convention of the Iowa District in an essay titled "Duties of An
 Evangelical Lutheran Synod":

23 "My dear brothers, let us be on our guard! Satan is sly. Right now we are brothers, living together in peace and

24 love. But Satan will lay for us snares by which he hopes to destroy the sweet, brotherly love we now have in our

25 hearts. We dare never think that it is enough if we just remain united in our faith and our doctrine ... It is

frightening what harm can result when members of a church organization do not vigilantly guard their fraternal
 love." (Essays for the Church by C.F.W. Walther, Vol. II, p.56, CPH, 1992.)

Again, regarding the vital importance of purity of doctrine communicated in peace and unity, Dr. Walther states:

29 30

31

32

"A fifth major duty is that it (the Synod) strive for peace and unity in the truth in its midst." He quotes Luther: "Where there is no love... doctrine cannot remain pure!" Then Walther says, "We dare never think it is enough if we just remain united in our faith and doctrine." (Essays for the Church Vol. II, CPH, 1992),

We love because Christ first loved us. In response to God's love in Christ we are motivated to do good works, to
 perform good deeds, to accomplish objectives of Christian love, mission, education, and mercy. In congregations,
 districts, and organizations across our land, LCMS people, individually and collectively, are involved in doing just
 that.

38

While I could tell you stories about LCMS congregations and members, allow me to share with you these brief
 video clips depicting such works, deeds, and accomplished objectives that embody the mission of the LCMS in
 various settings across our Synod. (Video clip)

42

These are only a few of the thousands of similar yet unique ways in which people in the LCMS are sharing the love
of Christ every day. The **One Message**—*Christ!* is in their hearts and on their lips. Christ's love makes a difference
in people's lives today and will continue to make a difference in people's lives in the future.

- 4647 The Future of the LCMS
- 48

49 So what does the future look like for the LCMS? What are your and my hopes and dreams for our Synod in the years 50 ahead? President Ronald Reagan once said, "Freedom is never more than one generation away from extinction. We

51 didn't pass it to our children in the bloodstream. It must be fought for, protected, and handed on for them to do the

1 same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the United States where men were free." 2

3

4 Like freedom, any organization is never more than one generation away from extinction. The same may also be said 5 of any part of the visible church on earth. We cannot assume just because an organization has existed for centuries in the past that it will continue to exist for centuries more in the future. "It must be fought for, protected, and handed on 6 7

8 9 The Lutheran Church-Missouri Synod is a voluntary human organization, without which the Holy Christian 10 Church might very well be able to exist. Yet I believe God has called the LCMS into existence for a purpose that has not yet been fully accomplished. The glorious Gospel of our Lord and Savior Jesus Christ, proclaimed in the LCMS 11 12 in its truth and purity, "must be fought for, protected, and handed on ..." We have the promise of Christ that even the gates of hell will not prevail against His Church. But those gates of hell are fighting tooth and nail against the 13 Gospel in our world and in our culture. 14 God has blessed our Synod for more than 160 years with a pure and proper understanding of the Gospel and the 15 Sacraments, informed by a pure and correct interpretation of God's revealed, inspired, inerrant, infallible Word in 16 Holy Scripture. He has called us to share that message with a world largely full of people who live in depression, 17 despair, doubt, and disbelief, headed without faith in Christ toward eternal death. And He has called us to do so, 18 both faithfully and fruitfully, in a country and culture that is vastly different from that which existed 160 years ago, 19 20 and in many cases, largely indifferent, if not downright hostile, toward the church and the One Message of Christ we 21 proclaim. 22 23 We must move into the future with courage and wisdom, with boldness and resolve. We need courage to look at 24 ourselves frankly and honestly with a willingness to change what needs to be changed and to retain what needs to be retained. That is the charge given to the Blue Ribbon Task Force on Synod Structure and Governance as it takes a 25 critical look at the way the Synod is structured to determine if there is a better way, a more efficient way, or even a 26 27 more godly way that we can equip and govern ourselves for the mission God has given us. It will take courage for us 28 to engage a future filled with change and uncertainty. 29 30 We need wisdom to survey the present with an eye on the future to determine the doors of opportunity God is opening for us in mission and ministry. The Blue Ribbon Task Force on Hispanic Ministry has received that charge 31 in relation to the fastest-growing population group in our country, now comprising 15 percent of the population of 32 33 the United States. Wisdom is necessary if as a church we are to minister effectively among and with people of Hispanic origin and, of equal importance, those of other ethnic descents, including Asian, Indian, African, and 34 35 European. 36 37 We need boldness to engage a culture in sharing the hope of Christ that is within us with other people so they can encounter Christ. We must engage mothers and fathers, sisters and brothers, young and old, friends and neighbors, 38 39 coworkers and students with the one message of Christ. With boldness we engage the people of our world under the 40 shadow of the cross with the forgiveness of sins given freely by grace in Water and Word, in Bread and Wine in our 41 congregations and new mission plants. 42 43 We need resolve to hold firm to the foundation of our faith, to allow no compromise of the truth of God's Word, to hold fast the doctrines that define us as a confessional, evangelical Lutheran church. We need resolve to "preach 44 45 Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews 46 and Greeks, Christ the power of God and the wisdom of God." We must resolve to "know nothing else but Christ and Him crucified" as the strength and the power and the might of our message to the world. 47

48

With courage and wisdom, with boldness and resolve, we are here for the 63rd Regular Convention of The Lutheran 49 Church—Missouri Synod to do our part to strengthen Christ's Church on earth, to bring the light of Christ to those 50 who live in darkness, to proclaim the truth of God's love in Christ sensitively, humbly, boldly, and courageously. 51 We have One Message-Christ! His Love Is Here for You! This is our confession of faith so vital for achieving our 52 53 God-given mission to share that faith. For without the message of Christ we have no power or strength with which to 54 accomplish the One Mission of reaching lost people-in our own communities, in our country or around the 55 world-with the Gospel of Christ.

56

1 It is my prayer that as courageous leaders in the church today we will seize the unprecedented opportunity before us in the land where God has placed us. We must recognize that God has called us to "such a time as this" so we can 2 3 pull together to guide this church body we know and love as The Lutheran Church-Missouri Synod through this 4 course of history in the mission God has set before us. 5 For the sake of the Gospel, I invite you to focus on the **One Mission of Christ** with a common vision and a common 6 7 strategy for vigorously making known the love of Christ in our churches, communities and the world. I also urge 8 you to keep our mission centered in the power of the One Message that Jesus Christ alone is the Savior of the world 9 - because He is and He must be made manifest.

10

11 This will be no easy undertaking. We recognize what the Scriptures make known - that we are at war with the

12 principalities and evil forces of this age. Spiritual warfare will rage as long as Satan is allowed to roam on this earth.

But, "scowl fierce as he will;" "he can harm us none;" "the victory has been won;" "one little word can fell him!"
That word is "Christ!"

15

The final words of President Behnken's address to the 1941 convention seem quite appropriate for us today. Hewrote:

18

19 "World conditions today present seemingly insurmountable obstacles, but they are not insurmountable for 20 our God. Staggering difficulties confront us, but our blessed Redeemer, who is the Head of His Church, can 21 surely remove them. The forces of hell may wage an unabating and relentless warfare against us, but with 22 Christ at our side, we are assured of victory. Here on earth we must continue as the Church Militant; but as 23 certain as eternity will dawn, so certain are we that we shall be the Church Triumphant."

24

May God help us in this task, so that he, who has "made known to us the mystery of his will according to his good pleasure, . . . may bring all things in heaven and on earth together under one head, even Christ." (Ephesians 1:9-10)

- Thank you and God bless us in the days, weeks, months, and years ahead as we proclaim One Message—Christ!
 His Love Is Here for You!
- 29

30

31 Gerald B. Kieschnick

32 July 15, 2007

	2. DISTRICT AND CONGREGATIONAL SERVICES
3	
4	To Foster Greater Understanding of Worship
5	through Theological Conferences
6	0 0
7	RESOLUTION 2-01
8	
	Report 2-02 (CW, pp. 52-54); Overtures 2-01-03, L2-26 (CW, pp. 139-140; TB, pp. 40-46)
10	
	HEREAS, We recognize that worship is an integral part of the Christian life, as St. Paul writes: "Let the
12	word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns
13	and spiritual songs, with thankfulness in your hearts to God" (Col. 3:16); and
14 15 m	TERE 4.5. St. David mercural for the Christians in Dome that Cod would "give you a grinit of unity among
15 wi 16	HEREAS, St. Paul prayed for the Christians in Rome that God would "give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our
10	Lord Jesus Christ" (Rom. 15:5-6); and
18	Lord yesds entrist (Rom. 15.5 0), and
	HEREAS, The LCMS lists as one of its objectives to "encourage congregations to strive for uniformity in
20	church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in
21	harmony with our common profession of faith" (Constitution Art. Ill 7); and
22	
	HEREAS, While previous conventions of the Synod have addressed the diverse viewpoints in our church
24	body concerning worship (1998 Res. 2-10; 2001 Res. 2-05A; 2004 Res. 2-04), yet tension remains in our walk
25	together; therefore be it
26 27 P	esolved, That the Commission on Worship and the CTCR organize a model theological conference,
27 Ke	including representation of pastors and laity from each district as well as representation from each of our schools of
28 29	higher learning, in order to "build greater understanding of our theology of worship and foster further discussion of
30	worship practices that are consistent with that theology" (Res. 2-04, 2004 <i>Proceedings</i> , p. 124); and be it further
31	
32 Re	solved, That we encourage the districts of our Synod to organize similar conferences to further
33	discussion and understanding; and be it finally
34	
	esolved, That the Commission on Worship, in consultation with the Council of Presidents and the
36	faculties of our seminaries, universities, and colleges, prepare studies on this topic for use in circuits and
37	congregations.

38

16	
17 18	
19	To Call for a Study of the Natural Knowledge of God
20	and Its Implications for Public Witness
21	
22 23	RESOLUTION 3-04
24 25	Overtures 3-06-12, 3-18-28 (CW, pp. 149-156)
	WHEREAS, We live in a society in which many are increasingly confused about the one true God and have
27 28	been led to believe falsely that all religions lead to salvation; and
29 30	WHEREAS, The Scriptures teach that all people have a natural knowledge of God but such knowledge is not saving knowledge; and
31	
33 34	WHEREAS, The Athanasian Creed clearly confesses, "The catholic faith is this, that we worship one God in Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance," and, "It is also necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ"; and
35 36 37	WHEREAS, An understanding of the natural knowledge of God can assist the members of the congregations of the LCMS in their witness; therefore be it
38	
39 40 it	<i>Resolved,</i> That the Synod in convention reaffirm its confession that there is no salvation apart from Jesus Christ and that it is impossible to worship the one true God properly apart from saving faith in Jesus Christ; and be
41 42	further
43 44 45 46	<i>Resolved</i> , That the Synod in convention ask the CTCR to prepare a study of the natural knowledge of God, and especially its implications for our public witness, in consultation with the seminary faculties.
47	
48	To Provide Further Discussion and Guidance on the Matter of Serial Prayer
49	
50	RESOLUTION 3-05
51 52 53	Overtures 3-14-17 (CW, pp. 151-152)
	WHEREAS, In 2004 Res. 3-06A, The Lutheran Church—Missouri Synod commended for study Guidelines
55 56	<i>for Participation in Civic Events</i> , a report of the CTCR, "to help pastors, teachers, and church workers make decisions about participation in civic events" (2004 <i>Proceedings</i> , p. 131); and

1	
2 wн 3	EREAS, Congregations of the Synod have requested further clarification regarding serial prayer; therefore be it
4	
5 Res	colved, That the Synod in convention assigns to the CTCR the task of providing further guidance for
6 7	participation in civic events that includes the offering of serial prayer.
8	
9	
10	To Assign CTCR to Address Environmental Issues
11	
12	RESOLUTION 3-06
13 14	Overture 3-91 (<i>CW</i> , pp. 184^185)
14	Overture 5-91 (Cw, pp. 164–165)
	HEREAS, Ecological and environmental issues affect all citizens of the global community, including
17	Christians; and
18	
	HEREAS, Holy Scripture and the Lutheran Confessions speak to responsible Christian stewardship of the
20	earth; and
21	
22 w 23	HEREAS, There is a lack of resources in the LCMS addressing environmental issues in a scriptural and confessional way; and
23 24	comessional way, and
	HEREAS, There is a need for study, for service, for responsible citizenship, and for concerted action on
26	environmental issues based on an examination of biblical and confessional resources; therefore be it
27	
	esolved, That the CTCR be assigned to develop a biblical and confessional report on responsible Christian
29	stewardship of the environment for use by Synod entities including our schools and churches as they develop
30	stewardship of the environment for use by Synod entities including our schools and churches as they develop resources for the church at large.
30 31	
30 31 32	
30 31 32 33	resources for the church at large.
30 31 32	
30 31 32 33 34	resources for the church at large.
30 31 32 33 34 35 36 37	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07
30 31 32 33 34 35 36 37 38	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church
30 31 32 33 34 35 36 37 38 39	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406)
30 31 32 33 34 35 36 37 38 39 40 W	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) 'HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004
30 31 32 33 34 35 36 37 38 39 40 W 41	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the
30 31 32 33 34 35 36 37 38 39 40 W 41 order	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the
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30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order
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30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006);</i> and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants,
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W 49	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006)</i> ; and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants, including men and women and representation from the seminaries of the Synod, is working toward completion in
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W 49 50	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006)</i> ; and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants, including men and women and representation from the seminaries of the Synod, is working toward completion in 2008 of a comprehensive study on the scriptural relationship of man and woman, and it will provide further
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W 49	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006)</i> ; and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants, including men and women and representation from the seminaries of the Synod, is working toward completion in
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W 49 50 51 52	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006)</i> ; and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants, including men and women and representation from the seminaries of the Synod, is working toward completion in 2008 of a comprehensive study on the scriptural relationship of man and woman, and it will provide further guidance on the meaning of the term "order of creation"; therefore be it <i>esolved</i> , That the convention commend Section 3 of <i>CTCR Response to Expressions of Dissent (2004-</i>
30 31 32 33 34 35 36 37 38 39 40 W 41 order 42 43 44 W 45 46 47 48 W 49 50 51 52	resources for the church at large. To Study CTCR Reports Relating to the Service of Women in the Church RESOLUTION 3-07 Overtures 3-60-83 (<i>CW</i> , pp. 175-182); Appendix II (<i>CW</i> , pp. 405-406) HEREAS, Some overtures submitted to this convention have called for the reaffirmation of 2004 Resolution 3-08A, some have called for its rescission, and some have called for further study on issues like the of creation and the relationship of man and woman; and HEREAS, The Commission on Theology and Church Relations discussed the biblical concept of the order of creation in its 1985 report <i>Women in the Church</i> , and has recently addressed the implications of the scriptural application of the order of creation in Section 3 of <i>CTCR Response to Expressions of Dissent (2004-2006);</i> and HEREAS, At the request of the Synod convention, the CTCR, in collaboration with 16 consultants, including men and women and representation from the seminaries of the Synod, is working toward completion in 2008 of a comprehensive study on the scriptural relationship of man and woman, and it will provide further guidance on the meaning of the term "order of creation"; therefore be it

1 Resolved, That the Synod await the CTCR comprehensive report on the scriptural relationship of man and

- 2 woman to be completed in 2008 and, upon its release, engage in a thorough, synodwide study of this report.
- 3 4
- 5

37 38 39 40 To Address Administration of the Lord's Supper 41 42 **RESOLUTION 3-09** 43 Overtures 3-38-41, 3-44-^5, 3-48 (CW, pp. 166-168, 170) 44 45 46 WHEREAS, The Synod has consistently encouraged its pastors and congregations to continue to abide by the 47 practice of close(d) Communion, which includes the necessity of exercising responsible pastoral care in 48 extraordinary situations and circumstances; and 49 50 WHEREAS, Social and cultural changes in recent decades have presented new challenges for pastors and 51 congregations as they seek to administer the Sacrament in faithfulness to biblical principles and norms and in a way

- that communicates the loving and pastoral care that informs this practice; and
- 53

 WHEREAS, The 1995 Synod convention has recommended for guidance a "Operated by the Commission on Theology and Church Relations (1995 Ref 1999 report <i>Admission to the Lord's Supper</i> (p. 48); and 	
 5 WHEREAS, The contemporary application of our historic position necessitates 6 for the faithful administration of the Sacrament; therefore be it 7 	continued practical guidance
8 Resolved, That the Synod commend the 1999 report of the Commission on Th	neology and Church Relations
9 on Admission to the Lord's Supper to all congregations, pastors, and circu	
10 study and guidance; and be it further	
11 12 Parls I. That the Commission on The design of Church Deletions in some	ladion mide de consistencia en l
12 <i>Resolved</i> , That the Commission on Theology and Church Relations, in const 13 Council of Presidents, continue to provide practical guidance for response	
14 the Sacrament of the Altar, especially at the parish level, to the end that	
and give witness to the Gospel of Jesus Christ in all its fullness.	we might femali futural to the periptures
16	
17	
18 $\mathbf{T} = \mathbf{T} = \mathbf{T} + \mathbf{T}$	•4
19 To Encourage Publication of Theological L 20	iterature
20 21 RESOLUTION 3-10	
22	
23 Report 3-01 I, C, 2 (CW, p. 66), Overtures 3-02, 3-04-05 (CW, pp. 147-1	49)
24	
25 WHEREAS, There is a need for theological literature that serves the whole chu	irch; and
2627 WHEREAS, Concordia Publishing House is to be commended for its comm	itment "to serve the Synod and
its agencies by developing, providing, producing, marketing, and distribu-	
29 Synod, other Christians, and the public in general" (Bylaw 3.6.3, 2004 H	
30	
31 WHEREAS, The church was well served in the past by a Commission on Cl	
 32 committees on church literature (cf. <i>Convention Workbook</i> 1979-1989); 33 	and
34 WHEREAS, The 1986 convention directed the appointment of an Advisory Co	ommittee on Church Literature
that assisted "in determining the theological resources and publications	
10A);	
36 and	
3738 WHEREAS, There is still a need for a regular, formalized vehicle for comm	unication and cooperation
39 between the Synod, Synod's institutions of theological education,	
40 recommended by the Commission on Theology and Church Relations (C	
41	
42 <i>Resolved</i> , That the President of the Synod appoint a task force, in consultation	
43 Executive Officer of Concordia Publishing House, to include professors44 University System, to establish a new Committee on Church Literature b	
 45 providing meaningful input to Concordia Publishing House in identifyin 	
46 publication of theological literature" (<i>CW</i> , p. 66) for use by members of	
47 public in general; and be it further	•
48	
49 <i>Resolved</i> , That this Committee on Church Literature report to the 2010 conv	rention of the Synod.
50 51	
52	

3	
4 5	
6	To Address Licensed Lay Deacons
7	
8	RESOLUTION 5-02
9	
10	Overtures 5-11-12 (CW, pp. 216-217)
11	
	HEREAS, The 1989 Res. 3-05B "To Adopt Recommendations of Lay Worker Study Committee Report as
13	Amended," which authorized lay men to serve in Word and Sacrament ministry in certain circumstances as licensed
14	lay deacons, was never intended to serve as an alternate route into the pastoral office; and
15 16 W	HEREAS, The need for such licensed lay deacons may still be present in those relatively rare and unusual
17	situations where no ordained pastor is available, "lest God's people be deprived of the opportunity for corporate
18	worship and the celebration of the Sacraments" (<i>Convention Proceedings</i> , 1989, p. 112); therefore be it
19	
20 Re	solved, That the Board for Pastoral Education and the Council of Presidents be requested to study the
21	situations currently served by licensed lay deacons to determine whether there continues to be a genuine need for
22	this program within the Synod; and to present a report with recommendations to the 2010 convention of the Synod.
23	
24	

1					
-	8. SYNOD STRUCTURE AND GOVERNANCE				
3					
•	To Adopt Amendments to the Articles of Incorporation and Bylaws re Resolution 7-02A				
6	DEGOLUTION 0 01				
8	RESOLUTION 8-01				
9	Overtures 7-52-54, 8-01, 8-03-04, (CW, pp. 254; 257-259)				
10					
	WHEREAS, The 2004 convention of the LCMS created the Resolution 7-02A Committee; and				
12	WHEREAS, The Resolution 7-02A Committee has issued its final report, which all convention delegates				
13	have received; and				
15					
16	WHEREAS, The Resolution 7-02A Committee unanimously approved the report; and				
17					
18 19	WHEREAS, The CCM at its meeting on April 21-22, 2007, upon hearing the report by the chairman of the Resolution 7-02A Committee, discussed each section of the report with its recommended bylaw changes, and, by				
20	consensus, commended the committee for its work; and				
21					
	WHEREAS, The Board of Directors meeting on May 16-18, 2007, passed the following resolution without				
23	dissent:				
24	Resolved, That upon hearing and reviewing the report of the Resolution 7-02A Committee, the				
	Board of Directors commends the committee for its hard work and the results of its prayerful efforts,				
	heartily endorses the committee's recommendations, and prays that the convention will look upon the				
	recommendations positively and adopt them;				
29					
30 31	therefore be it				
	Resolved, That we give thanks to the Resolution 7-02A Committee for its diligent and excellent work; and				
33	be it further				
34					
	Resolved, That the following amendments to the Articles of Incorporation and Bylaws recommended by the				
36 37	Resolution 7-02A Committee be adopted.				
3 g	PRESENT/PROPOSED WORDING				
39					
	Article V Officers				
41	The second state the line should be dear affected and the state and second state the line state to the				
	The corporation shall have a board of directors of such number and qualifications and who shall be elected in such manner and for such terms of office as shall be set forth in the Constitution or Bylaws of				
	The Lutheran Church—Missouri Synod. In addition, the corporation shall have officers having such				
	qualifications and who shall be elected or appointed in such manner and for such terms of office as				
	provided for in the Constitution or Bylaws of The Lutheran Church-Missouri Synod.				
47					
48 The management authority and duties of the Board of Directors of the Synod shall be limited to the					
	49 extent such authority and duties are delegated by the Constitution and Bylaws of The Lutheran Church— 50 Missouri Synod to other officers and agencies of the Synod. The management authority and duties of the				
	51 Board of Directors and such other officers and agencies shall be defined in the Constitution and Bylaws,				
	52 and each of them shall be responsible to the Synod for the proper and prudent fulfillment of the authority				
	and duties so designated to them. In case of any conflict or uncertainty in determining the authority and				
	duties of the Board of Directors and such other officers and agencies, the opinions of the Commission on				
33	55 Constitutional Matters interpreting the Constitution and Bylaws of The Lutheran Church—Missouri				

1 Synod shall be binding, unless and until overruled by a synodical convention of the Synod. In case of any 2 conflict or uncertainty relative to the applicability of the laws of the State of Missouri, such issues shall be 3 resolved in accord with the provisions in the Constitution and Bylaws of the Synod.

4

5 PRESENT/PROPOSED WORDING

6

7 1.4.4 The Board of Directors serves the Synod as its legal representative and as custodian of all 8 property of the Synod, and upon it is incumbent the general management and supervision of the 9 business affairs of the Synod, except to the extent that management authority and duties have 10 been delegated by the Articles of Incorporation, Constitution, Bylaws, or resolutions of a 11 synodical convention to other officers and agencies of the Synod or to separate corporate or trust 12 entities. Each other board of directors, board of regents, and board of trustees also serves the 13 Synod with respect to the property of the Synod, to the extent of its jurisdiction, as provided or 14 authorized in these Bylaws. Upon each such board of the Synod is incumbent the general 15 management and supervision of the business affairs of the Synod to the extent of its jurisdiction. 16 Any issues relative to the applicability of the laws of the State of Missouri shall be resolved in 17 accord with the provisions in the Constitution and Bylaws of the Synod.

18 19 PRESENT/PROPOSED WORDING

20

21 3.3.5.4 The Board of Directors shall be responsible for the general management of the business and 22 legal affairs of the Synod. It shall receive copies of all legal opinions or written counsel received 23 by program boards, commissions, and councils of the Synod. It aftd shall be authorized to take 24 on behalf of the Synod any action related to such business and legal affairs which has not been 25 expressly delegated by the Constitution, Bylaws, and resolutions of the Synod to other officers or 26 agencies of the Synod, and as to those shall have general oversight responsibility.

27

28 PRESENT/PROPOSED WORDING

29

30 3.3.5.5 The Board of Directors shall allocate available funds to the program boards, commissions, 31 councils, and departments of corporate Synod and hold them responsible therefore.

32 (a) To the extent of its responsibilities relative to the general management and supervision of the 33 business and legal affairs of the Synod:

34 (1) It shall receive such reports as it requests on the operations and policies of the program 35 boards, commissions, and councils.

36 (2) It shall have the right to eall up for request review and criticism, and request

37 modification or revocation of, of any action or policy of a program board, commission, or

38 council which primarily relates to business, property, and/or legal matters and, after

39 consultation with the agency involved and when deemed necessary, require modification or 40 revocation thereof, except opinions of the Commission on Constitutional Matters.

41

42 PRESENT/PROPOSED WORDING

43

44 3.9.2.1 The Commission on Constitutional Matters shall consist of

45 1. five voting members appointed by the President of the Synod, whose terms shall be for 46 six years renewable once, three of whom shall be ordained ministers and two shall be 47 lawyers:

48 2. the Secretary of the Synod, who shall serve as a nonvoting member of the commission 49 and its secretary.

50

51 PRESENT/PROPOSED WORDING

52

53 3.9.2.1.1 The Commission on Constitutional Matters shall be appointed in the following manner: 54 (a) Candidates shall be nominated only by the district boards of directors and shall be presented 55 to the Council of Presidents through the office of the Secretary.

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9	
10	To Refer for Theological Study CCM Opinions 02-2296, 02-2309 and 02-2320
11	
12	RESOLUTION 8-10
13	
14	Overtures 8-47-57 (CW, pp. 277-279)
15	
16 WH	EREAS, The above referenced overtures have variously expressed Scriptural concerns regarding
17	Opinions 02-2296, 02-2309, and 02-2320 of the Commission on Constitutional Matters ; and
18	
	HEREAS, None of the said overtures has expressed a substantive rationale arising from the Constitution,
	Bylaws, or resolutions of the Synod whereby said CCM Opinions 02-2296, 02-2309 and 02-2320 may be in error as
21	concerns their interpretation of said Constitution, Bylaws, or resolutions of the Synod; and
22	
	IEREAS, The responsibility of the CCM is solely to "interpret the Synod's Constitution, Bylaws, and
24	resolutions" (Bylaw 3.9.2.2) and not to determine theological issues pertaining thereto; and
25	
	EREAS, The means, methods, and manner of dispute resolution and ecclesiastical supervision (Bylaws
27	1.10, 2.12 and 2.13) were significantly revised at the 2004 62 nd Regular Convention of the Synod, and policies
28	adopted by the Council of Presidents for implementation of such changes have also occurred, including
29	consideration of pertinent scriptural requirements as they may impact the same; and
30 21 wr	EREAS, CCM Opinions 02-2296, 02-2309 and 02-2320 were rendered prior to these substantive
31 wh	changes; and
33	changes, and
	EREAS, The primary concern of these overtures may have already been addressed by the changes
35	indicated; therefore be it
36	
	solved, That the Synod in convention refer these above referenced overtures to the CTCR for
38	consideration, and in consultation with the COP and Commission on Structure report back to the 2010 64 th Regular
39	Convention as to how the theological issues are addressed under the most recent changes to the bylaws, namely
40	dispute resolution and ecclesiastical supervision, and the policies implemented by the COP.
41	
42	
43	
44	

To Refer for Theological Study CCM Opinions 02-2296, 02-2309 and 02-2320

SUBSTITUTE RESOLUTION 8-10

4 5 Overture 8-57 (CW, p. 279) 6 7 WHEREAS, The CCM, in its opinion "Consequences of Action Taken Upon Approval of Ecclesiastical Supervisor" (02-2296; 02-2320), stated, "The Constitution and Bylaws of the Synod do not allow or contemplate the 8 9 expulsion of a member of the Synod on the basis of an action taken with the full knowledge and approval of the 10 appropriate ecclesiastical supervisor"; and 11 12 WHEREAS, In its opinion "Ecclesiastical Supervision and Conflict of Interest" (02-2309), the CCM similarly stated that "the Synod is precluded from taking any action to terminate the membership of its member who, 13 when performing his or her official duties, follows the advice and counsel of the ecclesiastical supervisor" and, 14 again, that "the member who acted cannot be charged since he or she acted according to the advice of his or her 15 16 ecclesiastical supervisor"; and 17 18 WHEREAS, These opinions could be used to allow a member of the Synod to violate the Constitution with impunity and immunity; and 19 20 21 WHEREAS, Members of the Synod should be accountable for their own actions; and 22 23 WHEREAS, Opinions of the CCM are binding unless and until "overruled by a convention of the Synod" 24 (Bylaw 3.9.2.2); and 25 26 WHEREAS, Many overtures were submitted to the 2004 convention to overrule these CCM opinions on ecclesiastical supervision; and 27 28 29 WHEREAS, These overtures were not brought forward for consideration by the 2004 convention; and 30 31 WHEREAS, Seven districts (Minnesota South, South Dakota, Central Illinois, Montana, Nebraska, Missouri, 32 Southern Illinois), nine congregations, two circuit forums, and one pastors conference have submitted overtures in 33 the Convention Workbook which call for the overruling of the CCM opinions on ecclesiastical supervision; therefore 34 be it 35 Resolved, That the Synod overrule CCM Opinions 02-2296, 02-2320, and 02-2309. 36 37 Submitted by 38 Rev. Charles Henrickson 39 Pastoral Delegate, Missouri District

2. DISTRICT AND CONGREGATIONAL SERVICES To Provide Guidance and Direction for Use of Diverse/Contemporary Worship Resources

RESOLUTION 2-02A

Report 2-02 (*CW*, pp. 52-54); Overtures 2-07-11 (*CW*₉ pp. 141-142)

WHEREAS, Many LCMS congregations are regularly making use of contemporary worship songs to the glory of God and the edification of His people; and

WHEREAS, There is a need for contemporary worship songs that reflect Lutheran theological and liturgical emphases, including justification by grace through faith in Christ, Holy Baptism, the Lord's Supper, and the church year; and

WHEREAS, There are LCMS pastors, teachers, directors of Christian education, and musicians who are composing contemporary worship songs that reflect Lutheran theology and address the theological and liturgical emphases of Lutheran worship; and

WHEREAS, There exists in the LCMS no means of gathering, reviewing, and disseminating songs and resources that might be shared with the church-at-large and so enhance the worship life of congregations throughout the LCMS that make use of contemporary worship songs; and WHEREAS, The 2004 convention of the Synod directed the Commission on Worship "to initiate a process leading toward the development of diverse worship resources" (Res. 2-04, 2004 *Proceedings*, p. 124); therefore be it

Resolved, That the Commission on Worship implement the recommendations included in its report to the convention (*CW*, p. 54).

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about the worship life on each campus and to gain insight into each school's curriculum, particularly as it pertains to worship and church music. The commission believes that these visits will provide future opportunities to work more closely with the Synod's schools of higher education.

LetUsPray. For over seven years, the commission has provided weekly prayers suitable for use in corporate worship. This free service to congregations of the Synod is distributed via e-mail. It continues to be well received and has certainly contributed toward the commission's original goal, which was to strengthen congregations in their important work of intercessory prayer.

Lutheran Musician Enrichment (LME). In the fall of 2000, the commission launched a training program for parish musicians. Over the course of four years, several hundred musicians received basic training in skills necessary for leading the congregation's song. With development and production of LSB requiring considerable staff time, LME training was temporarily suspended. With the bulk of LSB now completed, the commission intends to revive this training program.

The 2007 and 2008 workshops described above will serve as a first step toward the reinvigoration of LME. Based on response to those workshops, approximately ten sites will be identified for startup in the fall of 2008, with additional sites later identified for 2009.

Accomplishments

• Published *Lutheran Service Book* in collaboration with CPH, together with the following companion resources:

• Gift Edition (2006) >

- Agenda (2006) .
- Altar Book (2006)
- Lectionary—Series C (2006)
- Lectionary—One-Year (2006)
- Accompaniment for the Hymns (2006)
- Accompaniment for the Liturgy (2006)
- Lutheran Service Builder (2006)
- Pastoral Care Companion (2007)
- Lectionary—Series A (2007)
- Lectionary—Series B (2007)
- Independently published A Guide for Introducing Lutheran Service Book and LSB Hymn Selection Guide.

 \bullet Conducted over 280 introductory LSB workshops in the U.S. and Canada. $^{\rm J}$

• Sponsored national worship conference in 2005 with nearly 650 in attendance.

• Identified areas of work to develop diverse worship resources in fulfillment of 2004 Res. 2-04.

• Completed visits to each of the universities and colleges of the

Concordia University System and to both seminaries.

Goals

- Continue to develop desk editions for LSB.
- Continue promotion of LSB through workshops and publications.
- · Sponsor a third national worship conference in 2008.
- Implement recommendations pertaining to 2004 Res. 2-04.
- Restart Lutheran Musician Enrichment.

Resources

• LSB Hymn Selection Guide

• LSB Introductory Workshop presentation available on Web site for podcasting (worship.lcms.org)

 LetUsPray (subscribe via the Synod's "eNews" at www.lcms.org/ enews, selecting "LetUsPray" in the "Worship" folder)
 2007 Convention Workbook

• Text, Music, Context: A Resource for Reviewing Worship Materials (available from CPH; order no.> S05505)

- riais (available from CPH; order no.> 505
- Supplemental Inserts to the Reporter

Appendix

2-04 Subcommittee Report on Diverse Worship

At the 2004 Synodical convention in St. Louis, the Commission on Worship was directed to "initiate a process leading to the development of diverse worship resources for use in the LCMS." To assist with that process, the commission appointed a special subcommittee of knowledgeable people to assist with this task. The Committee for Diverse Worship Resources met three times to discuss these issues and formulated six recommendations for the Commission on Worship to consider in the next triennium in fulfillment of the convention mandate of the Synod. The commission is encouraged to:

Recommendation #1

Develop a publication or Web distribution of a quarterly "magazine" or resource package which would include articles dealing with worship planning, modeling, review of new songs, utilization of new media and technology, teaching new music, etc.

Recommendation #2

Offer worship arts and music seminars/conferences to inform and educate the church which consider and build on the diversity of worship styles extant across the Synod.

Recommendation #3

Develop regularly updated Web-based lists of appropriate and accessible resources that are easily and readily available to pastors and music leaders. Include an exchange listing of available worship leadership positions as well as names of musicians and others skilled in worship arts who are interested in such positions.

Recommendation #4

Collaborate with the seminaries of the Synod in developing curriculum and experiences that train and mentor future pastors in diverse worship practices, modeling these diverse worship practices in the worship life of the campus.

Recommendation #5

Assist the Board for University Education in encouraging the establishment of at least one of the schools in the Concordia University System as a site for a worship arts degree program. This course of studies would include music instruction arid worship direction in a full range of styles, use of media in worship, dramatic and theatre arts, extensive training in contemporary as well as traditional music, etc. Completion of this program by a student would lead to a music degree with a contemporary emphasis leading to rostered status as a director of parish music.

Recommendation #6

Develop a Lutheran Composers Group to network those Lutheran composers who wish to exchange and make available to others materials which may be suitable for worship. This network would be a place where Lutheran composers could put their materials on the Web for sharing, for critique, and for support.

Gregory Wismar, *Chairman* Paul Grime, *Executive Director*

3. THEOLOGY AND CHURCH RELATIONS

To Call for a Study of the Natural Knowledge of God and Its Implications for Public Witness

RESOLUTION 3-04A

7 8 Overtures 3-06-12, 3-18-28 (CW, pp. 149-156) 9 10 WHEREAS, We live in a society in which many are increasingly confused about the one true God and have been led to believe falsely that all religions lead to salvation; and 11 12 13 WHEREAS, The Scriptures teach that all people have a natural knowledge of God but such knowledge is not saving knowledge; and 14 15 16 WHEREAS, The Athanasian Creed clearly confesses, "The catholic faith is this, that we worship one God in 17 Trinity and Trinity in Unity, neither confusing the persons nor dividing the substance," and, "It is also necessary for 18 everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ"; and 19 20 WHEREAS, An understanding of the natural knowledge of God can assist the members of the congregations 21 of the LCMS in their witness; therefore be it 22 23 Resolved, That the Synod in convention reaffirm its confession that there is no salvation apart from Jesus 24 Christ and that it is impossible to worship the one true God in spirit and truth (Jn 4:23ff) apart from saving faith in 25 Jesus Christ; and be it further 26 27 Resolved, That the Synod in convention ask the CTCR, in consultation with the seminary faculties, to prepare a study of the natural knowledge of God, and especially its implications for our public witness. 28 29 30 31 **Convention Workbook Corrections** 32 33 34 Trinity, Herrin, IL should be listed under Overture 3-17 (Workbook, p. 152) rather than Overture 3-20 (p. 154). 35 Trinity, Herrin, IL should be listed under Overture 3-35 (Workbook, pp. 159-165) in place of Faith, Inglewood, CA. 36 37

4. PROGRAM AND FINANCE

To Plan Summit to Restore Harmony

RESOLUTION 4-01A

6

7 Report 1-8-02 (CW, pp. 19-28); Overtures 4-05-07 (CW, pp. 192-193) 8 9 WHEREAS, The Blue Ribbon Task Force for Funding the Mission rightly observes in its assumptions the hindrances to any model for funding the mission caused by internal "division in our Synod and the resultant 10 mistrust" (CW, p. 20); and 11 12 13 WHEREAS, The task force also rightly states that "no funding plan we present is capable of fully succeeding in an organization that is seriously divided and engaged in issues that divert energies away from the 'mission'" (CW, 14 p. 23); and 15 16 17 WHEREAS, God's Word calls us to "unity in the Spirit through the bond of peace" (Eph. 4:3); and 18 19 WHEREAS, Synod structure provides the manner through which differences might be settled; and 20 21 WHEREAS, Though agreed procedures have been followed, personal opinions and differences regarding practical application of clearly stated doctrine have made for continued discord; and 22 23 24 WHEREAS, Such discord has and is hindering the mission and is disheartening to God's people to the point 25 of withholding their support "for the common good"; therefore be it 26 27 Resolved, That the Council of Presidents and Board of Directors as elected leaders of the Synod be given 28 the responsibility to initiate a specific plan to clarify for the sake of the whole church a strategy to restore harmony 29 in our Synod; and be it further 30 31 Resolved, That they bring together a representative group of respected leaders throughout this church for a summit. At the end of this summit these church leaders present to the Council of Presidents and to the Board of 32 Directors a strategy toward harmony that demonstrates how this great church body can provide a God-pleasing 33 34 witness of our confession and practice; and be it further 35 36 Resolved, That the product of their coming together honor the Scriptures (including the Great Commission)

- and Confessions and dishonor the work of Satan that diverts us from the "way of the Lord." 37
- 38
- 39
- 40

Trinity Trumpet

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Service Schedule:

Sunday

Bible Study & 9 AM Sunday School Divine Service 10:15 AM

Wednesday

Catechesis	6:30 PM
Service	7:00 PM

Monday-Friday

Children's Matins10:00 AM

Private Confession &

Absolution Wednesday 10:30-11:00 AM Saturday 8:00-8:30 PM or by appointment

Trinity Lutheran Church and Early Childhood Learning Center (LCMS) 1000 North Park Avenue, Herrin, IL, 62948 Church Office 942-3401, School 942-4750

Pre-evaluation of 2007 Synodical Convention

The 2007 Convention of The Lutheran Church-Missouri Synod(LCMS) will be held July 14-19, 2007 at the George R. **Brown Convention Center** in Houston, Texas. The Synodical Convention is made up of one layman and one pastor elected from each circuit of 7 to 20 congregations. The Convention meets every three years. The Synod meeting in convention determines the official public profession of the LCMS. In between conventions, those who are the elected officials run the Missouri Synod.

Decisions and actions by elected officials and elected and appointed commissions following the 2001 Convention were contrary to the Scriptures and the Confessions. Our congregation spoke up against these decisions and actions, but needed to wait until 2004 to see how the Synod would respond. The 2004 LCMS Convention did not discipline or correct those errors; instead the LCMS changed her historic public profession to include these new false teachings. Following the 2004 Convention on January 9, 2005, Trinity

Lutheran Church entered a State of Confession in order to bear witness to these errors and not commune with error. Since that time we have been following the Synodically-mandated three-step Dissent Process in order to correct these false teachings. The Synod's response to our dissent will be seen in the actions of the July 2007 Convention in Houston. If the Synod returns to her former Scriptural and Confessional position, we will drop our State of Confession. If the Synod does not, then we will vote to sever our association with the heterodox LCMS.

As I mentioned in the April 2007 newsletter, there have been some indications as to the expected future outcome of the Synod in July. The Commission on Theology and Church Relations(CTCR) has issued a report entitled, "CTCR Response to Expressions of Dissent (2004-2006)," as well as reports on "In Status Confessionis," "Public Rebuke of Public Sin." and "The Service of Women in Congregational and Synodical Offices." In looking at the public reports and response of officials in the LCMS, I made it clear that we ought to be prepared to



leave the LCMS, because I had seen no indication that there would be a positive response to even one of our six points. With this newsletter article. I offer my final report before I go to Houston in order to witness the proceedings. On Sunday, July 22, I will report to you the outcome of the 2007 LCMS Convention.

Before I can give you my pre-evaluation, we will need a short lesson in our LCMS church governance. Congregations and certain boards within the Synod are allowed to submit overtures to the Synodical Convention. We passed a series of ten overtures on January 31. 2007. The Synod as a whole submitted 271 overtures. These overtures along with Synodical reports are printed in a book called the "Convention Workbook" and sent out to (Continued on page 2)



Pre-Evaluation

(Continued from page 1) every congregation. The Synodical President appoints members to ten floor committees. These floor committees examine the overtures. Through combining, rewriting and declining, the floor committees present somewhere around 90 resolutions to the convention floor for action. Due to time constraints, not all of those 90 make it to a vote, but of those that do, usually over 90% of those proposed resolutions pass. Those proposed resolutions are printed in the first edition of Today's Business and mailed out to every congregation. By looking at the submitted overtures in the Convention Workbook and then examining the proposed resolutions of the floor Committees, we can get a pretty good idea of the agenda for the upcoming Convention.

Our congregation's dissent lists six points in which the LCMS is teaching and/or tolerating falsehood. The first point is that although the synod's official position on paper is closed communion, "widespread open communion practices are not disciplined." We submitted an overture asking that the District Presidents visit each congregation in their District to assess whether closed communion is being practiced. Our District submitted a similar overture(3-46), which also asked that "extraordinary situations and circumstances" be discussed and defined.

Floor Committee #3 declined to consider(See Res 3-13, line 13-14) our overture(also sent in by the Southern Illinois District(SID) and Greater Egypt Circuit Forum) because they said that the duty of District Presidents to visit congregations was already included in the bylaws. Our response: If **District Presidents were** doing their job, then we wouldn't have the practice of open communion practiced by many congregations. By passing Res. 3-13 (dismissing our concern), widespread open communion practices will not be addressed.

A related resolution(3-09), "To Address Administration of the Lord's Supper" commends a 1999 CTCR document for study and asks the CTCR to prepare practical guidelines for responsible pastoral care in administering Lord's Supper. There were 12 overtures which address the topic of the proper administration of the Lord's Supper. This resolution asks only for more study, but does not address our concern for practicing the correct doctrine. We do not need more study, we need to practice the doctrine we have.

The second point of our dissent is that "the widespread use of revivalistic 'Contemporary Worship' is not disciplined." We submitted an overture asking the Synod to rescind 2004 Resolution 2-04, which directed the Commission on Worship to "initiate a process leading toward the development of diverse worship materials." This overture 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." Though the Synod didn't see it, the overture was given to the floor committee, along with the President's comments. Included in the workbook were 5

overtures supporting and encouraging contemporary worship and 3 overtures asking for study of "our theology of worship." The SID Board of Directors resubmitted their overture(which was also rejected by the President) with changes and it was printed as a

late overture(L2-26). Floor Committee #2 has proposed two overtures. Resolution 2-01 asks that the Commission of Worship(COW) and the CTCR organize a theological conference on worship and asks that Bible studies be prepared for use. Resolution 2-02 asks the COW to develop "diverse worship resources," provide conferences to educate and build on the diverse worship that already exists, and develop a network of LCMS

contemporary composers. In other words, the very opposite of what we desired is proposed.

The third point of our dissent is that the "renunciation of unionism and syncretism of every description," is no longer practiced or disciplined. We submitted overture 3-17 asking the Synod to rescind 2004 Res. 3-06A and 2001 Res. 3-07A, because they did not unambiguously renounce syncretism and unionism. We also asked for guidelines to be produced that would rule out any repetition of LCMS participation in syncretism and unionism in the future. 2001 Res. 3-07A was used to give approval for LCMS participation in government-sponsored events. 2004 Res. 3-06A denied the possibility of unionism and syncretism for serial prayers in which clerav take turns. Our district submitted a similar overture(3-20), which asked the synod to recognize that 2004 Res. 3-06A and 2001 Res. 3-07A was ambiguous and asked the Council of District Presidents with others to produce new quidelines.

Floor Committee #3 has proposed two overtures. Resolution 3-04 resolves "that there is no salvation apart from Jesus and that it is impossible to worship the one true God properly apart from saving faith in Jesus Christ" and it resolves that the CTCR study "the natural knowledge of God" and its implications for our public *(Continued on page 3)*



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(Continued from page 2) witness. One of District President Benke's iustification for his participation at Yankee Stadium was based on the natural knowledge of God, that Muslims also worship God, but improperly. **Resolution 3-05 resolves** that the CTCR provide "further guidance for participation in civic events that includes the offering of serial prayer." Although the first part of Res. 3-04 sounds promising, the adjective "properly" allows a loophole which Benke's opinion concerning "the natural knowledge of God" will use as an excuse for more syncretism and unionism. We declared that serial prayer is wrong, if passed, Res. 3-5 is going to provide quidelines in which serial prayer is allowed.

The fourth point of our dissent is that "the unscriptural office of 'lay minister'(lay deacon) is not being removed, but recognized, affirmed, and encouraged." We submitted an overture asking that 1989 Res 3-05B, which established licensed lay deacons, and 2004 Res. 5-09, which affirmed District programs that equip laity for ministry, be rescinded. The Southern Illinois District submitted a similar overture(3-55) to rescind 1989 Res. 3-05B and direct all district programs following 2004 Res. 5-09 keep a clear distinction

between the service of laity and pastors.

Floor Committee #5 has proposed two resolutions. Resolution 5-02 (and the almost identical resolution from committee #3 Res. 3-12) asks the Board for Pastoral Care and the Council of District Presidents to study the current situations served by lay deacons to determine if there is still a need for lay deacons and report in 2010. Simply put, the unscriptural office established in 1989 is being studied for another three years-not to determine if it is Scriptural or not, simply whether we still need it.

Resolution 5-01 establishes the Specific Ministry Pastoral Program(SMPP), a new alternate route program to bring men into Word and Sacrament ministry. Applicants would be given a minimal level of preparation, and then would be ordained. After ordination, they would take the remainder of their SMPP curriculum. These men would be restricted to a specific "ministry" under the supervision of a general ministry pastor and the District President. There are many practical problem with this proposal, including whether the SMPP Pastor is "apt to teach" after only 5 required seminary-level theological courses before ordination and 5 seminary-level theological courses after ordination. Nevertheless, this program does include a call and ordination, unlike the present lay ministers. Most important though is

that the present proposal (Res 5-01) does not do away with the present lay ministers or the District programs that are producing them. Concordia Seminary St. Louis submitted a similar overture(5-03) to Resolution 5-01, but their proposal included a resolve to do away with the lay ministers created under 1989 Res. 3-05B. It is too bad that Committee #5 didn't choose this proposal. As it is, the present proposals do nothing to address the unscriptural office of lay minister.

The fifth point of our dissent is that "the 'order of creation' (that a woman is not "to have authority over a man," 1 Timothy 2:12), has been removed in order to allow a woman to serve as elder and congregational chairman." We submitted an overture to reject the unapproved 1994 CTCR report, "The Service of Women in Congregational and Synodical Offices," to rescind 2004 Res. 3-08A, which affirmed the conclusions of the same unapproved 1994 CTCR report, and to direct the LCMS to apply the Scriptural teaching on the Order Creation to both the pastoral office and all humanly established offices. The SID sent a similar overture(3-76), which also asked that the CTCR complete the 1995 (Res. 3-10) convention directive to prepare a complete study of the scriptural relationship of man and woman.

In response, Floor

Committee #3 proposed Resolution 3-07, which commends the Synod to study Section 3 of the "CTCR Response to Expressions of Dissent (2004-2006)" and asks the Synod to wait until 2008 when the CTCR will issue its comprehensive report. Section 3 of the first report states, "the Synod has concluded in 2004 Res. 3-08A that women may hold all humanly instituted offices in the church because we have no 'thus savs the Lord' about the order of creation for service in these offices." If passed, this proposed resolution would confirm that the Synod no longer applies the order of creation to humanly established offices.

The sixth point of our dissent is that "Ecclesiastical Supervision and Dispute Resolution now allows human councils to overrule the Word of God." We submitted several overtures to address some of the problems.

--We submitted overture 8-26 asking the Synod to rescind 2004 Res. 8-01A, which changed the **Ecclesiastical Supervision** and Dispute Resolution Process. The SID submitted overture 8-20 to modify 2004 Res. 8-01A to require an appeals process for the accused and remove the requirement for a face-toface meeting. In response, Committee #7 proposed Resolution 7-09, which "reaffirms the use of Synod's system of dispute (Continued on page 4)



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(Continued from page 3) resolution for the exclusive and final remedy for those in disputes" and condemns "the use of secular remedies. such as lawsuits." It should be noted that Committee #8 has proposed that there be a special task force to study the composition of hearing panels for the **Dispute Resolution** Process and report in 2010. We expressed concern about the composition of hearing panels in our overture 8-26. However, committee #8 has also proposed Resolution 8-05 in which it "affirms the importance of face-to-face meetings" and encouraged the study of the CTCR document "Public Rebuke of Public Sin."

--We submitted an overture to rescind 2004 Res. 7-02A, which amended the synodical articles of incorporation so that the Synodical Board of Directors would not be allowed to overrule the opinions of the Committee on Constitutional Matters(CCM) in between conventions. This overture 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." Floor Committee #8 has proposed Resolution 8-01, "To adopt amendments to the Article of Incorporation

and Bylaws re Resolution 7-02A" at the recommendation(See LR 8-01) of the 7-02A Committee formed at the request of the 2004 Res. 7-02A, the very resolution we sought to rescind.

--We submitted an overture(8-02) to rescind 2004 Res. 7-21 which sought to amend Article XI F 2 of the Constitution in order to limit the authority of the Board of Directors. Floor Committee #8 declined to consider it(See Res 8-12, lines 25-28). They said it had an incorrect premise.

--We submitted an overture(7-22) to change bylaw 3.1.6.2c so that instead of the President of the Synod determining which overtures should not be printed in the Workbook because they are materially in error or a misrepresentation of the facts, that power would be given to the Secretary of the Synod. The SID submitted a similar overture(7-21), except the authority was to be given to the Praesidium of the Synod. Floor Committee #7 declined to consider both our overture(See Res 7-13, line 29) and the SID overture(See 7-13, line 26) because "2001 Res. 7-04A is still adequate." The very reason we submitted these overtures is because we didn't think it was adequate.

The work of the Floor Committees makes it quite clear that our dissent has made little, if no progress toward calling back our Synod to her formerly true teaching and practice. MDH

