

The Fifty-Sixth Convention
English District
The Lutheran Church—Missouri Synod



CONVENTION PROCEEDINGS

June 19-21, 2018
Concordia University
Ann Arbor, Michigan

The logo for the 56th Regular Convention of the English District Lutheran Church—
Missouri Synod was designed by Rebecca Kaiser.

TABLE OF CONTENTS

Officers, Staff, Boards and Committees.....	1
Registered Delegates and Representatives.....	4
Convention Committees.....	10
Convention Schedule.....	11
Convention Minutes.....	13
Slate of Nominees/Election Results	39
Standing Rules.....	42
Theological Convocation.....	43
Convention Essay	55
Newly Elected/Appointed (Officers, Staff, Boards and Committees).....	64
English District Bylaws.....	67
Convention Resolutions	78
Jubilarians.....	108
Entered Eternal Glory.....	110
Official Notice of Correction	111

**ENGLISH DISTRICT
of
THE LUTHERAN CHURCH—MISSOURI SYNOD**

OFFICERS

PRESIDENT: The Rev. Dr. Jamison J. Hardy
107 Carol Drive, McMurray, PA 15317-3274

FIRST VICE PRESIDENT: The Rev. Ben C. Eder
44 Chapel Road, Kenmore, NY 14217-2060

SECOND VICE PRESIDENT: The Rev. Todd W. Arnold
555 S La Canada Drive, Green Valley, AZ 85614-2538

THIRD VICE PRESIDENT: The Rev. Robert A. Rogers
300 S. Ardmore Avenue, Villa Park, IL 60181-2614

FOURTH VICE PRESIDENT: The Rev. Jeffrey G. Miskus
130 Mineola Road East, Mississauga, ON L5G 2E5

SECRETARY: The Rev. Luke Zimmerman
PO Box 374, Mechanicsburg, PA 17055-0374

TREASURER: Mrs. Sally L. Naglich, CPA
33100 Freedom Road, Farmington, MI 48336-4030

CIRCUIT VISITORS

New York #1: The Rev. Dr. Martin Erhardt
Philadelphia #2: The Rev. Robert Kieselowsky
Florida #3: The Rev. William Douthwaite III
Georgia #4: The Rev. David Miller
Buffalo #5: The Rev. Dwayne Hendricks
Pittsburgh #6: The Rev. Brian Westgate
Canada-East #7: The Rev. Stephen Alles
Canada-West #8: The Rev. Robert Voelker
Cleveland-Akron #9: The Rev. James Gau
Cleveland-West #10: The Rev. Joshua Moldenhauer
Detroit-South #11: The Rev. Bradford Scott
Detroit-North #12: The Rev. Daniel Grams

Western Michigan #13: The Rev. Eric Forss
Indiana #14: The Rev. Chad Trouten
Chicago-North #15: The Rev. Anthony Oliphant
Chicago-South #16: The Rev. James Huenink
Milwaukee #17: The Rev. Frederic Reaman
St. Louis #18: The Rev. Theodore Laesch, Jr.
Arizona-North #19: The Rev. Nicholas Wirtz
Arizona-South #20: The Rev. Dr. Vernon Schindler
Nevada/Utah #21: The Rev. Gary Oehlerts
San Diego #22: The Rev. Steven Duescher
Los Angeles #23: The Rev. Daniel Pezzica
San Francisco #24: The Rev. Charles Fox

DISTRICT OFFICE

33100 Freedom Road, Farmington, MI 48336-4030
Phone: (248)476-0039; FAX: (248)476-0188
www.englishdistrict.org

EXECUTIVE STAFF

Assistant to the President / Executive Assistant to the President <i>Missions</i>	The Rev. J. Derek Mathers
Executive Assistant to the President <i>School Ministry</i>	Mrs. Gail Holzer
Treasurer / Executive Assistant to the President <i>Business and Finance</i>	Mrs. Sally Naglich, CPA
LCEF Vice President	The Rev. David Thiele
Gift Planning Counselor	Mr. Ron Grimm

BOARD OF DIRECTORS

Mr. Albert Amling
The Rev. Todd Arnold
Mr. Chris Cassel
Mrs. Jane Duffy
The Rev. Ben Eder
The Rev. Dr. Robert Fitzpatrick

Ms. Carol George
The Rev. Dr. Jamison Hardy
Ms. Shirley Holle
Mr. Stuart Kahle
Mr. Terry Leu

Deaconess Jennifer Miller
The Rev. Jeffrey Miskus
The Rev. Dr. R. Wayne Morton
Mrs. Sally Naglich
The Rev. Robert Rogers
The Rev. Luke Zimmerman

ELECTED COMMITTEES

COMMITTEE ON NOMINATIONS

<u>REGION</u>	<u>PASTORS</u>	<u>LAYPERSONS</u>
Eastern	The Rev. Brian Westgate	Ms. Carolyn Alessi
Lake Erie	The Rev. Eric Forss	Mr. Nathaniel Pulmann
Midwest	The Rev. Michael Brown	DCE Rodrick Lane
Western	The Rev. Dan Pezzica*	Mr. Tom Honebrink

ENDOWMENT FUND BOARD OF MANAGERS

Eastern Region	The Rev. Fred Gerlach
Lake Erie Region	The Rev. Raymond Kirk
Midwest Region	Mr. Alan Zacharias
Western Region	Mr. Tom Schlitt
Canada Corporation	Mr. Jim Thielen
English District President	The Rev. Dr. Jamison Hardy
English District Treasurer	Mrs. Sally Naglich
Board of Directors Representative	Mr. Terry Leu

APPOINTED COMMITTEES

CAMPUS MINISTRY TASK FORCE

The Rev. Eric Andrae, Deaconess Sara Bielby, The Rev. Dr. David Dressel*, The Rev. Curtis Dwyer, The Rev. Thomas Engler, The Rev. Martin Erhardt, The Rev. Fred Gerlach, The Rev. Robert Kieselowsky, The Rev. Larry Loree, The Rev. J. Derek Mathers, Mrs. Augusta Mennell, The Rev. Joshua Moldenhauer, Deaconess Sharon Owens, The Rev. Joshua Palmer, Vicar Jesse Schlie, The Rev. Dr. Douglas Spittel, The Rev. Bradley Urlaub

CONSTITUTIONS & MEMBERSHIP #

The Rev. Peter Bauernfeind, The Rev. Ryan Beffrey, The Rev. Daniel Grams*

DISTRICT ARCHIVIST

The Rev. Dr. David Stechholz

EVANGELIZATION TEAM

The Rev. John Diener*, Mr. Thomas Kuwazaki, The Rev. J. Derek Mathers, The Rev. Frederic Reaman, The Rev. Mark Wood, The Rev. Ronald York

LIFELINE

The Rev. Michael Brown*, The Rev. John Diener, Deaconess Jeri Morrison, The Rev. Robert Voelker

MINISTERIAL HEALTH

The Rev. Jonathan Gruen, Ms. Marianne Jackson, Ms. Marlene Lindberg, The Rev. Capt. Gregory Lutz, The Rev. J. Derek Mathers*, Ms. Sue Neff

MISSIONS COUNCIL

The Rev. Dr. Roger Ellis, The Rev. Thomas Engler, The Rev. Dale Kaster, The Rev. Adam Koontz, The Rev. Justin Laughridge*, The Rev. J. Derek Mathers, The Rev. Daniel Pezzica, The Rev. Ron York

RECONCILERS #

The Rev. Dr. Richard Drews, The Rev. C. J. Wright

STEWARDSHIP

Mr. Al Achepohl, The Rev. Mark Ebert, Ms. Carol George, The Rev. Dr. Jamison Hardy, Mr. Troy Lindsey, The Rev. Ted Radke, The Rev. Michael Scheer*, Mr. Gary Timm, Mr. Ralph Trendle

WORSHIP

The Rev. Ryan Beffrey, The Rev. Jeffrey Miskus, The Rev. David Rutter, The Rev. Dr. Douglas Spittel*

*Chair

Requires Board ratification

THE LUTHERAN CHURCH—MISSOURI SYNOD

OFFICERS

President: The Rev. Dr. Matthew Harrison
1333 S. Kirkwood Rd., St. Louis, MO 63122
First Vice President: The Rev. Dr. Herbert Mueller, Jr.
1333 S. Kirkwood Rd., St. Louis, MO 63122
Second Vice President: The Rev. Dr. Scott Murray
5800 Westheimer Rd., Houston, TX 77057
Third Vice President: The Rev. Nabil Nour
46448 263rd St., Hartford, SD 57033
Fourth Vice President: The Rev. Dr. John Wohlrabe, Jr.
3832 S. Lake Dr., Saint Francis, WI 53235
Fifth Vice President: The Rev. Dr. Daniel Preus
9228 Lavant Dr., St. Louis, MO 63126
Sixth Vice President: The Rev. Christopher Esget
1801 Russell Rd, Alexandria, VA 22301
Secretary: The Rev. Dr. John Sias
1333 S. Kirkwood Rd., St. Louis, MO 63122
Chief Administrative Officer: Mr. Frank Simek
Chief Financial Officer: Mr. Jerald Wulf
Chief Mission Officer: The Rev. Kevin Robson

BOARD OF DIRECTORS

Officers: *Chairman*: The Rev. Dr. Michael Kumm
Vice-Chairman: Mr. Ed Everts
Secretary: The Rev. John Sias

Ordained Members: The Rev. Eric Ini-Obong Ekong, The Rev. Dr. Matthew Harrison, The Rev. Dr. Michael Kumm, The Rev. Dr. John Sias

Commissioned Member: Dr. Kurt Senske

Lay Members: Mr. James Carter, Jr., Dr. Gloria Edwards, Mr. Ed Everts, Mr. Keith Frndak, Mr. Larry Harrington, Mr. Christian Preus, Ms. Kathy Schulz

Non-Voting Members: The Rev. Dr. Herbert Mueller, Jr.

Advisory: Mr. Frank Simek, Mr. Jerald Wulf

Legal Counsel: Thompson Coburn LLP

2018 CONVENTION DELEGATES

PASTOR

LAYPERSON

Circuit #1 - New York

Ewing, NJ	Bethany		
Flushing, NY	Immanuel		
Palisades Park, NJ	Cho Won Korean		
Palisades Park, NJ	Grace		
Pennsauken, NJ	Martin Luther Chapel	Rev. Robert Bruggeman	Jane Duffy
Princeton, NJ	Messiah	Rev. Dr. Martin Erhardt	Justin Hylden
Saint Albans, NY	Redeemer		
Scarsdale, NY	Trinity	Rev. Gordon Naumann	Michael Coffey
Valley Stream, NY	Our Saviour		

Circuit #2 - Philadelphia

Blue Bell, PA	Gloria Dei		
Chesapeake, VA	Faith	Rev. Christian Morales	Walter Dissen
Harrisburg, PA	Gloria Dei		
Lititz, PA	Mount Calvary	Rev. Adam Koontz	Duane Zentz
Mechanicsburg, PA	Calvary	Rev. Luke Zimmerman	James Blockus
Springfield, PA	Saint John	Rev. Robert Kieselowsky	Joseph Schlie
Warminster, PA	Grace		

Circuit #3 - Florida

Inverness, FL	Tree of Life		
Naples, FL	Faith		
Ocala, FL	Trinity		
Palm Coast, FL	Shepherd of the Coast	Rev. William Douthwaite	
Saint John's, FL	Celebration	Rev. Steve De Santo	Kristina Rider

Circuit #4 - Georgia

Alpharetta, GA	Christ the Shepherd		Gary Church
Atlanta, GA	Ascension	Rev. David Miller	Brian Beckman

Circuit #5 - Buffalo

Amherst, NY	Calvary		
Buffalo, NY	Nazareth	Rev. Dwayne Hendricks	
Erie, PA	Trinity	Rev. Travis Schmidt	Carol George
Kenmore, NY	Pilgrim	Rev. Ben Eder	Carol Obot
North Tonawanda, NY	Redeemer		
Syracuse, NY	Hope Community		

Circuit #6 - Pittsburgh

Butler, PA	Faith		
McMurray, PA	Peace	Rev. Dr. Jamison Hardy	Richard Crain
Oakmont, PA	Redeemer	Rev. Brian Westgate	Jeffrey Meier
Pittsburgh, PA	First Trinity	Rev. Dr. Douglas Spittel	Justin Spittel
Slippery Rock, PA	All Saints	Rev. Larry Loree	

2018 CONVENTION DELEGATES

	<u>PASTOR</u>	<u>LAYPERSON</u>
<u>Circuit #7 - Canada East</u>		
Aurora, ON	Christ	Anne Goodwin
Golden Lake, ON	Saint John	Rev. Richard Klein William Sterling
Mississauga, ON	Saint Mark	Rev. Jeffrey Miskus Ken Freeman
North York, ON	Saint Luke	Rev. Junghun Park Ian Farquharson
Pembroke, ON	Saint John	Rev. Stephen Alles Don Davidson
Toronto, ON	Saint Matthew	Rev. Dereck Pillay Derick Ackloo
<u>Circuit #8 - Canada West</u>		
Chatham, ON	Our Saviour's	Rev. Daniel Murray
Kitchener, ON	Hope	Rev. Raymond Kirk Elke Kreitzer
Mitchell, ON	Grace	Rev. Gerald Luck Lucille Radke
Sarnia, ON	Redeemer	Rev. Dr. Jason Kouri Michel Poliquin
Windsor, ON	Gethsemane	Rev. Robert Voelker Paul Tombura
Windsor, ON	Peace	Rev. James Leistico Ron Schertzer
<u>Circuit #9 - Cleveland-Akron</u>		
Akron, OH	Concordia	Rev. Robert Tauscher Mark Thomas
Akron, OH	Fairlawn	Rev. James Gau Larry Pantages
Akron, OH	Good Shepherd	Michael Morgan
Akron, OH	Grace	
Cleveland Heights, OH	Mount Olive	Matthew Lower
Northfield, OH	Epiphany	
Streetsboro, OH	Saint Thomas	Rev. Dr. Christian Just Gilbert Ayers
<u>Circuit #10 - Cleveland-West</u>		
Cleveland, OH	Holy Cross	Rev. Michael Scheer Daniel Kenney
Cleveland, OH	Iglesia	
Elyria, OH	Grace	Rev. Robert Weldon, Sr. Alan Porter
Medina, OH	Prince of Peace	Rev. Daniel Haberkost Terry Leu
North Olmsted, OH	Ascension	Rev. Joshua Ulm Shirley Scheuermann
Oberlin, OH	Grace	Rev. Joshua Moldenhauer Barb Hadaway
<u>Circuit #11 - Detroit-South</u>		
Allen Park, MI	Angelica	Rev. Jonathan Sachs Ted Orosz
Allen Park, MI	Christ Our Redeemer	Paul Jentzen
Detroit, MI	Zion	Rev. Mark Braden Michael Anderson
Grosse Pointe Woods, MI	Christ the King	Rev. Randy Boelter Jessica Garrett
Plymouth, MI	Risen Christ	
Sylvania, OH	King of Glory	
Toledo, OH	Good Shepherd	Rev. Bradford Scott Tina Jahn
Toledo, OH	Holy Cross	

2018 CONVENTION DELEGATES

		<u>PASTOR</u>	<u>LAYPERSON</u>
<u>Circuit #12 - Detroit-North</u>			
Beverly Hills, MI	Ascension of Christ	Rev. Daniel Grams	David Lambert
Redford, MI	Grace	Rev. Zachary Marklevitz	Ralph Trendle
Saint Clair Shores, MI	Saint Paul	Rev. David Rutter	Paul Blackwell
Sandusky, MI	Holy Redeemer		
Shelby Township, MI	Epic		
West Bloomfield, MI	Shepherd King	Rev. Timothy Holzerland	Tony Pauza
West Branch, MI	New Beginnings		
<u>Circuit #13 - Western Michigan</u>			
Dorr, MI	Epiphany	Rev. Ryan Beffrey	Bray MacIntosh
East Lansing, MI	Martin Luther Chapel	Rev. Curt Dwyer	Andrew Barrus
Grand Rapids, MI	Hope	Rev. Daniel Gruenwald	Jason Harnish
Hartland, MI	Our Savior		Alden Erdman
Howell, MI	Immanuel	Rev. Eric Forss	Robert Mansell
Lakeview, MI	Holy Trinity	Rev. Alexander Sabol	
Wyoming, MI	Grace	Rev. John Diener	Jeff DeYoung
<u>Circuit #14 - Indiana</u>			
Florence, KY	Abiding Faith	Rev. Winston Grieser	
Fort Wayne, IN	Bethany	Rev. Chad Trouten	Dain Christensen
Fort Wayne, IN	Jacob's Well		
Fort Wayne, IN	Redeemer	Rev. David Petersen	Nancy Osbun
Fort Wayne, IN	Saint Michael	Rev. Dr. Reed Lessing	
Fremont, IN	Peace	Rev. Jeffrey Teeple	Jim Miller
LaPorte, IN	Trinity		
Stroh, IN	Prince of Peace	Rev. James Elsner	Gary Lybarger
Zionsville, IN	Advent	Rev. James Grady	Larry Irving
<u>Circuit #15 - Chicago-North</u>			
Arlington Heights, IL	Faith	Rev. Thomas Sanders	John Coates
Chicago, IL	Bethany		
Chicago, IL	Bethesda	Rev. Dr. Paul Bacon	Roop Charles
Chicago, IL	Christ English	Rev. C. J. Wright	Marva Newman
Chicago, IL	Grace English		Cliff Higley
Elk Grove Village, IL	Holy Spirit	Rev. Steven Okpiz	
Elmhurst, IL	Redeemer	Rev. Anthony Oliphant	Jeffrey Williamson-Link
Villa Park, IL	Trinity	Rev. Robert Rogers	Scott Golz

2018 CONVENTION DELEGATES

		<u>PASTOR</u>	<u>LAYPERSON</u>
<u>Circuit #16 - Chicago-South</u>			
Berwyn, IL	Concordia	Rev. James Huenink	Sarah Lofgren
Chicago, IL	Chatham Fields		David Young, Sr.
Chicago, IL	Ephphatha	Rev. Prentice Marsh	
Chicago, IL	Faith		
Chicago, IL	Good Shepherd		
Chicago, IL	New Hope		
Chicago, IL	Saint John the Divine		
Elmhurst, IL	Messiah	Rev. Brad Maxon	
Markham, IL	Markham	Rev. Dr. Larry Schneekloth	Rosemary Schneekloth
New Lenox, IL	Trinity	Rev. Douglas Hoag	Rex Toepke
<u>Circuit #17 - Milwaukee</u>			
Forest Lake, MN	Messiah	Rev. Gregory Musolf	
Hales Corners, WI	Hales Corners	Rev. Keith Speaks	Paula Speaks
Hastings, MN	Hope	Rev. Kenneth Boudreau	Greg Collins
Janesville, WI	Saint Mark	Rev. Bradley Urlaub	Paul Schneider
Lake Mills, WI	Christ	Rev. Aaron Boerst	
Menomonee Falls, WI	Prince of Peace	Rev. Thomas Engler	Norman Schwantes
Mount Pleasant, WI	Living Hope		
New Berlin, WI	Peace	Rev. Gregory Michel	Bill Vath
Shawano, WI	Resurrection		
Sheboygan, WI	Saint Mark	Rev. Brett Matz	
Watertown, WI	Faith	Rev. Seth Hoepfner	
West Allis, WI	Greenfield Park	Rev. Fred Reaman	Charles Porter
<u>Circuit #18 - Saint Louis</u>			
Hannibal, MO	Saint John	Rev. Eric Carlson	Devron Sternke
Lee's Summit, MO	Beautiful Savior	Rev. Jonathan Gruen	Chris Troester
Lincoln, NE	Redeemer		Christopher Cassel
O'Fallon, MO	Peace	Rev. Ronald Millard	Rebecca Hoskins
Saint Louis, MO	Chapel of the Cross	Rev. Theodore Laesch	Ellory Glenn
Vine Grove, KY	Grace	Rev. Ryan Schneider	Stephen White
<u>Circuit #19 - Arizona-North</u>			
Overgaard, AZ	Faith	Rev. Nicholas Wirtz	Brian Parker
Parker, AZ	Messiah		
Payson, AZ	Shepherd of the Pines	Rev. David Burge	Andy McKinney
Phoenix, AZ	Family of Christ	Rev. Fred Gerlach	Robert Earl
Pinetop, AZ	Shepherd of the Mountains	Rev. Dr. R. Wayne Morton	Beth Morton

2018 CONVENTION DELEGATES

PASTOR

LAYPERSON

Circuit #20 - Arizona-South

Benson, AZ	Peace in the Valley	Rev. Ron York	Jack Martin
Green Valley, AZ	Risen Savior	Rev. Todd Arnold	Richard Loesch
Rio Rico, AZ	Christus Rex	Rev. Dr. Vernon Schindler	Mike Duggan
Sahuarita, AZ	Crosspoint		Mark Constantine
Tucson, AZ	Ascension	Rev. James Thelen	Andy Wellik
Tucson, AZ	Catalina	Rev. Dr. Michael Morehouse	Shirley Holle
Tucson, AZ	Faith	Rev. Kurt Cockran	Judith Hughes
Tucson, AZ	Holy Trinity		
Tucson, AZ	Messiah		
Tucson, AZ	Mount Olive	Rev. Dr. Frank Ciampa	Richard Greenfield

Circuit #21 - Nevada/Utah

Las Vegas, NV	Trinity		
Mesquite, NV	Prince of Peace	Rev. Travis Lauterbach	Nichole Lauterbach
Saint George, UT	Our Savior's	Rev. Arthur Drehman	

Circuit #22 - San Diego

Borrego Springs, CA	Borrego		
El Cajon, CA	First	Rev. Andrew Fedder	Susan Neff
Lakeside, CA	Morning Star	Rev. Justin Laughridge	Kara Birren
Mira Mesa, CA	Crossroads		
Pine Valley, CA	Inter-Mountain		
San Diego, CA	Living Water	Rev. Steven Duescher	

Circuit #23 - Los Angeles

Long Beach, CA	Saint Paul's		
Los Angeles, CA	Highland Park		
Mission Hills, CA	Chapel of the Cross	Rev. William Naumann	Rosa Wiebers
Palm Desert, CA	Peace		
San Dimas, CA	Trinity	Rev. Matthew Payne	
Sherman Oaks, CA	Sherman Oaks		

Circuit #24 - San Francisco

Danville, CA	Messiah		Kevin McGladdery
Fremont, CA	Hope		
Moses Lake, CA	Apostolic		
San Francisco, CA	New Life Chinese	Rev. Charles Fox	Andrew Yee
San Francisco, CA	West Portal	Rev. Curtis Binz	

ADVISORY DELEGATES

Advisory Ordained

Rev. Victor Manuel de la Rosa, Mission Hills, CA
Rev. Dr. Roger Ellis, Sarnia, ON
Rev. Dr. Robert Fitzpatrick, North Ridgeville, OH
Rev. Philip Gai, Mississauga, ON
Rev. David Krueckeberg, Elmhurst, IL
Rev. Dr. Frank Pies, Hartland, MI
Rev. Edward Radke, Mitchell, ON
Rev. Kenneth Rankin III, Palm Coast, FL
Rev. George Schaetzle, Sheboygan, WI
Rev. Dr. David Schmitt, St. Louis, MO
Rev. Christopher Schneider, Lee's Summit, MO
Rev. Dr. David Stechholz, Livonia, MI
Rev. Dr. John Stieve, Green Valley, AZ
Rev. Adam Thompson, Fairlawn, OH
Rev. Dr. Dusan Tillinger, Toronto, ON
Rev. Dr. Dusan Toth, Toronto, ON
Rev. Guy Vogel, Janesville, WI
Rev. Dr. Larry Vogel, St. Louis, MO

Advisory Commissioned

Albert Amling, Hales Corners, WI
James Bretthauer, Medina, OH
Vicki Helmling, Oak Park, IL
Kim Hornyak, Fairlawn, OH
Deaconess Jennifer Miller, Atlanta, GA
Deaconess Jeri Morrison, Green Valley, AZ
Emily Woock, Elmhurst, IL

English District Board of Directors

Stuart Kahle, Mitchell, ON

ADVISORY REPRESENTATIVES

Rev. Bart Day, St. Louis, MO
Rev. Dr. Patrick Ferry, Mequon, WI
Rev. Dr. Matthew Harrison, St. Louis, MO
Rev. Theodore Krey, Cerro Alto, Santiago, DR
Rev. Dr. Lawrence Rast, Ft. Wayne, IN
Rev. Dr. Jon Vieker, St. Louis, MO
Rev. Waldemar Vinovskis, Macungie, PA
Rev. Dr. John Wohlrabe, St. Francis, WI
Rev. Marcus Zill, Albuquerque, NM
Rev. Dr. Darrell Zimmerman, St. Louis, MO

YOUTH REPRESENTATIVES

Tyler Aylin, Canada-East Circuit #7
Ana Crain, Pittsburgh Circuit #6
Noah Hardy, Pittsburgh Circuit #6
Nate Laesch, Saint Louis Circuit #18
Nicholas Manley, Cleveland-West Circuit #10
Olivia Maschke, Cleveland-West Circuit #10
Dillon Mrozek, Western Michigan Circuit #13
Jonathan Rider, Florida Circuit #3
Elena Robinson, Cleveland-Akron Circuit #9
Madisen Smith, Saint Louis Circuit #18
Andrew Trautrim, Canada-East Circuit #7

**56th CONVENTION of the
ENGLISH DISTRICT of The Lutheran Church—Missouri Synod**

June 19-21, 2018

APPOINTMENTS

Committee on Nominations..... The Rev. Daniel Pezzica, Chair
Pastor Congregational Layperson
Eastern Region The Rev. Brian Westgate Ms. Carolyn Alessi
Lake Erie Region The Rev. Eric Forss Mr. Nathaniel Pullman
Midwest Region The Rev. Michael Brown DCE Rodrick Lane
Western Region The Rev. Dan Pezzica Mr. Thomas Honebrink
The Rev. Luke Zimmerman, District Secretary, Advisor

Floor Committees:

Committee #1 Church and Theology..... The Rev. Mark Braden with
Committee members of the Detroit-South Circuit #11
The Rev. Ben Eder, Vice President, Advisor
Committee #2 Missions/Evangelization..... The Rev. Steve Duescher with
Committee members of the Nevada-Utah, San Diego & Los Angeles Circuits #21, 22 & 23
The Rev. Jeffrey Miskus, Vice President, Advisor
Committee #3 Administration/Structure..... The Rev. Brian Westgate with
Committee members of the Pittsburgh Circuit #6
The Rev. Robert Rogers, Vice President, Advisor
Committee #4 Congregational Services..... The Rev. Douglas Hoag with
Committee members of the Chicago North & South Circuits #15 & 16
The Rev. Todd Arnold, Vice President, Advisor
Committee #5 Elections..... The Rev. Robert Tauscher with
Committee members of the Cleveland West & Cleveland-Akron Circuits #9 & 10
The Rev. Luke Zimmerman & The Rev. Peter Bauernfeind, Advisors

Special Committees/Positions:

Convention Chaplains..... The Rev. James Elsner & The Rev. Jeffrey Teeple
Parliamentarian..... The Rev. Dr. John Stieve
Worship Committee..... The Rev. Dr. Douglas Spittel, Chair with
The Rev. David Rutter, Organist
District Convention Essayist..... The Rev. David Petersen
Theological Convocation Facilitator..... The Rev. Dr. Larry Vogel
Convention Homilists..... The Rev. Dr. Matthew Harrison, President, LCMS and
The Rev. Dr. Wayne Morton, Chair, Board of Directors
Banquet Committee..... The Rev. Rennie Kaufmann, Chair
Transportation Committee..... Detroit North & South Circuits #11 & 12
Youth Delegate Coordinators..... DCE Jim Bretthauer, Mrs. Connie Crain
and The Rev. Adam Thompson



Convention Schedule

Tuesday, June 19, 2018

8:00 am – 12:00 pm	Vendor/Exhibitor/Ministry Tent setup	Ministry Tent/West Campus
9:00 am – 5:00 pm	Registration	Nest/Student Union
10:00 am – 12:00 pm	Open Hearings of Convention Floor Committees	Krieger Hall
12:00 pm	Lunch	Ministry Tent
12:15 pm	Orientation for first-time delegates	Krieger Hall
1:00 – 5:00 pm	Gathering of Youth Delegates	Dorm
12:00 – 5:00 pm	Ministry Tent Open	West Campus Parking
2:00 pm	Opening of the 56th Convention of the English District-LCMS	Gymnasium
	Convention business and reports including:	
	Committee #6 Nominations – Bishop/President & Vice Presidents	
	Committee #5 Elections	
	Speaker – Rev. Dr. Larry Vogel	
5:30 pm	Dinner	Manor Tent
7:15 pm	Convention Group Picture	Central Campus
7:30 pm	Opening Service	Chapel of Holy Trinity

Wednesday, June 20, 2018

6:45 – 8:00 am	Breakfast	Cafeteria/Student Union
7:10 – 7:45 am	Lifeline sessions	Nest/Student Union
9:00 am – 5:00 pm	Ministry Tent Open	West Campus Parking
8:00 am	Synod Report: The Rev. Dr. Matthew Harrison, LCMS President	Gymnasium
10:00 am	Break (coffee and snacks in ministry tent)	Ministry Tent
	Convention business and reports including:	
	Committee #6 Nominations – Secretary & Board of Directors	
	Committee #5 Elections	
12:00 pm	Lunch (E & MW Region dismissed to Café; LE & W dismissed to ministry tent)	Cafeteria/Student Union
1:30 pm	Recognition of new congregations	
1:40 pm	Convention business and reports including:	
	Bylaws/Policy Review	
	Speaker – Rev. Tom Engler	
3:00 pm	Break	Ministry Tent
3:20 pm	Convention business and reports including:	
	Floor Committees	
4:20 pm	Announcements/Closing Prayer	
4:30 pm	Circuit Caucuses/Canada Corporation	Various classrooms
5:30 pm	Dinner	Cafeteria/Student Union
7:30 pm	Convention business and reports including:	Gymnasium
	Floor Committees	

Thursday, June 21, 2018

6:45 – 8:00 am	Breakfast (Board of Directors breakfast meeting)	Cafeteria/Student Union
7:10 – 7:45 am	Lifeline sessions	Nest/Student Union
9:00 am – 12:00 pm	Ministry Tent Open	
8:00 am	Convention business and reports including: Speaker - Rev. David Petersen	
10:00 am	Break	Ministry Tent
10:20 am	Convention business and reports including: Committee #6 Nominations/Elections - Circuit Visitors, Comm. on Nom., Endowment Fund Managers, Synod Comm. on Nom. Bishop/President address Recognition of Jubilarians Floor Committees	
12:00 pm	Lunch (LE & W Reg. dismissed to Café; E & MW dismissed to ministry tent)	Cafeteria/Student Union
1:45 pm	Convention business and reports including: Floor Committees Unfinished Business	
3:30 pm	Convention Closing Convention Memorial Vespers Installation of officers	Chapel of Holy Trinity
5:00 pm	Dinner	Cafeteria/Student Union
6:00 pm	Bus departs for Airport	Campus Dorm Parking Lots

Friday, June 22, 2018

8:00 am	Bus departs for Airport	
---------	-------------------------	--

Soli Deo Gloria

The 56th Convention of the English District of The Lutheran Church—Missouri Synod June 19–21, 2018

Gathering at Concordia University—Ann Arbor, Michigan, the English District met in convention for the fifty-sixth time. “Love Your Neighbor as Yourself,” a statement drawn from Jesus’ teaching recorded in Matthew 22:39, served as the convention theme.

Prior to the convention opening, floor committees held open hearings on Tuesday, June 19. An orientation for delegates was provided by District Officers and Staff. Both activities took place in Krieger Hall.

FIRST SESSION: TUESDAY AFTERNOON – JUNE 19, 2018

Delegates and guests assembled in the gymnasium of Concordia University—Ann Arbor, Michigan. At 2:00 PM, Rev. Dr. Jamison Hardy, President of the English District, called the Convention to order. President Hardy conducted the Rite of Opening a Convention of a District.

President Hardy presented his report of the 2015—2018 triennium to the Convention. He stated that the condition of the District is good. He thanked the District for supporting his ministry emphasis theme of “Love Your Neighbor.” He highlighted the 22% increase in value of the District Endowment Fund during the triennium. This helped lead to \$30,000 given to debt relief for professional church workers. Further mission and human care efforts have also been supported because of this increase. Two staff members were added during the triennium: Kevin Klein for church relations, deployed in Washington, DC, and Ron Grimm as Gift Planner in cooperation with the LCMS Foundation.

Rev. Dr. Patrick Ferry, President of Concordia University Wisconsin, greeted the delegates, welcoming them to the Ann Arbor campus. He thanked the District for its participation with Concordia University and past support of Synod higher education institutions, including his alma mater: St. John College – Winfield, KS. A short publicity video, “Live Uncommon,” produced by the university was shown to delegates. President Ferry noted several challenges facing higher educational institutions in the 21st Century, particularly those which are dedicated to a Christian identity and worldview. One challenge includes the declining enrollment of professional church work students. He highlighted the “Luther Promise,” a special tuition grant assistance initiative for Lutheran students.

Rev. R. Wayne Morton, Chairman of the English District Board of Directors, presented the Board of Directors report for the 2015—2018 triennium. He directed delegates to read the written report that the Board provided in the *Convention Workbook*. Following this, a verbal report was provided. The report spoke of makeup of the Board, the basic duties of the Board, and where the

Board had held its meetings during the triennium. Chairman Morton also outlined how the Board fulfilled its 2015—2018 End Statements.

President Hardy directed delegates to the convention banner with the logo designed by Rebecca Kaiser and the banner designed and made by Carol Leu.

At 2:44 PM, Rev. Luke Zimmerman, Secretary of the English District, provided the initial credentials report of the Convention. The credentials report at the opening of the convention at 2:00 PM on June 19, 2018 was as follows:

Voting Pastoral Delegates	93
<u>Voting Lay Delegates</u>	<u>87</u>
Total Voting Delegates	180
<i>Total Advisory Delegates</i>	<i>21</i>
Youth Representatives	10
Board Members	1
District Staff	6
<u>Visitors/Guests</u>	<u>53</u>
Total in Attendance	271

At 2:47 PM, President Hardy summoned Rev. Robert Tauscher, Chairman of the Elections Committee, and Secretary Zimmerman to the dais. Secretary Zimmerman explained how candidates for District President were nominated. He then announced the slate of candidates:

- Rev. Dr. Jamison Hardy
- Rev. Robert Rogers

Rev. Tauscher informed delegates of the election procedures, including how to operate the electronic voting devices. With delegates aware of how voting was to take place, the Convention moved to the election of the District President.

The results of the ballot were posted:

Rev. Dr. Jamison Hardy	156
Rev. Robert Rogers	25

Rev. Dr. Jamison Hardy was elected to a second term as District President. He invited his wife Wendy to the dais where photos of them were taken.

Rev. Tauscher announced the slate of candidates for District Vice-President (Eastern Region):

- Rev. Ben Eder

The results of the ballot for District Vice-President (Eastern Region):

Rev. Ben Eder	168
----------------------	------------

Rev. Ben Eder was elected to a second term as District Vice-President (Eastern Region).

The convention proceeded with balloting for District Vice-President (Lake Erie Region). The results of the first and only ballot were posted:

Rev. Ryan Beffrey	30
Rev. Daniel Grams	54
Rev. Jeffrey Miskus	91

Rev. Jeffrey Miskus was elected to a first term as District Vice-President (Lake Erie Region).

Rev. Tauscher announced the slate of candidates for District Vice President (Midwestern Region):

Rev. James Huenink
Rev. Robert Rogers

The convention proceeded with balloting for District Vice-President (Midwestern Region). The results of the ballot were posted:

Rev. James Huenink	47
Rev. Robert Rogers	125

Rev. Rogers was elected to a second term as District Vice-President (Midwestern Region).

Rev. Tauscher announced the slate of candidates for District Vice-President (Western Region):

Rev. Todd Arnold

The convention proceeded with balloting for District Vice-President (Western Region). The results of the ballot were posted:

Rev. Todd Arnold	170
-------------------------	------------

Rev. Arnold was elected to a second term as District Vice-President (Western Region).

While Convention staff reset the voting apparatus to rank the Vice-Presidents, President Hardy invited Rev. Waldemar Vinovskis, President of the SELC District, to the dais. President Vinovskis greeted delegates, speaking of some of his past ties with English District congregations. He also mentioned the opportunities that both the English District and the SELC District, as districts without borders and districts in mission, have in common.

The convention proceeded to rank the Vice-Presidents. The slate of newly elected Vice-Presidents was presented and delegates were instructed to vote for who should serve as First Vice-President of the English District. The results of the first ballot were posted:

Rev. Todd Arnold	20
Rev. Ben Eder	54
Rev. Jeffrey Miskus	55
Rev. Robert Rogers	53

With no candidate receiving a majority of votes cast, Rev. Arnold's name was removed. A second ballot was held. The results of the second ballot were posted:

Rev. Ben Eder	60
Rev. Jeffrey Miskus	64
Rev. Robert Rogers	56

With no candidate receiving a majority of votes cast, Rev. Rogers' name was removed. A third ballot was held. The results of the third ballot were posted:

Rev. Ben Eder	87
Rev. Jeffrey Miskus	92

Rev. Jeffrey Miskus was ranked as First Vice-President of the English District.

The convention was presented the slate of candidates for Second Vice-President of the English District. The first and only ballot was held. The results were posted:

Rev. Todd Arnold	26
Rev. Ben Eder	95
Rev. Robert Rogers	62

Rev. Ben Eder was ranked as Second Vice-President of the English District.

The convention was presented with the slate of candidates for Third Vice-President of the English District. The ballot was held. The results were posted:

Rev. Todd Arnold	63
Rev. Robert Rogers	115

Rev. Robert Rogers was ranked as Third Vice-President of the English District. Rev. Todd Arnold was ranked as Fourth Vice-President of the English District.

President Hardy thanked Rev. Tauscher and the Convention Staff for completing the election and ranking of District Vice-Presidents.

At 3:25 PM, Rev. Dr. Lawrence Rast, President of Concordia Theological Seminary, greeted the delegates. He spoke of the opportunities that both the district and the seminary have to serve the world. He shared part of the historical background of the seminary and how it met challenges in the new world. President Rast spoke to the challenge being raised by the decline of Master of Divinity student enrollment levels at both seminaries of the Synod. He stated that the Synod and its seminaries are facing challenges that they have not faced before, but these can be opportunities for service. He also reminded delegates that both seminaries of the Synod are considered either very large (Concordia – St. Louis) or large (Concordia Theological Seminary – Fort Wayne) by The Association of Theological Schools. Both are healthy institutions. Both will be able to offer full tuition assistance to incoming students. This is due to the support given by the Synod's congregations and their congregational members, which will be necessary to continue

such efforts. He thanked the District congregations for their participation in Christ's mission in the world.

Following President Rast's presentation, President Hardy summoned the newly-elected Vice-Presidents of the District to the dais for pictures to be taken of them.

At 3:50 PM, President Hardy invited Rev. Dr. Darrell Zimmerman, Program Director of Grace Place Wellness Ministries, to speak about the Recognized Service Organization's work for church worker wellness within The Lutheran Church—Missouri Synod. Rev. Zimmerman noted the origins of Grace Place in Dr. John Eckrich's work among Lutheran pastors in the St. Louis area to teach them healthy lifestyles; the first wellness retreat was offered in 2000. Two major emphases of Grace Place are teaching church worker self-care and congregations to care for their church workers. Several presentation videos about Grace Place's work were shown to the delegates.

At 4:20 PM, President Hardy introduced Rev. Larry Vogel, Associate Executive Director of Commission on Theology and Church Relations. Rev. Vogel led the Convention's theological convocation entitled "Eat, Pray, Love" that spoke to the Convention's theme "Love your neighbor as yourself." Each of these verbs in the title of Elizabeth Gilbert's memoirs was treated by Rev. Vogel. We eat from love—and we do so in faith; eating is tied to the nourishment that the LORD provides for His people for their salvation. To pray is an expression of our hope; we hope because we are loved by the LORD, most especially seen in the person and selfless work of Christ for our salvation, and we are confident about that divine love being shown to us. To love is to live in Him who has loved us fallen humans; that love shown by Christians acknowledges and meets the need of the neighbor, other fellow fallen humans.

Following the conclusion of Rev. Vogel's presentation and various announcements given to the delegates, President Hardy declared the Convention to be in recess until 8:00 AM on Wednesday, June 20.

During the evening, delegates and guests enjoyed a banquet held in the Manor Tent on campus beginning at 5:30 PM.

After the banquet, the Convention Divine Service took place in the Chapel of the Holy Trinity. Rev. Dr. Matthew C. Harrison, President of The Lutheran Church—Missouri Synod, gave the sermon on Jesus' Parable of the Good Samaritan from Luke 10. First Trinity Lutheran Church – Pittsburgh, PA, sponsored the Divine Service. The offering collected at the Divine Service was designated to be given to Concordia Lutheran Mission – Myerstown, PA.

SECOND SESSION: WEDNESDAY MORNING – JUNE 20, 2018

President Hardy called the Convention back in session at 8:00 AM. Rev. Brian Westgate led opening devotions with Vice-President Ben Eder providing a homily on 1 Timothy 1:12-17.

At 8:15 AM, Synod President Harrison presented his report of the Synod to the delegates. A published report, “Joy:fully Lutheran,” was distributed to each delegate. The initial part of the report spoke to how Luther spoke of the Gospel as stated in the Scriptures as a “joyful exchange” and joy creating. Further descriptions of joy connected with the Christian faith and the various facets of Christian life were provided. The second part of the report issued two positive challenges to delegates: (a) study the Scriptures and (b) read the Book of Concord. The third part of the report provided demographic data of the Synod. The fourth part of the report offered potential answers to the membership difficulties facing the Synod. Delegates had opportunity to ask questions of Synod President Harrison.

President Hardy directed the delegates’ attention to the copies of the minutes from the June 19 session of the Convention. Motion: ***“To approve the minutes as presented.”*** Motion carried.

Delegates enjoyed a coffee break in the Ministry Tent beginning at 10:03 AM.

President Hardy called the convention to order at 10:25 AM. He directed the delegates’ attention to the proposed standing rules found on Page 1-4 of the Convention Workbook. Motion: ***“To adopt the proposed standing rules.”*** Motion carried.

President Hardy announced that the offering collected at the Convention Worship Service on June 19 totaled \$4,000. He invited Rev. Adam Koontz, pastor at Mount Calvary – Lititz, PA and missionary pastor at Concordia Lutheran Mission – Myerstown, PA, to the dais. Rev. Koontz spoke briefly about the mission being planted in Lebanon County, PA, and thanked the delegates for their financial support of the mission.

President Hardy introduced members of the District Staff to the delegates, thanking them for their service to the District and the District congregations. Staff recognized were Kathy Stanis, Sally Naglich, Peggy Oke, Ron Grimm, Lynne Cobb, Evelyn Jentzen, Rev. David Thiele, Rev. J. Derek Mathers, and Gail Holzer.

At 10:35 AM, President Hardy summoned Mrs. Sally Naglich, Treasurer of the English District, to the dais. Treasurer Naglich presented reports on the financial status of the District from the 2015—2018 triennium. She explained how the financial records of the District are kept and were presented in the Convention Workbook. She also informed the delegates of the positive audit review that the District received from the Synod Audit Department. She presented a summary statement of the Financial Position of the District, comparing the financial positions for the three fiscal years that ended January 2016, January 2017, and January 2018. Note was made of the overall decline in congregational support given during the 2008—2018 decade. A chart detailing the number of congregations giving money to the District comparing the years 2011, 2016, 2017,

and 2018. Congregations and ministries that received grants during the past triennium were also identified.

At 10:55 AM, President Hardy invited Rev. Bart Day, Chief Executive Officer of the Lutheran Church Extension Fund (LCEF), to the dais. Rev. Day spoke to the delegates about the activity of LCEF within the Synod. He informed delegates that the English District joined LCEF in 1982. He reported that \$36 million dollars are currently invested by congregations of the English District and their members and that 63 loans are currently active within the District. He described various services that LCEF can provide to congregations and rostered church workers.

At 11:05 AM, President Hardy invited Rev. Marcus Zill, Synod Director of Campus Ministry, to the dais. Rev. Zill noted that the English District is currently the most active district of the Synod with campus ministries. He encouraged District congregations to be diligent in caring for their members who attend college. He identified three future frontiers for work among individuals 18-25 years old: (a) community colleges, (b) urban centers with multiple campuses located in them, and (c) young people who choose not to attend college. A program meant to prepare students before they attend college is also being developed.

At 11:13 AM, Secretary Zimmerman provided the second credentials report of the Convention. The credentials report as of 10:00 AM on June 20, 2018 was as follows:

Voting Pastoral Delegates	101
<u>Voting Lay Delegates</u>	<u>96</u>
Total Voting Delegates	197
<i>Total Advisory Delegates</i>	23
Youth Representatives	12
Board Members	1
District Staff	8
<u>Visitors/Guests</u>	<u>57</u>
Total in Attendance	298

At 11:15 AM, President Hardy summoned Rev. Tauscher to announce the slate of candidates for District Secretary and the District Board of Directors. Secretary Zimmerman informed delegates of how the candidates for these offices were nominated.

President Hardy then asked if there were any floor nominations for District Secretary or District Board of Directors. None were offered. The slate of candidates was closed.

President Hardy asked Rev. Jeff Teeple, convention chaplain, to offer prayers prior to conducting the elections for District Secretary and Board of Directors.

Rev. Tauscher announced the slate of candidates for District Secretary:

Rev. Luke Zimmerman

The convention proceeded with balloting for District Secretary. The ballot was held. The results were posted:

Rev. Luke Zimmerman **177**

Rev. Zimmerman was elected to a second term as District Secretary.

Rev. Tauscher announced the slate of candidates for Board of Directors (Ordained - Eastern/Lake Erie) on the Board of Directors:

- Rev. Mark Braden
- Rev. R. Wayne Morton
- Rev. Michael Scheer
- Rev. Dr. Douglas Spittel
- Rev. Robert Tauscher
- Rev. Robert Weldon, Sr.

The convention proceeded with balloting for the Board of Directors (Ordained – Eastern/Lake Erie Regions). The first *[and only]* ballot was held. The results were posted:

Rev. Mark Braden	36
Rev. R. Wayne Morton	70
Rev. Michael Scheer	14
Rev. Dr. Douglas Spittel	25
Rev. Robert Tauscher	34
Rev. Robert Weldon, Sr.	3

With no candidate receiving a majority of votes cast, the names of Revs. Scheer, Spittel, and Weldon were removed. A second ballot was held and the vote totals were posted:

Rev. Mark Braden	40
Rev. R. Wayne Morton	96
Rev. Robert Tauscher	42

Rev. R. Wayne Morton was elected to a second term on the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Ordained – Midwestern/Western Regions):

- Rev. Thomas Engler
- Rev. Theodore Laesch
- Rev. Justin Laughridge
- Rev. Dr. Michael Morehouse

The convention continued with balloting for Board of Directors (Ordained – Midwestern/Western Regions). The first ballot was held. The results were posted:

Rev. Thomas Engler	66
Rev. Theodore Laesch	41
Rev. Justin Laughridge	34

Rev. Dr. Michael Morehouse 41

With no candidate receiving a majority of votes cast, Rev. Laughridge's name was removed. A second ballot was held. The results of the second ballot were posted:

Rev. Thomas Engler	91
Rev. Theodore Laesch	42
Rev. Dr. Michael Morehouse	47

Rev. Thomas Engler was elected to a first term on the Board of Directors.

Rev. Tauscher informed the delegates that no candidates for Board of Directors (Commissioned – Eastern/Lake Erie Regions) were presented for election. This creates a vacancy that will be filled by the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Commissioned – Midwestern/Western Regions):

Albert Amling
Rod Lane

The convention continued with balloting for the Board of Directors (Commissioned – Midwestern/Western Regions). The ballot was held. The results were posted:

Albert Amling	108
Rod Lane	68

Mr. Albert Amling was elected to a fourth term on the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Lay – Eastern Region):

Michael Coffey
Jane Duffy
Carol George
William Magill

The convention continued with balloting for Board of Directors (Lay – Eastern Region). The first ballot was held. The results were posted:

Michael Coffey	37
Jane Duffy	57
Carol George	58
William Magill	20

With no candidate receiving a majority of votes cast, William Magill's name was removed. A second ballot was held. The results were posted:

Michael Coffey	41
Jane Duffy	63
Carol George	70

With no candidate receiving a majority, Michael Coffey's name was removed. A third ballot was held. The results were posted:

Jane Duffy	80
Carol George	94

Carol George was elected to a second term on the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Lay – Lake Erie Region):
Terry Leu

The convention continued with balloting for Board of Directors (Lay – Lake Erie Region). The results were posted:

Terry Leu	174
------------------	------------

Terry Leu was elected to a third term on the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Lay – Midwestern Region):

Chris Cassel
Charles Porter

The convention continued with balloting for Board of Directors (Lay – Midwestern Region). The results were posted:

Chris Cassel	113
Charles Porter	61

Chris Cassel was elected to a second term on the Board of Directors.

Rev. Tauscher announced the slate of candidates for Board of Directors (Lay – Western Region):
Shirley Holle
Kristin Wellik

The convention continued with balloting for Board of Directors (Lay – Western Region). The results were posted:

Shirley Holle	104
Kristin Wellik	69

Shirley Holle was elected to a second term on the Board of Directors.

Rev. Tauscher reminded delegates that all candidates for Board of Directors (Lay) who were not elected to regional seats would form the slate of candidates for the two Lay (At-Large) seats on the Board of Directors.

The convention proceeded with balloting for the first Board of Directors (Lay – At-Large) seat. The first ballot was held. The results were posted:

Michael Coffey	30
Jane Duffy	75
William Magill	13
Charles Porter	27
Kristin Wellik	27

With no candidate receiving a majority of votes cast, William Magill’s name was removed. A second ballot was held. The results were posted:

Michael Coffey	43
Jane Duffy	79
Charles Porter	29
Kristin Wellik	24

With no candidate receiving a majority of votes cast, Kristin Wellik’s name was removed. A third ballot was held. The results were posted:

Michael Coffey	50
Jane Duffy	88
Charles Porter	35

Jane Duffy was elected to a third term on the Board of Directors.

The convention continued with balloting for the second Board of Directors (Lay – At-Large) seat. The first ballot was held. The results were posted:

Michael Coffey	69
William Magill	12
Charles Porter	42
Kristin Wellik	55

With no candidate receiving a majority of votes cast, William Magill’s name was removed. A second ballot was held. The results were posted:

Michael Coffey	69
Charles Porter	37
Kristin Wellik	67

With no candidate receiving a majority of votes cast, Charles Porter’s name was removed. A third ballot was held. The results were posted:

Michael Coffey	83
Kristin Wellik	89

Kristin Wellik was elected to a first term on the Board of Directors.

President Hardy thanked Rev. Tauscher for conducting the election of District Secretary and Board of Directors. He also thanked all candidates who stood for election.

President Hardy invited Rev. Rich Heinz from Concordia University Chicago to greet the delegates. Rev. Heinz spoke about the necessity to recruit church workers, a task that begins well before the time when high school students examine options for college. He informed delegates about the CUC Guarantee, a tuition grant program that is offered to LCMS students and graduates of Lutheran high schools. Another program to reduce costs of graduate level studies for LCMS church work students was highlighted.

President Hardy declared the Convention to be in recess until 1:30 PM.

THIRD SESSION: WEDNESDAY AFTERNOON – JUNE 20, 2018

President Hardy called the Convention to order at 1:30 PM.

President Hardy invited Rev. David P. Maier, President of the Michigan District, to address the delegates. He spoke about the reach of Concordia University to individuals around the nation, as well as how the Michigan, Ohio, and English Districts partnered to help save the college. He also informed the delegates about the regional groupings of the District Presidents, of which both the Michigan District and English District are part.

President Hardy recognized the past presidents of the District: Roger Pittelko, David Ritt, and David Stechholz. David Stechholz, who was present, was invited to the dais.

President Hardy invited Rev. John Diener, Chairman of the District Evangelization Team, to speak about the efforts of the team. He reminded delegates that the greatest opportunity that each of us has is to share the gospel with those who have not yet heard it. That truth of the gospel is what defines individuals. Members of the Evangelization Team were listed. Goals of the team were presented to the delegates. Rev. Diener also informed the delegates of the witnessing modules being made available as part of the “Every One His Witness” curriculum.

Vice-President Ben Eder assumed the chair while President Hardy was absent to attend to another matter.

Vice-President Eder invited Rev. Derek Mathers to the dais to introduce Rev. Tom Engler, Pastor of Prince of Peace – Menomonee Falls, WI, to speak about the 1.1.1 Initiative, a plan to fund missions within the District. Rev. Engler told delegates about his own passion for missions and how that led to the development of the initiative. The 1.1.1 Initiative is a way for congregations to deliberately raise dedicated money for mission. Congregations would participate by having worshipers contribute \$1 per week for a designated mission project identified by the District. The strength of the initiative is that every worshiper can participate and the weekly dollar gifts add up to large amounts. It also incorporates individuals into a larger movement, a motivator for many to contribute. Mr. Norm Schwantes, a member of Prince of Peace, also spoke to how the 1.1.1 Initiative has been received at that congregation. Rev. Derek Mathers informed delegates that two missions have been identified as recipients of 1.1.1 Initiative money: Dominican Republic Lutheran Mission and Concordia Lutheran Mission.

Following the 1.1.1 Initiative presentation, President Hardy reassumed the chair. He also presented the delegates with a way that the District can now receive mission money by texting.

President Hardy invited members of the District Campus Ministry Task Force to the dais. Rev. Curt Dwyer spoke of the work being done by the task force. Representatives from congregations involved with campus ministries were present on the dais. Rev. Dwyer noted that campus ministries provide multiple mission fields; though many of them with North American students, others are with international students or with non-students connected with colleges and their

communities. During the presentation, work being done by campus ministries around the District was highlighted.

At 2:35 PM, Secretary Zimmerman provided the third credentials report of the Convention. As of 2:00 PM on June 20, 2018, the credentials report was as follows:

Voting Pastoral Delegates	100
<u>Voting Lay Delegates</u>	<u>96</u>
Total Voting Delegates	196
<i>Total Advisory Delegates</i>	<i>23</i>
Youth Representatives	12
Board Members	1
District Staff	8
<u>Visitors/Guests</u>	<u>56</u>
Total in Attendance	296

President Hardy invited representatives from the congregations added to the English District during the 2015—2018 triennium to the dais:

- Tree of Life – Inverness, FL
- Apostolic – Moses Lake, WA
- St. Paul – Long Beach, CA
- First Trinity – Pittsburgh, PA
- Trinity – San Dimas, CA

Certificates were presented to the present representatives and photos were taken.

Following this presentation, delegates enjoyed a coffee break in the Ministry Tent.

President Hardy called the Convention back to order at 3:00 PM. President Hardy summoned Rev. Jim Elsner, convention chaplain, to offer prayers. Petitions were offered for various individuals whose conditions or afflictions were brought to the attention of the convention chaplains by delegates.

At 3:05 PM, President Hardy called members of the District Lifeline Team to the dais. Members spoke about the activities sponsored by this team to educate District congregations about life matters. A new chairman for the District Lifeline Team is being sought.

At 3:10 PM, President Hardy summoned Floor Committee 2, Missions & Evangelization, to the dais.

Floor Committee 2 moved adoption of Resolution 2-01A (*Page 6-27*). During debate, the motion was offered: ***“To amend Resolution 2-01A by inserting after line 39 the additional resolved which was removed by the Committee from Resolution 2-01 found in Convention Workbook on Page 4-77 (Lines 40-41).”*** The chair ruled that this would be considered a substitute motion: ***“To***

move adoption of Resolution 2-01.” By a 96–74 vote, consideration of the proposed substitute motion was adopted. Debate ensued on Resolution 2-01. Following debate, Resolution 2-01 was adopted [Y-133; N-40].

Floor Committee 2 moved adoption of Resolution 2-02 (Page 4-78). Following debate, Resolution 2-02 was adopted [Y-163; N-12].

At 3:30 PM, President Hardy summoned Floor Committee 1, Church and Theology, to the dais.

Floor Committee 1 moved adoption of Resolution 1-06 (Page 4-73). During debate, the motion was offered: **“To amend the resolution by striking the term ‘young earth’ throughout the resolution.”** The Floor Committee received the amendment. Following debate, amended Resolution 1-06 was adopted [Y-139; N-35].

Floor Committee 1 moved adoption of Resolution 1-07A (Pages 6-26, 6-27). Following debate, Resolution 1-07A failed [Y-65; N-110].

Floor Committee 1 moved adoption of Resolution 1-01 (Page 4-67). During debate, the motion was offered: **“To replace ‘call on’ in Line 35 with ‘encourage.’”** The Floor Committee received the amendment. Following debate, Resolution 1-01 was adopted [Y-143; N-35].

Floor Committee 1 moved adoption of Resolution 1-02 (Pages 4-68, 4-69). Following debate, Resolution 1-02 was adopted [Y-133; N-44].

President Hardy announced where Circuit Caucuses were to meet to elect Synod Convention Delegates and where the Canada Corporation was to meet to conduct corporate elections/business. Secretary Zimmerman informed circuits of their responsibilities concerning the Synod Convention. Following prayer by Rev. C. J. Wright, delegates were dismissed. President Hardy declared the Convention to be in recess until 7:00 PM.

FOURTH SESSION: WEDNESDAY EVENING – JUNE 20, 2018

President Hardy called the Convention to order at 7:00 PM.

President Hardy invited James Wolf, member of the LCMS Board for International Mission, to the dais. He spoke about the role of the layperson in mission work to love the neighbor. He emphasized the benefits that mission work brings to all people involved, both those who are recipients of the mission and those who are doing the work. He encouraged delegates to reach out to others in their congregations to become personally engaged in mission work.

Following his presentation, James Wolf introduced Rev. Theodore Krey, LCMS International Mission Director for Latin America, to the delegates. He thanked the District for its past and continued support for the mission work being done in the Dominican Republic. He spoke to the goal of planting Lutheran churches within the Latin American nations. He also informed delegates of the Fall 2017 formation of a Lutheran seminary in the Dominican Republic that will prepare pastors for new congregations in Latin America. These efforts will accompany the various mercy ministries taking place in the Dominican Republic.

At 7:27 PM, President Hardy invited Dr. David Schmitt of Concordia Seminary – St. Louis, MO to the dais. Dr. Schmitt greeted the delegates and thanked them on behalf of Seminary President Dale Meyer. He described the new curriculum that has been implemented at the seminary that has been designed to train pastors who have been raised in 21st Century North America. He also informed delegates of the financial assistance that will be given to cover all tuition for residential pastoral and deaconess students. He also spoke of how the seminary is looking to turn upward (toward God) and outward (toward new students) when reacting to times of distress.

At 7:40 PM, President Hardy summoned Floor Committee 3, Administration and Structure, to the dais.

Floor Committee 3 introduced Resolution 3-07 (*Page 4-97*) to the convention for action. Rev. Dr. Reed Lessing, pastor of St. Michael – Fort Wayne, IN, first addressed the Convention in favor of the resolution. Rev. Wayne Morton, Chairman of the English District Board of Directors, responded by speaking against the resolution. Following debate but prior to the vote, prayer was offered by Rev. James Elsner, convention chaplain. Resolution 3-07 was adopted [*Y-125; N-51*].

Floor Committee 3 moved adoption of Resolution 3-06 (*Page 4-96*). Without debate, Resolution 3-06 was adopted [*Y-160; N-12*].

Floor Committee 3 moved adoption of Resolution 3-01 (*Pages 4-79, 4-80*). Following debate, Resolution 3-01 was adopted [*Y-112; N-64*].

Floor Committee 3 moved adoption of Resolution 3-02 (*Pages 4-80, 4-81*). Following debate, Resolution 3-02 was adopted [*Y-149; N-28*].

President Hardy declared the Convention to be in recess until 8:00 AM on Thursday, June 21. Delegates were treated to ice cream snacks courtesy of Lutheran Trust Benefits.

FIFTH SESSION: THURSDAY MORNING – JUNE 21, 2018

President Hardy called the Convention to order at 8:00 AM. Rev. Ryan Beffrey conducted the opening devotions. The delegation of youth representatives conducted a live-action presentation of Jesus' parable of the Good Samaritan from Luke 10.

President Hardy invited Shirley Holle, past English District LWML President, to the dais. She greeted the delegates on behalf of the newly elected president Darlene Keca. She reported about the 38th biennial convention held in April 2018 at Grand Rapids, MI; \$18,000 was committed to mission projects within the District during the 2018-2020 biennium. She reminded delegates that the work of LWML starts at the local level with involvement of societies within congregations and the zones to which they belong. She read the LWML Pledge to the delegates, tying it to the Convention Theme: "Love Your Neighbor as Yourself."

President Hardy directed the delegates' attention to the copies of the minutes from the second, third, and fourth sessions of the Convention. Motion: ***"To approve the minutes as presented."*** Motion carried.

At 8:20 AM, Secretary Zimmerman provided the fourth credentials report of the Convention. As of 8:00 AM on June 21, 2018, the credentials report was as follows:

Voting Pastoral Delegates	96
<u>Voting Lay Delegates</u>	<u>92</u>
<i>Total Voting Delegates</i>	<i>188</i>
<i>Total Advisory Delegates</i>	22
Youth Representatives	12
Board Members	1
District Staff	8
<u>Visitors/Guests</u>	<u>53</u>
<i>Total in Attendance</i>	<i>284</i>

At 8:25 AM, President Hardy summoned Floor Committee 4, Congregational Services, to the dais.

Floor Committee 4 moved adoption of Resolution 4-01A (*Page 6-44*) with the correction in Line 39 changing "Committee" to "Commission." With no debate, Resolution 4-01A was adopted [*Y-154; N-7*].

Floor Committee 4 moved adoption of Resolution 4-03A (*Page 6-45*). With no debate, Resolution 4-03A was adopted [*Y-127; N-30*].

Floor Committee 4 moved adoption of Resolution 4-02 (*Page 4-99*). Following debate, Resolution 4-02 was adopted [*Y-147; N-14*].

Floor Committee 4 moved adoption of Resolution 4-07 (*Page 6-2*), which was renumbered by the Committee as Resolution 4-04. With no debate, Resolution 4-04 was adopted [*Y-155; N-10*].

Following Floor Committee 4's presentation of resolutions, Rev. Derek Mathers was invited to the dais to speak about the District Ministerial Health Commission. He mentioned the Commission's motto: "Standing with church workers and their families." The Commission and its members were recognized before the delegates.

President Hardy invited Rev. David Petersen, Pastor of Redeemer – Fort Wayne, IN, to the dais. Rev. Petersen offered the Convention Essay on the Convention theme "Love Your Neighbor as Yourself." He introduced his essay by touching on the issue of antinomianism and the proper use of the Law within Lutheran teaching and preaching, noting that the distinction between Law and Gospel is being corrupted in the current Lutheran setting in North America. This is seen in how the Law is used in ethical teaching, particularly whether the Second Table of the Decalogue is used to instruct parishioners. Doctrine and ethics belong in sermons; hearers are to learn of both the saving Christian faith and the virtuous Christian life in sermons.

At 9:30 AM, President Hardy called members of the District Missions Council to the dais. Rev. Justin Laughridge, chairman of the council, introduced the members of the council. He stated the main purposes of the council: (a) support of mission endeavors, (b) encouragement of those currently involved in mission endeavors, and (c) equipping people for future missions. He outlined locations of current national mission endeavors being sponsored by the District, as well as the District's international mission partners in Hong Kong and the Dominican Republic. He thanked the delegates for their partnership in supporting the District's mission endeavors.

At 9:55 AM, President Hardy invited Gregg Kremkow of Lutheran Hour Ministries to the dais. He spoke of the opportunity that currently exists in the world for the organization's crucial evangelism ministry to take place. He mentioned the various aspects of the organization's work to equip individuals and congregations for evangelism, as well as the resources that are provided to teach the faith.

Following this presentation, delegates enjoyed a coffee break. President Hardy called the Convention back to order at 10:30 AM.

At 10:30 AM, President Hardy summoned Rev. Tauscher and Secretary Zimmerman to conduct the election of Circuit Visitors. Secretary Zimmerman informed delegates of how the candidates for Circuit Visitor were selected. He informed delegates of changes to the initial slate presented in the Convention Workbook caused by pastors leaving the District. He then presented the amended slate of Circuit Visitor selectees for ratification by the Convention:

- | | | |
|------------------|------------------------------|-------------------------|
| Circuit 1 | (New York/New Jersey) | Rev. Dr. Martin Erhardt |
| Circuit 2 | (Philadelphia) | Rev. Adam Koontz |
| Circuit 3 | (Florida) | Rev. William Douthwaite |
| Circuit 4 | (Georgia) | Rev. David Miller |

Circuit 5 (Buffalo)	Rev. Dwayne Hendricks
Circuit 6 (Pittsburgh)	Rev. Brian Westgate
Circuit 7 (Canada-East)	Rev. Dusan Toth
Circuit 8 (Canada-West)	Rev. Dr. Jason Kouri
Circuit 9 (Cleveland-Akron)	Rev. James Gau
Circuit 10 (Cleveland-West)	Rev. Joshua Moldenhauer
Circuit 11 (Detroit-South)	Rev. Bradford Scott
Circuit 12 (Detroit-North)	Rev. Daniel Grams
Circuit 13 (Western Michigan)	Rev. Eric Forss
Circuit 14 (Indiana)	Rev. Chad Trouten
Circuit 15 (Chicago-North)	Rev. Anthony Oliphant
Circuit 16 (Chicago-South)	Rev. James Huenink
Circuit 17 (Milwaukee)	Rev. Fred Reaman
Circuit 18 (St. Louis)	Rev. Theodore Laesch
Circuit 19 (Arizona-North)	Rev. Nicholas Wirtz
Circuit 20 (Arizona-South)	Rev. Dr. Vernon Schindler
Circuit 21 (Nevada/Utah)	Rev. Travis Lauterbach
Circuit 22 (San Diego)	Rev. Steven Duescher
Circuit 23 (Los Angeles)	Rev. Matthew Payne
Circuit 24 (San Francisco)	Rev. John Berg

Prior to the ratification vote, Rev. James Elsner, convention chaplain, offered prayer.

The convention proceeded with the vote to ratify the election of Circuit Visitors. The results were posted:

Yes	161
No	2

The slate of candidates for Circuit Visitors was ratified.

Rev. Tauscher presented the slate of candidates for the District Committee on Nominations (Eastern Region – Ordained):

Rev. Robert Kieselowsky
Rev. Brian Westgate

The convention proceeded with balloting for District Committee on Nominations (Eastern Region – Ordained). The results were posted:

Rev. Robert Kieselowsky	87
Rev. Brian Westgate	82

Rev. Robert Kieselowsky was elected.

Rev. Tauscher presented the slate for District Committee on Nominations (Lake Erie Region – Ordained):

Rev. Mark Braden

The convention continued with balloting for District Committee on Nominations (Lake Erie Region – Ordained). The results were posted:

Rev. Mark Braden 147

Rev. Mark Braden was elected.

Rev. Tauscher informed the convention that no nominees consented to stand for election for the District Committee on Nominations (Midwestern Region – Ordained).

Rev. Tauscher presented the slate for District Committee on Nominations (Western Region – Ordained):

Rev. Victor Manuel de la Rosa

The convention continued with balloting for District Committee on Nominations (Western Region – Ordained). The results were posted:

Rev. Victor Manuel de la Rosa 147

Rev. Victor de la Rosa was elected.

Rev. Tauscher presented the slate for District Committee on Nominations (Eastern Region – Commissioned/Lay):

Connor Hagey

The convention continued with balloting for District Committee on Nominations (Eastern Region – Commissioned/Lay). The results were posted:

Connor Hagey 153

Connor Hagey was elected.

Rev. Tauscher informed the delegates that no nominee consented to stand for election for the District Committee on Nominations (Lake Erie Region – Commissioned/Lay).

Rev. Tauscher informed the delegates that no nominee consented to stand for election for the District Committee on Nominations (Midwestern Region – Commissioned/Lay).

Rev. Tauscher presented the slate of nominees for the District Committee on Nominations (Western Region – Commissioned/Lay):

Thomas Honebrink

James Rawlings

The convention continued with balloting for District Committee on Nominations (Western Region – Commissioned/Lay). The results were posted:

Thomas Honebrink	61
James Rawlings	70

James Rawlings was elected.

Rev. Tauscher presented the slate of candidates for the District Endowment Fund Board of Managers (Eastern Region):

Michael Coffey
Connor Hagey

The convention then proceeded with balloting for District Endowment Fund Manager (Eastern Region). The results were posted:

Michael Coffey	115
Connor Hagey	36

Michael Coffey was elected to a first term as District Endowment Fund Manager.

Rev. Tauscher presented the slate of candidates for the District Endowment Fund Manager (Lake Erie Region):

Rev. Ray Kirk

By acclamation of the delegates, Rev. Ray Kirk was declared elected to a second term as District Endowment Fund Manager.

Rev. Tauscher presented the slate of candidates for the District Endowment Fund Manager (Midwestern Region):

Gregory Collins
Rex Toepke
Alan Zacharias

The convention then proceeded with balloting for District Endowment Fund Manager (Midwestern Region). The first ballot was cast and the results were posted:

Gregory Collins	48
Rex Toepke	61
Alan Zacharias	35

With no candidate receiving a majority of votes cast, Alan Zacharias' name was removed. A second ballot was held and the results were posted:

Gregory Collins	48
Rex Toepke	92

Rex Toepke was elected to a first term as District Endowment Fund Manager.

Rev. Tauscher presented the slate of nominees for District Endowment Fund Manager (Western Region):

Rev. Fred Gerlach
Thomas Schlitt
Paul Sticha
Rev. Nicholas Wirtz

The convention then proceeded with balloting for District Endowment Fund Manager (Western Region). The first ballot was cast and the results were posted:

Rev. Fred Gerlach	63
Thomas Schlitt	24
Paul Sticha	17
Rev. Nicholas Wirtz	52

With no candidate receiving a majority of votes cast, Paul Sticha's name was removed. A second ballot was held and the results were posted:

Rev. Fred Gerlach	80
Thomas Schlitt	23
Rev. Nicholas Wirtz	58

With no candidate receiving a majority of votes cast, Thomas Schlitt's name was removed. A third and final ballot was held and the results were posted:

Rev. Fred Gerlach	93
Rev. Nicholas Wirtz	68

Rev. Fred Gerlach was elected to a second term as District Endowment Fund Manager..

Rev. Tauscher presented the slate of candidates for the Synod Committee on Convention Nominations:

Rick Crain
Roni Grad
Connor Hagey
Thomas Honebrink

The convention then proceeded with balloting for Synod Committee on Convention Nominations. The first ballot was held. The results were posted:

Rick Crain	65
Roni Grad	52
Connor Hagey	20
Thomas Honebrink	16

With no candidate receiving a majority of votes cast, the names of Connor Hagey and Thomas Honebrink names were removed. A second ballot was held. The results were posted:

Rick Crain	84
-------------------	-----------

Rick Crain was elected to the Synod Committee on Convention Nominations.

The convention then proceeded with balloting for Synod Committee on Convention Nominations (Alternate). Rev. Tauscher informed delegates that the candidates not elected in the previous balloting would form the slate of candidates for this office. The first and only ballot was held. The results were posted:

Roni Grad	124
Connor Hagey	23
Thomas Honebrink	11

Roni Grad was elected to the Synod Committee on Convention Nominations (Alternate).

President Hardy thanked Rev. Tauscher for conducting the election of the District Committee on Nominations, District Endowment Fund Board of Managers, and Synod Committee on Convention Nominations.

President Hardy led the Convention in recognizing the District Church Worker Jubilarians.

At 11:05 AM, President Hardy called the Endowment Fund Board of Managers to the dais. Treasurer Naglich presented news about the Endowment Fund's investments and awards during the 2015—2018 triennium. Notice was given to the delegates that some revisions to the grant awarding process will be considered during the upcoming triennium.

At 11:13 AM, President Hardy summoned Floor Committee 1 to the dais. Floor Committee 1 moved adoption of Resolution 1-05 (*Pages 4-72, 4-73*). Following debate, Resolution 1-05 was adopted [*Y-128; N-28*].

Floor Committee 1 moved adoption of Resolution 1-03A (*Page 6-24*). Without debate, Resolution 1-03A was adopted [*Y-136; N-20*].

Floor Committee 1 moved adoption of Resolution 1-04A (*Page 6-25*). Without debate, Resolution 1-04A was adopted [*Y-127; N-30*].

Floor Committee 1 introduced Resolution 1-08 (*Pages 4-75, 4-76*) to the convention for action. The Floor Committee informed the delegates that adoption of the resolution would have no effect on the seminaries' curricula and advised the delegates not to adopt the resolution. With no delegate moving adoption, Resolution 1-08 died.

At 11:30 AM, President Hardy invited Mr. Jim Sanft, Chief Executive Officer of Concordia Plan Services, to the dais. Mr. Sanft informed delegates about Concordia Plan Services and the benefits that it provides to professional church workers.

At 11:40 AM, President Hardy invited Rev. David Young, Sr., pastor of Chatham Fields – Chicago, IL, to the dais. He shared with the delegates a song that he had written during the convention. He also described the various evangelization efforts with community children that his congregation has begun involving music.

At 11:45 AM, President Hardy invited Rev. David Thiele, LCEF Vice-President, to the dais. Rev. Thiele spoke about the work of the Lutheran Church Extension Fund within the Synod and District. 1,981 investors or six percent of the District communicant membership hold funds in LCEF. An increase in the percentage of investors will lead to the English District receiving more distribution of benefits. He encouraged each congregation to have an LCEF Advocate and to consider LCEF to be their source for congregational loans. He also informed delegates that between LCEF and LFCU, mortgage loans can now be issued to rostered church workers in all fifty states.

President Hardy called upon Rev. James Elsner, convention chaplain, to lead the convention in prayer. Several petitions for various individuals were offered.

President Hardy declared the Convention to be in recess until 1:45 PM.

SIXTH SESSION: THURSDAY AFTERNOON – JUNE 21, 2018

President Hardy called the Convention to order at 1:45 PM.

At 1:45 PM, President Hardy summoned Floor Committee 3 to the dais.

Floor Committee 3 moved adoption of Resolution 3-03A (*Pages 6-28 through 6-41*). Motion: ***“To amend Resolution 3-03A by replacing in Page 6-33, Lines 32-34: ‘one (1) commissioned minister from the Eastern or Lake Erie Region, one (1) commissioned minister from the Midwestern or Western Region’ with ‘two (2) commissioned ministers’”*** This amendment was received by the Committee. Motion: ***“To amend Resolution 3-03A by replacing in Page 6-32, Line 38: ‘There shall be no opportunity provided for additional nominations.’ with ‘If only one name is presented to the convention, there shall be opportunity provided for additional nominations from the floor.’”*** The amendment failed. Following debate, Resolution 3-03A as amended was adopted [*Y-127; N-6*].

Floor Committee 3 moved adoption of Resolution 3-04A. Without debate, Resolution 3-04A was adopted [*Y-134; N-2*].

At 2:06 PM, President Hardy inquired of the delegates whether any unfinished business remained to be completed. Motion: ***“To close the convention.”*** Motion carried. President Hardy closed the Convention at 2:08 PM.

Delegates and guests assembled in the Chapel of the Holy Trinity to attend the Convention Closing Vespers Service, which began at 2:30 PM. Rev. R. Wayne Morton preached. Synod Vice-President John Wohlrabe installed President Hardy into his second term as District President. President Hardy installed the newly elected officeholders. President Hardy conducted the Rite of Closing a Convention.

Submitted,

Rev. Luke T. Zimmerman
Secretary, English District – LCMS

SLATE OF NOMINEES & ELECTION RESULTS

OFFICE/NOMINEE	1 st Ballot	2 nd Ballot	3 rd Ballot
<i>District President</i>			
Rev. Dr. Jamison Hardy	156 (86.19%)		
Rev. Robert Rogers	25 (13.81%)		
<i>Vice-President (Eastern)</i>			
Rev. Ben Eder	168 (100%)		
<i>Vice-President (Lake Erie)</i>			
Rev. Ryan Beffrey	30 (17.14%)		
Rev. Daniel Grams	54 (30.86%)		
Rev. Jeffrey Miskus	91 (52.00%)		
<i>Vice-President (Midwestern)</i>			
Rev. James Huenink	47 (27.33%)		
Rev. Robert Rogers	125 (72.67%)		
<i>Vice-President (Western)</i>			
Rev. Todd Arnold	170 (100%)		
<i>1st Vice-President Ranking</i>			
Rev. Todd Arnold	20 (10.99%)	---	---
Rev. Ben Eder	54 (29.67%)	60 (33.33%)	87 (48.60%)
Rev. Jeffrey Miskus	55 (30.22%)	64 (35.56%)	92 (51.40%)
Rev. Robert Rogers	53 (29.12%)	56 (31.11%)	---
<i>2nd Vice-President Ranking</i>			
Rev. Todd Arnold	26 (14.21%)		
Rev. Ben Eder	95 (51.91%)		
Rev. Robert Rogers	62 (33.88%)		
<i>3rd Vice-President Ranking</i>			
Rev. Todd Arnold	63 (35.39%)		
Rev. Robert Rogers	115 (64.61%)		
<i>Secretary</i>			
Rev. Luke Zimmerman	177 (100%)		
<i>BOD Ordained (E/LE)</i>			
Rev. Mark Braden	36 (19.78%)	40 (22.47%)	
Rev. R. Wayne Morton	70 (38.46%)	96 (53.93%)	
Rev. Michael Scheer	14 (7.69%)	---	
Rev. Dr. Douglas Spittel	25 (13.74%)	---	
Rev. Robert Tauscher	34 (18.68%)	42 (23.60%)	
Rev. Robert Weldon, Sr.	3 (1.65%)	---	

OFFICE/NOMINEE	1 st Ballot	2 nd Ballot	3 rd Ballot
BOD Ordained (MW/W)			
Rev. Thomas Engler	66 (36.26%)	91 (50.56%)	
Rev. Theodore Laesch	41 (22.53%)	42 (23.33%)	
Rev. Justin Laughridge	34 (18.68%)	---	
Rev. Michael Morehouse	41 (22.53%)	47 (26.11%)	
BOD Commissioned (E/LE)			
No Candidates Presented	---		
BOD Commissioned (MW/W)			
Albert Amling	108 (61.36%)		
Rod Lane	68 (38.64%)		
BOD Lay (Eastern)			
Michael Coffey	37 (21.51%)	41 (23.56%)	---
Jane Duffy	57 (33.14%)	63 (36.21%)	80 (45.98%)
Carol George	58 (33.72%)	70 (40.23%)	94 (54.02%)
William Magill	20 (11.63%)	---	---
BOD Lay (Lake Erie)			
Terry Leu	174 (100%)		
BOD Lay (Midwestern)			
Chris Cassel	113 (64.94%)		
Charles Porter	61 (35.06%)		
BOD Lay (Western)			
Shirley Holle	104 (60.12%)		
Kristin Wellik	69 (39.88%)		
BOD Lay (At-Large 1)			
Michael Coffey	30 (17.44%)	43 (24.57%)	50 (28.90%)
Jane Duffy	75 (43.60%)	79 (45.14%)	88 (50.87%)
William Magill	13 (7.56%)	---	---
Charles Porter	27 (15.70%)	29 (16.57%)	35 (20.23%)
Kristin Wellik	27 (15.70%)	24 (13.71%)	---
BOD Lay (At-Large 2)			
Michael Coffey	69 (38.76%)	69 (39.88%)	83 (48.26%)
William Magill	12 (6.74%)	---	---
Charles Porter	42 (23.60%)	37 (21.39%)	---
Kristin Wellik	55 (30.90%)	67 (38.73%)	89 (51.74%)
Nom. Comm. (Ordained-E)			
Rev. Robert Kieselowsky	87 (51.48%)		
Rev. Brian Westgate	82 (48.52%)		
Nom. Comm. (Ordained-LE)			
Rev. Mark Braden	147 (100%)		

OFFICE/NOMINEE	1 st Ballot	2 nd Ballot	3 rd Ballot
Nom. Comm. (Ordained-MW)			
No Candidates Presented	---		
Nom. Comm. (Ordained-W)			
Rev. Victor Manuel de la Rosa	147 (100%)		
Nom. Comm. (CM/Lay-E)			
Connor Hagey	153 (100%)		
Nom. Comm. (CM/Lay-LE)			
No Candidates Presented	---		
Nom. Comm. (CM/Lay-MW)			
No Candidates Presented	---		
Nom. Comm. (CM-Lay-W)			
Thomas Honebrink	61 (46.56%)		
James Rawlings	70 (53.44%)		
Endowment Fund (Eastern)			
Michael Coffey	115 (76.16%)		
Connor Hagey	36 (23.84%)		
Endowment Fund (Lake Erie)			
Rev. Ray Kirk	By Acclamation		
Endowment Fund (Midwestern)			
Gregory Collins	48 (33.33%)	48 (34.29%)	
Rex Toepke	61 (42.36%)	92 (65.71%)	
Alan Zacharias	35 (24.31%)	---	
Endowment Fund (Western)			
Rev. Fred Gerlach	63 (40.38%)	80 (49.69%)	93 (57.76%)
Thomas Schlitt	24 (15.38%)	23 (14.29%)	---
Paul Sticha	17 (10.90%)	---	---
Rev. Nicholas Wirtz	52 (33.33%)	58 (36.02%)	68 (42.24%)
LCMS Comm. Conv. Nom.			
Rick Crain	65 (42.48%)	84 (53.85%)	
Roni Grad	52 (33.99%)	72 (46.15%)	
Connor Hagey	20 (13.07%)	---	
Thomas Honebrink	16 (10.46%)	---	
LCMS Comm. Conv. Nom. (Alt)			
Roni Grad	124 (78.48%)		
Connor Hagey	23 (14.56%)		
Thomas Honebrink	11 (6.96%)		

NOTE: Vote percentages are rounded to the nearest hundredth of a percent. Due to rounding, total percentages for a particular ballot may not add up to 100%.

STANDING RULES

1. Delegates wishing to address the Convention, when recognized by the Chair, shall state their names and the name of their congregation or other entity of the district they represent.
2. An electronic response system shall ordinarily be used to register votes. When not in use for motions before the Convention, the Chair shall call for a voice vote and the raising of the right hand.
3. Questions of privilege shall ordinarily be addressed in writing to the chair, or its appointee, instead of consuming Convention time.
4. Resolutions prepared by the floor committees which are not acted upon by the Convention before adjournment die. The subject matter may be **reintroduced at the next Convention** by means of an overture.
5. Unless covered by these standing rules of the convention, parliamentary procedure shall be governed by the most recent edition of Robert's Rules of Order.
6. When speaking to the question on the floor, a delegate shall attempt to speak directly for or against the question. When the chair notes that there are many delegates waiting to speak to a given question, the chair may, at his discretion, invoke a two-minute speaking rule. The chair shall notify the assembly when this rule becomes effective.
7. The use of electronic devices (e.g. iPads, cell phones, and laptops) shall be permitted in the delegate section of the Convention. These devices must have the sound on "mute" at all times and should only be used for Convention business, such as viewing the Convention Workbook online. Courtesy, discernment, and good churchmanship should be demonstrated at all times with the use of such devices and must not distract from each delegate's responsibilities.

Eat – Pray – Love

Rev. Dr. Larry M. Vogel

The convention theme is **Matthew 22:39** “Love your neighbor as yourself.” Our destination is “Love your neighbor,” but we won’t begin there. The short journey I propose to take with you is a meandering one, in a sort of dialogue with Elizabeth Gilbert.ⁱ My title, “Eat – Pray – Love,” is obviously stolen from her. The memoir-become-movie intrigues me, first, because I identify with and admire the joy she finds experiencing new and diverse people and cultures. But what interests me more is her book as a *spiritual* travelogue.

Gilbert journeys from the hysteria of a life falling apart, where she first discovers that she can talk to God, to the decision to travel for a year, visiting three places. She begins with **eating** her way around *Italy*, learning the language and how to indulge her desire for pleasure; then on to an Ashram in *India*, where she learns meditative **prayer**; then to Indonesia (Bali) for another dose of non-Western spirituality and the great **love** affair that endures. . . well, for a while. She characterizes the goals of the three-phased journey in terms of, first, the ability to fully enjoy worldly pleasure (“Eat” and the journey to Italy). Second, she seeks to achieve a comforting level of spiritual devotion (“Pray,” India). And, third, her quest seeks “balance between worldly pleasure and spiritual devotion” (“Love,” Indonesia [Book 3, Chapter 80]).

That neat division, however, belies the overarching role of spirituality. Indeed, I would argue that this is a case study in being “spiritual, not religious.” Gilbert is open to *all* things spiritual. . . *except* anything approaching biblical spirituality, which is to say, Christianity. Yet, from beginning to end *Eat, Pray, Love* is a book about God. Early on she explains that she “cannot pray to a That.” She prays to a God who is “the creator of the universe” (Book 1, Chapter 4), but also personal and loving (whom she apologetically calls a “He”). She has a personal creed and, though paltry, it isn’t false: “I believe in a God who is magnificent” (Bk 1 Chap 3). But that’s just *her* God. She is fine with those who see God differently. Universe, Great Void, Force, Creator, Light, Shadow of Turning or whatever—are all equally “adequate and inadequate.” Any and all perspectives are fine, except one: “I can’t swallow that one fixed rule of Christianity insisting that Christ is the *only* path to God” (Bk 1 Chap 3; her emphasis). Therefore, Gilbert’s entire search is *only* individual. Her god is what *she makes him* to be. Her truth is utterly subjective and momentary.

We begin, however, with that very God whose insistence on His utter uniqueness so rankles Gilbert. So, she would hate this essay—though I expect she’d be nice about it. She’s quite nice which makes it striking that the only time she really rejects something,

it is the very God of very God by whom we are redeemed. We begin with Him, who is Love Incarnate (**John 1; 1 John 4:8**), who loved us and gave Himself for us (**Ephesians 5:2**). And we do so simply because this God has made His *magnificence* brilliantly clear as love itself. How? By never ceasing to give!

Because He is love, God *gives* breath to all humanity (**Isaiah 42:5**). God so loved fallen humanity that He *gave* His only-begotten Son, Love Incarnate (**John 3:16; 1 John 4:10**). God who is Love Incarnate *gives* Himself, His very life (**Matthew 20:28**). Love, that is, God, gives His Spirit of love, His Creator-Spirit/Breath, His regenerating Spirit/Breath who recreates the humanity that will one day dwell in a new creation (**John 3:3; Titus 3:5; 1 Peter 1:3; 2 Corinthians 5:17**).

This giving God is self-evident love. This real God loves with a real, not a theoretical love. This God bids us, *in love*, . . . **to eat, to pray, to love.**

We eat from love, for love—and we do so *in faith*.

We pray from love, for love—and we do so *in hope*.

We love the neighbor near and far, alike and alien to us—and we do so from His *love*.

So, Eat – Pray – Love is **to live in faith and hope and love**—these three remain (**1 Corinthians 13:12**). We live by **faith**, knowing God’s provision and promise. We live in **hope**, knowing His future for us. And we do it from **love**, for love—for the greatest of these is love (**1 Corinthians 13:13**).

I. **EAT!** To eat is to be loved

Food and love are easily connected. Gilbert connects food with self-love. She goes to Italy to learn Italian, but describes her deeper purpose as “to experience pure pleasure” (Bk 1, Chap 21). She wants to love herself and enjoy pleasing herself. So she eats. As she explores Italy, she makes friends—companions for meals—and delights in the finest food. Italy is not without struggle, however—getting over guilt from the divorce she wanted and an affair while going through the divorce. But food—in reality and as metaphor—eating pleasurably, accomplishes **her intention of being better able to love herself.**

Let us connect food and love in another way. Consider a nursing mother’s deep love and her desire to feed her child. She worries about whether she will be able to provide enough for the baby to thrive. She sacrifices her sleep so the little one’s tummy is filled in the night. Her delight is the baby’s contented sigh after nursing. All of it is a profound picture of love—and it is a picture of biblical love: Scripture’s love seeks the good of the other.

So it is that God, who is love, is a feeding God—giving food in abundance day by day. **Eat!** He says in Eden, withholding only the trees of life and knowledge: “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food” [Genesis 1:29; cf. 2:16]. And when eating leads our first parents together with all the world into sin, God-who-is-love doesn’t send us to bed without supper. No, even in a fallen world He says, “Eat!” and “gives food for the hungry” everywhere (Psalm 146:7). All creatures great and small eat from Him alone: “The eyes of all wait upon” Him, who gives “them their food in due season” (Psalm 104:27).

How abundantly He provides—and for all! Psalm 104:14 “You cause the grass to grow for the livestock and plants for man to cultivate, that he may bring forth food from the earth.” The psalm speaks of God’s provision for plants, for animals, for man and woman and child. “These *all* look to you, to give them their food in due season” (v. 27). (Yes, there are times of famine, but the irony is that in most cases people starve less because of an overall lack of food for the world, than because ours is a fallen world in which human sin, neglect, war, and simple greed prevent available food from reaching the hungry.)

God’s provision is so rich! We can echo Gilbert’s **delight** in the fine food that gave her such pleasure, but our delight goes beyond the taste of food and admiration for the cook or chef. It culminates in praise of God and His magnificent generosity. He gives far more than we need: even “wine to gladden the heart of man, oil to make his face shine and bread to strengthen man’s heart” (Psalm 104:15). He bestows “the finest of wheat, and honey from the rock” (Psalm 81:16). How generously gracious!

One more aspect of the biblical view of food is noteworthy. **The old covenant’s call to eat involves disciplined delight.** Human eating is distinctive from that of the other creatures. While the beasts are grazing, foraging, ripping, and tearing their food, we cultivate and cook. Seedtime, harvest, husbandry and cooking demand discipline and self-control. God’s old covenant requirements, even if they are not required of us, remind us that our eating is to be about more than the belly. It is something we do mindfully. . . for more than nutrition. **Think of Passover**, its preparation and its menu. We see that God’s call to “Eat!” was about **more than food**. It was also a meal of remembrance—a celebration of grace. It was a memorial of salvation, **filling a hunger deeper than the one our bellies feel.**

To be sure, our Lord never makes light of empty bellies. Even as He leads us in prayer for daily bread (Matthew 6:11; 15:36; Luke 24:30), He also answers such petitions, feeding the hungry by the thousands—5000 Jewish men and their families at

Bethsaida (**Matthew 14; Mark 6; Luke 9; John 6**) and 4000 Gentile men and their families in the Decapolis (**Matthew 15; Mark 8**). “Give them something to eat!” He insisted to His disciples and then gave more than was needed.

Nevertheless, He comes to whet our appetites for “food that does not perish” (**John 6:27**)—food that endures. **Matthew 4:4** “It is written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of God.’”

So let us move beyond our bellies to that **deeper hunger**. Gilbert hungers for more than food. She longs for satisfaction and security—for a happiness that may begin with pleasure, but also meets a deeper yearning. The level of her yearning is evident in the subtitle: “One Woman’s Search for Everything Across Italy, India and Indonesia.” She finds momentary satisfaction for her hunger: here in a guru, there as she meditates on the divinity residing within her (Bk 1, chap 7), later in a homemade ceremony that frees her from guilt over abandoning her marriage (Bk 2, chap 60), then in an experience of a coveted mystical union (Bk 2, chap 67). Her search culminates in the romantic love featured in the third stage of her sojourn (Bk 3).

Humanity’s deepest hunger is easily and tragically misled by Satan into false self-directed searching that finds only counterfeits of the food that will really satisfy our deep hunger. God has shown us the food we really require: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (**Matthew 5:6**).

Our Lord welcomes us—He bids us to eat that which satisfies to everlasting life, **to eat of Christ our righteousness (1 Corinthians 1:30)**: “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst” (**John 6:35**). **Psalms 34:8**—“Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him!” The Lord is good! And **His Word is good: Psalm 119:103** “How sweet your word is to my taste —sweeter than honey in my mouth.” In His Wisdom He calls: “Come, eat of my bread and drink of the wine I have mixed. Leave your simple ways, and live, and walk in the way of insight” (**Proverbs 9:5-6**). And then, **even more!** “**Take, eat, this is my body**. Take and drink, this is the new covenant [the new testament] in my blood, which is shed for you!” Come! Eat! Eat from the Bread of life (**John 6:35, 48**). Eat from Him who gives His flesh as real food (**John 6:55**). Eat from Him who gives that bread which is a communion in the body of Christ, drink of that blessed cup of wine which is a communion in the blood of Christ (**1 Corinthians 10:16**).

Come! Eat! Eat with your mouths—eat also by faith! He is love and so He longs to feed us. He wills us to eat and live; to eat and not die; to eat and live forever (**John 6:50-51**). In love He feeds us always for love’s sake—graciously. That is true of daily bread, of

the Bread of life Himself, and of the altar's bread that is His body given for us. We eat *of love, from love*, according to promise. That is to say: We eat from love, for love—and we do so *in faith*. This eating, we must remember, is always a matter of faith in the Word. Jesus is emphatic: **John 6:29** “This is the work of God, that you believe in him whom he has sent.”

So Luther on John 6: “These words of Christ require faith, for they contain a message intended solely for Christians.” Luther calls Christ's words in John 6 “a foolish message” from a “stupid God.” After all, our God's Word flies in the face of the earthly gifts we hold so dear. My sinful heart scorns Christ's words as stupid and foolish “pie in the sky” promises; it much prefers the epicurean pleasures that require no faith to enjoy. But Jesus offers a true **feast—food that, like the Passover, is for the journey**. It is nutrient dense, staff of life food, food that sticks to souls for eternal life rather than merely delighting palates with passing pleasure. To have this food freely bestowed means we give thanks, we pray, we intercede, we live in fervent hope.

II. **PRAY:** To **pray** is to hope

We hope because we are loved, to hope confidently in Him who is love and in love has fed us, filling us with a love that overflows in hope. **Romans 5:5** “Hope does not put us to shame, because **God's love has been poured into our hearts** through the Holy Spirit who has been **given** to us.” By that Spirit, who has brought us to faith, we begin to pray as Christians. We pray from love, for love—and we do so in *hope*.

Prayer is a dimension of hope, flowing from God, who feeds our every hunger in love—but what is our hope? It is different from Gilbert's. Regarding “the search for God” (Bk 2 Chap 57; emphasis added) she says: “You abandon your comforting and familiar habits with *the hope (the mere hope!)* that something greater will be offered you in return for what you've given up. Every religion in the world operates on the same common understandings of what it means to be a good disciple—get up early and pray to your God, hone your virtues, be a good neighbor, respect yourself and others, master your cravings.” Later, at the Ashram, she claims spiritual victory, union with the divine: “I am suddenly transported through the portal of the universe and taken to the center of God's palm.” “I suddenly understood the workings of the universe completely. . . . I just was part of God. In addition to being God. I was both a tiny piece of the universe and exactly the same size as the universe” (Bk 2 chap 66 and 67).

“Every religion” she says, does this, but only because she has ruled Christianity out of bounds. Indeed, compared to the heroic religious quests she endorses, biblical prayer is modest. Our hope, and thus our prayer, is grounded in the love of God—and therefore

no more heroic than an infant's cry (**Galatians 4:6**); no greater achievement than a weaned child's contented sigh (**Psalms 131**); no more of a victory (despite talk about prayer warriors!) than hiding in the shelter of the Lord, covered by His tent (**Psalms 27**). Our prayer is often serenely confident, but at other times an agitated cry for help. It is *not* a heroic search for enlightenment or quest for *my* God.

At times I find Gilbert annoying—she is, in the words of a friend who likes her books a lot, openly selfish. She is also in too many ways sweetly arrogant. Yet, the more I read Gilbert, the more I felt sorrow rather than annoyance. I'm sorry for the deep depression she describes, and its ongoing presence with her. I'm sorry for the lonely void that she fills with friends and with lovers, but never seems to satisfy. Above all, I'm sorry that her life continually spirals inward, seeking a God who is only within and no more than she is herself. Her prayer is no more than a technique of conversation with herself alone. Her mystical union disappears as suddenly as it occurred. **Hers is a fruitless search, finding only passing satisfactions.**

What of us? For us—for Christians? We too often get confused about it and some spend their energies doing more listening to inner voices than speaking to God. Yet, true Christian **prayer is simple. It is answering the God who has given Himself, who speaks**—who has introduced Himself to us in His Word and, above all in the Word made flesh. For us, to pray is the most hope-filled thing imaginable. Because God is love—He loves abundantly—He feeds our every hunger and He has found us. We know that, no matter how long we may wait, His promises to graciously answer our prayers are rock-solid.

Sadly, because Gilbert is so thoroughly convinced that we must each find God on our own, she considers the central truth of Christianity—that we know God in Christ Jesus—to be something oppressive. She does not see that it is the great gift that frees us from the fruitless search that is every human religious or spiritual quest. God searches and finds His lost sheep—and He feeds us and gives us rest. It is rest from the search. But she will have none of it.

As much as Gilbert can, quite often, speak with gratitude about what she receives and learns from others, what is most certain is that she is either stumbling in darkness and despair (**Acts 17:22-28**), or bursting with foolish falsehood (**Romans 1:20-25**). In the end, self-congratulatory pride wins out. Her "solid truth" is this boast: "I was not rescued by a prince; I was the administrator of my own rescue" (Bk 3 Chap 108). She is her own hero having searched for and found her own god, the divinity inside her.

Such an illusion, but we dare not say that in pride. We can say it only as those whom God has sought and found (**Ezekial 34:16; Luke 19:10; John 10:9, 14-15**). **We haven't found Him or achieved some mystical union with Him.** Our prayer is merely **an answer to Him**, an exercise in certain hope because He assures us of the future. It is thankful, for He is good (**Psalm 136**)!

As His daily mercies endure, we ask for our daily bread **not like beggars, but as confident children** saying, "Please pass the bread." Our confidence is grounded in God, who is love and whose Son bids us to ask as dear children: "God certainly gives daily bread to everyone without our prayers, even to all evil people, but we pray in this petition that God would lead us to realize this and to receive our daily bread with thanksgiving" (SC III 4th Pet.).

There is an even greater basis for our confidence than God's providence. Our prayer flows from the cross, where Christ revealed the depths of divine mercy despite sin, evil, injustice, even Satan himself. So we confidently expect that God will continue to fill our deepest need and hunger. That hope impels our prayer. **We pray** that even on a fallen earth that is so different from heaven, He will continue to **hallow His name**, making Himself known. We ask Him, confident in His love, to **rule our unruly lives**, retaining us in His kingdom. We plead for Him to **fulfill His gracious will**, not our stubborn self-will. We cast even our sins on Him, **confidently expecting forgiveness** and, even more, that we forgive those who hurt us. We confidently pray **for help in every temptation**, certain **that He will deliver us** from all evil, even the evil one himself, Satan.

Don't confuse this confidence, with arrogance. Jesus teaches the paradox of humble confidence. It echoes the publican's, "God be merciful to me, a sinner" (**Luke 18:13**). Why else does the Son put a continual plea for forgiveness onto our lips? We pray remembering the cross—the penalty of our rebellion and the sign of the wild foolishness of our gracious God.

Such a stark contrast to Gilbert! Her guilt recognizes nothing but her ex-husband's disappointment and resentment with her and simply imagines herself forgiven. Of course, when one conjures up the divinity within, why include God's judgment or wrath against sin?

Christian prayer—humbly bold and confidently hopeful—is not a search for our own divinity. We have been found, forgiven, filled, and sanctified by God's own Holy Spirit. He opens our lips to declare His praise and join our Savior, pronouncing the petitions He commands and promises to hear. How dearly He loves us and so frees us from our sin, including all our fruitless searching, to pray in confident hope! What a gift that is!

But, see also this great gift: **God, who is love, makes His beloved into lovers.** The Christian at prayer does not confuse pious musings of the heart with the Word of Him who mercifully speaks His Word to us. Our prayers respond to His Word and seek only greater strength to trust and to follow Him. The Christian who hears her Lord say: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another” (**John 13:34**) confidently asks for the grace to love as He does. She relies on Him having prayed for her and for all His own: “Righteous Father. . . . I made your name known to them and will continue to make it known, so that the love you have loved me with may be in them and I may be in them” (**John 17:25, 26**). His disciples echo John saying, “We love because He first loved us” (**1 John 4:19**). So it is, that as the Church prays, individually and corporately, the love which this convention celebrates simply overflows in love for God *and for the neighbor*.

III. **LOVE!** To **love** is to live in Him who loved us.

We love the neighbor near, the neighbor far, the neighbor like us, and the neighbor alien to us—and we do so from His *love*.

As Paul says: love is eternal—“love endures.” The eternal God is love—so love never ends. Faith and hope are both directed to, centered in, and finally fulfilled in God, who is love. Though we are saved by faith and inspired by hope, both faith and love come to an end when the perfect comes and we see Him face to face. Then, there is only love.

Of course, there is *love* and there is *love*. “Love” in our culture is often no more than exquisite pleasure, eroticism, and infatuation. The natural mind has only a rare experience of a greater love that sacrifices itself, and even then, it is only for a select few: “perhaps for a good person one would dare even to die” (**Romans 5:7**).

Make no mistake about the character of the divine love our Lord commends. It is not Gilbert’s love of pleasures found and needs met. Nor is it her self-love that she glibly claims will result in helping others: “When you set out in the world to help yourself, you inevitably end up helping. . . *Tutti* [Italian for everybody]” (Bk 3 Chap 92). We may well celebrate the gift of erotic love, and I don’t want to deny that there is a necessary love of self (cf. **Ephesians 5**), but we dare never mistake such loves for the love that God incarnates and then enables and commands for us—His passionate love that even suffers and dies for the beloved *sinner*.

Note then, this love is utterly gracious. It is for fallen, sinful humanity in all our ugliness: **Romans 5:8** “God shows his love for us in that while we were still sinners,

Christ died for us.” St. John says there is one perfect revelation of love: **1 John 4:9-10** “God’s love was revealed among us in this way: God sent His One and Only Son into the world so that we might live through Him. Love consists in this: not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

This is the love that grants the forgiveness we boldly pray for, yet it is not a love that compromises with evil. This love cleanses us in Baptism and puts to death all that is sin and death so that He might give new life (**Romans 6**). This is the love that feeds us as God sustains His beloved ones, filling us with good things, even His Spirit! In love He spreads a table of temporal and eternal gifts. So it is that love begins and endures only in God—and we love because of Him who loves us. That is the love God commands. To be loved is to learn love.

So, of course, God commands this same love. Like our Lord’s love, love for the neighbor feeds him. Love of the neighbor does not take lightly the realities of the temporal any more than God does, for it simply reflects His love. We long for the time when the Man of heaven reveals Himself face to face in the resurrection and for the corruptible to be incorruptible and for our mortal bodies to put on immortality. We wait for death to be swallowed up in victory (**1 Corinthians 15:50-57**). But today, here and now, our neighbor has a mortal, corruptible body like ours. The neighbor suffers hunger, illness, frailties, poverty, unemployment, loneliness, anxiety, sleeplessness, and fear. The neighbor is depressed, angry, overweight, friendless; *our neighbor* suffers—as we do. He hungers for daily bread. She requires “everything having to do with the wants and needs of the body.” What does love do? Love does not pass by. It does not let the neighbor suffer alone.

Our prayers, too, are grounded in love. Love prays for the neighbor. It sees the neighbor’s deepest hunger—a hunger only the heavenly Father can satisfy. Jesus teaches us to pray by inviting us into the love of the Father—the same love that is His as the only-begotten Son of the Father. Incarnate Love invites us to call out to *our* Father with Him. In the Son we “see what kind of love the Father has given to us, that we should be called children of God; and so we are” (**1 John 3:1**). With Jesus, each one of us prays as the Father’s child, confident in His love, loving and blessing Him for His good gifts, and boldly pleading to the Lord of all creation for His fatherly mercy.

With Jesus, we pray *together*. We pray in love for one another. We pray *with the neighbor*—that neighbor we love as ourselves. We pray as a household, as fellow citizens (**Ephesians 2**), not as solitary searchers hoping to find a god to meet our criteria, some divinity inside us, made in our solitary image. We pray as a catholic, world-wide people of God from every time and across every ocean, language, and

culture. We are a sacred assembly—a *kingdom* of priests and a holy *nation* (**1 Peter 2:9**)—that prays and praises with one voice in a holy love for one another as brothers and sisters even when we don't speak the other's language or understand her customs or appreciate his cooking. Love starts with the neighbor who is in the household of faith, and impels our prayers for those who are already our siblings in the Spirit, but it also prays for all those we long to have as brothers and sisters in Christ.

Our prayer is always intercessory—ever echoing Jesus “Our” and “us.” Thus the loving work of corporate prayer automatically joins us with a community of believers to love together—love multiplied for we neither pray alone nor love alone. How can it be otherwise since here we are learning love as we respond to the Father's love? No, love prays as family to our Father—a mighty household of love. So, despite those who mock prayer when we should “do something!” (whether it's in the wake of another mass shooting or some other catastrophe), we should not accept such a false alternative. Real love does seek individually to aid my neighbor, without forgetting God's greater love. Christian love for the neighbor, then, must begin with prayer.

And, note well, we will pray that the neighbor receives his daily bread, but neighbor love also won't ignore Love's eternal intention that “would have ALL to be saved and come to the knowledge of the truth” (**1 Timothy 2:4**). So it is that we will pray for the poor *and* the poor in Spirit—and as our prayers are heard God's Spirit will empower us to act.

This is our life as those who are new creations in Christ Jesus. In faith, we eat! In hope, we pray! In all, we love, for we are loved. So it is: eat, pray, love; faith, hope, love—these three remain, but the greatest of these is love (**1 Corinthians 13:12**).

Make no mistake what this love is—there is nothing greater. This love endures not from itself, but from God who is love. **It is our future:** “Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. . . . But when the perfect comes, the partial will pass away” (**1 Corinthians 13:8-10**). Our doctrine of the end times—our eschatology, must retain its sobering dimensions of eternal judgment, condemnation, and hell. But the apostle also reminds us that the center of that eschatology is remaining in love, God's rich, eternal love that He extends already now, always wooing and winning saints to dwell in love with Him and His blest communion. That is our future. Only love remains.

Therefore, if “faith” and “hope” do not culminate in love, they are counterfeits—not the true faith and certain hope of the Gospel. For our faith is in the true God, revealed in Christ Jesus—that is, the God who so loves the world that He gives His Son and every blessing. Christian faith trusts this God who is love and whose love redeems and

regenerates us in His image. And our hope is grounded in such faith and its confidence for the future—confidence that God’s love will have its way in our lives and in the life of the world.

Such faith, such hope cannot help but love God and the neighbor. Since love is our future, it also is our present. Love lives from and in Christ, our Head, so it sees the world through Him. In His eyes there is no stranger, no alien, but fellow citizens, members of one household (**Ephesians 2:11-22**). In the eyes of Christ, our Head, we see our hands to be His—hands of the Samaritan who refuses to ignore the needs of the neighbor (**Luke 12**).

Love of the neighbor is both eminently practical and utterly foolish: practical enough to bandage the wounded man and get him on a donkey to the inn. Love of the neighbor is practical enough to work hard (as Paul says in **Ephesians 4:28**) and to care for our bodies (as he adds in **Ephesians 5:29**), so that we have the wherewithal to help the neighbor. It is practical enough to empower our daily vocations, loving the neighbors in our households, at work, and in our communities. It is practical enough to join other believers in its mercy, as the Samaritan enlisted the innkeeper for the victim’s sake. It is practical stretching dollars, like little Samaritans counting coins in order to stretch them as widely as possible across an evil world.

Above all, it is practical enough to humbly follow God’s Word. It is obedient since, “this is love, that we walk according to his commandments” (**1 John 1:6**). It fears, loves, and trusts Him over all, treasures His name, cherishes His Word. It loves by honoring parents, protecting human life at every stage, retaining sexual decency and holy marriage, aiding the neighbor economically, protecting his reputation, and battling the covetous heart that enviously, arrogantly, rudely, resentfully seeks its own and cares nothing for the neighbor (**1 Corinthians 13:4-6**).

Yes, this love is practical, but also wildly foolish. It is foolish enough to follow Christ and heed His call to be His disciple in a righteousness more important than our very life (**Matthew 5:6; 1 Timothy 6:11**). It, like the God Luther called stupid, is stupid enough to lose life for Christ and the Gospel (**Mark 8:35**). It is dumb enough to love even the enemy neighbor (**Matthew 5:44**), so how can it not love the annoying people in the pews (**1 Corinthians 12:22-23**)? It is a *foolish* love, for “it bears all things, believes all things, hopes all things, endures all things” (**1 Corinthians 13:7**).

This foolish love for the neighbor is yet so practical. It tirelessly touches all of life.

⁹ Let **love** be **without hypocrisy**. *Detest evil*; cling to what is good. ¹⁰ **Love** one another **deeply** as brothers and sisters. Outdo one another in **showing**

honor. ¹¹ Do not lack diligence in zeal; **be fervent** in the Spirit; serve the Lord. ¹² **Rejoice** in hope; **be patient** in affliction; **be persistent** in prayer. ¹³ **Share** with the saints in their needs; pursue hospitality. ¹⁴ **Bless** those who persecute you; bless and do not curse. ¹⁵ **Rejoice** with those who rejoice; **weep** with those who weep. ¹⁶ **Live in harmony** with one another. Do not be proud; instead, associate with the **humble**. Do not be wise in your own estimation. ¹⁷ *Do not repay anyone evil for evil.* Give careful thought to **do what is honorable** in everyone's eyes. ¹⁸ If possible, as far as it depends on you, **live at peace** with everyone.

Romans 12:9-18

What kind of life is that? It is life for the dead who now live only in Christ (**Colossians 3:3**). "For you have died, and your life is *hidden* with Christ in God." **Hidden.** Good to hear, you know, because what I see in me is a love for the neighbor that falters and then fades into self-love. So it is with sinner-saints. But God's love does not falter. And our life is hidden with Christ in God. Trust His love to feed you anew—taste and see! Trust His love to woo you again, so that you burst out once more in thanksgiving and intercession. Trust His love and love your neighbor.

Our life is hidden in God who is love—a love overflowing in love for the neighbor. From His love we eat, we pray, we love—from His love we live. "There is no other command greater." There is no other God greater than this God who is love. Thus, with Paul: "Be alert, stand firm in the faith, be courageous, be strong. Do everything in love" (**1 Corinthians 16:13-14**).

ⁱ Elizabeth Gilbert, *Eat, Pray, Love: One Woman's Search for Everything Across Italy, India and Indonesia* (New York: Viking Penguin, 2006).

Love Your Neighbor as Yourself

Rev. David Petersen

I. Introduction

I live in a glass house and I am going to throw some stones today. I hope to do it as gently and humbly as possible. I hope you will hear me out.

I think we have a problem in our preaching. I do not think it is a complete catastrophe or that it requires a radical change, but I think it is a problem. Christian preaching in all ages, including Lutheran preaching, was always a proclamation of the Gospel and a teaching ethics and the nuances of the law, but our preaching has largely attempted to be almost nothing more than an absolution or a giving of the Spirit through the Gospel for the strengthening of faith. I don't think that is enough on this side of glory. We need ethical instruction and 2nd table nuances in our preaching.

I recently heard a story from another district of two professional church workers, married to one another, who were removed from the roster because they put pictures of their genitalia on the internet. They thought this was fine since they were married. They thought that the Gospel freed them to enjoy one another's bodies in all ways imaginable and to maximize pleasure.

The Gospel forgives sins. It doesn't make us perfectly wise in terms of ethics. These two Concordia University grads were probably better catechized than a majority of our laity, but they had failed to learn chastity and modesty from the sixth commandment. Having only the Gospel and the unconditional love of God in Christ they thought there were no limits and they took their cues for ethics from society.

I am not blaming their pastors or professors. I realize that all of us, even Jesus, have had disciples who have betrayed or embarrassed us. Nor am I claiming that this sort of egregious incident is epidemic or typical. I think, however, that it is an indication that we need to teach Biblical ethics from the second table of the law. We need to do this in more than our Bible classes and catechesis. We need to do it in our preaching.

Preaching the ethical dimension of the law and the good life that the law promises isn't a silver bullet. This won't stop bad behavior nor should it be a singular response. Our people, as us all, need full pastoral care including visitation and catechesis along with the sacraments and preaching. My purpose in bringing this incident to us is simply to demonstrate that our people, even professional Church workers, are not too sophisticated for the Law and its nuances. The Gospel does not answer all our questions about how to conduct ourselves in marriage, in society, or even in the Church. While the Law's instructions might come to us in varied, rich, and multiple ways, I will attempt to make the case here that the sermon is an important and

central way for it to come. Preachers ought to make real and concerted efforts to teach ethics from the second table of the Law in their preaching in order to light the way.¹

II. How Did We Get Here?

A. Cultural Shifts

At the time of the Reformation, there were no Bible classes. Every time the Book of Concord uses the word “teaching” it means what we call “preaching.” I have become convinced, over time that the main place for catechesis, including ethical instruction on the second table of the Law, how we are to love our neighbor, is the sermon. We should use every opportunity to do this in Bible classes and elsewhere, of course, but the main venue for Christian doctrine and the whole counsel of God always has been and still should be the sermon. Rather than constantly lamenting the fact that so few of our people attend Bible class we should make use of what they do attend and what God has most clearly instituted.

Besides the shift in how the Church has operated, we have also felt great pressure to prove to the world that we are not a threat and that we are not legalistic. There are huge societal pressures to avoid the second table of the law and ethics growing by the minute. In addition to this, we often follow evangelicals without even realizing it. It is the dominant Christian culture in America. Rather than rightly distinguishing between Law and Gospel, we have desired to present ourselves with what the world considers virtues. We want to be seen as open, even open-minded, tolerant, kind, and generous.

The current anti-nomian craze that we see in the ELCA and progressive Church bodies as is exemplified by their embracing of sexual deviancy is simply trying to fit in to the culture. There is a temptation to appease the culture. We want to convince them that we are all about “love” and “acceptance” and so forth. We mistakenly think that is the Gospel. It is not.

Even before the current pressures, we have often been ashamed of the Law, which is to say that we have been ashamed of God. Not only has that hurt our people and denied them the goodness they deserve in the Law’s instructions, but it also leads very quickly away from the faith altogether. The world is not appeased nor is it fooled. I fear that those who play this game and try to convince the world that we really are no threat will have their bluff called and will in fact end up no different than the world.

¹ “For even if they are reborn and ‘renewed in the spirit of their minds’ [Eph. 4:23], this rebirth and renewal is not perfect in this world. Instead, it has only begun. Believers are engaged with the spirit of their minds in continual battle against the flesh, that is, against the perverted nature and character which clings to us until death and which because of the old creature is still lodged in the human understanding, will, and all human powers. In order that people do not resolve to perform service to God on the basis of their pious imagination in an arbitrary way of their own choosing, it is necessary for the law of God constantly to light their way. Likewise, it is necessary so that the old creature not act according to its own will but instead be compelled against its own will, not only through the admonition and threats of the law but also with punishments and plagues, to follow the Spirit and let itself be made captive” FC Ep. VI 4 in Robert Kolb, Timothy J. Wengert and Charles P. Arand, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis, MN: Fortress Press, 2000), 502-503.

In this regard, many evangelical books on preaching place a significant emphasis on the difference between preaching the Gospel and preaching about the Gospel. This is a distinction that every Lutheran preacher has considered as well. It is a good distinction, but I do not think that it is quite as significant as we have sometimes thought it was. God works through the Gospel. He does not work through magic formulas. Using second person pronouns in preaching is an effective rhetorical technique and should be used. But to say the sentence “Jesus died for you” is the Gospel and that the sentence “Jesus died for the sins of the world” is not is to put your faith in the wrong thing. The Gospel is not a magic formula that has been invoked in just the right way. Neither Matthew, Mark, Luke, nor John use the second person pronoun to address the reader with the Gospel, yet they are certainly more than just “about the Gospel” and God uses their words to create faith and bestow His Spirit upon people.

In a similar way, I have found in both evangelical and progressive Protestant books many exhortations that preachers should recognize that people come to Church already suffering from the Law, standing accused, and hurting. Their conclusion is that preaching does not really need the Law, or much of it, but should be mainly focused on the Gospel.

This idea is at best only half true. People come to Church hurting because of their own sins and sins committed against them but not always feeling true guilt or culpability. Many of our hearers, including the well-catechized, are deeply confused at times about what is wrong with them and the world. Our fallen flesh wants comfort without responsibility. We prefer pop psychology explanations to theology. We are often looking for excuses and permission not for forgiveness. Thus we need the Law’s rebuke and instruction. We need to see clearly so that we can repent and recognize not only our guilt but also our need for a Savior. And we need the Law’s instructions so that we can know what is right and what God made us for, that we might know what the good life is.²

This is true even at funerals. Preachers who think that the corpse is an effective preaching of the Law have little understanding of the ability of men still infected with the concupiscence of original sin to deny obvious but uncomfortable truth. Many people show up at funerals completely confused by the law and what death is. The Lion King theory of the circle of life is prevalent as are many variations of universalism and works righteousness. The actual Law of God should never be assumed any more than the Gospel should be assumed. Both need to be preached even at a funeral.

² “What man is there who desires life and loves many days, that he may see good? Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good; seek peace and pursue it. The eyes of the Lord are toward the righteous and his ears toward their cry. The face of the Lord is against those who do evil, to cut off the memory of them from the earth.” (Psalm 34:12–16, ESV)

B. An Overreaction to a Real Problem

It seems that at some point in Missouri's recent past there was a prevalent confusion among us regarding sanctification and how it was to be preached. This confusion saw the primary purpose of the sermon as creating better Christians who would do more good works. The method employed to reach this goal was to preach Law as an accusation at the beginning of the sermon. This was meant to show people they needed a Savior. After this, the forgiving Gospel of Christ was preached. But it was felt that was not enough. To get to the real goal, that the people would be better Christians, the preacher would finish up with moral instructions and admonitions. This would often occupy the greater part of the sermon. The preachers thought that these moral lessons at the end of the sermon were their own employing of the third use of the Law and that they would affect and increase in sanctification.³

The problems with this were manifold. In the first place, preachers cannot separate the uses of the Law from one another. They are not our uses. They are God's uses. Even when a preacher intends the Law to instruct, it will still accuse. The Law always accuses so long as we are in this body of death.⁴ More subtly, but perhaps more deadly, this style of preaching left the impression that the Gospel was insufficient and that good works came from the Law. This preaching could also create the impression that the Lord's purpose in forgiving us was not to restore us to Himself but to teach us moral lessons.

I doubt it was generally this crass, if it existed at all, but imagine a sermon on the prodigal son where the lesson, and therefore the take-away point and theme of the sermon, was that God wants us to be nice to our parents. That conclusion would not be false on its own. God does want us to honor our parents. But a sermon on the parable of the prodigal son that had that as its chief point would be an abomination and a terrible misunderstanding of the parable's purpose.⁵

It seems to me that in response to this some Lutherans over reacted. They came close to attempting to preach without any Law. The Law they did preach was intended only to accuse and was almost exclusively from the 1st table, that is, sins against God or sins of unbelief. All sin can be and should be, in some sense, distilled down to this, but this distillation can be an over simplification and rob us of the finer points of the 2nd table. In any case, in this preaching any attempts to provide ethical instruction or to admonish the people to holy living was seen as pietism or moralism.⁶ Elert's idea that the term "3rd use of the Law" was not written by

³ I have only heard of this anecdotally. I don't have any evidence of it as an actual theory of preaching in the LCMS. It is likely a straw man but I think, nonetheless, that it caused a shift in our preaching.

⁴ This phrase "the law always accuses" is used at least five times by Melancthon in the Apology to the Augsburg Confession, Article IV "Justification."

⁵ This is the sort of thing we see today in Christians that are primarily concerned with social justice crowd. The point for them is not to be reconciled to God but to be enlightened. They, too, use the Biblical mandate "Love your neighbor as yourself" but they have unhinged it from the death and resurrection of Christ as atonement.

⁶ Again, this is anecdotal. I am responding by memory to sermons I heard and to casual conversations I was involved in about preaching that took place over the last two decades. If I am failing to nuance correctly or am otherwise misrepresenting things, I am sorry.

Luther in the Antinomian Disputations but was a forgery took root.⁷ The idea of the sermon was a form of absolution and performative speech became the only thing that a sermon could be and its sole purpose.⁸

C. My Own Experience

This is personal for me. I was part of this. I am not giving an academic paper here. I am telling you my story and I am trying to issue some warnings as gently as I can. Because of that, I am generalizing and I realize that is dangerous but, again, what I say was at least somewhat true for me personally. I remember my friend John Stephenson responding to a sermon I preached by saying, "David, that was awfully close to antinomianism." Others noticed also. They pushed me on it. I am glad they did, and if this applies to you, at least in part, I want to push you. I did not teach antinomianism. I believed in the 3rd use of the Law. I taught it in Catechism classes. But I did preach something close to antinomianism, not by what I said but by what I left unsaid. I did not instruct in the intricacies of the 2nd table in my preaching. I did not exhort or admonish the people to good works toward their neighbor in any specifics. While this need not necessarily be done in every single sermon, if it is never done, there is a problem.

Besides brothers pushing me, I also noticed that I could not preach Luther's sermons or Walther's sermons – because they had too much law for my taste and they rarely spoke the Gospel directly. So also I could not preach any Patristic sermons. Not only did they not shy away from detailed ethical instructions, but almost never spoke the Gospel directly. I realized that my content and style of preaching was distinct from the entire history of Christian preaching. Along with brotherly discussions and admonitions, this pushed me to re-think my own preaching and the role of teaching in the sermon.

III. What is at Stake if We are Light on the Law?

A. Theological Concerns

Besides the threats of Christians getting caught up in unhealthy or immodest activities as shown in the example above, there are also theological problems that arise if we think the Gospel can guide us in moral dilemmas and difficult questions. If you attempt to answer the question of why a woman cannot be a pastor or why we practice closed communion with the Gospel you will either corrupt the Gospel and make it into a false law that accuses or you will simply become an antinomian and get the wrong answer. The Gospel says that in Christ there is neither male nor female. If you try to make the Gospel say something different, it is not the

⁷ I don't have the reference for this statement on hand. It is referred to and dealt with by Holger Sontag in a paper entitled "God's Last Word" available at Patheos.com. Sontag also references other works that cite this statement. <http://wp.production.patheos.com/blogs/justandsinner/files/2014/11/Gods-Last-Word-Holger-Sonntag.pdf>

⁸ Forde might have a more nuanced approach than what is implied by "performative speech," a term he did not use, but I think it is fair as short hand for his understanding of preaching and the role of the sermon as is demonstrated in Gerhard Forde, *Theology Is for Proclamation* (Minneapolis: Fortress Press, 1990).

Gospel. The Gospel does not divide and distinguish. And yet, women are forbidden from being pastors. We need the Law to answer this question.

This is not to say that there is no Gospel side to these questions. Nor is it to say that we should not make every attempt to answer difficult questions with as much gentle kindness and compassion as possible. But, again, just because something is nice or kind or is driven by love does not mean it is the Gospel.

Saying that the Gospel lets women be recipient princesses in answer to the question "Why can't women be pastors" is really saying that they cannot be pastors with a bit of misdirection. Anyone who has ever tried to distract a two year old who wanted a cookie by offering her a carrot can testify that the two year old figures it out. We need to speak the law directly to law questions. Women cannot be pastors because the Bible says so. After we do that, and alongside of that response, we can make some attempt at explaining, as best we can, how it is that God has issued these limitations or laws for the good of women in love and compassion. But if we get the order on that wrong or mix the two things up, we actually do danger to the Gospel and make it into a Law.

So also those who receive Holy Communion without faith or while making a false confession do harm to themselves. Our motives in asking them to abstain are driven by love but the prohibition is to them Law no matter how nicely we mean it. Closed communion says "You are not part of us." We certainly want to make it clear to those who visit and are not part of us that we want them to be part of us, but for the time being they are not. That is a judgment of the Law. We can explain it in a kind way. We can and should be nice about it. We should certainly let people know that we desire for them to join us at the altar and that it also hurts us that we are divided for the time being. But that sympathy is not Gospel. It does not forgive sins. It is Law. It accuses and it kills even as it instructs in the harsh reality that doctrine and confession have consequences.

Again: I do not mean that we should not speak the truth in love with kindness. We should. But we should not think that what distinguishes the Law and the Gospel is niceness or even intent. The Gospel is the power of God unto salvation. If you think "you cannot have what you want" is the Gospel, you are the worst sort of heretic and your preaching will be diabolically confused. So also we need to know that the Gospel does not answer every moral question or situation of the world.

At the same time, it is the Gospel, and not the Law, that is the power for good works. That reality, however, should not have us speaking as though the Law was superfluous for Christians if not detrimental. Even though the Law is not the source of good works, it is the source of knowledge concerning what is good and what good works are. The pernicious idea that since the Law always accuses and the new man does not need the Law's instruction that the Law therefore only accuses is patently false and is an absolute and direct denial of the Formula of Concord Article 6.

We believe, teach, and confess that, although people who truly believe in Christ and are genuinely converted to God have been liberated and set free from the curse and compulsion of the law through Christ, they indeed are not for that reason without the law. Instead, they have been redeemed by the Son of God so that they may practice the law day and night (Ps. 119). For our first parents did not live without the law even before the fall. This law of God was written into the heart, for they were created in the image of God.⁹

The Spirit guides the regenerate whom He is renewing. He does this by what Gerhard and Luther call the “bridle of the Law.”¹⁰ This bridle is gentle. The Christian is glad to follow its directions. It is gentle until, or unless, we try to pull away and unseat the Holy Spirit and go our own way. Then, for our good, the bridle bites and stings and brings us back to the safe path, forcing us to that which we could have had without pain. This pain the Spirit inflicts through the Law to spare us from the greater sufferings and dangers of outward sin. A preacher who cannot see the Holy Spirit’s gentle use of the Law as bridle, but only knows the painful reprimand in response to rebellion misrepresents and inevitably mischaracterizes God’s mercy and the Law. He thus endangers his people’s faith by refusing to preach the warning restraint and admonitions of God’s Word and only speaks wrath and accusation, as though God did not love us enough to instruct us and guide us.

Imagine an earthly father who only punished his children when they disobeyed or gave them toys and gifts lavishly despite their disobedience. Imagine that father never teaching his children anything including what was good or what he wanted. We would not call such a father “good.” We would call him abusive. We would expect his children to be confused and maladjusted.

Our heavenly Father is not silent in this regard. He clearly tells us what is good in His Law, what He wants, how to please Him, and why it is that He chastises us. He does not give us the Law as a cruel trick or to force us to fail. He is eager and quick to forgive, and though His love is not conditional, He is pleased to help us on the way and He delights in our works and faith. He has not bought us and forgiven us to send us back into the slavery of sin but has bought and forgives us for the freedom of sons. So He punishes, threatens, and instructs us, not from cruelty or as a preliminary requirement for forgiveness or to make forgiveness sweeter, but He punishes us, threatens us, and instructs us as a necessary discipline to guide and keep us in His way.

B. Formulaic Preaching

Part of the corruption of a narrow ideology for what a sermon is caused sermons to become very formulaic. The law was used in an existential way to create a crisis in the hearer. The

⁹ In Kolb-Wengert, FC Ep. VI 2, 502.

¹⁰ Gerhard, Johann. *Theological Commonplaces*, Edited by Benjamin T. G Mayes and Joshua J Hayes. Translated by Richard J Dinda, “On the Law of God” and “On the Ceremonial and Forensic Laws” (St. Louis: Concordia Publishing House, 2015) 224.

preacher was only concerned with the internal state of the Christian and with the first table of the Law. Sin was presented as though what was really wrong and mattered was not that people were committing adultery but that they did not really love God. There is a truth in that, but if it is not put into full context and nuanced it can be misleading. The root sin is unbelief but the sins that unbelief causes are real and need to be fought. Sermons that preach only against unbelief week after week can give the impression that if hearers love God then adultery and other things do not really matter, as though pure intent could trump actual action.

A similar mis-emphasis was also made in some places with evangelism. The only sin was not telling people about Jesus. The only thing that God wanted us to do or cared about was that we tell people about Him and witness of Him. This distilling down of the Law into something other than both love God and love neighbor or distilling the love of neighbor down to only witnessing, replaced ethical instruction and actual third use of the Law. While it made a certain amount of sense, that the greatest love of neighbor is to share the Good News of Christ, it could mislead the hearers, such as the school teachers above, into thinking that was all that mattered.

This sort of preaching, either a one-sided emphasis on the first table sins and the inward action of the Christian or on evangelism does not exist in Lutheran preaching until modern times. Neither can either sort of preaching be found in Patristic preaching. Both of those distillations and over-simplifications led to very formulaic preaching that not only failed to actually teach the hearers but which also failed to engage them.

In some circles the idea that the preacher had to guard above all against preaching about the Gospel rather than preaching the Gospel meant that the sermon had to be preached directly with second person pronouns. The performative aspect of the sermon as absolution was emphasized to the detriment of teaching or the idea that growth in knowledge of God and His Word is sanctification and therefore secondary or not needed. The idea of performative speech and directly applying Law and Gospel to the hearers has merit. This style of preaching fits well with Luther's descriptions of his own conversion. It is good to preach to believers for conversion because Baptism indicates that the old Adam in us should, by daily repentance and contrition, be drowned and die to all sins and evil desire and that a new man should daily emerge and arise to live before God in righteousness and purity forever. But it is exhausting for the people to be dragged through an existential crisis every Sunday. It is also somewhat unfair. Finally, it is surprisingly similar to the preaching of Billy Graham and other revival preachers and can also become completely formulaic and predictable.

One of the more ridiculous things to come out of performative speech school was the silly idea that if a sermon ended with any kind of a law statement or an admonition to the hearers then the hearers might not be saved. I do not know how wide spread this was but it was a real taboo in some circles. Some were emphatic that the last word of the sermon had to be the Gospel. The impression was given that if a sermon ended in the Law it might destroy the faith of the hearers and leave them damned. This, in effect, denied the power of the Word, the

liturgy, and the Sacraments. It presented faith as being the most fragile of things and subject to being destroyed by weak preachers.

While all of that, sins unbelief, an emphasis on evangelism, preaching for conversion, and a desire to place the emphasis on the Gospel has its place in our preaching, if any of that is all that is ever done it lacks balance. Nor are any of those modes or emphases always the most effective way to teach. Those modes of preaching simply do not always bring the best of rhetoric and theology to bear upon the congregation or to deal honestly with the texts assigned since they serve almost as little more than pre-texts for the formula.

Whatever the formula was, it seems clear to me that predictable, formulaic preaching is less effective than a rigorous engagement with the text and a careful teaching of the text. While the proper distinction between Law and Gospel is always in play, it should never serve as a pretext for familiar soapboxes whether that is evangelism or the Gospel or something else. We should preach the whole counsel of God and let His Word have its way with us and the hearers.

Conclusion

While I believe that the problem is real, I suspect that our actual preaching has been mostly spared the worst abuses. We have been reined in by our theology and our desire to be faithful to the text. I think we have also been aided in part by the frequent failure of the people to understand what we were trying to do, since they always thought they were supposed to learn something in the sermon.

Nonetheless, even if our actual preaching was not as bad as the way we talked about it, the way we think and speak about this matters. Ideas have consequences. Theology always matters. To say that preaching has a didactic, catechetical purpose takes nothing away from the promise of God to bespeak the faithful righteous, to actually bestow His Spirit and forgiveness through it. While it is true that the baptized need daily conversion and preaching to the baptized for conversion is right and salutary, so also it is true that they need instruction, that faith and sanctification grow through the instrument and means of God's Word, and that Baptism is not only a washing of rebirth but is also a washing of renewal. One of the primary ways that preaching is distinct from witnessing or evangelizing is that it is theological and didactic; ideally, it is theological and didactic on a specific, assigned text.

I do not think that we need a radical change but I think a course adjustment is needed and I do not think that it is that hard. It requires no difficult gymnastics or esoteric hermeneutic. It simply requires one to read the Scriptures carefully and believe what they say. Simply put: Christians need the Law's instructions and they should get some if it from the sermon. The Gospel does not, in itself, teach the difference between right and wrong. It does not, in itself, help us to navigate a world that has very little moral grounding or even really help us see that we need forgiveness. The Law is good and has been given to us a gift. Let us then proclaim it with joy.

ENGLISH DISTRICT
of
THE LUTHERAN CHURCH—MISSOURI SYNOD

OFFICERS

PRESIDENT: The Rev. Dr. Jamison J. Hardy
107 Carol Drive, McMurray, PA 15317-3274

FIRST VICE PRESIDENT: The Rev. Jeffrey G. Miskus
130 Mineola Road East, Mississauga, ON L5G 2E5

SECOND VICE PRESIDENT: The Rev. Ben C. Eder
44 Chapel Road, Kenmore, NY 14217-2060

THIRD VICE PRESIDENT: The Rev. Robert A. Rogers
300 S. Ardmore Avenue, Villa Park, IL 60181-2614

FOURTH VICE PRESIDENT The Rev. Todd W. Arnold
555 S La Canada Drive, Green Valley, AZ 85614-2538

SECRETARY: The Rev. Luke Zimmerman
PO Box 374, Mechanicsburg, PA 17055-0374

TREASURER: Mrs. Sally L. Naglich, CPA
33100 Freedom Road, Farmington, MI 48336-4030

CIRCUIT VISITORS

New York #1: The Rev. Dr. Martin Erhardt
Philadelphia #2: The Rev. Adam Koontz
Florida #3: The Rev. William Douthwaite III
Georgia #4: The Rev. David Miller
Buffalo #5: The Rev. Dwayne Hendricks
Pittsburgh #6: The Rev. Brian Westgate
Canada-East #7: The Rev. Dr. Dusan Toth
Canada-West #8: The Rev. Dr. Jason Kouri
Cleveland-Akron #9: The Rev. James Gau
Cleveland-West #10: The Rev. Joshua Moldenhauer
Detroit-South #11: The Rev. Bradford Scott
Detroit-North #12: The Rev. Daniel Grams

Western Michigan #13: The Rev. Eric Forss
Indiana #14: The Rev. Chad Trouten
Chicago-North #15: The Rev. Anthony Oliphant
Chicago-South #16: The Rev. James Huenink
Milwaukee #17: The Rev. Frederic Reaman
St. Louis #18: The Rev. Theodore Laesch, Jr.
Arizona-North #19: The Rev. Nicholas Wirtz
Arizona-South #20: The Rev. Dr. Vernon Schindler
Nevada/Utah #21: The Rev. Travis Lauterbach
San Diego #22: The Rev. Steven Duescher
Los Angeles #23: The Rev. Matthew Payne
San Francisco #24: The Rev. John Berg

DISTRICT OFFICE

33100 Freedom Road, Farmington, MI 48336-4030
Phone: (248)476-0039; FAX: (248)476-0188
www.englishdistrict.org

EXECUTIVE STAFF

Assistant to the President / Executive Assistant to the President <i>Missions</i>	The Rev. J. Derek Mathers
Executive Assistant to the President <i>School Ministry</i>	Mrs. Gail Holzer
Treasurer / Executive Assistant to the President <i>Business and Finance</i>	Mrs. Sally Naglich, CPA
LCEF Vice President	The Rev. David Thiele
Gift Planning Counselor	Mr. Ron Grimm

BOARD OF DIRECTORS

Mr. Albert Amling
The Rev. Todd Arnold
Mr. Chris Cassel
Mrs. Jane Duffy
The Rev. Ben Eder
The Rev. Thomas Engler

Ms. Carol George
The Rev. Dr. Jamison Hardy
Ms. Shirley Holle
Mr. Terry Leu
The Rev. Jeffrey Miskus

The Rev. Dr. R. Wayne Morton
Mrs. Sally Naglich
The Rev. Robert Rogers
Mr. Paul Tombura
Ms. Kristin Wellik
The Rev. Luke Zimmerman

ELECTED COMMITTEES

COMMITTEE ON NOMINATIONS

<u>REGION</u>	<u>PASTORS</u>	<u>LAYPERSONS</u>
Eastern	The Rev. Robert Kieselowsky	Mr. Connor Hagey
Lake Erie	The Rev. Mark Braden	
Midwest		
Western	The Rev. Victor Manuel de la Rosa	Mr. James Rawlings

ENDOWMENT FUND BOARD OF MANAGERS

Eastern Region	Mr. Michael Coffey
Lake Erie Region	The Rev. Raymond Kirk
Midwest Region	Mr. Rex Toepke
Western Region	The Rev. Fred Gerlach
Canada Corporation	Mr. Jim Thielen
English District President	The Rev. Dr. Jamison Hardy
English District Treasurer	Mrs. Sally Naglich
Board of Directors Representative	Mr. Terry Leu

APPOINTED COMMITTEES

CAMPUS MINISTRY TASK FORCE

The Rev. Eric Andrae, Deaconess Sara Bielby, The Rev. Dr. David Dressel*, The Rev. Curtis Dwyer, The Rev. Thomas Engler, The Rev. Martin Erhardt, The Rev. Fred Gerlach, The Rev. Robert Kieselowsky, The Rev. Larry Loree, The Rev. J. Derek Mathers, Mrs. Augusta Mennell, The Rev. Joshua Moldenhauer, Deaconess Sharon Owens, The Rev. Joshua Palmer, Vicar Jesse Schlie, The Rev. Dr. Douglas Spittel, The Rev. Bradley Urlaub

CONSTITUTIONS & MEMBERSHIP #

The Rev. Peter Bauernfeind, The Rev. Ryan Beffrey, The Rev. Daniel Grams*

DISTRICT ARCHIVIST

The Rev. Dr. David Stechholz

EVANGELIZATION TEAM

The Rev. John Diener*, Mr. Thomas Kuwazaki, The Rev. J. Derek Mathers, The Rev. Frederic Reaman, The Rev. Mark Wood, The Rev. Ronald York

LIFELINE

The Rev. John Diener, Deaconess Jeri Morrison, The Rev. Robert Voelker

MINISTERIAL HEALTH

The Rev. Jonathan Gruen, Ms. Marianne Jackson, Ms. Marlene Lindberg, The Rev. Capt. Gregory Lutz, The Rev. J. Derek Mathers*, Ms. Sue Neff

MISSIONS COUNCIL

The Rev. Dr. Roger Ellis, The Rev. Thomas Engler, The Rev. Dale Kaster, The Rev. Adam Koontz, The Rev. Justin Laughridge*, The Rev. J. Derek Mathers, The Rev. Ron York

RECONCILERS #

The Rev. Dr. Richard Drews, The Rev. C. J. Wright

STEWARDSHIP

Mr. Al Achepohl, The Rev. Mark Ebert, Ms. Carol George, The Rev. Dr. Jamison Hardy, Mr. Troy Lindsey, The Rev. Ted Radke, The Rev. Michael Scheer*, Mr. Gary Timm, Mr. Ralph Trendle

WORSHIP

The Rev. Ryan Beffrey, The Rev. Jeffrey Miskus, The Rev. David Rutter, The Rev. Dr. Douglas Spittel*

*Chair

Requires Board ratification

THE LUTHERAN CHURCH—MISSOURI SYNOD

OFFICERS

President: The Rev. Dr. Matthew Harrison
1333 S. Kirkwood Rd., St. Louis, MO 63122
First Vice President: The Rev. Dr. Herbert Mueller, Jr.
1333 S. Kirkwood Rd., St. Louis, MO 63122
Second Vice President: The Rev. Dr. Scott Murray
5800 Westheimer Rd., Houston, TX 77057
Third Vice President: The Rev. Nabil Nour
46448 263rd St., Hartford, SD 57033
Fourth Vice President: The Rev. Dr. John Wohlrabe, Jr.
3832 S. Lake Dr., Saint Francis, WI 53235
Fifth Vice President: The Rev. Dr. Daniel Preus
9228 Lavant Dr., St. Louis, MO 63126
Sixth Vice President: The Rev. Christopher Esget
1801 Russell Rd, Alexandria, VA 22301
Secretary: The Rev. Dr. John Sias
1333 S. Kirkwood Rd., St. Louis, MO 63122
Chief Administrative Officer: Mr. Frank Simek
Chief Financial Officer: Mr. Jerald Wulf
Chief Mission Officer: The Rev. Kevin Robson

BOARD OF DIRECTORS

Officers: *Chairman*: The Rev. Dr. Michael Kumm
Vice-Chairman: Mr. Ed Everts
Secretary: The Rev. John Sias

Ordained Members: The Rev. Eric Ini-Obong Ekong, The Rev. Dr. Matthew Harrison, The Rev. Dr. Michael Kumm, The Rev. Dr. John Sias

Commissioned Member: Dr. Kurt Senske

Lay Members: Mr. James Carter, Jr., Dr. Gloria Edwards, Mr. Ed Everts, Mr. Keith Frndak, Mr. Larry Harrington, Mr. Christian Preus, Ms. Kathy Schulz

Non-Voting Members: The Rev. Dr. Herbert Mueller, Jr.

Advisory: Mr. Frank Simek, Mr. Jerald Wulf

Legal Counsel: Thompson Coburn LLP

THE LUTHERAN CHURCH—MISSOURI SYNOD ENGLISH DISTRICT

BYLAWS

Adopted in Convention: June 15, 1997

Revisions Adopted in Convention: June 20, 2009

Revised at request of Synod by Board of Directors: August, 2011, May, 2012

Revisions Adopted in Convention: June 29, 2012

Revisions Adopted in Convention: June 20, 2015

Revisions Adopted in Convention: June 21, 2018

PREAMBLE

In 1872 an initial conference of English-speaking Lutherans was held in Gravelton, Missouri. In 1888 the English Evangelical Lutheran Synod of Missouri was organized and in 1911 was invited to join the German Evangelical Lutheran Synod of Missouri, Ohio and other States as the English Mission District. An agreement dated May 15, 1911, in Saint Louis, Missouri (*Delegatensynod von Missouri, Ohio u.a. St.*, 1911, pp. 31-35) made the English District official. Because of this origin the English District is unique among the districts of the Synod (Denver Convention *Proceedings*, 1969, Resolution 5-15).

Since the English District is a district of The Lutheran Church—Missouri Synod, the Constitution of the Synod is also the Constitution of the District. Also, the Bylaws of the Synod are primarily the Bylaws of the District. The District's objectives are as stated in Article III of the Synod's Constitution:

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

1. Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy;
2. Strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world;
3. Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth;
4. Provide opportunities through which its members may express their Christian concern, love, and compassion in meeting human needs;
5. Aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries;
6. Aid congregations by providing a variety of resources and opportunities for recognizing, promoting, expressing, conserving, and defending their confessional unity in the true faith;
7. Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith;
8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other

- professional church workers of the Synod in the performance of their official duties;
9. Provide protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights;
 10. Aid in providing for the welfare of pastors, teachers, and other church workers, and their families in the event of illness, disability, retirement, special need, or death.

Thus in the light of the Synod's objectives, the mission of the English District is to seize every opportunity to serve the Lord of the Church, Jesus Christ, the whole Church in the whole world, and the whole person in the whole society, and in fulfillment of this mission, it shall seek to utilize its unique character to:

1. Assist congregations of the District in their ministries to their own communities with their own characteristics and needs;
2. Serve as a progressive element in the church body, both in applying the Gospel to new and changing situations and in demonstrating concern about community problems and ecumenical opportunities;
3. Begin new churches and support new ministries with particular emphasis on openness to new challenges;
4. Assist in the revitalization of existing congregations and ministries;
5. Assist ministries in communities that are changing;
6. Focus on special, ethnic, urban and campus ministries;
7. Support mission initiatives of The Lutheran Church—Missouri Synod;
8. Support life-long educational ministries within the District; and
9. Provide opportunities and avenues for congregations and their members to live out their love for God through the Christian stewardship of their time, talents and treasures.

ARTICLE I CONGREGATIONS OF THE DISTRICT

- A. The congregations of the District shall exercise their authority through delegate convention which shall consist of all duly certified delegates from member congregations.
- B. The District shall exercise its authority in harmony with the goals and directives of the Synod and under the guidance of the Scriptures and the Lutheran Confessions.
- C. The District shall delegate its authority as hereinafter prescribed. The exercise of such delegated authority shall always be subject to review by the District.

ARTICLE II ADMINISTRATION

- A. The District shall establish an organizational structure for the effective operation of its programs and conduct of its affairs which shall include the District Convention (*referenced throughout as "Convention"*), the officers of the District, the Board of Directors, and such other staff and personnel as that Board may deem necessary and appropriate.
- B. The administration of the affairs shall be conducted on three levels:

1. The Convention, which shall consist of the District at large through its delegates in convention assembled, and shall be the governing body of the District subject to the Constitution, Bylaws, and Resolutions of Synod, and to these Bylaws;
 2. The officers of the District, who shall have primary responsibility for the implementation of decisions of the Convention and the Board of Directors;
 3. The Board of Directors elected by the Convention, which serves as the legal representative of the District and the custodian of all property of the District. Between conventions the Board shall provide for implementation within the District of the decisions of the Synod and District conventions, establish and review policy, determine general priorities, approve program budgets, allocate necessary funds for the support of the Synod and District budgets, review program performance, make provisions for necessary staff, and review the performance of the District President. It shall report its activities to the Convention.
- C. For purposes of conferences and elections requiring regional representation, the District shall be divided into four regions: Eastern, Lake Erie, Midwestern, and Western.
1. The President and Vice-Presidents of the District and the Board of Directors acting jointly shall determine the membership of the four regions 24 months prior to Conventions of the District.
 2. For purposes of regional elections, individuals will be considered a part of the geographical region in which they reside.
- D. Dispute Reconcilers shall be chosen in such manner and exercise such jurisdiction as provided by Synod Bylaw 1.10ff.
- E. A Committee on Nominations shall be elected at each Convention to prepare the ballot for the next Convention. One minister of religion—ordained and one minister of religion—commissioned or layperson by name from each of the four regions of the District shall be elected. The Committee shall organize itself as outlined in the District's *Corporate Operations Manual*.
- F. A Committee for Stewardship shall be appointed by the Board of Directors to comply with the stewardship programs and goals of the Synod, as required by Synod Bylaw 4.6.1.

ARTICLE III OFFICERS & STAFF

- A. The officers of the District are:
1. A President
 2. One Vice-President from each of the four regions of the District, in line of succession, as prescribed by these Bylaws.
 3. A Secretary
 4. A Treasurer, a layperson appointed by the Board of Directors
 5. A Circuit Visitor for each Circuit established by the District.
- B. The duties of the President, the Secretary, the Treasurer, and the Circuit Visitors are described in the Constitution and Bylaws of the Synod and these Bylaws.
- C. The Vice-Presidents shall advise the President, serve as his representatives, and assist him in bringing to the Board of Directors any needed recommendations.

D. All Staff shall be directly accountable to the President.

ARTICLE IV ELECTIONS

A. Terms of Office and Tenure

1. Officers, members of the Board of Directors, Committee on Nominations, Committee for Stewardship, and Circuit Visitors shall serve for a term of three years.
2. A person's tenure in the same office or function shall be limited to four (4) consecutive full three-year terms. These persons may be elected to their previous office or function after an interval of no less than three (3) years, or be appointed to fill an unexpired term after an interval of no less than two (2) years.

B. Nomination and Election of District President

1. Each member congregation of the District shall be entitled to nominate from the clergy roster of the Synod two (2) ordained ministers as candidates for District President.
2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter to the member congregations of the District requesting each congregation to submit nominations.
3. Nominations for District President shall be accepted by the District Secretary up to four months prior to the opening date of the District Convention. He shall report in the *Convention Workbook* the names and tallies of all ordained ministers who have received nominating votes.
4. The names of the five (5) ordained ministers who receive the highest number of nominating votes and consent to serve shall form the slate of candidates. There shall be no opportunity provided for additional nominations.
5. The District Secretary shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning his candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The District Convention shall elect the District President.
 - a. A majority of votes cast shall be required for election.
 - b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.

C. Nomination and Election of District Vice-Presidents

1. Each member congregation of a region of the District shall be entitled to nominate two (2) ordained ministers from the clergy roster of the District with residence in its designated region as candidates for Vice-President.
2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter to the member congregations of the District requesting each congregation to submit nominations.
3. Nominations for Vice-President shall be accepted by the District Secretary up to four months prior to the opening date of the District Convention. He shall report in the *Convention Workbook* the names and tallies of all ordained ministers who have received nominating votes.
4. The names of the three (3) ordained ministers residing within the boundaries of each

region who receive the most nominating votes and consent to serve shall form the slate of candidates. There shall be no opportunity provided for additional nominations.

5. The District Secretary shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning his candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The District Convention shall elect one (1) Vice-President from each of the four regions of the District.
 - a. A majority of votes cast shall be required for election.
 - b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.
7. Upon the election of the Vice-Presidents, a final election will take place ranking the Vice-Presidents by separate ballots with a simple majority of voting delegates determining the first, second, third, and fourth Vice-Presidents in line of succession.

D. Nomination and Election of Board of Directors

1. Six months prior to the opening date of the District Convention, the District Secretary shall send a letter soliciting names from the officers of the District and the congregational and individual members of the District, along with the laypersons of the congregations of the District.
2. All suggested names shall be submitted to the Committee on Nominations no later than four months prior to the opening date of the Convention.
3. All nominees for a particular regional position must reside within the boundaries of the region for which they are nominated.
4. All incumbents eligible for reelection shall be considered to be nominees.
5. The Committee on Nominations shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning the individual's candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The Committee on Nominations shall select at least two (2) candidates and at least one (1) alternate for each position.
7. The District Convention may amend the slate by nominations from the floor.
 - a. Nominations from the floor may be made by any delegate at the District Convention. The delegate making such nomination must present the District Secretary written consent of the person whose name is being placed in nomination, in order to assure the convention that the nominee is able and willing to serve if elected.
 - b. Floor nominations shall be brought individually before the District Convention for approval before being added to the ballot.
8. The District Convention shall elect one (1) ordained minister from the Eastern or Lake Erie Region, one (1) ordained minister from the Midwestern or Western Region, two (2) commissioned ministers, and one (1) layperson from each of the four regions of the District.
 - a. A majority of votes cast shall be required for election.
 - b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.

9. The District Convention shall elect two (2) laypersons as at-large members of the Board of Directors.
 - a. All candidates not elected to a Lay Regional Board of Director positions shall form the ballot for the Lay At-Large Board of Directors positions.
 - b. A majority of votes cast shall be required for election.
 - c. When a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

- E. Nomination and Election of District Secretary, Committee on Nominations, Endowment Fund Managers, and Other Boards or Committees
 1. The Committee on Nominations shall select candidates for District Secretary, Committee on Nominations, Endowment Fund Managers, and other Boards or Committees. At least two (2) candidates and at least one (1) alternate shall be selected for each position.
 2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter soliciting names from the officers of the District and the congregational and individual members of the District, along with the laypersons of the congregations of the District.
 3. All suggested names shall be submitted to the Committee on Nominations no later than four months prior to the opening date of the Convention.
 4. All nominees for a particular regional position must reside within the boundaries of the region for which they are nominated.
 5. All incumbents eligible for reelection shall be considered to be nominees.
 6. The Committee on Nominations shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning the individual's candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
 7. The District Convention may amend the slate by nominations from the floor.
 - a. Nominations from the floor may be made by any delegate at the District Convention. The delegate making such nomination must present the District Secretary written consent of the person whose name is being placed in nomination, in order to assure the convention that the nominee is able and willing to serve if elected.
 - b. Floor nominations shall be brought individually before the District Convention for approval before being added to the ballot.
 8. Election of these offices shall take place at the District Convention.
 - a. A majority of votes cast shall be required for election.
 - b. When a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

**ARTICLE V
VACANCIES**

A. District President

1. In the event that the Board of Directors determines that the President is unable to serve in that capacity because of prolonged illness or disability, the duties and responsibilities of the office of President shall be performed by the 1st Vice-President, and the 1st Vice- President shall remain as the Acting President until the Board determines such illness or disability has been removed, the President resigns or dies, or the Board determines that the illness or disability is permanent.
2. In the event that the office of President becomes vacant because of the resignation, death or permanent disability of the President, the 1st Vice-President shall succeed to the office of President and shall serve until the next Convention.
3. The successor need not terminate his current position while completing the unexpired term.
4. Any Vice-President, who by the terms of this Article succeeds to the office of President, may decline such office; in which event:
 - a. The next ranking Vice-President shall become President of the District;
 - b. All other Vice-Presidents shall move up one rank;
 - c. The declining Vice-President shall fill the last ranking vacant Vice-Presidency.
 - d. In the event that all Vice-Presidents decline the office of President, the ranking of the Vice-Presidents shall remain unchanged, and the 1st Vice-President shall serve as Acting President until the next convention, when a President shall be elected. He need not leave his current position while serving as Acting President.

B. Other Elected Positions

1. A vacancy in the Vice-Presidents shall be filled by appointment by the District President, in consultation with the Circuit Visitors within that the region.
2. Vacancies that occur in the office of Circuit Visitor between conventions shall be filled by appointment by the District President.
3. A vacancy on the Board of Directors shall be filled by the voting members of the Board, in consultation with the Committee on Nominations.
4. A vacancy on the Committee on Nominations shall be filled by voting members of the Board of Directors, in consultation with the Committee on Nominations.
5. Vacancies that occur in the office of District Endowment Fund Manager shall be filled:
 - a. A vacancy in any regional manager position shall be filled by appointment by the District President, subject to approval by the Board of Directors.
 - b. A vacancy in the Canadian representative position shall be filled by appointment by the Canada Corporation.
6. Persons appointed to fill a vacancy on the Board of Directors or other elected or appointed positions shall serve until successors have been elected by the Convention or appointed under the terms of the bylaws.

**ARTICLE VI
DISTRICT CONFERENCES, CIRCUIT FORUMS, AND CIRCUIT CONVOCATIONS**

- A. The President shall confer with the Board of Directors to arrange for the official conferences of the ordained and commissioned ministers of the District:

1. There shall be a plenary conference held annually for all ordained and commissioned ministers. In years when District Conventions are held, the plenary conference may be postponed at the discretion of the President and the Board of Directors.
 2. There shall be a conference for ordained ministers held annually in each of the four regions of the District.
 3. There shall be at least one conference for commissioned ministers held during each triennium.
- B. Circuit forums shall meet at the call of their Circuit Visitors to select their Circuit Visitors and conduct other business no later than the time established by the District. They shall follow the procedures stated in Synod Bylaws 5.2.2 and 5.3.
- C. The Circuit Visitor and any other officers of the circuit shall have the primary responsibility of preparing the agenda for the Circuit Convocation, following the procedures stated in Synod Bylaw 5.4.

ARTICLE VII POWERS

The District shall have legal powers as follows:

1. To purchase, acquire, hold, administer, sell, transfer, mortgage and convey property of every description, both personal and real, in the interest of the District.
2. To accept, hold, administer, sell, transfer and convey legacies, gifts, donations, commercial papers and legal documents of every description in the performance of its work.
3. To delegate to the Board of Directors who shall exercise the aforementioned powers. No individual or officer of the District shall have the power to usurp this authority.
4. No action on the part of the members of the Board of Directors shall be prerequisite to the borrowing of money or the execution of any mortgage upon personality or realty.
5. There shall be no shares of stock issued in connection with the District.

ARTICLE VIII BOARD OF DIRECTORS

A. Membership and Composition

1. The Board of Directors shall have no more than fifteen (15) voting members, as follows:
 - a. The President of the District
 - b. The Secretary of the District
 - c. Two (2) ministers of religion—ordained, one of whom shall be elected from either the Eastern Region or Lake Erie Region and one whom shall be elected from either the Midwestern Region or Western Region
 - d. Two (2) ministers of religion—commissioned
 - e. One (1) layperson elected from each of the four regions of the District.
 - f. Two (2) laypersons elected from the District at large
 - g. Up to three (3) at-large laypersons appointed by the elected voting members of the Board of Directors to obtain needed additional skill sets (legal, finance,

- investment, administration, etc.)
2. The Board of Directors shall have six (6) non-voting members:
 - a. The Vice-Presidents of the District
 - b. The Treasurer of the District
 - c. The President of the English District of The Lutheran Church—Missouri Synod (Canada Corporation).
 3. The Board shall elect its own chair and vice-chair from among the voting members of the Board after each convention. The President and Secretary shall be ineligible to be elected as chair or vice-chair.
 4. Each Board member shall avoid conflicts of interest and shall disclose to the Board chair any potential conflicts of interest, as defined in Synod Bylaw 1.5.2.
 5. Members of the Board of Directors may be removed for cause, as defined in Synod Bylaw 1.5.8.
 6. No member of the Board of Directors shall receive remuneration (beyond allowable reimbursement) for service on the Board.

B. Powers and Duties

1. The Board of Directors shall have such powers and duties as are accorded to it by the Constitution, Bylaws, Articles of Incorporation, resolutions, and policies of the Synod, as well as those of the District. Subject to such limitations, it shall operate within the applicable federal and state laws.
2. The Board's chief responsibility is developing and amending policy.
3. The Board shall be vested with the general management and supervision of the District's business and legal affairs and shall adopt policies and require procedures which assure that said management and supervision is affected.
4. In fulfilling its functions and in coordinating its work with the Synod, the Board shall be guided generally by the functions of the Board of Directors of the Synod as defined in Synod Bylaw 3.3.4ff as these apply to districts.
5. Between Conventions it shall provide for implementation within the District of the decisions of the Synod and District Conventions and allocate necessary funds for the support of the Synod and District budgets.
6. The Board of Directors shall report at each Convention.

C. Meetings

1. Regular meetings of the Board of Directors shall be held at least four (4) times a year at such time and place as the Board shall determine.
2. Special meetings of the Board of Directors may be called by the President or upon request of seven (7) board members at any time, by means of written or email notice, at least three (3) days in advance of the time, place and purpose thereof to each director.
3. Meetings of the Board of Directors may be conducted electronically, using audio, video, or internet-based conferencing technologies.
 - a. In such cases, the technology must be allow for each Board member to fully participate (hear, speak, have or been given access to documents and other materials as appropriate), including the opportunity to vote.
 - b. Board members must be given a reasonable opportunity to access the electronic meeting. If a Board member does not have access to the technology to be used, arrangements will be made for the member to participate in person by coming to the District Office or other mutually agreed upon location.

- c. Any Board member listening or watching shall acknowledge their presence to the meeting. These names along with the attending Board members shall be recorded in the minutes of the meeting.
 - 4. A majority of voting members of the Board shall constitute a quorum at any properly called or scheduled meeting.
 - 5. The Chair may authorize a Board member to participate in meetings of the Board by use of electronic technology described in Article VIII.C.3. Such participation by a Board member shall be considered as being present for the sake of establishing a quorum.
 - 6. In situations where board members are not able to meet as described above, the Board of Directors may take action by use of electronic ballot (i.e., e-mail, internet-based voting, etc.), provided all voting members of the board cast a vote and the result of the voting is unanimous.
 - 7. Minutes shall be kept of all meetings that record a summary of the major points of discussion and any action(s) taken.
- D. Appointment of Officers and Agents
- 1. The Board of Directors shall have power to appoint such other officers and agents as the Board may deem necessary for the transaction of the business of the District.
 - 2. The Board of Directors may require any officer or agent to file with the District a satisfactory fidelity bond.
- E. Execution of Instruments
- 1. All checks, drafts, and orders for payment of money shall be signed in the name of the District and may be countersigned by such officers or agents as the Board of Directors designates for that purpose or by the Treasurer alone.
 - 2. When the execution of any contract, conveyance or other instrument has been authorized without specification of the executing officers, the President and the Secretary may execute the same in the name of and on behalf of the District and may affix the corporate seal thereto. The Board of Directors shall have power to designate the officers and agents who shall have authority to execute any instrument on behalf of the District.
- F. Borrowing Authority
- 1. The Board of Directors shall act on behalf of the District to borrow money the Board deems necessary and appropriate.
 - 2. In such case the Board may authorize the proper officers of the District to make, execute and deliver in the name of and on behalf of the District such notes, bonds and other evidence of indebtedness as the Board should deem proper.
 - 3. The Board shall have full power to mortgage the property of the District, or any part thereof, as security for such indebtedness, and no action on the part of the membership of the District shall be requisite to the validity of any such note, bond, evidence of indebtedness or mortgage.
- G. Annual Budgetary Responsibilities
- 1. The Board of Directors shall establish the annual District budget.
 - 2. The Board of Directors shall establish the salary of the District President on an annual basis.
- H. District *Corporate Operations Manual*
- 1. The Board of Directors shall establish and maintain the District's *Corporate*

- Operations Manual* and shall approve appropriate modifications.
2. Only the District in Convention shall have the power to amend the *Corporate Operations Manual* with respect to sections dealing with the election of officers and the Board.
 3. Modifications to the *Corporate Operations Manual* approved by the Board to any other sections shall be reported at the next Convention.
- I. The Board of Directors shall conduct, supervise, and manage all affairs of the District not otherwise assigned.

**ARTICLE IX
ENGLISH DISTRICT ENDOWMENT FUND**

- A. The District shall establish and maintain an endowment fund, providing a stewardship opportunity for congregations and their members and a resource for the support of District and Synod ministries. (The structure and operation of the fund is described in the English District *Corporate Operations Manual*.)
- B. The Board of Directors shall exercise oversight for the English District Endowment Fund (EDEF).
- C. The Board shall ensure that the EDEF Board of Managers reports on its work at least annually to the Board.
- D. The Board shall elect one of its voting members to serve on the EDEF Board of Managers.

**ARTICLE X
CONFLICTS**

- A. No article of the Bylaws of the District shall be valid which conflicts with the Constitution and Bylaws of the Synod.
- B. Any matter, rule or regulation not specifically herein contained in the Bylaws shall be governed by comparable provision in the Constitution and Bylaws of the Synod.

**ARTICLE XI
AMENDMENT TO BYLAWS**

Changes, additions, and alterations to the Bylaws may be made by Conventions of the District:

1. They shall not conflict with the Constitution or Bylaws of the Synod.
2. They shall be separately considered and acted upon by the Board of Directors.
3. They shall be submitted to the Commission on Constitutional Matters of the Synod for review and approval prior to consideration by a District convention.
4. They shall be presented in writing to the District in convention.
5. They shall be adopted by the affirmative vote of a majority of the delegates present and voting.

TABLE OF 2018 RESOLUTIONS

Number	Title	Action	When Action Taken
1-01	To Restore Both Biblical Languages to the Education of Future Pastors	Amended & Adopted <i>[Y-143; N-35]</i>	June 20 – Afternoon
1-02	To Improve the Specific Ministry Pastor Program	Adopted <i>[Y-133; N-44]</i>	June 20 – Afternoon
1-03A	To Encourage Every Sunday Communion	Adopted <i>[Y-136; N-20]</i>	June 21 – Morning
1-04A	To Encourage Pastors and Laity to Discuss Religion and Politics	Adopted <i>[Y-127; N-30]</i>	June 21 – Morning
1-05	To Adopt the Conclusions of the LCC’s CTCR Document, CREMATION AND THE CHRISTIAN	Adopted <i>[Y-128; N-28]</i>	June 21 – Morning
1-06	To Affirm a Six Day Creation	Amended & Adopted <i>[Y-139; N-35]</i>	June 20 – Afternoon
1-07A	To Oppose Binding Christian Consciences to Political Positions Not Clearly Mandated by Scripture	Failed <i>[Y-65; N-110]</i>	June 20 – Afternoon
1-08	To Add the Requirement for the Seminaries to Include Courses on Teaching	Presented; No Action	June 21 – Morning
2-01	To Support International Missionaries Who Are Members of the English District	Adopted <i>[Y-133; N-40]</i>	June 20 – Afternoon
2-02	To Invite and Encourage Congregations of Our English District to Begin and Join in 1.1.1 Mission Funding Through Our District	Adopted <i>[Y-163; N-12]</i>	June 20 – Afternoon
3-01	To Move Our Concordia Universities and Seminaries to Independence from Government Funding	Adopted <i>[Y-112; N-64]</i>	June 20 – Evening
3-02	To Allow the Use of the Term “Bishop” in The Lutheran Church— Missouri Synod	Adopted <i>[Y-149; N-28]</i>	June 20 – Evening

3-03A	To Revise the Bylaws of the English District	Amended & Adopted <i>[Y-127; N-6]</i>	June 21 – Afternoon
3-04A	To Amend the English District Corporate Operations Manual	Adopted <i>[Y-134; N-2]</i>	June 21 – Afternoon
3-05	To Amend the Articles of Incorporation of the English District	Not Presented	N/A
3-06	To Nurture Our Lutheran System of Higher Education	Adopted <i>[Y-160; N-12]</i>	June 20 – Evening
3-07	To Transfer St. Michael Lutheran Church, Fort Wayne, Indiana to the Indiana District	Adopted <i>[Y-125; N-51]</i>	June 20 – Evening
4-01A	To Support the Well-being of All the Church’s Workers and Church Worker Families in the English District	Amended & Adopted <i>[Y-154; N-7]</i>	June 21 – Morning
4-02	To Encourage and Assist Retired Pastors	Adopted <i>[Y-147; N-14]</i>	June 21 – Morning
4-03A	To Encourage Synodical Educational Institutions to Train Students to Become Organists	Adopted <i>[Y-127; N-30]</i>	June 21 – Morning
4-04	To Limit Mission Fundraising During Advent and Lent	Adopted <i>[Y-155; N-10]</i>	June 21 – Morning

2018 ADOPTED RESOLUTIONS

RESOLUTION 1-01

To Restore Both Biblical Languages to the Education of Future Pastors

WHEREAS, one of the major qualifications for a man aspiring to the Office of the Holy/Public Ministry is his ability to teach (1 Timothy 3:2), and

WHEREAS, "We believe, teach and confess that the only rule and norm according to which all teachings, together with <all> teachers, should be evaluated and judged (2 Timothy 3:15-17) are the prophetic and apostolic Scriptures of the Old and New Testament alone" (Formula of Concord Epitome Summary 1), and

WHEREAS, to teach, a man in the Office of the Holy/Public Ministry should be able to understand the Scripture as God breathed it out (2 Timothy 3:16), and

WHEREAS, the Old Testament was initially "breathed out" in Biblical Hebrew¹, and the New Testament in Koine Greek, and

WHEREAS, much in the Scriptures that points to Christ and him crucified is embedded in the nuances of both Biblical languages and can be lost in translation, and

WHEREAS, of the routes approved by Synod through which men are prepared for the Office of the Holy/Public Ministry, only the residential MDiv route requires training in both Hebrew and Greek, while the remainder of the routes to "general Pastor" require either Greek only or neither Biblical language, and the Specific Ministry Pastor program requires neither Biblical language², therefore be it

Resolved, that the English District in convention call upon The Lutheran Church—Missouri Synod to require instruction in both Biblical Hebrew and Koine Greek as prerequisites for admission to the Office of the Holy/Public Ministry, and be it further

Resolved, that the English District in Convention encourage our seminaries, with synod funding, to include Biblical Hebrew and Koine Greek in the curricula for all of the pathways to the Office of the Holy/Public Ministry, and be it finally

Resolved, that the English District in Convention urge our seminaries to develop continuing education opportunities for all Pastors to obtain and review such training.

Notes

1. Small portions of the Old Testament, most notably of Daniel, are written in Aramaic.
2. "Report of the Res. 5-14A Task Force." In *2016 Convention Workbook* (St. Louis: LCMS, 2016), 270-76. Of note, the Center for Hispanic Studies, the Ethnic Immigrant Institute of Theology, and the Deaf Institute of Theology, all of which lead to "General Pastor" roster status, do not require either Biblical language.

RESOLUTION 1-02

To Improve the Specific Ministry Pastor Program

WHEREAS, the 2007 LCMS Convention established the Specific Ministry Pastor (SMP) program to help congregations unable to support a pastor; and

WHEREAS, the SMP program was intended to further meet the needs of the church for pastors to serve in specific ministry contexts as determined by congregations and districts, and

WHEREAS, the SMP program was established to ensure commitment to the biblical and confessional understanding of The Office of the Holy Ministry, and, specifically, Article XIV of the Augsburg Confession; and

WHEREAS, both LCMS seminaries operate SMP programs which provide academic training to candidates while serving concurrently in a specific ministry setting, and

WHEREAS, the graduates of the SMP program have been a blessing to the Synod and its congregations, including congregations of the English District; and

WHEREAS, 2016 LCMS Convention Resolution 13-02A encourages Licensed Lay Deacons engaged in Word and Sacrament ministry to either colloquize as an SMP or enter the SMP program, thus affirming that the SMP program will continue to be a distinct recognized route to the ministry in the LCMS, and

WHEREAS, these positive intentions and benefits of the SMP route have been diminished or weakened by various factors, including:

1. That men admitted to the SMP become ordained before completing their academic program, with some administering the Word and the sacraments prior to ordination, and
2. That SMPs are not required to learn a biblical language, and
3. That there are men serving as SMPs in settings which could reasonably support a general pastor, in direct conflict with the stated purpose of the SMP program and in contradiction to 2013 LCMS Convention Resolution 5-04B, and
4. That the constitution and bylaws of the LCMS are not clear as to what might constitute or limit specific ministry contexts, therefore be it

Resolved, that the English District give thanks to God for the faithful service of SMP's within congregations of the District; and be it further

Resolved, that the English District memorialize the Synod to improve the SMP program in the following ways:

1. That ordination be deferred until all SMP course work has been completed, in faithfulness to Article XIV of the Augsburg Confession;

2. That all SMPs be required to complete a prescribed continuing education program which includes the study of the biblical languages;
3. That District Presidents do not authorize SMPs to serve in settings which could reasonably support a general pastor;
4. That the Synod in convention establish parameters for specific ministry contexts; and be it finally

Resolved, that the President/Bishop of the English District be encouraged to implement these improvements already at the District level.

RESOLUTION 1-03A

To Encourage Every Sunday Communion

WHEREAS, the Sacrament of Holy Communion was celebrated every Lord's day during the first centuries of Christendom; and

WHEREAS, the opportunity to receive the Lord's Supper each Lord's Day was a reality cherished by Dr. Martin Luther and set forth clearly with high esteem in the Confessional writings of the Evangelical Lutheran Church (Article XXIV of the Augsburg Confession and Article XXIV 1 of the Apology of the Augsburg Confession); and

WHEREAS, our Synod's 1983 CTCR document on the Lord's Supper (p.28) and our Synod's 1986 [1991] translation of Luther's *Small Catechism* both remind us that the Scriptures place the Lord's Supper at the center of worship (Acts 2:42, "*And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers.*" Acts 20:7, "*On the first day of the week, when we were gathered together to break bread, Paul talked with them, intending to depart on the next day, and he prolonged his speech until midnight.*" 1 Corinthians 11:20 "*When you come together, it is not the Lord's Supper that you eat.*" 1 Corinthians 11:23 "*For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread . . .*"), and not as an appendage or an occasional extra, and that the new 2017 edition of Luther's *Small Catechism and Explanation* also notes the importance of receiving the Sacrament and its centrality in worship (pp. 329 [358], 344-345 [374, E]); and,

WHEREAS the English District-LCMS in Convention passed Resolution 91-6-02, "To Urge Weekly Communion" (adopted 6/8/91), which then went as an Overture to the 1995 Convention of The Lutheran Church—Missouri Synod and was adopted (Resolution 2-08A), encouraging an every Sunday celebration of the Holy Supper of our Lord's Body and Blood; therefore be it

Resolved, that the English District-LCMS commend our congregations and pastors who have

instituted weekly Communion in accordance with District Resolution 91-6-02, and continue to encourage them in this common practice, and be it finally

Resolved, that this resolution be sent to The Lutheran Church—Missouri Synod's 2019 Convention, encouraging its pastors and congregations to study the scriptural, confessional, and historical witness to every Sunday Communion with a view toward recovering the opportunity for receiving the Lord's Supper each Lord's Day.

RESOLUTION 1-04A

To Encourage Pastors and Laity to Discuss Religion and Politics

WHEREAS, Holy Scripture, the Church Fathers, and the writings of Dr. Martin Luther affirm that Christians, as followers of the Lord Jesus Christ, are citizens of two Kingdoms --- the Kingdom of the Right, Christ's Kingdom of grace, His Church on earth, and the Kingdom of the Left, earthly governments; and

WHEREAS, St. Augustine, in "City of God" (Book XIX, 21) states, "a republic cannot be administered without justice. Where, therefore, there is no true justice there can be no right. For that which is done by right is justly done, and what is unjustly done cannot be done by right. For the unjust inventions of men are neither to be considered nor spoken of as rights. Thus, where there is not true justice there can be no assemblage of men associated by a common acknowledgment of right, and therefore there can be no people; and if there is no right where there is no justice, then most certainly it follows that there is no republic where there is no justice."; and

WHEREAS, the Church is encouraged to engage in the public square, that is, to actively intercede in prayer for the Kingdom of the Left (1 Timothy 2:1-4), being mindful of her work toward promoting governance that is in conformity with the will of God as revealed in His Scriptures, including justice, and that in the present governments of the United States and Canada such promotion takes the form of elections, lobbying, and the like; and that Christians are free to work within the present governments of the United States and Canada to establish and maintain a public context that provides for the Church to exist peacefully so that the field remains favorable for the Gospel to be given freely; and

WHEREAS, many Christians may be reluctant to discuss religion and politics, two realms which undergird the vitality and sustainability of The United States of America and Canada; and

WHEREAS, many well-known statesmen and other observers have underscored the critical role of religion and morality in general, and Christianity in particular, in the preservation of our freedoms and governance; therefore be it

Resolved, that the English District, without binding consciences to positions not determined by Holy Scripture, encourage its Pastors and congregations to freely and openly discuss and teach at all times possible within their vocations, the necessity of maintaining the Christian religion and its accompanying morality within the United States and Canada, such that we may live a peaceful and quiet life, godly and dignified in every way, and liberty and justice may continue for the sake of all citizens of the United States and Canada, and ultimately, for the sake of all people.

RESOLUTION 1-05

To Adopt the Conclusions of the LCC's CTCR Document, "Cremation and the Christian"

WHEREAS, many pastors of the LCMS seek guidance with respect to the practice of cremating the dead for the purpose of providing counsel to their congregation members; and

WHEREAS, the LCMS Conventions of 2013 and 2016 were presented with Overtures requesting the study of Cremation with the hope of providing a statement of belief and recommendations for practice; and

WHEREAS, the LCMS Conventions of 2013 and 2016 did not bring such an Overture to the Convention floor, but provided a recommendation following the 2016 Convention that LCMS pastors use, as a guide, the Lutheran Church - Canada's CTCR 2011 study "Cremation and the Christian"; and

WHEREAS, the LCC CTCR document offers the following conclusions:

1. While not the case in Canada, there are places in the world where, because of the scarcity of land, it has become virtually impossible to purchase land for cemeteries and for burial plots. If cremation has become the only option in certain lands, Christians need to find ways to make clear witness for our faith in the resurrection of the body. (pg. 6)
2. The pastor should not offend the consciences of those who have chosen cremation. In the case of one who is dying and who has made up one's mind on the subject, using the law to convince them to do otherwise could create spiritual doubt regarding their relationship to God. (pg. 6)
3. The pastor should discourage thoughts of having the ashes of the departed scattered, for this practice indeed arises from a pagan denial of the importance of the body, and creates the impression that the spirit's survival is all that matters. (pg. 6)
4. Families of Christians who have been cremated should be encouraged to have the remains of their loved ones placed in a columbarium, or kept together in some other

way. The name of the deceased should be noted on the urn and/or on the niche in memory of the one who has died and who awaits the resurrection. (pg. 6)

5. Though ashes cannot be committed to the earth in the same way that a body may be committed, a clear message of hope in the resurrection of the body needs take place even as the ashes are commended into the hands of God in the hope of the resurrection. (pg. 7)
6. As is always the case, the clear message given at the funeral/memorial of all Christians is the hope of the resurrection of the dead, not merely the survival of the individual in heaven. Our creeds confess the resurrection of the body (indeed, of the flesh!), not merely the survival of the soul. (pg. 7)
7. In sermons and Bible studies throughout the church year, especially when dealing with lessons that cover the subject, the Christian teaching on the resurrection of the dead must be stressed, and the blessings confessed by the traditional practice of burial over against cremation must be noted. Burial should be encouraged over against cremation as the means by which the church best confesses before the world the return of Christ and the resurrection of the body (pg. 7); therefore be it

Resolved, that the English District memorialize the 2019 LCMS Convention to adopt the LCC CTCR study's conclusions.

RESOLUTION 1-06

To Affirm a Six-Day Creation

WHEREAS, since the publication of Darwin's *Origin of Species 1859*, the teaching of a six-day creation has been challenged, and

WHEREAS, the 1932 LCMS *Brief Statement* states, "We teach that God has created heaven and earth and that in the manner and in the space of time recorded in the Holy Scriptures, especially Genesis 1 and 2, namely, by His almighty creative Word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has in immense periods of time, developed more or less of itself."; and

WHEREAS, the phrase "We reject ... immense periods of time" from the LCMS 1932 *Brief Statement* implies not an "old earth" but a "young earth"; and

WHEREAS, the LCMS in Convention has for numerous recent Conventions affirmed the teaching of Genesis: that of a six, 24-hour day creation; and

WHEREAS, such affirmations are challenged daily in the institutions of our nation, and in some LCMS universities; therefore be it

Resolved, that the English District continue to affirm the Biblical teaching of a six, 24-hour day creation.

RESOLUTION 2-01

To Support International Missionaries Who Are Members of the English District

WHEREAS, the Great Commission of Matthew 28:19-20 has been and will until the Last Day remain the heart of the Church's mission, to proclaim the Gospel of Jesus Christ to all nations; and

WHEREAS, one of the reasons congregations banded together to form a synodical union is for the sending of missionaries, and

WHEREAS, the number of missionaries in the LCMS has increased in recent years, and

WHEREAS, the LCMS employs the Network Supported Model for the funding of missionaries, which requires LCMS missionaries to essentially raise their own salary and funding by visiting congregations and asking for money in order to enter and remain on the mission field, and

WHEREAS, the English District is blessed to count several career missionaries among its individual members [including Rev. Ted Krey, Rev. Dale Kaster, Rev. Charles Ferry and others], and

WHEREAS, many congregations of the English District are providing support for international missionaries, and,

WHEREAS, at present the English District does not provide direct support for any international missionaries who are members of the English District, and

WHEREAS, the English District budget includes a line item for Missions, therefore be it

Resolved, that the English District give thanks to God for the increase of international missionaries; and be it further

Resolved, that the English District celebrate the faithful service of missionaries who are members of the English District by encouraging congregations to support them financially; and be it further

Resolved, that the English District mission budget include funding for international missionaries who are members of the English District; and be it finally

Resolved, that the English District memorialize the 2019 LCMS Convention to making the funding of international missionaries a key priority for the next triennium.

RESOLUTION 2-02

To Invite and Encourage Congregations of Our English District to Begin and Join in 1.1.1 Mission Funding Through Our District

WHEREAS, at our 2012 English District Convention the Rev. Dr. William Schumacher stated that what we are about as congregations of the English District is "Sharing the good news of God's Kingdom across every boundary and barrier of human existence," and

WHEREAS, our English District Missions Council has stated that 'our English District can be a model of mission for the whole Lutheran Church-Missouri Synod,' and

WHEREAS, our English District Evangelization Team has stated that 'every member of our English District is called to "Witness Jesus in his or her life,"' and

WHEREAS, the congregation of The Lutheran Church of the Prince of Peace, Menomonee Falls, Wisconsin has provided a clear, doable and successful method of collecting 'significant' gifts (Namely the \$1 per Member per Week initiative, hereafter "1.1.1"), above and beyond regular offerings, specifically to be used for mission to the world; and

WHEREAS, the beautiful Body of Christ desires that more and more people become disciples, by being baptized and taught of Jesus, and thus connected to Jesus, have Eternal Life; and

WHEREAS, the English District fervently desire more missions to be started, more missionaries to be sent, more pastors and teachers to be trained, more people to be baptized, to hear of Jesus and be saved; therefore be it

Resolved, that our English District in convention affirms our Missions council's intention for our English District to be a model of mission funding for the LCMS; and be it further

Resolved, that our English District be a 'model' for our LCMS in recognizing that Jesus Christ gives us the power and strength to fund the missions and missionaries by many giving a little extra; and be it further

Resolved, that we place before the congregations of our District the opportunity to participate in 1.1.1 which demonstrates the power of the beautiful Body of Christ working together, prompted by faith; and be it finally

Resolved, that during the next triennium these funds raised be counted above and beyond our District budget, being used fully to support directly new mission starts and workers starting those missions through our District.

RESOLUTION 3-01

To Move Our Concordia Universities and Seminaries to Independence from Government Funding

WHEREAS, “the common goal (of our Concordia Universities and Seminaries) is to develop Christian leaders for the church, community and world” (1), and

WHEREAS, “The Concordia University System is one of the most powerful and far-reaching tools the Lord of the Church has given The Lutheran Church–Missouri Synod to take the Good News of life in Jesus Christ to a world desperately in need of hearing and believing in Him, through professional church workers and those trained for other service in our communities” (2), and

WHEREAS, in pursuit of its common goal, our Concordia University System adopted ten Lutheran Identity Standards, which were approved by Synod at its 2016 Convention. The first paragraph of the preamble reads, “As educational institutions of The Lutheran Church–Missouri Synod, the colleges and universities of the Concordia University System confess the faith of the Church. The Concordias uphold the teachings of sacred Scripture and its articulation in the Lutheran Confessions. This includes the biblical teaching that Jesus Christ – true God and true man – is the sole way to God’s mercy and grace; that at the beginning of time the Triune God created all things; that life is sacred from conception to natural death; and that marriage between a man and a woman is a sacred gift of God’s creative hand – over against the reductionistic assumptions of many in our culture who view men and women as only transitory and material beings” (3), and

WHEREAS, faculty and students in our Concordia Universities and Seminaries receive government grants and loans for research and tuition support (4), and

WHEREAS, the schools of the Wisconsin Synod to this day do not receive federal funding, and

WHEREAS, the acceptance of government monies is increasingly coming with requirements, which attempt to pressure our institutions of higher learning to compromise their Christian witness, therefore be it

Resolved, that the English District memorialize The Lutheran Church—Missouri Synod in convention to reaffirm the stated mission and goals of the Concordia University System; and be it further

Resolved that the English District in Convention call upon The Lutheran Church—Missouri Synod to urge our institutions of higher learning to issue a financial progress report in 2022, detailing how they are advancing toward independence from government funding, and be it finally

Resolved that the English District in Convention call upon The Lutheran Church—Missouri Synod to take at least one of the following actions: (1) begin a fund-raising campaign with the goal of supporting our institutions of higher learning to allow them to become financially independent of government funding; (2) restructure the Concordia University System such that it liquidate the assets of most of the campuses in order to use the proceeds to create an endowment that will allow up to four remaining campuses to operate on a model employed by Grove City College in Pennsylvania and Hillsdale College in Michigan.

Notes:

1. Quoted on September 8, 2017 from www.lcms.org/cus

2. *ibid.*

3. Accessed on September 8, 2017 from www.cus.edu

4. For an example of the receipt of federal funds for research support, see the listing of Prof. Matt Wise at www.cu-portland.edu/academics/college-arts-sciences/faculty-research (accessed September 8, 2017)

RESOLUTION 3-02

To Allow the Use of the Term “Bishop” in The Lutheran Church—Missouri Synod

WHEREAS, the biblical term of an overseer (*episcopus*; Greek: ἐπίσκοπός) is usually translated as “bishop” (I Timothy 3:1; Acts 20:28); and,

WHEREAS, this biblical word is used in the New Testament to describe the pastoral office (I Peter 5:2-4) but has been used in Church history since the early days of the Church Fathers to recognize one set in rightful authority of oversight of congregations and pastors; and

WHEREAS, the term “bishop” is used by most Evangelical Lutheran church bodies, including those in communion with The Lutheran Church—Missouri Synod (LCMS) in the International Lutheran Council (ILC), world-wide; and,

WHEREAS, even in American secular society the term “bishop” is understood to imply a position of responsibility of oversight, even while the office is to be exercised with humility, Lutheran confessional loyalty, and great care; and,

WHEREAS, the term “president” in our LCMS may be confused with simple administrative authority positions in government, business, and service organizations (Rotary, Kiwanis, etc.) instead of its use among us as an office of ecclesiastical responsibility and oversight for the good of Christ’s Church on earth; and,

WHEREAS, both our Synod and her Districts operate in both the kingdom of the right and the kingdom of the left; and,

WHEREAS, the term “president” was selected in 1847A+D in the founding documents of the German Evangelical-Lutheran Synod of Missouri, Ohio, and Other States (LCMS) in reaction to the misuse of the term “bishop” during the 1839 Saxon immigration under Martin Stephan, but now that history is far in the past; and,

WHEREAS, the districts of the LCMS are not confederated to form the Synod but rather are Synod in any given place, meaning the District President is in the stead of the Synodical President; and,

WHEREAS, the term “bishop” is practically used by many of our congregations and pastors across the LCMS in deferring to those serving as district presidents and indeed has had long usage in several synodical districts, some for decades (English, Atlantic, New Jersey, etc.); and,

WHEREAS, the term “president” is rightly used in LCMS auxiliaries such as the LWML, but often this presents terminology problems at LWML Conventions when talking about district presidents who are bishops in distinction from women district presidents who are LWML district presidents; and,

WHEREAS, the term “bishop” is more reflective of the responsibilities and respect for the office held by a pastor elected to such a position in his synodical district and could be beneficial in the Synod’s public witness for Christ in North America, including through the new LCRL Office (Lutheran Center for Religious Liberty); therefore be it

Resolved, that the English District memorialize Synod to make this nomenclature change at the 2019 Convention of The Lutheran Church—Missouri Synod to allow the use of the term “bishop” alongside “president” for both the synodical president and the district presidents, so that they be called “Synodical President/Bishop” and “District President/Bishop” respectively; and be it further

Resolved, that the LCMS *Handbook* (Constitution and Bylaws) reflect this change in terminology.

RESOLUTION 3-03A

To Revise the Bylaws of the English District

WHEREAS, the English District Board of Directors has conducted a thorough review of the Bylaws of the District during this past triennium, identifying where revisions would be helpful for the administration of the District; and

WHEREAS, the LCMS Committee on Constitutional Matters (CCM) has identified required revisions to be made to the Bylaws of the District so that they are in compliance with the Synod Handbook; and

WHEREAS, the LCMS CCM has suggested revisions to the Bylaws of the District; and

WHEREAS, the English District Board of Directors has drafted proposed revisions to the Bylaws of the District and submitted them for review by the LCMS CCM; and

WHEREAS, the LCMS CCM has approved these changes (cf. CCM Opinion 17-2833); therefore be it

Resolved, that the District in Convention revise the Bylaws of the District as follows:

PREAMBLE

In 1872 an initial conference of English-speaking Lutherans was held in Gravelton, Missouri. In 1888 the English Evangelical Lutheran Synod of Missouri was organized and in 1911 was invited to join the German Evangelical Lutheran Synod of Missouri, Ohio and other States as the English Mission District. An agreement dated May 15, 1911, in Saint Louis, Missouri (*Delegatensynod von Missouri, Ohio u.a. St.*, 1911, pp. pages 31-35) made the English District official. Because of this origin the English District is unique among the districts of the Synod (Denver Convention *Proceedings*, 1969, Resolution 5-15).

Since the English District is a district of The Lutheran Church–Missouri Synod, the Constitution of the Synod ~~as given in the Handbook~~ is also the Constitution of the District. Also, the Bylaws of the Synod are primarily the Bylaws of the District. The District's objectives are as stated ~~noted in Article III~~ of the Synod's Constitution: ~~(see 2010 Handbook), Article III Objectives:~~

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

1. Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy;
2. Strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world;
3. Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth;
4. Provide opportunities through which its members may express their Christian concern, love, and compassion in meeting human needs;
5. Aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries;

6. Aid congregations by providing a variety of resources and opportunities for recognizing, promoting, expressing, conserving, and defending their confessional unity in the true faith;
7. Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith;
8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers of the Synod in the performance of their official duties;
9. Provide protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights;
10. Aid in providing for the welfare of pastors, teachers, and other church workers, and their families in the event of illness, disability, retirement, special need, or death.

Thus in the light of the Synod's objectives, the mission of the English District is to seize every opportunity to serve the Lord of the Church, Jesus Christ, the whole Church in the whole world, and the whole person in the whole society, and in fulfillment of this mission, it shall seek to utilize its unique character to:

1. Assist congregations of the District in their ministries to their own communities with their own characteristics and needs;
2. Serve as a progressive element in the church body, both in applying the Gospel to new and changing situations and in demonstrating concern about community problems and ecumenical opportunities;
3. Begin new churches and support new ministries with particular emphasis on openness to new challenges;
4. Assist in the revitalization of existing congregations and ministries;
5. Assist ministries in communities that are changing;
6. Focus on special, ethnic, urban and campus ministries;
7. Support mission initiatives of The Lutheran Church—Missouri Synod;
8. Support life-long educational ministries within the District; and
9. Provide opportunities and avenues for congregations and their members to live out their love for God through the Christian stewardship of their time, talents and treasures.

ARTICLE I CONGREGATIONS OF THE DISTRICT

- A. The congregations of the District shall exercise their authority through delegate convention, which shall consist of all duly certified delegates from member congregations.
- B. The District shall exercise its authority in harmony with the goals and directives of the Synod and under the guidance of the Scriptures and the Lutheran Confessions.
- C. The District shall delegate its authority as hereinafter prescribed. The exercise of such delegated authority shall always be subject to review by the District.

ARTICLE II ADMINISTRATION

- A. The District shall establish an organizational structure for the effective operation of its programs and conduct of its affairs which shall include the District Convention (*referenced throughout as "Convention"*), the officers of the District, the Board of Directors, and such other staff and personnel as that Board may deem necessary and appropriate.
- B. The administration of the affairs shall be conducted on three levels:

1. The Convention, which shall consist of the District at large through its delegates in convention assembled, and shall be the governing body of the District subject to the Constitution, Bylaws, and Resolutions of Synod, and to these Bylaws;
 2. The ~~elected~~ officers of the District, who shall have primary responsibility for the implementation of decisions of the Convention and the Board of Directors;
 3. The Board of Directors elected by the Convention, which serves as the legal representative of the District and the custodian of all property of the District. Between conventions the Board shall provide for implementation within the District of the decisions of the Synod and District conventions, establish and review policy, determine general priorities, approve program budgets, allocate necessary funds for the support of the Synod and District budgets, review program performance, make provisions for necessary staff, and review the performance of the District President. It shall report its activities to the Convention.
- C. For purposes of conferences and elections requiring regional representation, the District shall be divided into four regions: Eastern, Lake Erie, Midwestern, and Western.
1. The President and Vice-Presidents of the District and the Board of Directors acting jointly shall determine the membership of the four regions 24 months prior to Conventions of the District.
 2. For purposes of regional elections, individuals will be considered a part of the geographical region in which they reside.
- ~~D.C.~~ Dispute Reconcilers shall be chosen in such manner and exercise such jurisdiction as provided by Synod Bylaw 1.10ff. ~~the Bylaws of the Synod (see 2010 Handbook bylaw 1.10.10ff).~~
- ~~E.D.~~A Committee on Nominations shall be elected at each Convention to prepare the ballot for the next Convention. One minister of religion—ordained pastor and one minister of religion—commissioned or layperson ~~or commissioned minister~~ by name from each of the four regions of the District ~~conference region~~ shall ~~will~~ be elected. The Committee ~~shall will~~ organize itself as outlined in ~~nine months prior to the convention in accordance with~~ the District's *Corporate Operations Manual*.
- ~~F.E.~~A Committee for Stewardship shall be appointed by the Board of Directors to comply with the stewardship programs and goals of the Synod, as required by Synod Bylaw 4.6.1. ~~(see 2010 Handbook Bylaw 4.6).~~

ARTICLE III OFFICERS & STAFF

- A. The officers of the District are:
1. A President
 2. One Vice-President from each of the four regions of the District, in line of succession, as prescribed by these Bylaws.
 3. A Secretary
 4. A Treasurer, a layperson appointed by the Board of Directors
 5. A Circuit Visitor for each Circuit established by the District.
- ~~There shall be a President (Bishop), four Vice Presidents, a Secretary, an appointed Treasurer, and Circuit Counselors.~~
- B. The duties of the President, the Secretary, the Treasurer, and the Circuit Visitors ~~Counselors~~ are described in the Constitution and Bylaws of the Synod and these Bylaws. ~~Bylaw 5.2 (see 2010 Handbook) and in the resolutions of the conventions.~~
- C. The Vice-Presidents shall advise the President, serve as his representatives, and assist him in bringing to the Board of Directors any needed recommendations.

- D. All Staff shall be directly accountable to the President.

ARTICLE IV ELECTIONS AND VACANCIES

A. Terms of Office and Tenure Elections

- ~~1. All elections shall take place at the regular Convention.~~
- ~~2. The President and all other elected officers, board and committee members shall be elected by a majority of votes cast.~~
- ~~3. One Vice President from each of the four regions shall be elected by the delegates. The convention shall determine their rank.~~
- 4.
1. Officers, members of the Board of Directors, Committee on Nominations, Committee for Stewardship, and Circuit Visitors Counselors shall serve for a term of three years.
2. A person's tenure in the same office or function shall be limited to four (4) consecutive full three-year terms. These persons may be elected to their previous office or function after an interval of no less than three (3) years, or be appointed to fill an unexpired term after an interval of no less than two (2) years.

B. Nomination and Election of District President

1. Each member congregation of the District shall be entitled to nominate from the clergy roster of the Synod two (2) ordained ministers as candidates for District President.
2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter to the member congregations of the District requesting each congregation to submit nominations.
3. Nominations for District President shall be accepted by the District Secretary up to four months prior to the opening date of the District Convention. He shall report in the *Convention Workbook* the names and tallies of all ordained ministers who have received nominating votes.
4. The names of the five (5) ordained ministers who receive the highest number of nominating votes and consent to serve shall form the slate of candidates. There shall be no opportunity provided for additional nominations.
5. The District Secretary shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning his candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The District Convention shall elect the District President.
 - a. A majority of votes cast shall be required for election.
 - b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.

C. Nomination and Election of District Vice-Presidents

1. Each member congregation of a region of the District shall be entitled to nominate two (2) ordained ministers from the clergy roster of the District with residence in its designated region as candidates for Vice-President.
2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter to the member congregations of the District requesting each congregation to submit nominations.
3. Nominations for Vice-President shall be accepted by the District Secretary up to four months prior to the opening date of the District Convention. He shall report in the *Convention Workbook* the names and tallies of all ordained ministers who have received nominating votes.
4. The names of the three (3) ordained ministers residing within the boundaries of each region who receive the most nominating votes and consent to serve shall form the slate of candidates. There shall be no opportunity provided for additional nominations.
5. The District Secretary shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning his candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The District Convention shall elect one (1) Vice-President from each of the four regions of the District.
 - a. A majority of votes cast shall be required for election.

- b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.
7. Upon the election of the Vice-Presidents, a final election will take place ranking the Vice-Presidents by separate ballots with a simple majority of voting delegates determining the first, second, third, and fourth Vice-Presidents in line of succession.

D. Nomination and Election of Board of Directors

1. Six months prior to the opening date of the District Convention, the District Secretary shall send a letter soliciting names from the officers of the District and the congregational and individual members of the District, along with the laypersons of the congregations of the District.
2. All suggested names shall be submitted to the Committee on Nominations no later than four months prior to the opening date of the Convention.
3. All nominees for a particular regional position must reside within the boundaries of the region for which they are nominated.
4. All incumbents eligible for reelection shall be considered to be nominees.
5. The Committee on Nominations shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning the individual's candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
6. The Committee on Nominations shall select at least two (2) candidates and at least one (1) alternate for each position.
7. The District Convention may amend the slate by nominations from the floor.
 - a. Nominations from the floor may be made by any delegate at the District Convention. The delegate making such nomination must present the District Secretary written consent of the person whose name is being placed in nomination, in order to assure the convention that the nominee is able and willing to serve if elected.
 - b. Floor nominations shall be brought individually before the District Convention for approval before being added to the ballot.
8. The District Convention shall elect one (1) ordained minister from the Eastern or Lake Erie Region, one (1) ordained minister from the Midwestern or Western Region, two (2) commissioned ministers, and one (1) layperson from each of the four regions of the District.
 - a. A majority of votes cast shall be required for election.
 - b. Balloting will proceed with the candidate receiving the least number of votes eliminated from consideration until one candidate receives a majority of the votes cast, who shall be declared elected.
9. The District Convention shall elect two (2) laypersons as at-large members of the Board of Directors.
 - a. All candidates not elected to a Lay Regional Board of Director positions shall form the ballot for the Lay At-Large Board of Directors positions.
 - b. A majority of votes cast shall be required for election.
 - c. When a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

E. Nomination and Election of District Secretary, Committee on Nominations, Endowment Fund Managers, and Other Boards or Committees

1. The Committee on Nominations shall select candidates for District Secretary, Committee on Nominations, Endowment Fund Managers, and other Boards or Committees. At least two (2) candidates and at least one (1) alternate shall be selected for each position.
2. Six months prior to opening date of the District Convention, the District Secretary shall send a letter soliciting names from the officers of the District and the congregational and individual members of the District, along with the laypersons of the congregations of the District.
3. All suggested names shall be submitted to the Committee on Nominations no later than four months prior to the opening date of the Convention.
4. All nominees for a particular regional position must reside within the boundaries of the region for which they are nominated.
5. All incumbents eligible for reelection shall be considered to be nominees.

6. The Committee on Nominations shall request from each candidate a description of the candidate's experience and qualifications, as well as a statement concerning the individual's candidacy. These shall be published and distributed to all the convention delegates at least six weeks prior to the convention.
7. The District Convention may amend the slate by nominations from the floor.
 - a. Nominations from the floor may be made by any delegate at the District Convention. The delegate making such nomination must present the District Secretary written consent of the person whose name is being placed in nomination, in order to assure the convention that the nominee is able and willing to serve if elected.
 - b. Floor nominations shall be brought individually before the District Convention for approval before being added to the ballot.
8. Election of these offices shall take place at the District Convention.
 - a. A majority of votes cast shall be required for election.
 - b. When a second or succeeding ballot is required for a majority, the candidate receiving the fewest votes and all candidates receiving less than 15 percent of the votes cast shall be dropped from the ballot, unless fewer than two candidates receive 15 percent or more of the votes cast, in which case the three highest candidates shall constitute the ballot.

B. Vacancies

1. ~~In the event that the Board of Directors determines that the President is unable to serve in that capacity because of prolonged illness or disability, the duties and responsibilities of the office of President shall be performed by the 1st Vice President, and the 1st Vice President shall remain as the Acting President until the Board determines such illness or disability has been removed, the President resigns or dies, or the Board determines that the illness or disability is permanent.~~
2. ~~In the event that the office of President becomes vacant because of the resignation, death or permanent disability of the President, the 1st Vice President shall succeed to the office of President and shall serve until the next Convention.~~
3. ~~The successor need not terminate his current position while completing the unexpired term.~~
4. ~~Any Vice President, who by the terms of this Article succeeds to the office of President, may decline such office; in which event:~~
 1. ~~The next ranking Vice President shall become President of the District;~~
 2. ~~All other Vice Presidents shall move up one rank;~~
 3. ~~The declining Vice President shall fill the last ranking vacant Vice Presidency.~~
 4. ~~In the event that all Vice Presidents decline the office of President, the ranking of the Vice Presidents shall remain unchanged, and the 1st Vice President shall serve as Acting President until the next convention, when a President shall be elected. He need not leave his current position while serving as Acting President.~~
5. ~~A vacancy on the Board of Directors shall be filled by the voting members of the Board.~~
6. ~~A vacancy on the Committee on Nominations or in the Vice Presidents shall be filled by the Board of Directors.~~
7. ~~Vacancies that occur in the office of Circuit Counselor between conventions shall be filled by appointment by the District President.~~
8. ~~Persons appointed to fill a vacancy on the Board of Directors or other elected or appointed positions shall serve until successors have been elected by the Convention or appointed under the terms of the bylaws.~~

ARTICLE V VACANCIES

A. District President

1. In the event that the Board of Directors determines that the President is unable to serve in that capacity because of prolonged illness or disability, the duties and responsibilities of the office of President shall be

performed by the 1st Vice-President, and the 1st Vice-President shall remain as the Acting President until the Board determines such illness or disability has been removed, the President resigns or dies, or the Board determines that the illness or disability is permanent.

2. In the event that the office of President becomes vacant because of the resignation, death or permanent disability of the President, the 1st Vice-President shall succeed to the office of President and shall serve until the next Convention.
3. The successor need not terminate his current position while completing the unexpired term.
4. Any Vice-President, who by the terms of this Article succeeds to the office of President, may decline such office; in which event:
 - a. The next ranking Vice-President shall become President of the District;
 - b. All other Vice-Presidents shall move up one rank;
 - c. The declining Vice-President shall fill the last ranking vacant Vice-Presidency.
 - d. In the event that all Vice-Presidents decline the office of President, the ranking of the Vice-Presidents shall remain unchanged, and the 1st Vice-President shall serve as Acting President until the next convention, when a President shall be elected. He need not leave his current position while serving as Acting President.

B. Other Elected Positions.

1. A vacancy in the Vice-Presidents shall be filled by appointment by the District President, in consultation with the Circuit Visitors within that the region.
2. Vacancies that occur in the office of Circuit Visitor between conventions shall be filled by appointment by the District President.
3. A vacancy on the Board of Directors shall be filled by the voting members of the Board, in consultation with the Committee on Nominations.
4. A vacancy on the Committee on Nominations shall be filled by voting members of the Board of Directors, in consultation with the Committee on Nominations.
5. Vacancies that occur in the office of District Endowment Fund Manager shall be filled:
 - a. A vacancy in any regional manager position shall be filled by appointment by the District President, subject to approval by the Board of Directors.
 - b. A vacancy in the Canadian representative position shall be filled by appointment by the Canada Corporation.
6. Persons appointed to fill a vacancy on the Board of Directors or other elected or appointed positions shall serve until successors have been elected by the Convention or appointed under the terms of the bylaws.

ARTICLE V VI

DISTRICT CONFERENCES, CIRCUIT FORUMS, AND CIRCUIT CONVOCATIONS

- A. The President shall confer with the Board of Directors to arrange for the official conferences of the ordained and commissioned professional ministers of the District:
 1. There shall be a plenary conference held annually for all ordained and commissioned ministers. In years when District Conventions are held, the plenary conference may be postponed at the discretion of the President and the Board of Directors.
 2. There shall be a conference for ordained ministers held annually in each of the four regions of the District.
 3. There shall be at least one conference for commissioned ministers held during each triennium.
- ~~B. There shall be four regional pastoral conferences, which shall meet not less than once each year.~~

- ~~C. There shall be at least one District Conference for Commissioned Ministers per triennium.~~
- ~~B. D.~~ Circuit forums shall meet at the call of their Circuit Visitors Counselors to select their Circuit Visitors Counselors and conduct other business no later than the time established by the District. They shall follow and following the procedures stated noted in Synod Bylaws 5.2.2 & and 5.3 (see 2010 Handbook).
- ~~C. E.~~ The Circuit Visitor Counselors and any other officers of the circuit shall have the primary responsibility of preparing the agenda for the Circuit Convocation, following the procedures stated in Synod Bylaw 5.4. (see Bylaw 5.4, 2010 Handbook).

ARTICLE ~~VI~~ VII

POWERS

The District shall have legal powers as follows:

- ~~1. A.~~ To purchase, acquire, hold, administer, sell, transfer, mortgage and convey property of every description, both personal and real, in the interest of the District;
- ~~2. B.~~ To accept, hold, administer, sell, transfer and convey legacies, gifts, donations, commercial papers and legal documents of every description in the performance of its work;
- ~~3. C.~~ To delegate to the Board of Directors, who shall exercise the aforementioned powers. No individual or officer of the District shall have the power to usurp this authority.
- ~~4. D.~~ No action on the part of the members of the Board of Directors shall be prerequisite to the borrowing of money or the execution of any mortgage upon personality or realty.
- ~~5. E.~~ There shall be no shares of stock issued in connection with the District.

ARTICLE ~~VII~~ VIII

BOARD OF DIRECTORS

A. Membership and Composition

1. The Board of Directors shall have no more than fifteen (15) voting members, as follows:
 - a. The President of the District
 - b. The Secretary of the District
 - c. Two (2) ministers of religion—ordained, one of whom shall be elected from either the Eastern Region or Lake Erie Region and one whom shall be elected from either the Midwestern Region or Western Region
 - d. Two (2) ministers of religion—commissioned
 - e. One (1) layperson elected from each of the four regions of the District
 - f. Two (2) laypersons elected from the District at large
 - g. Up to three (3) at-large laypersons appointed by the elected voting members of the Board of Directors to obtain needed additional skill sets (legal, finance, investment, administration, etc.)
2. The Board of Directors shall have six (6) non-voting members:
 - a. The Vice-Presidents of the District
 - b. The Treasurer of the District
 - c. The President of the English District of The Lutheran Church—Missouri Synod (Canada Corporation).
3. The Board shall elect its own chair and vice-chair from among the voting members of the Board after each convention. The President and Secretary shall be ineligible to be elected as chair or vice-chair.
4. Each Board member shall avoid conflicts of interest and shall disclose to the Board chair any potential conflicts of interest, as defined in Synod Bylaw 1.5.2.

5. Members of the Board of Directors may be removed for cause, as defined in Synod Bylaw 1.5.8.
6. No member of the Board of Directors shall receive remuneration (beyond allowable reimbursement) for service on the Board.

The Board of Directors shall be composed of twelve (12) voting members: the President and the Secretary of the District; two (2) pastors, one of whom shall be elected from the Eastern/Lake Erie Regions and one from the Midwestern/Western Regions; two (2) commissioned ministers, one of whom shall be elected from the Eastern/Lake Erie Regions and one from the Midwestern/Western Regions; and six (6) lay persons, one from each of the four (4) regions and two (2) elected at large. The Board shall also include six (6) non-voting members: four (4) Vice Presidents, the appointed Treasurer, and the President of the English District of The Lutheran Church—Missouri Synod (Canada Corporation). They shall serve only in an advisory capacity. The Board shall elect its own chair and vice chair from among the voting members of the Board after each convention. The President and Secretary may not serve as chair or vice chair.

B. Powers and Duties

1. The Board of Directors shall have such powers and duties as are accorded to it by the Constitution, Bylaws, Articles of Incorporation, resolutions, and policies of the Synod, as well as those of the District. Subject to such limitations, it shall operate within the applicable federal and state laws.
2. The Board's chief responsibility is developing and amending policy.
- 3.2. ~~The Board~~ It shall be vested with the general management and supervision of the District's business and legal affairs and shall adopt policies and require procedures which assure that said management and supervision is affected.
- 4.3. ~~In fulfilling its functions and in coordinating its work with the Synod, the Board shall be guided generally by the functions of the Board of Directors of the Synod as defined in Synod Bylaw 3.3.4ff s 3.3.5ff (see 2010 Handbook) as these apply to districts.~~
- 5.4. ~~Between Conventions it shall provide for implementation within the District of the decisions of the Synod and District Conventions and allocate necessary funds for the support of the Synod and District budgets.~~
6. The Board of Directors shall report at each Convention.

C. Meetings of the Board of Directors

1. ~~C.—Regular meetings of the Board of Directors shall be held at least four (4) times a year at such time and place as the Board shall determine.~~
2. ~~D.—Special meetings of the Board of Directors may be called by the President or upon request of seven (7) board members at any time, by means of written or email notice, at least three (3) days in advance of the time, place and purpose thereof to each director. Special meetings may be held by means of conference telephone, video conferencing, or similar communications equipment through which all persons participating in the meeting can hear each other. A director participating by such means is deemed to be present in person at the meeting.~~
3. Meetings of the Board of Directors may be conducted electronically, using audio, video, or internet-based conferencing technologies.
 - a. In such cases, the technology must allow for each Board member to fully participate (hear, speak, have or been given access to documents and other materials as appropriate), including the opportunity to vote.
 - b. Board members must be given a reasonable opportunity to access the electronic meeting. If a Board member does not have access to the technology to be used, arrangements will be made for the member to participate in person by coming to the District Office or other mutually agreed upon location.
 - c. Any Board member listening or watching shall acknowledge their presence to the meeting. These names along with the attending Board members shall be recorded in the minutes of the meeting.
4. ~~E.—A majority of voting members of the Board shall constitute a quorum at any properly called or scheduled meeting. A majority of the voting directors shall constitute a quorum.~~

5. The Chair may authorize a Board member to participate in meetings of the Board by use of electronic technology described in Article VIII.C.3. Such participation by a Board member shall be considered as being present for the sake of establishing a quorum.
6. In situations where board members are not able to meet as described above, the Board of Directors may take action by use of electronic ballot (i.e., e-mail, internet-based voting, etc.), provided all voting members of the board cast a vote and the result of the voting is unanimous.
- ~~F. If and when all voting directors have been polled and a majority consent in writing to any action to be taken by the District, such action shall be as valid corporate action as though it had been authorized at a meeting of the Board of Directors.~~
7. Minutes shall be kept of all meetings that record a summary of the major points of discussion and any action(s) taken.

D. Appointment of Officers and Agents

1. ~~G.~~The Board of Directors shall have power to appoint such other officers and agents as the Board may deem necessary for the transaction of the business of the District.
2. ~~H.~~The Board of Directors may require any officer or agent to file with the District a satisfactory fidelity bond.

E.I. Execution of Instruments.

1. All checks, drafts, and orders for payment of money shall be signed in the name of the District and may be countersigned by such officers or agents as the Board of Directors designates for that purpose or by the Treasurer alone.
2. When the execution of any contract, conveyance or other instrument has been authorized without specification of the executing officers, the President and the Secretary may execute the same in the name of and on behalf of the District and may affix the corporate seal thereto. The Board of Directors shall have power to designate the officers and agents who shall have authority to execute any instrument on behalf of the District.

F.J. Borrowing Authority

1. The Board of Directors shall act on behalf of the District to borrow money the Board deems necessary and appropriate.
2. In such case the Board may authorize the proper officers of the District to make, execute and deliver in the name of and on behalf of the District such notes, bonds and other evidence of indebtedness as the Board should deem proper.
3. The Board ~~H~~ shall have full power to mortgage the property of the District, or any part thereof, as security for such indebtedness, and no action on the part of the membership of the District shall be requisite to the validity of any such note, bond, evidence of indebtedness or mortgage.

G. Annual Budgetary Responsibilities

1. ~~L.~~The Board of Directors shall establish the annual District budget.
2. ~~M.~~The Board of Directors shall establish the salary of the District President on an annual basis.

H. District *Corporate Operations Manual*

1. ~~K.~~The Board of Directors shall establish and maintain the District's *Corporate Operations Manual* and shall approve appropriate modifications.
2. Only the District in Convention, ~~however,~~ shall have the power to amend the *Corporate Operations Manual* with respect to sections dealing with the election of officers and the Board.
3. Modifications to the *Corporate Operations Manual* approved by the Board to any other sections shall be reported at the next Convention.

~~N. The Board of Directors shall report at each Convention.~~

1. ~~O.~~The Board of Directors shall conduct, supervise, and manage all affairs of the District not otherwise assigned.

- ~~P. The Board of Directors shall have full power and authority to exercise any and all of the powers set forth in Article VI.~~
- ~~Q. No member of the Board of Directors shall receive remuneration (beyond allowable reimbursement) for service on the Board.~~
- ~~R. Each Board member shall avoid conflicts of interest and shall disclose to the Board chair any potential conflicts of interest.~~
- ~~S. A member of the Board of Directors may be removed for witness or actions that are contrary to the mission and ministry of the District or to the functions of a Board member. Such removal requires an affirmative vote of at least three fourths (3/4) of the voting members of the Board present at a duly noticed and constituted Board meeting. All actions must be in accord with Synod Bylaw 1.5.7 (see 2010 Handbook).~~

ARTICLE ~~VIII~~ IX

ENGLISH DISTRICT ENDOWMENT FUND

- A. The District shall establish and maintain an endowment fund, providing a stewardship opportunity for congregations and their members and a resource for the support of District and Synod ministries. (The structure and operation of the fund is described in the English District *Corporate Operations Manual*.)
- B. The Board of Directors shall exercise oversight for the English District Endowment Fund (EDEF).
- C. The Board shall ~~ensure~~ assure that the EDEF Board of Managers reports on its work at least annually to the Board.
- D. The Board shall elect one of its voting members to serve on the EDEF Board of Managers.

ARTICLE ~~IX~~ X

CONFLICTS

- A. No article of the Bylaws of the District shall be valid which conflicts with the Constitution and Bylaws of the Synod.
- B. Any matter, rule or regulation not specifically herein contained in the Bylaws shall be governed by comparable provision in the Constitution and Bylaws of the Synod.

ARTICLE ~~X~~ XI

AMENDMENT TO BYLAWS

Changes, additions, and alterations to the Bylaws may be made by Conventions of the District: ~~provided they:~~

1. ~~A. They shall not conflict with~~ Are not contrary to the Constitution or Bylaws of the Synod;.
2. ~~B. They shall be~~ Are separately considered and acted upon by the Board of Directors;.
3. ~~C. They shall be submitted~~ Are presented for review to the Commission on Constitutional Matters of the Synod for review and approval prior to consideration by a District convention;.
4. ~~D. They shall be~~ Are presented in writing to the District in convention; ~~and~~

~~5. E. They shall be adopted by the affirmative vote of a majority of the delegates present and voting. Are passed by a majority of the voting delegates in convention.~~

RESOLUTION 3-04A

To Amend the English District *Corporate Operations Manual*

WHEREAS, the LCMS Committee on Constitutional Matters reviewed the Corporate Operations Manual of the District and published Opinion 15-2778 which stated:

Under COMMITTEE ON NOMINATIONS, "Duties": This entire section is not the responsibility of the nominations committee but of the secretary, as in the case of the Synod's Secretary (Synod Bylaw 3.12.3.6). It is the responsibility of the district secretary to obtain nominations for district president (paragraph A), obtain nominations for district vice-president (paragraph B), prepare slates of regional positions (paragraph C), etc.

and

WHEREAS, District Bylaw VII.K governs the process of modifying and amending the *District Corporate Operations Manual*:

The Board of Directors shall establish and maintain the District's *Corporate Operations Manual* and shall approve appropriate modifications. Only the District in Convention, however, shall have the power to amend the *Corporate Operations Manual* with respect to sections dealing with the election of officers and the Board. Modifications, approved by the Board to any other sections, shall be reported at the next Convention.

therefore be it

Resolved, That the District in Convention amend the District's Corporate Operations Manual to bring it into compliance with CCM Opinion 15-2778, as follows:

COMMITTEE ON NOMINATIONS (*Note English District Bylaw Article ~~H~~ IV*)

Function: Prepare slates of candidates for the offices ~~and for the Board, and any other positions to be voted upon by the District Convention.~~ of Secretary, Board of Directors, Committee on Nominations, Endowment Fund Managers, and Other Boards or Committees, as required by the bylaws of the Synod and District.

Membership: The committee shall consist of one pastor, and one layperson or commissioned ~~minister~~ minister by name from each region of the District, elected at the District Convention. They shall organize themselves nine months prior to the Convention at the "call" of the President.

Duties: A. ~~With regard to candidates for the office of the President:~~

1. ~~Send a letter six months prior to the District convention to the constituent congregations of the District listing the qualifications for the presidency;~~
2. ~~Request each congregation to submit up to two nominations in writing;~~
3. ~~Secure from each nominee a statement in writing of his willingness to serve if elected, accompanied by a description of the nominee's experience and qualification;~~
4. ~~Present to the convention a slate of up to five candidates who receive the highest number of nominations.~~

~~B. With regard to the candidates for the office of vice president, request each District congregation to nominate up to two pastors from its area six months prior to the electing convention. The three pastors receiving the highest number of votes in each area shall be the nominees.~~

A. Receive nominations for Secretary, Board of Directors, Committee on Nominations, Endowment Fund Managers, and Other Boards or Committees from the congregations, officers, and members of the District, and the laypersons of the congregations of the District.

~~C. B. With regard to the other positions, prepare~~ Prepare a slate of at least two candidates and one alternate for each above-listed position to be filled by the elections at the District convention. ~~Nominations from the floor may be made by any delegate; but the delegate making such nomination must present the District secretary with the written consent of the person whose name is being placed in nomination, in order to assure the convention that the nominee is able and willing to serve if elected;~~

~~D. C.~~ Request from all ~~nominees~~ candidates for elected positions (1) biographical information and (2) a statement concerning his/her candidacy. Publish and distribute the same to all the convention delegates at least six weeks prior to the convention. The committee may pose questions to the candidates and limit the length of the response.

~~E. The cutoff date for acceptance of nominations for the president and vice presidents shall be four months prior to the opening of the electing convention.~~

RESOLUTION 3-06

To Nurture Our Lutheran System of Higher Education

WHEREAS, the Concordia University System exists to build national identity, enable cooperative endeavors and enhance the strength of the colleges and universities of The Lutheran Church—Missouri Synod as they engage students of diverse ages and cultures in quality, Christ-centered, value-oriented, Lutheran higher education for lives of service to church and community.

Goals:

- To transmit Lutheran values more effectively.
- To provide enhanced quality education to college students.
- To attain efficiencies in operation of the campuses.
- To capitalize the schools and System; and

WHEREAS, recent events on some of our campuses have given rise to anti-Christian philosophies and practices that are contrary to these stated mission and goals; therefore be it

Resolved, that the English District memorialize The Lutheran Church—Missouri Synod in convention to reaffirm the stated mission and goals of the Concordia University System; and be it finally

Resolved, that the proper ecclesiastical supervisors speak the truth in love by bringing proper discipline to bear on the faculties and student bodies of the Concordia University System as needed to maintain and nurture our institutions as centers of Evangelical-Lutheran Christian teaching, learning, and life together.

RESOLUTION 3-07

To Transfer St. Michael Lutheran Church, Fort Wayne, Indiana to the Indiana District

WHEREAS, St. Michael Lutheran Church, Fort Wayne, Indiana, gives thanks to the Lord of the Church for her partnership in the Gospel with the English District and for this prosperous and edifying relationship begun in 1953A+D; and

WHEREAS, in 2014A+D St. Michael undertook a strategic planning process that included a comprehensive study of its membership in the English District which resulted in the congregational Voters Assembly unanimously voting to transfer the congregation's LCMS district membership to the Indiana District on April 17, 2016A+D; and

WHEREAS, membership in the Indiana District would enhance the partnership between St. Michael and Emmanuel Lutheran Churches who share a K-8 elementary school of 360 children¹; and

WHEREAS, St. Michael is also involved with these Indiana District ministries: Concordia Lutheran High School of Fort Wayne, Indiana; Camp Lutherhaven of Albion, Indiana; and the Lutheran Early Response Team of Fort Wayne, Indiana; and

¹ This would allow St. Michael's rostered workers (two pastors, one DCE, one Music Director) to hold membership in the Indiana District, which is the district affiliation of Emmanuel-St. Michael Lutheran School as well as of fifteen of the school's teachers who are St. Michael members. Also, St. Michael Preschool could then more easily merge with Emmanuel Preschool and be administered by Emmanuel-St. Michael Lutheran School.

WHEREAS, in January 2017A+D, Rev'd. Dr. Herbert C. Mueller, Jr., First Vice-President of the LCMS, after reviewing St. Michael's ministry context, recommended that the English District transfer St. Michael to the Indiana District; and

WHEREAS, the Indiana District has been made aware of this request; therefore be it

Resolved, that the English District Convention direct the District Board of Directors to transfer St. Michael Lutheran Church of Fort Wayne, Indiana, to the Indiana District, giving thanks to God for our 65-year partnership in the Gospel.

RESOLUTION 4-01A

To Support the Well-being of All the Church's Workers and Church Worker Families in the English District

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

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

WHEREAS, congregations, schools, and other agencies are vital to the well-being of their church workers as they support those workers in pursuit of their well-being; and

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

WHEREAS, there are effective strategies to deal with those challenges to enhance their well-being; therefore be it

Resolved, that the English District in convention express its support for all efforts of congregations, schools, and agencies to care for our workers and support them and their families in their wellbeing, including the following components of holistic well-being: spiritual, financial, vocational, intellectual, relational, emotional, and physical; and be it further

Resolved, that our congregations, schools, and agencies be encouraged to do all they can to support the holistic well-being of their church workers, focusing on intentional, strategic, practical efforts at preventing problems before they develop and resolving them before they become crises; and be it further

Resolved, that our congregations, schools, and agencies be encouraged to support the holistic well-being of all their workers' families as well; and be it further

Resolved, that the church's workers of the English District be encouraged to care for themselves in every aspect of holistic well-being so that they can continue to serve to the best of their ability with the gifts and strength that God supplies; and be it further

Resolved, that the English District in convention publicly recognize and show appreciation for the District Ministerial Health Commission for all of the work it does; and be it finally

Resolved, that the English District in convention memorialize the 2019 Regular Convention of the Lutheran Church-Missouri Synod to encourage the care and well-being of church workers and their families throughout the Synod.

RESOLUTION 4-02

To Encourage and Assist Retired Pastors

WHEREAS, one's job often forms a significant part of one's self-image; and

WHEREAS, church work can often reach into all aspects of a person's life; and

WHEREAS, transitioning from one stage of life to another is difficult under the best of circumstances, even more so when retiring from employment that impacts one's life as much as church work; and

WHEREAS, many church workers are able to continue doing important work for the church to some extent, even in retirement; therefore be it

Resolved, that pastors having reached the age of retirement be encouraged to continue serving in accordance with their physical, mental and emotional ability, and that the district be encouraged to assist retirees transition into retirement; and be it further

Resolved, that the District be encouraged to research what it can do to help pastors make the transition from being full-time, active pastors to retirement; and be it finally

Resolved, that all pastors of the District be encouraged to consider well all their many vocations, as husbands, fathers, grandfathers, sons, brothers, friends, etc., as well as other activities that they may engage in other than simply the work of the pastoral office (e.g. hobbies, travel, etc.) in order to have a well-rounded sense of who they are, aside from simply their work in the pastoral office.

RESOLUTION 4-03A

To Encourage Synodical Educational Institutions to Train Students to Become Organists

WHEREAS, our congregations have much trouble finding capable organists; and

WHEREAS, in the past many of our teachers were trained to play organ and direct choirs; and

WHEREAS, the Wisconsin Synod still does this, proving this is still practical; therefore be it

Resolved that the English District in convention memorialize Synod that the colleges and schools of The Lutheran Church—Missouri Synod encourage all their students to learn to become competent Lutheran organists.

RESOLUTION 4-04

To Limit Mission Fundraising During Advent and Lent

WHEREAS, the LCMS Office of National Mission has the right to call pastors out of their parishes at any time to serve in the mission field; and

WHEREAS, this right has been exercised by them, to the detriment of parishes and circuits during Advent and Lent; therefore, be it

Resolved that the English District in convention memorialize Synod that pastors no longer be required or asked to leave their parishes for the mission fundraising field between Thanksgiving and New Year's Eve and between Ash Wednesday and Easter.

Jubilarians - Ordained
Ordination/Colloquy Anniversary

25 years (1991, 1992, 1993)

The Rev. David C. Adams
The Rev. Henry V. Gerike
The Rev. Douglas E. Hoag
The Rev. Timothy A. Holzerland
The Rev. Dr. Terry N. Hursh
The Rev. Dr. James W. Jasper
The Rev. Wallace J. Kimari
The Rev. Gregory S. Musolf
The Rev. David A. Rutter

30 years (1986, 1987, 1988)

The Rev. Stephen C. Alles
The Rev. Wayne C. Berkesch
The Rev. William Douthwaite, III
The Rev. Daniel R. Haberkost
The Rev. David S. Tannahill
The Rev. Donald E. Treglown

35 years (1981, 1982, 1983)

The Rev. Paul W. Anderson
The Rev. Dr. Frederic W. Baue
The Rev. Randy S. Boelter
The Rev. Mark H. Ebert
The Rev. Kevin P. Elseroad
The Rev. Charles A. Fox
The Rev. Daniel J. Gruenwald
The Rev. Kenneth J. Kramer
The Rev. Peter Ledic
The Rev. Prentice D. Marsh
The Rev. Dr. Jonathan C. Naumann
The Rev. Robert J. Nemoyer
The Rev. George D. Schaetzle
The Rev. Bradford E. Scott
The Rev. David L. Thiele
The Rev. Dr. Larry M. Vogel

40 years (1976, 1977, 1978)

The Rev. John B. Erickson
The Rev. Christian G. Morales
The Rev. Thomas J. Sanders
The Rev. Dr. David P. Stechholz

45 years (1971, 1972, 1973)

The Rev. Jeffrey O. Anderson
The Rev. Charles R. Aufdenkampe
The Rev. Clifford L. Bischoff
The Rev. Robert A. Bruckner
The Rev. Dr. Gary L. Danielsen
The Rev. Dr. Roger C. Ellis
The Rev. Dr. Michael S. Ernst
The Rev. Luther P. Esala
The Rev. Paul J. H. Habersock
The Rev. Dr. Christian F. Just
The Rev. Raymond V. Kirk
The Rev. Richard E. Klein
The Rev. Paul R. Koester
The Rev. Dr. Gilbert C. Meilaender
The Rev. Dr. Frank J. Pies

50 years (1966, 1967, 1968)

The Rev. Dr. Paul E. Bacon
The Rev. Michael P. Drews
The Rev. Richard L. Ingmire
The Rev. Dr. Keith L. Johnson
The Rev. Paul W. Krause
The Rev. Charles D. Lentner
The Rev. Larry L. Leuthaeuser
The Rev. Robert W. Maass
The Rev. Neville Mirtschin
The Rev. Myron K. Prok
The Rev. Arthur W. Schiemann
The Rev. Dr. Vernon L. Schindler
The Rev. Dr. Larry G. Schneekloth
The Rev. Charles A. Weinrich

55 years (1961, 1962, 1963)

The Rev. Dr. Richard D. Drews
The Rev. Paul H. Eggold
The Rev. Noble P. Lach
The Rev. Ronald H. Laue
The Rev. Willaim E. Meier
The Rev. Joseph Molitoris
The Rev. Dr. James E. Murray
The Rev. Arthur C. Repp, Jr.
The Rev. Dr. David T. Stein
The Rev. Arthur R. Stennett
The Rev. C. David Stuckmeyer
The Rev. Dr. Dusan Toth
The Rev. Guy A. Vogel

60 years (1956, 1957, 1958)

The Rev. William C. Beckmann
The Rev. Dr. Victor F. Halboth
The Rev. David A. Kruse
The Rev. Myron G. Mader
The Rev. Dr. Roger D. Pittelko
The Rev. Thomas G. Van der Bloemen
The Rev. Raymond W. Wypich

65 years (1951, 1952, 1953)

The Rev. Ernest N. Hahn
The Rev. Dr. Charles T. Knippel
The Rev. Eugene W. Kreutz
The Rev. Dr. Daniel Pourchot

Jubilarians - Commissioned
Graduation Anniversary

25 years (1991, 1992, 1993)

Mr. Larry J. Arnold
Mr. Thomas K. Guilford
Mr. Hugh H. McMartin
Mrs. Sandra J. Wehmeier

30 years (1986, 1987, 1988)

Mrs. Margaret A. Finley
Mr. Jonathan P. Hilmer
Ms. Laurie A. Horne
Mr. Frederick R. Jacob
Mrs. Carol E. Slettvedt
Mrs. Sherri T. Steigerwalt
Ms. Marilyn L. Stroik
Mrs. Catherine A. Summerset
Mrs. Charlene E. Bruggemann-Wong
Deac. Catherine Ann Wurster

35 years (1981, 1982, 1983)

Mr. Albert J. Amling, III
Mr. David M. Funke
Mr. Craig Mellendorf
Mrs. Victoria L. Mertz
Mrs. Nadine L. Schilke
Mrs. Betty J. Sodemann
Ms. Suzanne E. Zobel

40 years (1976, 1977, 1978)

Mrs. Mary Ann Berkesch
Mrs. Denise A. Dash
Mr. Russell J. Granley
Mrs. Vicki J. Helmling
Ms. Ruth R. Hempel
Ms. Diane L. Kosmala
Mr. George T. Moore
Mrs. Paula K. Mueller
Mrs. Christine R. Seiler
Mrs. Kathy E. Slupik

45 years (1971, 1972, 1973)

Mrs. Michele A. Boyer
Mrs. Mary Jo Fischl
Mrs. Andrea L. Johnson
Mrs. Toni L. Krone
Mr. James E. Rawlings
Mrs. Cheryl E. Sanders
Mr. Randy B. Schallhorn
Mrs. Valjean A. Schallhorn
Mrs. Joan K. Schlehlein
Ms. Kathryn B. Trinklein

50 years (1966, 1967, 1968)

Mr. Theodore T. Braun
Mr. Carl S. Eisman
Mr. Waldemar C. Heuer
Mrs. Marilyn R. McClure
Miss Sharon K. Nobis
Mrs. Ruth A. Paschal

55 years (1961, 1962, 1963)

Mrs. Annette L. Bacon
Mrs. Marian F. Brockhoff
Mrs. Sandra C. Fields
Mrs. Belva J. Schindler
Ms. Ruth E. Stresow

60 years (1956, 1957, 1958)

Mr. Ronald L. Kasten
Mr. Russell C. Krecklow
Mrs. Beverly M. Pittelko

65 years (1951, 1952, 1953)

Mr. Carl G. Gruendler

CALLED TO GLORY

ORDAINED

The Rev. Nicholas Zipay, Jr.	October 27, 2015
The Rev. Daniel C. Brockopp	January 1, 2016
The Rev. Ronald F. Astalos	August 17, 2016
The Rev. Dr. Thomas D. Kraus	November 12, 2016
The Rev. Jonathan P. Stein	December 21, 2016
The Rev. William H. F. Lehmann, Jr.	February 7, 2017
The Rev. Roland E. Holder	May 4, 2017
The Rev. Allen A. Gartner	May 3, 2017
The Rev. Robert J. Weinhold	July 24, 2017
The Rev. Wayne E. Rutz	August 17, 2017

COMMISSIONED

David W. Bickel	June 26, 2016
Paula E. von Kampen	September 20, 2016
Roland R. Sonstroem	June 6, 2017
Arthur E. Frese	December 7, 2017

OFFICIAL NOTICE OF CORRECTION

The Rev. Gordon Bynum's status change from Candidate to Non-Candidate occurred in January of 2009, and not in January of 2008. This corrects the error in the 2012 Convention Workbook on page 2-26.