

CONVENTION DELEGATES

Alberta–British Columbia District

Clergy

Bodga, Carl Lethbridge
 Dressler, David Vancouver Island
 Haberstock, Cliff..... Edmonton
 Hautz, Laverne..... Calgary
 Coltman, Fraser..... Kootenay
 Lewis, Al..... Wetaskiwin
 Loveridge, Lee Edmonton
 Lunderby, Wayne..... Fraser Valley
 Hennig, Mark Stony Plain
 Mushumanski, Elmer Peace River
 Neitzel, Leonardo..... Vancouver
 Reisdorf, Keith..... Okanagan
 Ruf, Mark..... Calgary
 Sander, Mark Elk Island
 Schuelke, James Wetaskiwin
 Siegle, Darren Stony Plain
 Towriss, Ron..... Fraser Valley
 Tufts, Craig Okanagan
 Visser, Alan..... Cariboo
 Wasylowich, Nicholas Calgary
 Ziprick, Matthew..... Edmonton

Lay

Albrecht, Vic..... Cariboo
 Codd, Sharon..... Edmonton
 Demers, Jason Calgary
 Dietelbach, M. Isabel Okanagan
 Gosse, David..... Wetaskiwin
 Keller, Bill Fraser Valley
 Kibarita, Daniel..... Fraser Valley
 Ma, Alex Vancouver
 Nachtigall, Walter..... Vancouver Island
 Ratke, Richard..... Edmonton
 Reese, Harry..... Calgary
 Richholt, Tim Stony Plain
 Royer, Richard Okanagan
 Schmidt, Peter Elk Island
 Schneider, Floyd Calgary
 Schoepp, Duncan Stony Plain
 Smith, Marvin Kootenay
 Steinke, Lee..... Peace River
 Teske, Todd..... Edmonton
 Williams, Judy Lethbridge
 Toole, Gordon..... Red River

Wolf, Alex Wetaskiwin

Advisory

Kentel, Rev. Murvyn district pastoral advisory
 Lawson, Julie district diaconate advisory
 Kruse, Deacon Keith..... district BOD advisory
 Becker, Darrell..... district office advisory
 Maddaford, Jessica .. district youth representative
 Pollock, Tyler district youth representative

Central District

Clergy

Borchardt, Harold Red River
 Buck, Rod Red River
 Choi, Sang-Rog Qu' Appelle
 Dimitroff, Jim Saskatoon
 Grout, Robert..... Assiniboine
 Gust, Aaron..... Ontario
 Haberstock, David Ontario
 Heintz, Garry Ontario
 Heintz, Luther Cypress Hills
 Keith, Michael Katepwa
 Kentel, Cliff..... Wascana
 Klein, Richard..... Portage
 Lutz, Greg..... Moose Mountain
 Maher, Ken Northland
 Rosnau, Bryan Wascana
 Schollenberg, Brad Red River
 Solie, Daryl..... Assiniboine

Lay

Bauer, Brian..... Assiniboine
 Bruer, Alfred..... Ontario
 Buck, David Cypress Hills
 Colclough, Art Qu' Appelle
 Davidson, Shelly..... Red River
 Draeger, Floyd Ontario
 Ford, Brian..... Wascana
 Hollinger, Marion Saskatoon
 Krueger, Arley Moose Mountain
 Leicht, Alex Northland
 Neal, Jonathan Wascana
 Slater, Howard Red River
 Stanger, Harvey Portage
 Wagner, Larry..... Katepwa

Wilkie, TimOntario
Zamzow, Ken.....Assiniboine

Advisory

Ulmer, Rev. Howard district pastoral advisory
Walker, Jaydenedistrict diaconate advisory
Bittner, Carl.....district BOD advisory
Dressler, Wallydistrict office advisory

East District

Clergy

Anderson, Jim London
Bublitz, MarvinStratford
Bugbee, Robert Kitchener
Danielson, Mark..... Hamilton
Flohr, Larry Toronto
Hamp, Warren..... Kitchener
King, Bryan..... Ottawa
Lantz, Kurt Hanover
Makey, John..... Niagara
Meleg, Michael Ottawa
Mohr, Ron London
Ravelonjato, Charles Toronto
Ritter, Larry..... Niagara
Schallhorn, Paul Windsor
Schnarr, Jim Hamilton
Schroth, Andy Kitchener
Teuscher, Tim Stratford

Williams, Paul Kitchener

Lay

Bauer, MikeNiagara
Krestick, James Windsor
Keller, Earl..... Stratford
Klages, Robert Hanover
Klassen, Freda Kitchener
Lang, Jim Toronto
Mannonen, TappioLondon
Mills, SharonNiagara
Naujoks, Roland Toronto
Oberholzer, Jon..... Kitchener
Peterek, Ralf London
Rogers, Enid Kitchener
Schroeder, David Ottawa
Schutz, Dave Hamilton
Seguin, Ann Ottawa
Wathke, Maurice Kitchener
Wilson, Floyd Hamilton
Wolfe, Steven Stratford

Advisory

Prusha, Rev. Lester district clergy advisory
Schaeffer, Laurie district diaconate advisory
Teuscher, Rev. Tim district BOD advisory
Hartburg, Rev. Mark..... district office advisory
Mohr, Eric.....district youth representative
Richert, Jeremydistrict youth representative

Report of the President Part II

Grace and peace to you, delegates and guests to the Seventh Convention of Lutheran Church–Canada.

The report of the president to the Synod consists of two parts. Part I has already been shared with the whole Synod and is printed on page E1 through E6 of the Convention Workbook. That portion of the report fulfills the handbook requirements as it sets forth the state of the Synod and details the various actions and activities carried out by the president in fulfillment of the responsibilities laid upon him.

Part II is now to be presented to the Synod in Convention. In this part it is my desire to reflect upon the state of the Synod in the context of God's Faithfulness as well as set the tone for this Convention and the next triennium as we move forward under the theme

Proclaiming His Faithfulness What I received, I delivered to you.

Synod gathers in convention to do a number of things. We elect officers and board members. We adopt resolutions and through this means provide direction for the Church. Conventions also provide the opportunity for worship, for nurture, for celebration and thanksgiving. This Convention provides all of us the opportunity to celebrate the faithfulness of God. That is where this report begins. Indeed that is where every report needs to begin and end – with the faithfulness of God for without His grace and mercy, His Church, indeed this Church, our beloved Lutheran Church–Canada would not exist.

We celebrate the faithfulness of God. He has faithfully preserved in our midst the pure milk of His Word and has permitted that Word to be preached and His sacraments administered in our 328 congregations and mission stations. He has faithfully provided shepherds who are committed to the Scriptures as the inspired Word of God and the Lutheran Confessions as a true exposition of that Word, shepherds who faithfully proclaim the saving message of Jesus Christ as they care for and love their flocks and as they reach out to others within their communities who have not yet heard or come to believe.

He has blessed His Church with faithful lay men and women who by God's grace and mercy seek to live out their "priesthood" in their various callings, who faithfully support the mission and ministry of Christ's Church with their gifts and offering, who share their faith as they have opportunity – always prepared as St. Peter says to "give an answer to everyone who asks you to give the reason for the hope that you have." (1 Peter 3:15 NIV)

And the Spirit who has faithfully nurtured all this in our midst has blessed the labour of Christ's Church both here and abroad as He faithfully continues to call, gather, enlighten and sanctify the whole Christian Church on earth and keep it in the one true faith. God is faithful! He continues to build His Church in our midst. Great is His Faithfulness.

But in acknowledging God's faithfulness, we also see and must therefore acknowledge our unfaithfulness. Oh, we are well aware of our Master's words. "So you also, when you have done all that you were commanded, (must) say, 'We are unworthy servants; we have only done what was our duty.' "(Luke 17:10), but we cannot even claim that title. We have not done all that we were commanded. There is so much more that we might have done, so much more that we might have accomplished.

And there was much that we have done, but upon reflection now realize that we should not have done; actions which did not built up the Church of Jesus Christ, activities that may well have hindered the proclamation of the Gospel in our midst. I use the pronoun “we”, but readily confess to you my brothers and sisters my own culpability. Each of you must examine your own heart.

To recognize the faithfulness of God because of its very nature is to recognize our own unfaithfulness. It is to confess our sins and in confessing to bask and to celebrate His faithfulness.

Yes, we may be faithless, but as St. Paul says, He remains faithful for He cannot disown Himself. He does not abandon! He forgives! He renews! He empowers! That’s what our faithful God does. He empowers His Church to be

**Proclaiming His Faithfulness.
What I received, I delivered to you.**

That is the way in which St. Paul described his task. “For I delivered to you as of first importance what I also received. . .” Scholars tell us that the two Greek words St. Paul used here in 1 Cor. 15 and previously in 1 Cor. 9 are technical words of the time which describe the passing on of a religious tradition or teaching. Paul was passing on a religious tradition. He was passing on the Gospel tradition, the apostolic teaching that has its origin in God himself. What I received, I delivered, he declares – no changes, no updates, no revisions. (Our Greek scholars will note that the “kai” in the text indicates exact agreement between that received and that delivered.) Only the Gospel, the Changeless Gospel, that Good Word by which you, indeed the whole world, is saved.

“That Christ died for our sins. . . that he was buried, that he was raised on the third day . . .” all in accordance with the Scriptures. None of this happened as an accident of history. It was all part of God’s plan, His saving plan, a plan that He revealed to His chosen people through His prophets and apostles. Our God is a faithful God. And at the very centre of it all – Jesus Christ, His life, His death, His resurrection – for you. In Him our faithful God has acted to save us. That’s the message we shared, the tradition we proclaimed, the Gospel by which you are saved. “What I received, I delivered to you.”

You can see where the Lutheran Confessors got it. They too echoed St. Paul’s words, “What I received, I delivered to you.” They were convinced that God has given to his Church an objective, binding Christian truth passed down from the time of the apostles and contained in Holy Scripture. What they therefore penned on that parchment and presented before the Emperor at Augsburg together with the documents that followed wasn’t a new teaching or a novel idea but that teaching which was “recognized as that ancient, united consensus believed in by the universal, orthodox churches of Christ and fought for and reaffirmed against many heresies and errors.”¹ What we teach and confess is what the Church has always taught and confessed. And at the very heart of that confession is the doctrine, the chief doctrine upon which the whole Church stands or falls. Here is the first and chief article, the Smalcald Article reads, “‘That Jesus Christ, our God and Lord, was handed over to death for our trespasses and was raised for our justification’ (Rom. 4:25); and that he alone is ‘the Lamb of God, who takes away the sin of the world’ (John 12:29); and ‘the Lord has laid on him the iniquity of us all.’ (Isa. 53:6). . . .” “Nothing in this article (on justification) can be conceded or given up, even if heaven and earth or whatever is transitory passed

¹“Preface to the Book of Concord” Kolb, R., Wengert, T.J., & Arand, C.P. 2000. The Book of Concord: The confessions of the Evangelical Lutheran Church, Fortress Press: Minneapolis . p. 5

away. As St. Peter says in Acts 4:12; “There is no other name. . . given among mortals by which we must be saved.”² This is what we received, this is what we deliver. We proclaim His Faithfulness.

Oh, that we might follow in their train! That’s what we pray for as we pause in this 425th anniversary year to celebrate the faithfulness of God in raising up these confessors of the faith and in preserving their confession for us in those documents we call “the Confessions of the Evangelical Lutheran Church” or simply, “The Book of Concord!” May our faithful God enable us to boldly make our confession, to say with those who have gone before, by God’s grace, what we received, we now in our day and age deliver to you.

Thank God for what we have received. We have His Holy Word, His inspired, infallible authoritative Word. One does not hear those adjectives in connection with Holy Scripture as often as one once did, even in Lutheran circles. Contemporary religion does not want to give to the Scriptures any sense of absolute authority and openly questions their veracity. Yet those adjectives reflect what the Scriptures themselves teach and the Lutheran Confessions echo. “All Scripture is inspired by God.” (II Tim. 3:16), “The Scriptures cannot be broken” (John 10:35) “Your Word is truth” (John 17:17) The echo: The Large Catechism: “. . . believe the Scriptures. They will not lie to you. . .” (LC 474:76 Kolb) “God’s Word cannot deceive” (LC464:57 Kolb)

The Scriptures stand as the Formula declares as “the only judge, rule and guiding principle according to which. . . all teachings should and must be recognized and judged whether they are good or evil, correct or incorrect.” (FC 487.7 Kolb) Their purpose: They serve as the cradle to hold forth the precious gift of God, His son, Jesus Christ. St. Paul put it this way to Timothy, “they make you wise to salvation” as they point to that Word made flesh who came to dwell among us; they are profitable for doctrine, for reproof, for correction in righteousness.

Thank God for what we have received. We have the Scriptures and we have our Lutheran Confessions. Our Synodical Constitution points to them in Article II. “The Synod, and every member of the Synod accepts without reservation: all the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God Every LCC congregation makes reference to them in its constitution in a similar fashion. They stand as our common confession. Every pastor in LCC at his ordination pledges his acceptance of these confessions without reservation for we are convinced that they are a true exposition of the Word of God and a correct exhibition of the doctrine of the Evangelical Lutheran Church.

This is our heritage. This is our tradition. This is what has been delivered to us. In a few minutes this Convention will be considering a resolution relating to the 425th anniversary of the Book of Concord. In addition to celebrating this anniversary, we will be encouraging the members of our Synod to use these confessional documents as a resource to dig deep into the great truths, the saving truths of Holy Scripture.

We are thankful to Concordia Publishing House for providing to each delegate a new edition of the Augsburg Confession and we look forward to a new edition of The Book of Concord which we understand will greatly assist the laity in their study. In addition we have requested Augsburg Publishing to provide a resource table of all the available confessional study materials which can assist the individual or the local congregations in their study of the confessions.

²“Smalcald Articles II,4,5” Kolb, R., Wengert, T.J., &Arand, C.P. 2000 p.301

May God enable us to continue to be a strong confessional Church that holds unreservedly to what we have received. May He keep us faithful to this calling. I commend those in our midst who express their concerns about maintaining our confessional integrity. It is good and right to be concerned about theology, to be zealous to maintain the truth of God's Word. In making such a commendation I would encourage all to follow the process that we in coming together as Synod have agreed to as we seek to carry out this awesome responsibility. That process is outlined in our constitution and bylaws. Apart from that process agreed to, no individual or ad hoc association, not even the president of the Synod has been granted that responsibility by the Synod. To work outside that process agreed to only promotes distrust and discord.

It is good to be concerned about confessional integrity, but there is also a danger and that danger is that we become so concerned that we might lose its purity that we may be tempted to wrap it up like a treasure and bury it. Jesus used that picture in a parable he told. Mark well His judgment upon such an enterprise.

What I received, I delivered. There is a purpose for the receiving. That received is to be delivered, shared, passed on or it dies. Jaroslav Pelikan noted the difference between tradition and traditionalism. He defined tradition as "the living faith of those who have died," a faith that is passed on to others. Traditionalism, he defined as "the dead faith of those who are living." We are not traditionalists, but by God's grace, we do have a tradition. It is the living faith of those who have gone before. It is now our living faith, a faith that we are privileged to deliver, a privileged task.

St. Paul had no doubt about this task. Indeed he was called to be the missionary to the Gentile people. And he would do whatever was necessary to get the job done. Here in 1 Corinthians 15, he speaks about working as hard as possible, harder than others. In chapter 9, he speaks of becoming like the Jew, the gentile, the weak person. "I have become all things to all men," he says "that I might by all means save some. I do it for the sake of the Gospel." (1 Cor 9: 22 NIV) He meant what he said. What I received, I delivered.

The reformers shared that conviction. Listen to Martin Luther. "The greatest work that comes from faith is that I confess Christ with my mouth and, if it has to be, bear testimony with my blood and risk my life. Yet God does not need the work; but I should do it to prove and confess my faith, in order that others, too, may be brought to faith."³ The Confessors themselves state their reason for not suspending or postponing the printing of the Book of Concord with these words. "We acknowledge . . . our obligation to the temporal and eternal welfare of our own selves and our subjects to do and to continue to do all that may be useful and necessary for the increase and expansion of God's praise and glory, for the spread of that Word of His that alone brings salvation, for the peace and tranquillity of Christian schools and churches, and also for the needful comfort and instruction of poor, confused consciences." (Kolb p.14)

Sharing the Gospel of Jesus Christ is the "living expression of the Church's theology." It's the fruit of faith born by the Spirit's power in the lives of His people. It's the mission Christ has given to His Church. It's God's mission - To proclaim His Faithfulness! To declare His praises! To tell the world of His grace and love in Jesus Christ!

³Luther, M 1999, c1967. Vol 30: Luther's works, vol. 30: The Catholic Epistles (J.J. Pelikan, H.C. Oswald @ H.T. Lehmann, Ed.) Luther's Works. Concordia Publishing House; Saint Louis p 33

What I received, I delivered to you. Theology and mission are not divisible anymore than the two sides of your heart are divisible. To even attempt to do so is to bring death. Those who would speak of sound theology getting in the way of mission or mission being foreign to sound theology are simply wrong. We must not rip apart what God has joined together. No one can save a man caught in the quicksand of sin and death, but the one who stands on solid ground. On Christ the Solid Ground, we stand. What I received, I delivered to you.

What we received, we too will deliver. Let that be our theme and vision for this Convention and for this coming triennium. We have received His Word of life. It centres on the cross of Christ. It is the means by which the world is saved. We shall not change it nor amend it. We shall proclaim it – His message of judgment and grace, of Law and Gospel, of sin condemned and sin forgiven – your sin and mine because of the life and death and resurrection of Jesus Christ.

By the grace of God, that was Paul's desire! By the grace of God, that was the conviction of those who have gone before, those confessors of old. And by God's grace, that shall be our resolve: to be Proclaiming His Faithfulness – What I received, I delivered to you!

MINUTES OF THE SEVENTH CONVENTION

Thursday, June 9, 2005

The seventh Convention of Lutheran-Church Canada began with the opening service which was held at St. Matthew's Lutheran Church, Stony Plain, Alberta. This congregation which is in its 111th year is the oldest congregation in the Alberta-British Columbia District. Host Pastor Rev. William Ney welcomed delegates on behalf of the congregation.

The sermon at the communion service was delivered by Vice President Rev. James Fritsche on the texts 1 Corinthians 15:3 and 1 Peter 1:18-19. He began by asking what legacy we intend to leave our children. Most often when this subject is discussed we think only in terms of material things. However the most important thing that anyone can pass on to another person is Jesus Christ. Peter makes this point. We have been redeemed from the futility of the flesh and our sinful nature by the blood of Jesus.

Because of Christ, the blessings we want our children to inherit are God's to give. In Baptism He has made us to be inheritors of life eternal. As God's children we are called to pass on the Gospel without compromise. If we change the Good News it loses its power. Thus we are called to faithfully proclaim His faithfulness.

Following the Lord's Supper, President Ralph Mayan declared that as a quorum had been established, the 7th Convention of Lutheran Church-Canada was declared open, in the name of the Father and of the Son and of the Holy Spirit.

After the service the congregation enjoyed a time of fellowship at St. Matthew's.

Friday, June 10, 2005

SESSION 1

Call to Order The 7th Convention of Lutheran Church – Canada was called to order at 8:15 am by President Mayan.

Devotion

The morning devotion was lead by Rev. William Ney, the Convention chaplain. The hymn "Fruitful Trees The Spirit's Sowing" was sung. In his devotion Pastor Ney focused upon 2 Timothy 1:7. At first the adjectives in this passage "power, love and self control" do not seem to fit together, but correctly understood they guide us as we serve as delegates at this Convention. The love of Christ gives us a unique power, a power that shows self-control in all that we do and say. We have been changed by our Baptism to be God's children whose lives reflect His love and grace.

Essay

The Convention Essayist, Dr. Samuel Nafzger was introduced by LCC President Emeritus Rev. Dr. Edwin Lehman. Dr. Nafzger serves as Executive Director of the CTCR of the LCMS and is also Executive Secretary of the ILC.

Dr. Nafzger presented the first section of his essay, "Proclaiming His Faithfulness." This section of the essay focused upon the word "His." Christ's faithfulness is what brings us here today and that makes us who we are as Lutheran Church-Canada. The full text of the essay will appear in the *Proceedings* of the Convention.

Welcome & Introductions

The following individuals were introduced to the Convention:

Partner Churches: Rev. Dr. Gerald Kieshnick, The Lutheran Church-Missouri Synod; Bishop Emeritus Jobst Shoene, Independent Lutheran Church of Germany, representing Bishop Diethardt Roth; Rev. Eun Kim, representing President Lee of the Lutheran Church of Korea; Pastor Suchat Srikakahn serving the Lutheran Church of Thailand

President Emeritus of LCC: Dr. Edwin Lehman

Synod Vice-Presidents: Rev. James Fritsche, Rev. Robert Krestick and Rev. Nolan Astley
Secretary of the Synod and Recording Secretaries: Rev. Dr. Karl Keller, Rev. Mark Sander and Rev. Nolan Astley

Treasurer of the Synod: Dwayne Cleave

Board of Directors: Randy Stefan, chairman

Synod Executives: Rev. Dr. Leonard Harms, Ian Adnams

Synod Office Staff : Janice Schultz, Lisa Fraser

The District Presidents: Rev. Al Maleske, Rev. Tom Prachar, Rev. Don Schiemann

Representatives of Educational Institutions: Rev. Dr. Roger Humann, Rev. Dr. Arthur Bacon, Rev. Dr. Richard Kraemer

LWML: Marilyn Schultz

LLL: Greg Lewis, Steven Klinck

Concordia Lutheran Mission Society: Mr. Terry Goerz

Missionaries: Rev. Roland Syens, Rev. Sandor Arquello

Orientation

Delegates were directed to page I.1 in the Action Plan. President Mayan reviewed the highlights of the material on this page.

President Mayan also reviewed the basics of parliamentary procedure. Delegates were directed to page H.4.

Special Standing Rules Delegates were directed to page A.4 the Special Standing

Rules.

Rev. Astley read the Special Standing Rules to the Convention.

Motion: That the Special Standing Rules be adopted

Action: Adopted

Adoption of Agenda Delegates were directed to Workbook page A.3

Motion: That the proposed agenda be adopted

Action: Adopted

Report of Committee on Registration

Darrel Becker, chair of the committee presented the report of the committee as of 8:15 this morning.

ABC District	Voting: 41	Advisory: 24
Central District	Voting: 34	Advisory: 14
East District	Voting: 34	Advisory: 19
Total	Voting: 109	Advisory: 57
Registered Visitors:	32	
Registered Guests:	7	
Other:	32	
Total registered individuals:	237	

Greetings

President Schiemann brought greetings from the ABC District and thanked the Synod for "Proclaiming His Faithfulness" especially to his son Peter who is now in the Church triumphant.

The Mayor of Edmonton, Stephen Mandel was introduced to the Convention and brought greetings on behalf of the City of Edmonton.

President Mayan thanked the ABC District for the red stole that was given to him at the Opening Service which is to be worn for the next triennium. The stole reflects the theme of this Convention.

Reception of new members (Committee #4)

Chairman Rev. Cliff Haberstock introduced the members of the committee. The committee presented the following resolutions.

Motion: Resolution 05.4.01 To Receive Christ the King Lutheran Church, Port Rowan, Ontario into Membership

Action: Adopted

Motion: Resolution 05.4.02 To Receive Living Faith Lutheran Church, Orangeville, Ontario into Membership

Action: Adopted

Motion: Resolution 05.4.03 To Receive Iglesia Luterana Unidos en Cristo, Ottawa, Ontario into Membership

Action: Adopted

Motion: Resolution 05.4.04 To Receive Holy Trinity Lutheran Church, Bradford, Ontario into Membership

Action: Adopted

Motion: Resolution 05.4.05 To Receive Clarington Lutheran Church, Bowmanville, Ontario into Membership

Action: Adopted

Following the adoption of the resolutions representatives of Christ the King Lutheran Church, Port Rowan and Clarington Lutheran Church, Bowmanville, came forward and were greeted by President Mayan.

The Assembly sang the hymn "Jesus Shall Reign".

Rev. James Fritsche assumed the chair at 10:20 am.

Nominations Committee

Committee chair, Rev. George Reinhart presented the slate for President of Synod.

Rev. Dr. Ralph Mayan

Rev. Timothy Teuscher

Motion: That the slate be adopted

Action: Carried

The Slate for Vice president was also presented.

ABC District

Rev. Nolan Astley
Rev. Robert Koebernick
Rev. Dr. Forrest Stroup

Central District

Rev. Greg Lutz
Rev. Jan Pastucha
Rev. Daryl Solie

East District

Rev. Thomas Korcok
Rev. Robert Krestick
Rev. Duane Peters
Rev. Timothy Teuscher

Adoption of the slate was deferred as one candidate for Vice President is also a candidate for president.

President's Report – Part 2

President Mayan presented the second part of his report, the full text of which will appear in the *Proceedings*.

President Mayan's report concluded with a short video presentation.

Elections Committee

Committee chair Rev. Howard Ulmer introduced the members of the committee.

Rev. Ney offered a prayer for God's guidance in this ballot.

The ballot for President was distributed and collected by the pages.

The ballot was declared closed.

President Mayan resumed the chair at 10:57.

Committee #1

Committee chair Rev. Don Schiemann introduced the members of the committee.

**Motion: Resolution 05.1.01 To Celebrate the 425th Anniversary of the Publication
 of the Book of Concord**

Action: Adopted

The Convention sang the hymn “Lord Keep Us Steadfast in Your Word”.

Rev. James Fritsche assumed the chair.

Elections Committee

Rev. Ulmer reported the results of the ballot for President.

108 votes cast, 1 ballot was spoiled.

Rev. Dr. Ralph Mayan	88
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Rev. Timothy Teuscher	19
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Rev. Dr. Ralph Mayan was declared elected.

President Mayan assumed the chair.

Nominations Committee

The slate for Vice Presidents was presented. (See above)

Motion: **That the slate be adopted**

Action: **Carried**

Greetings

President Kieschnick presented greetings from the LCMS. The full text of the greetings will be printed in the *Proceedings*.

Elections Committee

Chair Rev. Howard Ulmer presented the ballot for Vice President.

Rev. Ney offered a prayer for God’s guidance in this ballot.

The ballot for Vice-President was distributed and collected by the pages.

The ballot was declared closed.

Announcements

Convention Manager Ian Adnams shared 14 (fourteen!!!) announcements with delegates. The pages from Bethlehem Lutheran Church and Grace Lutheran Church, Edmonton were thanked.

Closing Prayer Rev. Ney offered a closing prayer at 11:35 am.

Session one was declared closed.

Lunch District caucuses were held for delegates followed by various forums, listed below.

Board Forums: 1) Board of Directors; 2) Committee for Communication Services; 3) Committee for Mission and Social Ministry Services; 4) Committee on Worship and Music; 5) Commission on Theology and Church Relations; 6) Board of Managers-Worker Benefits; 7) Council of Presidents; 8) Lutheran Church-Canada Financial Ministries

SESSION 2

Call to Order Session 2 was called to order by President Mayan at 3:32 pm.

Opening Prayer Chaplain Bill Ney offered an opening prayer.

Elections Committee

Rev. Ulmer presented the results of the ballot for Vice President.

ABC District 107 ballots cast, 54 needed for election

Rev. Nolan Astley	69
Rev. Robert Koebernick	18
Rev. Dr. Forrest Stroup	20

Rev. Nolan Astley was declared elected.

Central District 107 ballots cast, 54 needed for election

Rev. Greg Lutz	17
Rev. Jan Pastucha	21
Rev. Daryl Solie	69

Rev. Daryl Solie was declared elected.

East District 107 ballots cast, 54 needed for election

Rev. Thomas Korcok	13
Rev. Robert Krestick	43
Rev. Duane Peters	9
Rev. Timothy Teuscher	42

There is no election for a VP from the East District.

The names of Rev. Korcok and Rev. Peters are removed from the second ballot.
Ballots were distributed, and collected.
The election was declared closed.

Committee 1

Motion Resolution 05.1.06 To Have LCC Missionaries Speak at District Conventions
Action: Adopted

Motion: Resolution 05.1.05a To Develop Funding Beyond the Regular Commitments of
the districts to Support Missionary Work in Central America
(page I.4)
Action: Adopted

Election Committee

East District Vice President 108 ballots cast, 55 needed for election

Rev. Robert Krestick	57
Rev. Timothy Teuscher	51

Rev. Robert Krestick was declared elected.

Committee #1

Motion: Resolution 05.1.02 To Commend the CTCR Document "*The Divine Call and Christian Freedom*" for Study and Response

Action: Adopted

Motion: Resolution 05.1.03 To Study the Nature of a Call to a Deacon and Develop
Congregational Guidelines

Action: Adopted

Motion: Resolution 05.1.04a To Provide a Study Document on the Church, the
Pastoral Office and the Role of Laity

Action: Adopted

Greetings

Bishop Steven Kristiansen of the Synod of Alberta and The Territories brought greetings
on behalf of Bishop Raymond Schultz of the Evangelical Lutheran Church in Canada.

Bishop Kristiansen commented that we live in a world that knows little and cares less about divisions in the Church generally and between Lutherans. He urged that where possible we, as Lutherans, speak with one voice.

Committee 2

Rev. Al Maleske, chair of Committee #2 introduced the members of his committee.

Motion: Resolution 5.2.03a To Establish a Formal Training Program in Parish Music (page I.6)

Amendment: It was moved and seconded that the word “local” in the last resolved be removed.

Action on amendment: Carried

The question was called. Carried by two-thirds majority.

Action on amended resolution: Adopted

Motion: Resolution 5.2.08a To Create, Implement and Promote a Christian Family Education Program in Lutheran Church–Canada

The committee noted that the first resolved should read as follows:

RESOLVED that Lutheran Church–Canada create, implement and promote a “Christian Family Education Program” in the Seminary curriculums for Pastors and in the Concordia University College of Alberta curriculum for Directors of Parish Services;

Action: Adopted

Motion: Resolution 05.2.04 To Commend the Lutheran Service Book and Agenda for Use in LCC Congregations

Rev. Dr. David Saar of the Committee on Worship and Music of LCC, and who has served with the Commission on Worship of The Lutheran Church–Missouri Synod was asked to share some comments regarding the new hymnal.

Editorial changes were made to the motion to ensure consistent wording regarding the Commission on Theology and Church Relations and the Committee on Worship and Music.

Action: **Adopted**

Committee #2 dismissed until its next scheduled time at the Convention.

Elections Committee – Ballot to Rank the Vice Presidents

Ballots were distributed, and collected.

The election was declared closed.

Ian Adnams thanked the pages from Faith Lutheran School in Edmonton and shared some other announcements.

Closing Prayer Rev. Ney offered a closing prayer at 5:00 pm.

Session two was declared closed.

SESSION 3

Call to Order President Mayan called Session 3 to order at 7:03 pm.

Opening Prayer was offered by Pastor Ney.

Elections Committee

Rev. Ulmer reported the results of the ballot for First Vice president.

108 Ballots were cast, 2 ballots were spoiled and thus 54 were required for election.

Rev. Nolan Astley 51

Rev. Robert Krestick 29

Rev. Daryl Solie 26

Rev. Daryl Solie's name was deleted from the next ballot.

Ballots were distributed, and collected.

The election was declared closed.

Nominations Committee

Rev. Reinhart introduced the members of the Synodical Nominating Committee. He then presented the names of individuals who have been nominated to serve on the Board of Directors.

Clergy: Rev. Terry Defoe (Central)

Rev. James Schuelke (ABC)

Rev. Dennis Putzman (East)

Lay: William Andrew (ABC)

Larry Lutz (ABC)

Lynn Gergens (ABC)

Don Hanson (ABC)

Rod Gellner (Central)

Randy Stefan (Central)

Motion: That nominations cease

Action: Carried

Introduction of Representatives

Lynn Gergens was invited to introduce the youth delegates in attendance: Jessica Maddaford (ABC), Tyler Pollock (ABC), Eric Mohr (East) and Jeremy Richert (East).

Dr. Harms introduced representatives from various Listed Service Organizations.

Committee No. 3

Committee Chair Rev. Tom Prachar introduced the members of his committee.

Motion: Resolution 05.3.01 To Amend the Procedures for the Nomination and Election of Circuit Counselors

Action: Adopted

Motion: Resolution 05.3.02 To Appoint a Special Committee to Review Synodical Bylaw VIII. Reconciliation and Adjudication

Action: Adopted

Motion: Resolution 05.3.03 To Make Revisions in Chapter 8 of the Synodical Handbook

An editorial correction was noted in section i. – second “the” in the sentence is to be removed.

Action: Defeated

Elections Committee

Rev. Ulmer reported the results of the second ballot for First Vice President. 98 Ballots were cast, 50 votes were required for election.

Rev. Nolan Astley 74

Rev. Robert Krestick 24

Rev. Nolan Astley was declared First Vice President of Lutheran Church–Canada.

Ballots were distributed for the positions of Second and Third Vice President.

Ballots were distributed, and collected.

The election was declared closed.

Ballots were distributed for the Board of Directors.

One pastor is to be elected.

Two lay representatives from the ABC District are to be elected. (The first person receiving a majority will be elected to a six year term, the second to a three year term).

One lay representative from the Central District is to be elected.

Ballots were distributed, and collected.

The election was declared closed.

Committee No. 3

Motion: Resolution 05.3.04 To Amend Definition of "Advisory Members of a District Convention"

Action: Adopted by the necessary two-thirds majority

This Resolution, amending the constitution, will be submitted to the congregations of the Synod for ratification according to the process outlined in Article XIV of the Constitution.

Committee No. 4

Motion: Resolution 05.4.06 To Receive The Three Year Work Program - Years ending January 31, 2006, January 31, 2007 and January 31, 2008

Action: Adopted

Motion: Resolution 05.4.07 To Observe the Twentieth Anniversary of Lutheran Church-Canada.

Action: Adopted

In order to begin implementation of this resolution the Convention paused for prayer. The hymn "Holy Spirit Ever Dwelling" was sung.

Motion: Resolution 05.4.08 To Encourage Our Districts to Increase Their Support of the Synod

Action: Defeated

Ian Adnams presented various announcements. He thanked the pages from Faith Lutheran School and Bethlehem Lutheran Church in Edmonton. Highlights of our mission day in Edmonton were shared with the delegates.

Closing Prayer was offered by Pastor Ney.

Session 3 was declared closed at 8:30 pm. President Mayan commended delegates for their hard work!

Saturday, June 11, 2005
SESSION 4

Call to Order The Fourth Session of the 7th Convention of Lutheran Church–Canada was called to order by President Mayan at 8:17 am.

Opening Devotion by Devotional Leader Deacon Dr. Paul Schoepp

The devotion began with the singing of the hymn “O Word of God Incarnate.” The Good News comes to us like a wedding invitation – with 2 envelopes. The outer envelope is the Bible, the story of Jesus, but it leads beyond itself to the Word – Jesus Christ who became flesh to be our Savior. Our task is to point people to the Word which points us to the Word Incarnate. The chorus “Thy Word” was sung and the devotion ended in prayer.

Essay

Dr. Nafzger continued his essay, focusing upon the reformers and their faithfulness to the Gospel. “The Book of Concord” is the record of the faithfulness of the reformers. It brings to us the message of *Sola Gratia*, *Sola Fides*, *Sola Scriptura*. These three, especially the teaching that grace is appropriated through faith alone, remains a distinguishing mark of Lutheran theology. We give thanks to God for the faithfulness of the reformers and confessors and pray God to give us grace to follow in their train.

The entire essay will be printed in the Convention *Proceedings*.

Introductions – President Mayan introduced Mr. Greg Lewis of Lutheran Hour Ministries.

A Short Video about Lutheran Church–Canada’s mission in Thailand was shown.

Elections Committee

Rev. Ulmer presented the results of the following ballots:

Vice President Ranking 107 Ballots cast, 54 needed for majority

Rev. Robert Krestick 38

Rev. Daryl Solie 69

Rev. Daryl Solie was declared 2nd Vice President.

Rev. Robert Krestick was declared 3rd Vice President.

Board of Directors (first ballot) 108 Ballots cast, 55 needed for election

Clergy:

Rev. Terry Defoe (Central) 23

Rev. Dennis Putzman (East) 49

Rev. James Schuelke (ABC) 36

The name of Rev. Terry Defoe was deleted from the next ballot.

Lay:	William Andrew (ABC)	44
	Lynn Gergens (ABC)	67
	Don Hanson (ABC)	40
	Larry Lutz (ABC)	51

Lynn Gergens is elected to a six year term. The name of Don Hanson was deleted from the next ballot.

For Central District 105 ballots were cast, 1 was spoiled, 53 are needed for election.

Lay:	Rod Gellner (Central)	27
	Randy Stefan (Central)	78

Randy Stefan was declared elected to the Board of Directors.

Ballots were distributed, and collected again.
The election was declared closed.

Greetings

Bishop Emeritus Jobst Shoene brought greetings from the Independent Evangelical Lutheran Church of Germany. He commented that though many kilometers separate Lutherans in Germany and Canada, we are family and we are partners. The full text of his greeting will appear in the Convention *Proceedings*.

Pastor Eun Kim of the Lutheran Church of Korea brought greetings on behalf of President Lee who is recovering from surgery. The full text of his greeting will appear in the Convention *Proceedings*.

Lutheran Church-Canada President Emeritus Rev. Dr. Edwin Lehman brought greetings to the Convention. He reminded delegates that LCC exists to facilitate our witness to the Gospel in Canada and throughout the world. In our Synod's 17 years we have not done as well as we should have, but we have received better than we deserve. The full text of his greeting will appear in the Convention *Proceedings*.

Elections Committee

Board of Directors (second ballot) 106 Ballots cast, 54 needed for election.

Clergy:	Rev. James Schuelke (ABC)	52
	Rev. Dennis Putzman (East)	54

Rev. Dennis Putzman was declared elected.

Board of Directors second ballot lay representative from the ABC District
102 ballots, 52 needed for election.

William Andrew (ABC)	41
Larry Lutz (ABC)	61

Larry Lutz was declared elected to a three year term.

Nominations – Board of Regents Concordia Lutheran Seminary, Edmonton

The nominations committee presented the following names:

Clergy: Rev. Edmund Mielke (Central)
 Rev. Paul Schallhorn (East)

Lay: Ron Adams (Central)
 Rhonda Buck (Central)
 Bert Goetz (ABC)
 Christopher Klarenbach (ABC)
 Jonathan Mayan (East)

Motion: **That nominations cease**
Action: **Carried**

Board of Regents Concordia Lutheran Theological Seminary, St. Catherine's

The nominations committee presented the following names:

Clergy: Rev. James Heinbuch (ABC)
 Rev. Jody Rinas (ABC)
 Rev. Walter Hambrock (East)

Lay: Deacon Anne Marie Schwartz (ABC)
 Wayne Timm (Central)
 John Nojonon (Central)
 David Schutz (East)

Motion: **That nominations cease**
Action: **Carried**

Board of Regents Concordia University College of Alberta

The nominations committee presented the following names:

Debate resumed on the pending resolution – Resolution 05.1.09a To Decline Overture
1.11

Motion: That the question be called
Action: Carried

The question was put to the delegates: "Shall the substitute resolution be substituted for the pending resolution?"

Action: Defeated

Debate returned to the pending resolution.

Amendment: It was moved and seconded that the following words be added to the Resolved "with the recommendation that the Council of Presidents develop a set of Pastoral Guidelines for the benefit of the Church."

Action: Adopted

Debate resumed on the amended resolution.

Amendment: It was moved and seconded that the following be added as a 4th Whereas "Whereas living together by mutual consent and engaging in sexual relations does not make a husband and wife (ref. John 4:18)."

Action: Defeated

Action on Amended Resolution: Adopted

Greetings

Dr. Dieter Kays, the Chief Executive Officer of FaithLife Financial was introduced to the assembly. Dr. Kays explained some of the changes that have occurred as Lutheran Life has changed its name to FaithLife and expanded its mandate. He assured delegates that there continues to be a strong commitment to the Lutheran community.

Dr. Kays presented the Synod with the first of three burial palls (one for each District) that is a gift of FaithLife Financial to the Synod for use at funerals of Pastors of Lutheran Church-Canada.

Thanks were expressed to FaithLife by Rev. Dr. Mayan and the delegates through a round of applause.

Committee #2

Motion: Resolution 05.2.06 To Encourage Transfers and Intentional Follow-up on Moving Members by Congregations

The committee changed the first whereas to read as follows:

WHEREAS many of our members, and in particular the surging number of young people are in danger of becoming inactive members by leaving home without requesting a transfer to live in other communities; and

Action: Adopted

Motion: Resolution 05.2.05 To Encourage Lutheran School Teachers and Principals to Become Rostered

A number of editorial changes were made by the committee as the resolution was read.

Amendment: It was moved and seconded that wherever the word “principal” is used the word “administrator” be substituted.

Action: Defeated

Amendment: It was moved and seconded that the third resolved be deleted from the resolution.

Action: Defeated

Motion: It was moved and seconded that the resolution be referred back to the committee.

Action: Carried

Announcements

Ian Adnams gave instructions regarding the mission day in Edmonton. He also thanked the pages who were from Bethlehem, St. Matthew’s and St. Peter’s Lutheran Churches in the Edmonton area.

Closing Prayer was offered by Chaplain Ney.

The Fourth Session was declared closed at 11:55 am.

Sunday, June 12, 2005
SESSION 5

Call to Order The 5th session of the 7th Convention of Lutheran Church– Canada was

called to order at 1:30 pm.

Opening Devotion

Rev. Daryl Solie of Trinity Lutheran Church, Churchbridge SK led the opening devotion. The Hymn “Hark the Voice of Jesus Calling” was sung. The text for the meditation was Matthew 9: 35-10:8, the Gospel for the 4th Sunday after Pentecost. Our Lord has deep compassion for his disciples for they are like sheep without a shepherd. Like them we are bloodied by the attacks of Satan. He has taken our suffering to himself, being bloodied on the cross. Through the Gospel we are sent out into the harvest field. The harvest is God’s work; He gives us the means – Word and Sacrament – to bring His healing to bruised and bleeding sheep in the world. The devotion closed with prayer.

A short video featuring Lutheran Church–Canada Missionary Sandor Arguello was shown to the Convention. It is hoped that at the next Synodical Convention we will become a partner church with the Evangelical Lutheran Church of Nicaragua.

Error in previous Minutes:

Remove from page J.4 **Nomination Committee**

“introduced the members of the committee.”

The introduction of the members of the committee is correctly noted on J.9.

Elections Committee

Board of Regents Concordia Lutheran Seminary, Edmonton

108 ballots, 55 votes needed for election.

Clergy:

Rev. Edmund Mielke
(Central) 50

Rev. Paul Schallhorn (East) 58

Rev. Paul Schallhorn was declared elected.

Lay:	Ron Adams (Central)	25
	Rhonda Buck (Central)	61
	Bert Goetz (ABC)	26
	Christopher Klarenbach (ABC)	42
	Jonathan Mayan (East)	52

Rhonda Buck was declared elected.

The name of Ron Adams will be deleted from the next ballot, as well as the name of Jonathan Mayan, as the election of Pastor Schallhorn fills the only position on the Board of Regents for the East District.

A second ballot for lay representative at CLS was distributed and collected.

The Chair declared the election closed.

Board of Regents Concordia Lutheran Theological Seminary, St. Catherine's
104 ballots, 53 votes needed for election.

Clergy:	Rev. James Hienbuch (ABC)	52
	Rev. Jody Rinas (ABC)	19
	Rev. Walter Hambrock (East)	33

Rev. Walter Hambrock asked to have his name removed from the ballot.
The elections committee was asked to prepare a ballot for the Clergy representative to the CLTS Board of Regents.

101 ballots, 52 needed for election

Lay:	Deacon Anne Marie Schwartz (ABC)	51
	Wayne Timm (Central)	34
	John Nojonon (Central)	31
	David Schutz (East)	58

David Schutz was declared elected.
Wayne Timm was declared elected.

Board of Regents Concordia University College of Alberta
103 ballots, 52 needed for election

Clergy:	Rev Craig Tufts (ABC)	50
	Rev. Thomas Kruesel (ABC)	53

Rev. Thomas Kruesel was declared elected.

102 ballots, 52 needed for election

Lay:	Gordon Toole (Central)	57
	Ed Fruson (Central)	35
	Cam McNeil (East)	55
	Deacon Julie Lawson	53

Gordon Toole and Cam McNeil were declared elected.

Nominations Committee

The following nominations for the Commission on Adjudication were presented:

Clergy: Rev. David Hilderman (ABC)
Rev. Darren Siegle (ABC)

Lay: Edward Claxton (East)
Gerald Skillings (East)
Deacon Laurie Schaeffer (East)
Duane Lacoste (Central)
Jim Werschler (Central)

Motion: that nominations cease

Action: Carried

The following nominations for the Commission on Theology and Church Relations were presented:

Clergy: Rev. Jamie Bosma (Central)
Rev. Colin Liske (ABC)
Rev. Donald Schieman (ABC)

Lay: Allen Schellenberg (ABC)
Ibrahim Sumrain(ABC)

Motion: that nominations cease

Action: Carried

The nominations committee was dismissed with thanks for its work for the Church and for this Convention.

Committee #1

Motion: 05.1.07a To Use and expand Existing Resources to Define the Theology and Application of Evangelism

Action: Adopted

Discussion returned to Resolution 05.1.08 (cf. Minutes Saturday, June 11)

The chairman reviewed the status of this discussion. Since the amendment made yesterday was never presented to the assembly it is deemed to have not existed.

Substitute Motion: It was moved and seconded that Overture 1.09 (page F5) be considered as a substitute resolution.

Debate resumed on the pending resolution.

The committee gave an explanation for the resolution it has proposed.

At 2:58 pm Vice President Robert Krestick assumed the Chair so that President Mayan could address this matter at the request of a delegate.

At 3:01 President Mayan resumed the chair.

Time expired for Committee #1 – Discussion will resume on this item at Committee #1's next scheduled time on Monday.

Elections Committee

Board of Regents Concordia Lutheran Seminary, Edmonton (second ballot)

103 ballots, 52 votes needed for election

Lay:	Bert Goetz (ABC)	31
Christopher Klarenbach (ABC)	72	

Christopher Klarenbach was declared elected.

Ballots were distributed for clergy representative to Board of Regents Concordia Lutheran Theological Seminary, Commission on Adjudication, and Commission on Theology and Church Relations.

Ballots were collected.

The elections were declared closed.

Motion: that the Orders of the Day be suspended and Committee #1 be called back to the floor to continue the previous debate

Action: Carried by the necessary two-thirds majority

Motion: that the question be called

Action: Carried: In favour: 70 Opposed: 23 (a division of the house had been requested)

The question was put to the delegates: "Shall the substitute resolution be substituted for the pending resolution?"

Action: Defeated

Discussion resumed on the pending resolution.

An amendment was offered and ruled out of order.

Motion: that the question be called

Action: Carried

Action on pending resolution: Adopted

Committee #1 was dismissed with thanks for its work for the Church and this Convention.

Committee #2

Motion: Resolution 05.2.05a To encourage Lutheran School Teachers and Principals to become Rostered. (Page K.2)

Dr. Kraemer of CUCA spoke to the Convention on behalf of the committee.

Action: Adopted

Motion: Resolution 05.2.07 To Direct the President of Lutheran Church-Canada to request the President of the LCMS to retain the Fourth Commandment with its Promise when publishing Luther's Small Catechism.

The committee changed the Resolved to read as follows:

"RESOLVED that the 2005 Convention direct the President of Lutheran Church-Canada to request by whatever means necessary our desire to the Lutheran Church Missouri Synod to retain the Fourth Commandment with its accompanying promise when publishing Luther's Small Catechism."

Motion: that the question be called

Action: Adopted

Action on pending resolution: Defeated

Committee on Elections:

Board of Regents Concordia Lutheran Theological Seminary, St. Catherine's
Clergy 102 ballots, 52 needed for election

Rev. James Heinbuch (ABC) 77
Rev. Jody Rinas (ABC) 25

Rev. James Heinbuch was declared elected.

Commission on Theology and Church Relations
Clergy 101 ballots cast, 51 needed for election

Rev. Jamie Bosma (Central) 14
Rev. Colin Liske (ABC) 36
Rev. Donald Schieman (ABC) 51

Rev. Donald Schieman was declared elected.

Lay 99 ballots cast, 50 needed elected

Allen Schellenberg (ABC) 52
Ibrahim Sumrain (ABC) 47

Allen Schellenberg was declared elected.

Nominations for the Commission on Adjudication
Clergy 98 ballots, 50 needed for election

Rev. David Hilderman (ABC) 52
Rev. Darren Siegle (ABC) 46

Rev. David Hilderman was declared elected.

The Ballot for a lay position from the East District will need to be conducted again as it was not clear on the ballot that a lawyer needed to be elected. The name of Deacon Laurie Schaeffer will be deleted.

Central District Lay 97 ballots, 48 needed for election

Duane Lacoste 41
Jim Werschler 56

Jim Werschler was declared elected.

Committee #2

Motion: Resolution 05.2.01 To Decline Overture 2.02 (To Revise Synod Convention Resolution 02.2.02 "To Provide for the Certification, Ordination and Installation of Pastors with Alternate Training)

Action: Adopted

Motion: Resolution 05.2.02 To Decline Overture 2.03 (Ensure Adequate Preparation for all Candidates to the Office of the Holy Ministry)

Action: Adopted

Motion: Resolution 05.2.09 To decline Overture 2.05 (To Urge Exclusive Use of Synodically Approved Agendas and Hymnals)

Substitute Resolution: It was moved and seconded that Overture 2.05 (page F.5) be substituted for the pending resolution with the final resolved being changed from "LCC churches shall use" to "LCC churches be encouraged to use"

Debate resumed on the pending resolution.

The question was put to the delegates: "Shall the substitute resolution be substituted for the pending resolution?"

Action: Defeated

Action on Pending Resolution: Adopted

Committee #2 was dismissed with thanks for its service to the Synod and this Convention.

Elections Committee

Ballot to elect a lay person (Lawyer) to the Commission on Adjudication.

The ballots were distributed and collected.

The election was declared closed.

Committee #3

Motion: Resolution 05.3.05a To Maintain the definition of "Pastor" in the Statutory Bylaws

Action: Adopted

Motion: Resolution 05.3.06 To Establish a Lutheran Church-Canada Pastors and Deacons

Conference Every Six Years**Action: Adopted****Motion: Resolution 05.3.07To Explore the Feasibility of a New Convention Cycle**

It was agreed by unanimous consent that the following words be added to the Resolved:

“And that the BOD report to the next Synodical Convention for discussion and decision.”

Action: Adopted

Committee #3 was dismissed with thanks for its service to the Church and the Synod.

The chair asked if there was any objection to closing the Convention at 5:00 pm.

An objection was raised.

Motion: That the orders of the day be changed so that this session close at 5:00.**Action: Defeated****Elections Committee:**

Lay (lawyer):	Edward Claxton (East)	75
Gerald Skillings (East)	25	

Edward Claxton was declared elected.

The Elections Committee was dismissed with thanksgiving for its work for the Church and the Synod.

Motion: That the Ballots be destroyed**Action: Adopted**

Vice President Robert Krestick assumed the chair at 4:53.

President Mayan took the opportunity to address the Convention.

President Mayan gave a word of thanks to all who had assisted in the hard work and diligence required to bring about the Convention. President Mayan reminded the Convention and gave thanks that God is indeed faithful. God has provided leaders for his Church through the elections. Each elected person is a gift God has given to the Church. There were many who permitted their names to stand and were not elected. President Mayan also thanked these individuals for letting their name stand as willing

servants within the Church. They will serve as a core of candidates who can be called upon by Synod where required. President Mayan commended these individuals in the certainty that God will continue to bless wherever they are able to be a part of His service.

President Mayan also gave thanks to the delegates for his election to a fourth term. He reiterated his acceptance to the office, recognizing, as he did when he was first elected, that this office is a solemn call. President Mayan readily admitted that he did not deserve the office, but promised to seek by God's grace to be faithful to the responsibilities of his office. President Mayan implored the prayers of the Convention for his presidency, those elected, and for the entire Synod.

President Mayan then recognized the faithful service of Rev. Fritsche and Mr. Terry Goerz.

Rev. Fritsche had served on the Synod for nine years as vice president. Rev. Fritsche was also chairman of the Pastoral and Diaconal Colloquy committees. Mr. Terry Goerz has served faithfully for twelve years on the Board of Directors, and was recognized for his service. Each was given a plaque of recognition and thanks by President Mayan on behalf of the Synod.

Rev. Krestick recognized Linda Mayan for her patience and faithfulness.

President Mayan resumed the chair at 5:05 pm.

Committee #4

Motion: Resolution 05.4.09a To Provide for Equitable Financial Support to Church Work Students (page I.9)

By unanimous consent the fourth Whereas was changed to read as follows:

WHEREAS it is desirable that the financial support for church work students attending the seminaries and university college be fair and equitable for all students;

Action: Adopted

Motion: Resolution 05.4.10a To Provide for the Immigration Costs of Foreign Candidates.

It was noted that there is a typographical error in the 2nd Resolved "for each foreign student" should read "from each foreign student".

Motion: that this resolution be referred back to committee

Action: Adopted

Motion: Resolution 05.4.11 To Encourage Energy Stewardship Within our Congregations

Action: Adopted

Announcements: Ian Adnams shared a number of announcements. Evaluation forms were distributed by the pages. Pages from Bethlehem, Grace and St. Peter's Lutheran Churches in the Edmonton area were thanked by the Convention.

Closing Prayer was offered by Chaplain Bill Ney.

The 5th session of the 7th Convention of Lutheran Church-Canada was declared closed at 5:37 pm.

Monday, June 13, 2005
SESSION 6

Call to Order The 6th session of the 7th Convention of Lutheran Church-Canada was called to order by President Mayan at 8:15 am.

Opening Devotion

Pastor Marvin Bublitz lead the morning devotion. The hymn "Holy, Holy, Holy" was sung. Based on Isaiah 50, Pastor Bublitz spoke about God putting His people on trial. God never left His own, yet His people blamed Him for their problems. However, in His grace, God places the innocent Jesus on trial for our sins. He takes our sins and our punishment. On judgement day we will stand in the courts of the Almighty God and despite the accusations of the devil, we will be invited into the heavenly mansions. "Who can bring any charge against those whom God has chosen?" No one!

The devotion concluded with Responsive Prayer 1.

Point of Order

A concern was raised about the election of clergy and/or deacons to the Commission on Adjudication. President Mayan indicated that he would respond to the point of order following the essay.

Essay

Dr. Nafzger focused his remarks on the word "Proclaim." Despite the differences between Lutherans on matters like polity and liturgics, we have a confession to proclaim to the world. Before we can proclaim we need to know what it is that we have to pass on to the world. Our message is not one of emotion or sentiment, but of God's

intervention in history in His Son, Jesus. The Gospel is about objective facts. God has reconciled the world to Himself and has committed to us the ministry of reconciliation. This is a task that encompasses receiving the message and then listening to, and learning about, those to whom we are called to pass the message to. Proclaiming His faithfulness is to be the passion of our lives. The full text of the essay will appear in the Convention *Proceedings*.

President Mayan presented a small gift to Dr. Nafzger as token of thanks from the Synod.

A short video highlighting the mission work of Roland Syens in Ukraine was shown.

The Elections committee responded to the point of order and it was ruled that the election was in order.

Committee No. 4

Motion: Resolution 05.4.12 To Remove Possible Areas for Conflict of Interest
Action: Adopted

Motion: Resolution 05.4.13 To Encourage the Harmonization of Programs that
Support Members of Synod Across Canada
Action: Adopted

Motion: Resolution 05.4.10b To Assist in the Immigration Costs of Foreign
Candidates.

An editorial change was made to the second Whereas “deacon” was changed to “diaconal.”

Action: Adopted

Committee #4 was dismissed with thanks for its work for Christ and the Church.

Registration Committee

Daryl Becker introduced Angela Honey who introduced the volunteers who assisted the registration committee and thanked them for their service to the Convention.

The report of the registration committee is as follows:

ABC District	Voting: 42	Advisory: 24
Central District	Voting: 34	Advisory: 14
East District	Voting: 35	Advisory: 19

Total		Voting: 111	Advisory: 57
Registered Visitors:	34		
Registered Guests:	7		
Other:	41		
Total registered individuals: 250			

The registration committee was dismissed with thanks from the Convention.

Approval of Minutes

Motion: That minutes of Convention sessions 1-5 be approved
Action: Adopted

Ian Adnams was given the opportunity to introduce the local arrangements committee: Rev. Harry Ruf – chair, Rev. Larry MacKay – Mission Fest evening, Rev. Bill Ney – Opening Service and Chaplain, Angela Honey – registration, hospitality and Mission afternoon tours, Mr. Norm Selman– transportation, Lynn Becker – communications (also Michael Schiemann and Chris Bruer), Duane Ruf – Logistics, Bonnie Smith – Displays.

Office Staff: Janice Schultz, Lisa Fraser and Karen Marshall.

Ian also gave some closing announcements.

Thanks were expressed to Rev. Nolan Astley and Rev. Mark Sander, recording secretaries, Rev. Ney, Chaplain, Rev. Dennis Putzman, parliamentarian.

Closing Devotion

President Mayan led the closing devotion. The hymn “Church of God Elect and Glorious” was sung. The text for the meditation was Exodus 19, the Old Testament Reading for the 4th Sunday after Pentecost. Like Israel of old, we are God’s chosen people. Our destiny was eternal death, but then God sent his Holy One to redeem us, so that we might be His treasured possession. We have the privilege of proclaiming His faithfulness. Like Israel we will do everything the Lord has said.

Chaplain Ney led the closing prayer.

Adjournment The Seventh Convention of Lutheran Church – Canada was declared closed at 10:22

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

The hymn “Forth in the name of Jesus” was sung.

Soli Deo Gloria

SUMMARY OF ELECTIONS**President**

Rev. Dr. R. Mayan

Vice-presidents

1 st Vice-president	Rev. N. Astly
2 nd Vice-president	Rev. D. Solie
3 rd Vice-president	Rev. R. Krestick

Board of Directors

Rev. D. Putzman
Lynn Gergens
Larry Lutz
Randy Stefan

Commission on Adjudication

Rev. D. Hilderman
Edward Claxton
Jim Werschler

Commission on Theology and Church Relations

Rev. D. Schieman
Allen Schellenberg

**Board of Regents - Concordia Lutheran Seminary
Edmonton, Alberta**

Rev. P. Schallhorn
Rhonda Buck
Christopher Klarenbach

**Board of Regents - Concordia Lutheran Theological Seminary
St Catharines, Ontario**

Rev. J. Heinbuch
David Schutz
Wayne Timm

**Board of Regents - Concordia University College of Alberta
Edmonton, Alberta**

Rev. T. Kruesel
Cam McNeil
Gordon Toole

ELECTION RESULTS

Ballot A.1 President	Votes Received	Result
Mayan, Rev. Ralph	88	ELECTED
Teuscher, Rev. Timothy	19	

Ballot B.1 Vice-President	Votes Received	Result
Astley, Rev. Nolan	69	ELECTED
Kobernick, Rev. Robert	18	
Stroup, Rev. Forrest	20	
Lutz, Rev. Greg	17	
Pastucha, Rev. Jan	21	
Solie, Rev. Daryl	69	ELECTED
Korcok, Rev. Thomas	13	REMOVED from 2 nd ballot
Krestick, Rev. Robert	43	
Peters, Rev. Duane	9	REMOVED from 2 nd ballot
Teuscher, Rev. Timothy	42	

Ballot B.2 Vice-President - East	Votes Received	Result
Krestick, Rev. Robert	57	ELECTED
Teuscher, Rev. Timothy	51	

Ballot D.1 Vice-President Ranking	Votes Received	Result
Astley, Rev. Nolan	51	
Krestick, Rev. Robert	29	
Solie, Rev. Daryl	26	REMOVED from 2 nd ballot

Ballot D.2 Vice-President Ranking	Votes Received	Result
Astley, Rev. Nolan	74	ELECTED FIRST VICE-PRESIDENT
Krestick, Rev. Robert	24	

Ballot D.3 Vice-President Ranking	Votes Received	Result
Krestick, Rev Robert	38	THIRD VICE-PRESIDENT
Solie, Rev. Daryl	69	ELECTED SECOND VICE-PRESIDENT

Ballot C.1 Board of Directors	Votes Received	Result
Defoe, Rev. Terry	23	REMOVED from 2 nd ballot
Putzman, Rev. Dennis	49	
Schuelke, Rev. James	36	
Andrew, William	44	
Gergens, Lynn	67	ELECTED
Hanson, Don	40	REMOVED from 2 nd ballot
Lutz, Larry	51	

Gellner, Rod	27	
Stefan, Randy	78	ELECTED

Ballot C.2 Board of Directors	Votes Received	Results
Putzman, Rev. Dennis	54	ELECTED
Schuelke, Rev. James	52	
Andrew, William	41	
Lutz, Larry	61	ELECTED

Ballot E.21 Commission on Adjudication	Votes Received	Result
Hilderman, Rev. David	52	ELECTED
Siegle, Rev. Darren	46	
Claxton, Edward (lawyer)		
Schaeffer, Deacon Laurie		REMOVED from 2 nd ballot
Skillings, Gerald (lawyer)		
Lacoste, Duane	41	
Werschler, Jim	56	ELECTED

Ballot E.22 Commission on Adjudication	Votes Received	Result
Claxton, Edward (lawyer)	75	ELECTED

Skillings, Gerald (lawyer)	25	
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Ballot E.31 Commission on Theology and Church Relations	Votes Received	Result
Bosma, Rev. Jamie	14	
Liske, Rev. Colin	36	
Schieman, Rev. Don	51	ELECTED
Schellenberg, Allen	52	ELECTED
Sumrain, Ibrahim	47	

Ballot E.1a1 BOR, CLS, Edmonton	Votes Received	Result
Mielke, Rev. Edmund	50	
Schallhorn, Rev. Paul	58	ELECTED
Adams, Ron	25	REMOVED from 2 nd ballot
Buck, Rhonda	61	ELECTED
Goetz, Bert	26	
Klarenbach, Christopher	42	
Mayan, Jonathan	52	REMOVED from 2 nd ballot

Ballot E.1a2	Votes	Result
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BOR, CLS, Edmonton	Received	
Goetz, Bert	31	
Klarenbach, Christopher	72	ELECTED

Ballot E.1b1 BOR, CLTS, St. Catharines	Votes Received	Result
Hambrock, Rev. Walter	33	REMOVED from 2 nd ballot
Heinbuch, Rev. James	52	
Rinas, Rev. Jody	19	
Nojonon, John	31	
Schutz, David	58	ELECTED
Schwartz, Deacon Anne Marie	51	
Timm, Wayne	34	ELECTED

Ballot E.1b2 BOR, CLTS, St. Catharines	Votes Received	Result
Heinbuch, Rev. James	77	ELECTED
Rinas, Rev. Jody	25	

Ballot E.1c1 BOR, CUCA, Edmonton	Votes Received	Result
Kruesel, Rev. Thomas	53	ELECTED
Tufts, Rev. Craig	50	
Fruson, Ed	35	

Lawson, Deacon Julie	53	
McNeil, Cam	55	ELECTED
Toole, Gordon	57	ELECTED

SUMMARY OF RESOLUTIONS

05.1.01 *To Celebrate the 425th Anniversary of the Publication of the Book of Concord*

ACTION: Adopted

05.1.02 **To Commend the CTCR Document “*The Divine Call and Christian Freedom*” for Study and Response**

ACTION: Adopted

05.1.03 To Study the Nature of a Call to a Deacon and Develop Congregational Guidelines

ACTION: Adopted

05.1.04a **To Provide a Study Document on the Church, the Pastoral Office and the Role of the Laity**

ACTION: Adopted

05.1.05a **To Develop Funding Beyond the Regular Commitments of the Districts to Support Missionary Work in Central America**

ACTION: Adopted

05.1.06 To Have LCC Missionaries Speak at District Conventions

ACTION: Adopted

05.1.07a **To Use and Expand Existing Resources to Define the Theology and Application of Evangelism**

ACTION: Adopted

05.1.08 To Respond to Concerns Regarding Unionism and Syncretism

ACTION: Adopted

05.1.09a **To Decline Overture 1.11**

ACTION: Adopted, as amended

05.2.01 To decline Overture 2.02 (To Revise Synod Convention Resolution 02.2.02 “To Provide for the Certification, Ordination and Installation of Pastors with Alternate Training)

ACTION: Adopted

05.2.02 To Decline Overture 2.03 (Ensure Adequate Preparation for all Candidates to the Office of the Holy Ministry)

ACTION: Adopted

5.2.03a To Establish a Formal Training Program in Parish Music

ACTION: Adopted, as amended

05.2.04 To Commend the Lutheran Service Book and Agenda for Use in LCC Congregations

ACTION: Adopted

05.2.05a To Encourage Lutheran School Teachers and Principals to Become Rostered

ACTION: Adopted

05.2.06 To Encourage Transfers and Intentional Follow-up on Moving Members by Congregations

ACTION: Adopted, as amended

05.2.07 To Direct the President of Lutheran Church–Canada to request the President of the LCMS to retain the Fourth Commandment with its Promise when publishing Luther’s Small Catechism

ACTION: Defeated

5.2.08a To Create, Implement and Promote a Christian Family Education Program in Lutheran Church–Canada

ACTION: Adopted, as amended

05.2.09 To decline Overture 2.05 (To Urge Exclusive Use of Synodically Approved Agendas and Hymnals)

ACTION: Adopted

05.3.01 To Amend the Procedures for the Nomination and Election of Circuit Counselors

ACTION: Adopted

05.3.02 To Appoint a Special Committee to Review Synodical Bylaw VIII. Reconciliation and Adjudication

ACTION: Adopted

05.3.03 To Make Revisions in Chapter 8 of the Synodical Handbook

ACTION: Defeated

05.3.04 To Amend Definition of “Advisory Members of a District Convention”

ACTION: Adopted by the necessary two-thirds majority

05.3.05a To Maintain the definition of “Pastor” in the Statutory Bylaws

ACTION: Adopted

05.3.06 To Establish a Lutheran Church–Canada Pastors and Deacons Conference Every Six

Years

ACTION: Adopted

05.3.07 To Explore the Feasibility of a New Convention Cycle

ACTION: Adopted, as amended

05.4.01 To Receive Christ the King Lutheran Church, Port Rowan, Ontario into Membership

ACTION: Adopted

05.4.02 To Receive Living Faith Lutheran Church, Orangeville, Ontario into Membership

ACTION: Adopted

05.4.03 To Receive Iglesia Luterana Unidos en Cristo, Ottawa, Ontario into Membership

ACTION: Adopted

05.4.04 To Receive Holy Trinity Lutheran Church, Bradford, Ontario into Membership

ACTION: Adopted

05.4.05 To Receive Clarington Lutheran Church, Bowmanville, Ontario into Membership

ACTION: Adopted

05.4.06 To Receive The Three Year Work Program - Years ending January 31, 2006, January 31, 2007, and January 31, 2008

ACTION: Adopted

05.4.07 To Observe the Twentieth Anniversary of Lutheran Church-Canada

ACTION: Adopted

05.4.08 To Encourage Our Districts to Increase Their Support of the Synod

ACTION: Defeated

05.4.09a To Provide for Equitable Financial Support to Church Work Students

ACTION: Adopted, as amended

05.4.10b To Assist in the Immigration Costs of Foreign Candidates

ACTION: Adopted

05.4.11 To Encourage Energy Stewardship Within our Congregations

ACTION: Adopted

05.4.12 To Remove Possible Areas for Conflict of Interest

ACTION: Adopted

05.4.13 To Encourage the Harmonization of Programs that Support Members of Synod Across

Canada

ACTION: Adopted

RESOLUTIONS

Resolution 05.1.01 *To Celebrate the 425th Anniversary of the Publication of “The Book of Concord”*

Ref. Overture 1.01

WHEREAS *by the grace of Almighty God, the chief articles of the Christian faith have been set forth in “The Book of Concord”; and*

WHEREAS *the members of Lutheran Church–Canada have rejoiced to subscribe to the Confessions contained in “The Book of Concord”; and*

WHEREAS *we continue to rejoice that Almighty God has given us this most precious gift; and*

WHEREAS *2005 is the 425th anniversary of the publication of “The Book of Concord”; and*

WHEREAS *the International Lutheran Council at its 2003 conference encouraged member churches to celebrate this anniversary; therefore, be it*

RESOLVED *that Lutheran Church–Canada, in Convention assembled, express its deep gratitude to God for this gift; and be it further*

RESOLVED *that the congregations of Lutheran Church–Canada celebrate the 425th anniversary of “The Book of Concord”; and be it finally*

RESOLVED *that Lutheran Church–Canada make a list of resources available and provide preaching and worship resources that may be used to assist congregations in the celebration of this anniversary.*

ACTION: *Adopted, Session 1*

**Resolution 05.1.02 To Commend the CTCR Document “*The Divine Call and Christian Freedom*”
for Study and Response**

Ref. Overture 1.18

- WHEREAS God has established the office of the Holy Ministry for the benefit of His Church; and
- WHEREAS from the Apostolic age congregations have seen fit to join together in fellowship, discussion and mutual support; and
- WHEREAS called servants of the Word have engaged in oversight in the broader Church and provided theological education for preparation for the office of ministry and have done so in a variety of forms and circumstances; and
- WHEREAS the desire for clarification has been expressed regarding the office of ministry as it relates to theological professors, and Synod or district administrators who are rostered and who may be subject to re-election or be on renewable contracts; and
- WHEREAS questions have arisen as to whether such servants can be considered to have divine calls; and
- WHEREAS the Commission on Theology and Church Relations (CTCR) has been asked to examine the above questions; therefore be it
- RESOLVED that the CTCR document “*The Divine Call and Christian Freedom*” be commended to pastors and congregations for study and response.
- ACTION: Adopted, Session 2**

Resolution 05.1.03 To Study the Nature of a Call to a Deacon and Develop Congregational Guidelines

Ref. Overture 1.07, 1.10, 1.15

- WHEREAS clarification is needed regarding the nature of a call to a deacon; and
- WHEREAS the Council of Presidents at its November 2004 meeting resolved “to ask the CTCR to clarify the nature of a call to a deacon with specific reference to limited calls, contracts and appointments”; therefore be it
- RESOLVED that the CTCR submit its study of this matter to the Council of Presidents;

and be it finally

RESOLVED that the Council of Presidents develop appropriate guidelines to congregations and schools for the calling of deacons and that these guidelines along with the study of the CTCR be shared with the Synod in Convention in 2008.

ACTION: Adopted, Session 2

Resolution 05.1.04a To Provide a Study Document on the Church, the Pastoral Office and the Role of the Laity

Ref. Overtures 1.12, 1.13, Report of The Synodical President, Report of CTCR

WHEREAS President Mayan, in his report to the Church in the Convention Workbook has stated, “One..emerging division centres on the doctrine of church and ministry. We struggle more and more with issues relating to our understanding of church, the pastoral office and the role of the laity in the Church, the priesthood of the baptized and how these theological truths are to be reflected in pastoral practice. As a Synod we cannot allow these divisions to become entrenched in our midst.”; and

WHEREAS President Mayan has called for the CTCR to “...provide a study document by which our circuits and districts might address these issues both in terms of doctrine and practice.”; therefore be it

RESOLVED that, by June 2007, the CTCR prepare such a document and include a discussion of matters such as church discipline (dealing with matters like intrusion, the lesser ban, etc.) and pastoral care; and be it finally

RESOLVED that all circuits and congregations of LCC be encouraged to study this document.

ACTION: Adopted, Session 2

Resolution 05.1.05a To Develop Funding Beyond the Regular Commitments of the Districts to Support Missionary Work in Central America

Ref. Overtures 1.03, 1.04, 1.05, 1.06

WHEREAS LCC, through its Board of Directors, has responsibility to call missionaries; and

WHEREAS new opportunities are available for work by missionaries in Masaya, Nicaragua for a cost of \$6,250 per year and in Managua, Nicaragua for a cost of \$6,250 per year and in San Jose, Costa Rica for a cost of \$8,125 per year; and

WHEREAS missionaries are available in Nicaragua to be sent to these fields; and

- WHEREAS funding for such mission work is not currently available from the Synodical core mission budget; and
- WHEREAS a number of congregations in LCC have already provided significant support for projects such as these; and
- WHEREAS organizations like the Concordia Lutheran Mission Society and Lutheran Women's Missionary League–Canada have provided start-up funds for missions in places like Nicaragua, Honduras and Ukraine; therefore be it
- RESOLVED that Synod continue to provide opportunities for individual members, congregations, and circuits to support the above-named projects for at least the three-year mission term.
- ACTION: Adopted, Session 2

Resolution 05.1.06 To Have LCC Missionaries Speak at District Conventions

Ref. Overture 1.02

- WHEREAS the LCC membership has the privilege to participate in the LCC mission vision; and
- WHEREAS missionaries are not able to visit every local congregation interested in learning about the mission work of LCC; therefore be it
- RESOLVED that the districts of Lutheran Church–Canada provide the opportunity for at least two LCC-supported missionaries to speak at their convention.
- ACTION: Adopted, Session 2

Resolution 05.1.07a To Use and Expand Existing Resources to Define the Theology and Application of Evangelism

Ref. Overture 1.17

- WHEREAS the CTCR recommended the LCMS document “*A Theological Statement of Mission*” for reference and resource for an understanding of mission; and
- WHEREAS the Brief Statement, which is officially, a doctrinal statement of Lutheran Church–Canada states:
30. *The Original and True Possessors of All Christian Rights and Privileges -- Since the Christians are the Church, it is self-evident that they alone originally possess the spiritual gifts and*

rights which Christ has gained for, and given to, His Church. Thus St. Paul reminds all believers: "All things are yours," 1 Cor. 3:21, 22, and Christ Himself commits to all believers the keys of the kingdom of heaven, Matt. 16:13-19, 18:17-20, John 20:22, 23, and commissions all believers to preach the Gospel and to administer the Sacraments, Matt. 28:19, 20;; 1 Cor. 11:23-25. Accordingly, we reject all doctrines by which this spiritual power or any part thereof is adjudged as originally vested in certain individuals or bodies, such as the Pope, or the bishops, or the order of the ministry, or the secular lords, or councils, or synods, etc. The officers of the Church publicly administer their offices only by virtue of delegated powers, and such administration remains under the supervision of the latter, Col. 4:17. Naturally all Christians have also the right and the duty to judge and decide matters of doctrine, not according to their own notions, of course, but according to the Word of God, 1 John 4:1; 1 Pet. 4:11 and

WHEREAS *there has been confusion regarding the role of the laity with respect to the theology of evangelism and its application; therefore be it*

RESOLVED *that these be used in reference to the definition and application of the theology of evangelism; and be it finally*

RESOLVED *that the CTCR develop a study guide on these documents for use throughout the Church.*

ACTION: *Adopted, Session 5*

Resolution 05.1.08 To Respond to Concerns Regarding Unionism and Syncretism

Ref. Overtures 1.08, 1.09, 1.14, 1.16, Report of the Synodical President in 2002 Synodical Convention Workbook.

WHEREAS Lutheran Church–Canada in its current constitution states:

Article VI Conditions of Membership

Conditions for acquiring and holding membership in Lutheran Church–Canada are:

2. renunciation of unionism and syncretism of every description, such as:
 - a. serving congregations of mixed confession, as such, by pastors;
 - b. taking part in the services and sacramental rites of heterodox congregations or of congregations of mixed confession;
 - c. participating in heterodox tract and missionary activities.

and

WHEREAS almost identical wording is used in the 2004 Handbook of The Lutheran Church–Missouri Synod; and

WHEREAS the public confession of both LCC and LCMS has not changed; and

WHEREAS the “Yankee Stadium event” has caused concern for many within Lutheran Church–Canada; and

WHEREAS the Synodical President according to the responsibilities entrusted to him has expressed these concerns to President Kieschnick (see Report of the Synodical President in the 2002 Convention Workbook); therefore be it

RESOLVED that Lutheran Church–Canada, together with The Lutheran Church–Missouri Synod, continue to encourage one another, through the office of our respective Synodical Presidents, to remain faithful to Scripture and the Confessions, particularly in these matters.

ACTION: Adopted, Session 5

Resolution 05.1.09a To Decline Overture 1.11

Ref. Overture 1.11

WHEREAS *the CTCR document of The Lutheran Church–Missouri Synod, “Human Sexuality@, published September 1981 states*

“Marriage is the lifelong union of one man and one woman entered into by mutual consent. It

is ordinarily expected that this consent and commitment will be public, that marriage is not a merely personal decision but one which concerns all those who are now to treat this man and woman as husband and wife. Although marriage derives its validity from the commitment of a man and woman to a permanent sharing of their lives, the institution of marriage will normally be circumscribed by various civil laws imposed by society.”;

and

WHEREAS *Lutheran Church–Canada has received the CTCR document on human sexuality for reference and guidance; and*

WHEREAS *there appears to be no compelling reason to redefine marriage as articulated in the CTCR document; therefore be it*

RESOLVED *that overture 1.11 be declined* with the recommendation that the Council of Presidents develop a set of Pastoral Guidelines for the benefit of the Church.

ACTION: Adopted, as amended, Session 4

Resolution 05.2.01 To decline Overture 2.02 (To Revise Synod Convention Resolution 02.2.02 “To Provide for the Certification, Ordination and Installation of Pastors with Alternate Training)

Ref. Overture 2.02

WHEREAS point c. of Resolution 02.2.02 states “that pastors with alternate training (PATs) will ordinarily not be available for call to other parishes and calling entities of the Synod”; and

WHEREAS that point c. of Synod Convention resolution 02.2.02 by use of the term “ordinarily” allows for a call to another location; therefore be it resolved;

RESOLVED that Overture 2.02 (To Revise Synod Convention Resolution 02.2.02 “To Provide for the Certification, Ordination and Installation of Pastors with Alternate Training) be respectfully declined.

ACTION: Adopted, Session 5

Resolution 05.2.02 To Decline Overture 2.03 (Ensure Adequate Preparation for all Candidates to the Office of the Holy Ministry)

Ref. Overture 2.03

WHEREAS Resolution 02.2.02 states: “the Council of Presidents, in consultation with the seminaries of our Synod, supervise all aspects of the preparation, training, and certification of ‘pastors with alternate training’ (PATs)”;

WHEREAS by adopting overture 2.03, the result will essentially eliminate the PATs program; and

WHEREAS Lutheran Church–Canada has entrusted the Seminaries under the supervision of the Council of Presidents to provide for the proper instruction and training for men to the Office of the Pastoral Ministry; and

WHEREAS the seminaries are presently developing and evaluating the training of the PATs program as directed by the 2002 Convention; therefore be it

RESOLVED that Overture 2.03 (Ensure Adequate Preparation for all Candidates to the Office of the Holy Ministry) be respectfully declined.

ACTION: Adopted, Session 5

Resolution 5.2.03a To Establish a Formal Training Program in Parish Music

Ref. Overture 2.04

WHEREAS Scripture indicates not only the importance of music, but the importance of musicians who are to be trained and skillful in the service of the Lord (1 Chron 15:22; 1 Chron 9:33; 1 Chron 6:21-32; Hab 3); and

WHEREAS Martin Luther espoused the importance of music and musicians; and

-
- WHEREAS leadership in the areas of church music, music education, music in worship, as well as the development of congregational musical gifts in the services of Word and Sacrament, are paramount to positive worship and worship development; and
- WHEREAS congregations in LCC are in desperate need of competent Lutheran church musicians, and since LCC has few professional church musicians and none with church-certified musical training on the roster, congregations then turn to other church bodies, use less than fully trained musicians, resort to recordings, or do without; and
- WHEREAS pastors and deacons receive little or no formal training in church music and hence are ill-equipped to provide musical leadership; and
- WHEREAS certified church workers are often asked to provide professional musical leadership, when they have little or no professional musical education; and
- WHEREAS musicians need to be equipped not only with practical musical skills in singing and playing, but also need education in music theory, aural skills, composition, history, literature, and education as well as understandings of theology, worship, liturgy, and congregational song; and
- WHEREAS The Lutheran Church–Missouri Synod defines a Director of Parish Music and includes a Director of Parish Music role on the commissioned minister roster; and
- WHEREAS LCC, through its CoWM, has acknowledged that “training in music and worship leadership would aid in raising up more servants and stewards of these [God-given musical] gifts” (Res 02.3.07); therefore be it
- RESOLVED that LCC explore and establish a formal training program in the area of Parish Music, to be defined by the Board of Directors upon the recommendation of the CoWM and Concordia University College of Alberta; and further be it
- RESOLVED that the instructional requirements of a Parish Music program be made available through Concordia University College of Alberta; and finally be it
- RESOLVED that the Parish Music program would allow for and encourage amateur musicians to access the courses and materials developed for the program so that they might improve their own music/worship leadership skills and understandings whether or not they intend to complete the entire program.
- ACTION: Adopted, Session 2, as amended

Resolution 05.2.04 To Commend the Lutheran Service Book and Agenda for Use in LCC Congregations

Ref. Overture 2.07, Report 10 (Evaluation of the Commission on Theology and Church Relations Concerning the Lutheran Service Book)

- WHEREAS Resolution 02.2.08 encouraged participation in the Lutheran Hymnal Project

of The Lutheran Church–Missouri Synod (LCMS) and requested that the Committee on Worship and Music and the Commission on Theology and Church Relations prepare an evaluation of the proposed hymnal and agenda (now called the Lutheran Service Book); and

WHEREAS the Committee on Worship and Music has prepared an evaluation of the proposed hymnal and agenda and has encouraged the Board of Directors to recommend its use within our churches; and

WHEREAS the Committee on Theology and Church Relations has also prepared an evaluation of the proposed hymnal and agenda, and while raising some specific concerns (see report) also has encouraged the Board of Directors to recommend its use in our churches; therefore be it

RESOLVED that Lutheran Church–Canada in Convention give thanks to God for the work of the Commission on Worship of The Lutheran Church–Missouri Synod in preparing the Lutheran Service Book and agenda; and be it finally

RESOLVED that Lutheran Church–Canada in Convention commend the Lutheran Service Book and agenda for use in our churches.

ACTION: Adopted, Session 2

Resolution 05.2.05a To Encourage Lutheran School Teachers and Principals to Become Rostered

Ref. Report 6, 19

WHEREAS LCC has congregations which have Lutheran schools and require rostered teachers; and

WHEREAS only five teachers have completed the colloquy program during the last triennium, and

WHEREAS only 50% of our principals are rostered; and

WHEREAS many LCC Lutheran schools have difficulty finding rostered Lutheran teachers and principals and as a result are accepting teachers and principals that are not rostered; therefore be it

RESOLVED that Concordia University College of Alberta develop and continue to supply a recruitment campaign to attract teachers and principals for LCC

Lutheran schools; and be it further

RESOLVED that Concordia University College of Alberta continue to supply colloquy courses, readily and easily available, to qualify teachers who wish to serve in the LCC schools; and be it finally

RESOLVED that LCC encourage non rostered teachers and principals to complete the colloquy program.

ACTION: Adopted, Session 5

Resolution 05.2.06 To Encourage Transfers and Intentional Follow-up on Moving Members by Congregations

Ref. Overture 2.06

WHEREAS many of our members, and in particular the surging number of young people are in danger of becoming inactive members by leaving home without requesting a transfer to live in other communities; and

WHEREAS statistics show that when members fail to attend worship services regularly, they are in danger of being lost; therefore be it

RESOLVED that the Council of Presidents develop tools to aid congregations to better cultivate the need for transfer and intentional follow-up on moving members by congregations.

ACTION: Adopted, Session 4

Resolution 5.2.08a To Create, Implement and Promote a Christian Family Education Program in Lutheran Church–Canada

WHEREAS there is a need for education to nourish the Christian family given the current breakdown of families in our society today; and

WHEREAS to follow Luther’s teaching and example, the Lord instructs His Word to be taught and witnessed in the home; and

WHEREAS our seminaries encourage students in Christian education areas of family devotional life on a personal level; and

WHEREAS there is not an official course or curricular program directed to the specific needs of nurturing Christian family education; and there is also a need for proper and feasible tools,

for example manuals, pamphlets, training, which express the unity of teaching and practice on this matter in the Lutheran Church; and

WHEREAS these tools are not available to aid congregations and members in Christian family education; and

WHEREAS in 1990 Lutheran Church–Canada in Convention adopted Resolution 90:1.06 “TO STUDY ROLES FOR MEN AND WOMEN IN CHURCH AND HOME” whose “Resolved” is as follows: “that Lutheran Church–Canada encourage congregations to study the biblical teachings on roles for men and women in the Church and at home”, and be it finally resolved “that as a result of this study, congregations encourage men and women to realize the responsibility and privilege they have to serve the Lord whether in the Church or at home and seek to demonstrate their conviction through greater involvement at Church and in the family”; therefore be it

RESOLVED that Lutheran Church–Canada create, implement and promote a “Christian Family Education Program” in the Seminary curriculums for Pastors and in the Concordia University College of Alberta curriculum for Directors of Parish Services; and be it further

RESOLVED that tools be made available and promoted for families and congregations.

ACTION: Adopted, Session 2, as amended

Resolution 05.2.09 To decline Overture 2.05 (To Urge Exclusive Use of Synodically Approved Agendas and Hymnals)

Ref. Overture 2.05

WHEREAS appropriate concern regarding proper worship is beneficial for the health and unity of the Church; and

WHEREAS the Constitution of Lutheran Church–Canada already states as a Synodical objective to “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” (Article III.7), and also states as a condition of membership “Exclusive use of doctrinally pure agenda, hymn books, and catechisms in Church and school” (Article VI.4); therefore be it

RESOLVED that Overture 2.05 (To Urge Exclusive Use of Synodically Approved Agendas and Hymnals) be respectfully declined.

ACTION: Adopted, Session 5

Resolution 05.3.01 To Amend the Procedures for the Nomination and Election of Circuit Counselors

Ref: Overture 3.01

WHEREAS the procedure for the nomination and election of circuit counselors at a district convention was improved at the last Synodical Convention; and

WHEREAS the other nominations for various positions in the district need to be received by the Secretary of the district three months prior to the convention; therefore be it

RESOLVED that Synodical Bylaw 4.11 be amended as follows: “The nominations shall be made at least three months prior to the elections....”

ACTION: Adopted, Session 3

Resolution 05.3.02 To Appoint a Special Committee to Review Synodical Bylaw VIII. Reconciliation and Adjudication

Ref. Overtures 3.02, 3.04, 3.07; Reports 9, 12

WHEREAS the purpose of the reconciliation and adjudication procedures as set forth in Bylaw VIII of the Synod’s handbook is to “provide a means consistent with the Holy Scriptures to find the truth, provide for justice, and safeguard the objectives of the Synod, the members of the Synod, or a district, or with an organization owned and controlled by the Synod;” and

WHEREAS Synodical bylaws are not set in stone but are open to revision; and

WHEREAS the Council of Presidents, the Commission on Constitutional Matters and Structure, and the Commission on Adjudication, have requested a review of Bylaw VIII; therefore be it

RESOLVED that the President of Synod appoint a special committee to review Bylaw VIII “Reconciliation and Adjudication” and to report its findings and recommendations to the next Synod Convention.

ACTION: Adopted, Session 3

Resolution 05.3.04 To Amend Definition of “Advisory Members of a District Convention”

Ref. Overture 3.05; Report 9

- WHEREAS the ABC district convention resolved “that the Committee on Constitutional Matters and Structure study ways in which the Handbook of Synod may be amended so that Advisory delegate status may be given to a pastor who is in charge of a congregation (parish) but who is not the appointed pastoral delegate to the convention”; and
- WHEREAS the CCMS has considered this matter and concurs with the request; therefore be it
- RESOLVED that a sub set f. be added to Article XII, 12 of the Constitution as follows:
f. Associate pastors of LCC congregations not elected by their congregations to be a delegate to the district convention.
- ACTION: Adopted by the necessary two-thirds majority, Session 3

Resolution 05.3.05a To Maintain the definition of “Pastor” in the Statutory Bylaws

Ref. Overture 3.03

- WHEREAS the Statutory Bylaws of the Handbook of Lutheran Church–Canada define the word “pastor” as “an individual received at a Convention or at a convention of a district to the office of the ministry as a pastor” (LCC Handbook 2002, Statutory Bylaws, Article I); and
- WHEREAS the primary purpose of the Statutory Bylaws of the Handbook of Lutheran Church–Canada is not to communicate the doctrines of the Synod, but to set forth the corporate and ecclesiastical practices of Lutheran Church–Canada consistent with our doctrine; and
- WHEREAS the word “individual” as it defines “pastor” in the Statutory Bylaws is not open to debate as Holy Scripture defines the theology of the pastoral office as follows (1 Timothy 3:2-7; Titus 1:5-9; Romans 1:24-27; 1 Corinthians 6:9-20; 1 Corinthians 14:33-35; 1 Timothy 2:12); therefore be it
- RESOLVED that the present wording of the Statutory Bylaws be maintained.
- ACTION: Adopted, Session 5

Resolution 05.3.06 To Establish a Lutheran Church–Canada Pastors and Deacons Conference Every Six Years

Ref. Overture 3.08

- WHEREAS the pastors and deacons of Lutheran Church–Canada gathered together in the fall of 2004 at Winnipeg, Manitoba; and
- WHEREAS said gathering was only the first gathering of such kind in the entire history of Lutheran Church–Canada; and
- WHEREAS evaluations received by a large majority of the participants in the conference were very positive; and
- WHEREAS the workers of our Synod are edified and encouraged by worship, fellowship and study together; therefore be it
- RESOLVED that the pastors and deacons of Lutheran Church–Canada gather together in conference for the purposes of worship, education, fellowship and mutual edification every six years; and be it further
- RESOLVED that the second official gathering of the pastors and deacons of Lutheran Church–Canada take place in the fall of 2010; and be it finally
- RESOLVED that the Council of Presidents appoint a conference coordinator two years before the conference is held.

Cost projection: \$300,000

ACTION: **Adopted, Session 5**

Resolution 05.3.07 To Explore the Feasibility of a New Convention Cycle

Ref. Overture 3.09

- WHEREAS the importance of district and Synodical conventions, conferences, convocations, etc., should not be minimized; and
- WHEREAS concerns have been raised regarding time and financial management for such gatherings at district and Synodical levels; therefore be it
- RESOLVED that the Synodical Board of Directors explore the feasibility of a new convention cycle, particularly as to how this would affect circuit convocations, a national Pastors and Deacons conference, district and Synodical conventions and that the Board of Directors report to the next Synodical Convention for discussion and decision.
- ACTION:** Adopted, Session 5, as amended

Resolution 05.4.01 To Receive Christ the King Lutheran Church, Port Rowan, Ontario into Membership

Ref: Overture 4.07

- WHEREAS the congregation of Christ the King Lutheran Church, Port Rowan, Ontario, has applied for membership in Lutheran Church–Canada; and
- WHEREAS the constitution and bylaws of Christ the King Lutheran Church, Port Rowan, Ontario have been examined by the Committee on Constitutions and Membership and approved by the Board of Directors of Lutheran Church–Canada, East District; therefore be it
- RESOLVED that Christ the King Lutheran Church, Port Rowan, Ontario be joyfully received as a member of Lutheran Church–Canada.
- ACTION:** Adopted, Session 1

Resolution 05.4.02 To Receive Living Faith Lutheran Church, Orangeville, Ontario into Membership

Ref. Overture 4.08

WHEREAS the congregation of Living Faith Lutheran Church, Orangeville, Ontario, has applied for membership in Lutheran Church–Canada; and

WHEREAS the constitution and bylaws of Living Faith Lutheran Church, Orangeville, Ontario have been examined by the Committee on Constitutions and Membership and approved by the Board of Directors of Lutheran Church–Canada, East District; therefore be it

RESOLVED that Living Faith Lutheran Church, Orangeville, Ontario be joyfully received as a member of Lutheran Church–Canada.

ACTION: Adopted, Session 1

Resolution 05.4.03 To Receive Iglesia Luterana Unidos en Cristo, Ottawa, Ontario into Membership

Ref. Overture 4.09

WHEREAS the congregation of Iglesia Luterana Unidos en Cristo, Ottawa, Ontario, has applied for membership in Lutheran Church–Canada; and

WHEREAS the constitution and bylaws of Iglesia Luterana Unidos en Cristo, Ottawa, Ontario have been examined by the Committee on Constitutions and Membership and approved by the Board of Directors of Lutheran Church–Canada, East District; therefore be it

RESOLVED that Iglesia Luterana Unidos en Cristo, Ottawa, Ontario be joyfully received as a member of Lutheran Church–Canada.

ACTION: Adopted, Session 1

Resolution 05.4.04 To Receive Holy Trinity Lutheran Church, Bradford, Ontario into Membership

Ref. Overture 4.10

WHEREAS the congregation of Holy Trinity Lutheran Church, Bradford, Ontario, has applied for membership in Lutheran Church–Canada; and

WHEREAS the constitution and bylaws of Holy Trinity Lutheran Church, Bradford,

Ontario have been examined by the Committee on Constitutions and Membership and approved by the Board of Directors of Lutheran Church–Canada, East District; therefore be it

RESOLVED that Holy Trinity Lutheran Church, Bradford, Ontario be joyfully received as a member of Lutheran Church–Canada.

ACTION: Adopted, Session 1

Resolution 05.4.05 To Receive Clarington Lutheran Church, Bowmanville, Ontario into Membership

Ref Overture 4.11 (late)

WHEREAS the congregation of Clarington Lutheran Church, Bowmanville, Ontario, has applied for membership in Lutheran Church–Canada; and

WHEREAS the constitution and bylaws of Clarington Lutheran Church, Bowmanville, Ontario, have been examined by the Committee on Constitutions and Membership and approved by the Board of Directors of Lutheran Church–Canada, East District; therefore be it

RESOLVED that Clarington Lutheran Church, Bowmanville, Ontario be joyfully received as a member of Lutheran Church–Canada.

ACTION: Adopted, Session 1

Resolution 05.4.06 To Receive The Three Year Work Program - Years ending January 31, 2006, January 31, 2007 and January 31, 2008

Ref. Report #4 (Workbook E10-E11)

WHEREAS the treasurer and Board of Directors of Lutheran–Church Canada have prepared a proposed work program for the years 2006-2008; and

WHEREAS this work program can only be implemented by the cooperation and action of congregations, districts, and the solicitation and receipt of necessary funds; therefore be it

RESOLVED: that Lutheran Church–Canada assembled in Convention receive this work program for information, study and action by the Board of Directors.

ACTION: **Adopted, Session 3**

Resolution 05.4.07 To Observe the Twentieth Anniversary of Lutheran Church-Canada

Ref. Overture 4.01

WHEREAS God, in His grace and mercy has blessed the efforts of His people in Canada so that after many years of prayer and struggle Lutheran Church-Canada was established as an autonomous Synod at a special Convention held in Winnipeg, May 18-21, 1988; and

WHEREAS God has faithfully blessed Lutheran Church-Canada both in times of hardship and in days of prosperity so that we can look forward to the twentieth anniversary of the founding Convention; and

WHEREAS it continues to be our firm conviction that as a Synod we are provided with great opportunities and challenges to carry out our Lord's work both at home and abroad; and

WHEREAS we do well to follow the encouragement of the Psalmist, "I will call to mind the deeds of the Lord; yea I will remember thy wonders of old" (Psalm 77:11); therefore be it

RESOLVED that Lutheran Church-Canada in Convention assembled, express its gratitude to God for the mercies that He has bestowed upon the congregations, pastors and deacons of Lutheran Church-Canada during the past years; and be it further

RESOLVED that we implore God's abiding blessings upon Lutheran Church-Canada that it might continue faithfully in its obedience to God's Word and its zeal for sharing the Gospel with all people; and be it finally

RESOLVED that the organizers of the 2008 Convention of Lutheran Church-Canada be directed to mark this anniversary at our next Convention by celebrating God's blessings upon the Synod and prayerfully approaching the challenges that confront the Synod.

ACTION: **Adopted, Session 3**

Resolution 05.4.09a To Provide for Equitable Financial Support to Church Work Students

Ref. Overture 4.04

- WHEREAS God has provided men and women who are willing to serve the Church in Lutheran Church–Canada; and
- WHEREAS Lutheran Church–Canada and the districts provide additional financial support through bursaries, student aid, and repayable awards to church work students; and
- WHEREAS the financial support to church work students attending the seminaries and university college may vary depending on the supporting district; and
- WHEREAS it is desirable that the financial support to church work students attending the seminaries and university college be fair and equitable for all students; therefore be it
- RESOLVED that the districts of Lutheran Church–Canada work together with the Board of Directors of Lutheran Church–Canada to coordinate financial support to church work students at the seminaries and university college in a fair and equitable manner.
- ACTION: Adopted, Session 5, as amended

Resolution 05.4.10b To Assist in the Immigration costs of Foreign Candidates

Ref. Overture 4.05 & 4.06

- WHEREAS currently foreign candidates are responsible for all immigration costs; and
- WHEREAS Lutheran Church–Canada through the Council of Presidents serves as the Board of Assignments for the first calls to pastoral and diaconal candidates (2.301f); and
- WHEREAS it is unfair for calling congregations to be expected to assume all the costs associated with the immigration of a foreign candidate; and
- WHEREAS some foreign students do not have the financial resources to assume these costs, and
- WHEREAS the costs associated with immigration should not be borne by a district alone when a foreign candidate is placed in a district; and
- WHEREAS congregations calling candidates consider the initial placement by the Board of Assignments to be of a firm nature; therefore be it

RESOLVED That Lutheran Church–Canada through its' Board of Directors and the Council of Presidents devise and implement a plan to assist foreign candidates with regards to the immigration expenses required for their service in our Church.

ACTION: Adopted, Session 6

Resolution 05.4.11 To Encourage Energy Stewardship Within our Congregations

Ref. Overture 4.03

WHEREAS the Christian Church in mission seeks to understand its host culture and then bring the Gospel of Jesus Christ to that culture through issues with which it struggles; and

WHEREAS Lutheran Church–Canada has an opportunity to demonstrate good citizenship and Christian stewardship; and

WHEREAS "Houses of worship are some of the biggest wasters of energy on a per capita, per hour-of-use basis." (*The Christian Science Monitor*, June 23, 2003 *csmonitor.com*); and

WHEREAS ineffective use of energy rejects God's intent for man to have dominion (*Gen 1:26, Gen 2:15*) over all that He created, wastes God's gifts, destroys God's creation with pollution, and ultimately violates the Fifth Commandment as it shows a lack of concern for our neighbour; therefore, be it

RESOLVED that Lutheran Church–Canada and its members seek to reduce energy consumption in our offices, church buildings, parsonages and schools by encouraging incremental energy efficient measures like those suggested by Natural Resources Canada in the Energuide Evaluations (<http://www.nrcan.gc.ca>) or the "Putting Energy Into Stewardship" Energy Star For Congregations Guide (<http://www.energystar.gov>); and be it finally

RESOLVED that on renovations and new buildings Lutheran Church–Canada and its members incorporate as many energy saving features as are feasible.

ACTION: Adopted, Session 5

Resolution 05.4.12 To Remove Possible Areas for Conflict of Interest

Ref. Overture 4.02

- WHEREAS in the Church everything should be done in a fitting and orderly way (1 Cor 14:40); and
- WHEREAS those paid employees of auxiliary or listed service organizations of the Church could experience a conflict of interest while at the same time holding a district or Synodical office, and thus create disorder instead of order; therefore, be it
- RESOLVED that Lutheran Church–Canada in Convention direct the Board of Directors to formulate a conflict of interest policy.
- ACTION: Adopted, Session 6**

Resolution 05.4.13 To Encourage the Harmonization of Programs that Support Members of Synod Across Canada

Ref. Report 14 E24-E25

- WHEREAS The East District has a moving fund which pays half the cost of moving called workers to their various congregations, sharing the cost among the other congregations of the district, and
- WHEREAS this is of great benefit to the calling congregations, especially those which are smaller in size, and
- WHEREAS the ABC District has an auto replacement plan to assist their pastors in purchasing automobiles, and
- WHEREAS these plans or similar ones would be of benefit to our members across Canada, and
- WHEREAS a nationwide policy would be of great benefit to pastors and deacons when they are called to other districts, therefore be it
- RESOLVED that Lutheran Church–Canada in Convention encourage the districts and/or Synod to develop or harmonize similar plans, and be it finally
- RESOLVED to investigate other possible programs (*i.e. housing policies*) that may

be helpful to our members across Canada.

ACTION: Adopted, Session 6

CONVENTION ESSAY

Rev. Dr. Samuel Nafzger, Executive Secretary
International Lutheran Council
St. Louis, Missouri

Introduction

It was 3:00 o'clock on a Saturday afternoon. "The Lutherans," as they were called by their opponents, were gathered at the Bishop's Palace in Augsburg, Germany. They had been summoned there by the most powerful man in Europe, Emperor Charles V, the 25 year old grandson of King Ferdinand and Queen Isabella of Christopher Columbus fame.

Thirteen years earlier an unknown Augustinian monk had nailed 95 theses on the door of the Castle Church in Wittenberg where he taught theology. On the basis of such Scriptural passages as 1 John 1:7 – "the blood of Jesus Christ His son cleanses us from all sin" – the 35-year-old professor had concluded in Thesis 36 that "any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters" (LW, 31, 28). This act had been a hammer blow that set off a series of events which shook the entire world. It challenged the Catholic Church's understanding of the doctrine of the salvation of sinners as it had evolved during the Middle Ages. We still observe it today on October 31, the day which we 488 years later continue to call simply "Reformation Day."

The name of this young professor did not long stay obscure. His name was Martin Luther. His teachings quickly spread like wild fire throughout Germany and beyond. Four years later in 1521 he received a letter from the head of the Holy Roman Empire:

Both we and the diet have decided to ask you to come under safe conduct to answer with regard to your books and teachings. (Bainton, Here I Stand, 179)

How would Luther react to this “invitation?” To a friend he wrote:

I will reply to the emperor that if I am being invited simply to recant I will not come. If to recant is all that is wanted, I can do that perfectly well right here. But if he is inviting me to my death, then I will come. (Bainton, 179)

He wrote to another friend:

This shall be my recantation at Worms: “Previously I said the pope is the vicar of Christ. I recant. Now I say the pope is the adversary of Christ and the apostle of the Devil. (Bainton, 179)

Luther, as all of us here know, did accept Emperor Charles V's invitation. But he did not come to Worms for the purpose of recanting – or for the purpose of dying. Instead, he stood his ground and defended his writings on the basis of the authority of God's Word. In one of the most dramatic moments in human history, he spoke these magnificent words of Spirit-wrought conviction which still today move people's minds and souls:

Since then Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason – I do not accept the authority of popes and councils, for they have contradicted each other – my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen. (Bainton, 185)

Then, according to the earliest printed version of Luther's response to the Emperor's order to recant, he added these words:

Here I stand, I cannot do otherwise.

As a result of this defiant refusal to cave in to the demands of the highest secular and sacred authorities of the realm, Martin Luther was condemned as a heretic and

declared to be an outlaw.

Almost a decade later, the Emperor sent another letter, not to Luther himself but this time to “the Lutherans” who had dared to follow after him and his writings. This time Charles was more conciliatory. The Emperor had a problem, and he needed the help of the German Lutherans. The Moslem Turks, having laid siege to Vienna in 1529, threatened the Holy Roman Empire in the East. There were insurgents in France and in the West. If he was to be successful in holding the Empire together, Charles V needed the political support of the German princes. And so he summoned “the Lutherans” to come to Augsburg, Germany in an effort to save the Empire.

It was too dangerous, of course, for Luther himself to come to Augsburg. After all, as a declared outlaw, he had a price on his head. So Luther camped out at the not too distant Coburg Castle where he was kept in touch with the proceedings in Augsburg via courier. Philip Melanchthon, a layman and Luther’s friend and colleague on the Wittenberg faculty, authored, with Luther’s help and approval, the *Augustana*, or what we refer to today as the Augsburg Confession.

Dr. Christian Beyer, the Vice Chancellor of Saxony, was given the honor of presenting the written statement of what the Lutherans believed. He read it out loud, in German. German was the language of the people, many of whom listened to this first reading of the Augsburg Confession in the street outside the palace. The Latin original was handed to the Emperor in person. Beyer began this reading with these words:

Most serene, most mighty, invincible Emperor, most gracious Lord. A short time ago your Imperial Majesty graciously summoned an imperial diet (a diet was a parliamentary-type meeting) to convene here in Augsburg. (AC Preface 1, 30. All references to Book of Concord are from the Kolb/Wengert Translation 2000)

After a few preliminary words of introduction, he came to the reason they had come. He got right to the point:

This is our confession and that of our people, article by article, as follows.

(AC Preface, 34)

Two hours later Dr. Beyer concluded this first formal presentation of the Augsburg Confession with these words:

These are the chief articles that are regarded as controversial . . . We have listed only matters that we thought needed to be brought up and reported on. We did this in order to make it clear that among us nothing in doctrine or ceremonies has been accepted that would contradict either Holy Scripture or the universal Christian Church. For it is manifest and obvious that we have very diligently and with God's help (to speak without boasting) prevented any new and godless teaching from insinuating itself into our churches, spreading, and finally gaining the upper hand.

In keeping with the summons, we have desired to present the above articles as a declaration of our confession and the teaching of our people. Anyone who should find it defective shall willingly be furnished with an additional account based on divine Holy Scripture. (AC Conclusion, 104)

On this day, with the reading of this statement, two things happened. As noted historian Roland Bainton writes in *Here I Stand*, his classical treatment of the life of Martin Luther, "One might take the date June 25, 1530, the day when the Augsburg Confession was publicly read, as the death day of the Holy Roman Empire" (p. 325). But something of even greater significance for us here today took place. On this day the Lutheran Church was born. The *Augustana* quickly became the *magna carta* of Lutheranism and, as even many non-Lutherans would agree, of all of Protestantism. Neither the ecclesiastical nor the political world has been the same since.

Exactly fifty years to the day later, on June 25, 1580, the Lutherans published a volume called *The Book of Concord*. In reality, this volume is a collection of different sorts of writings – creeds, sermons, instructional aids, essays, devotional materials. Placed at the very beginning of this collection were the three ancient ecumenical (i.e.,

universally accepted) creeds, the Apostles, the Nicene and the Athanasian. Included were Luther's Large and Small Catechisms, which he had prepared as a way of doing something about the woeful, abysmal ignorance of the Bible and Christian doctrines which characterized not only the lay people of that day but also the clergy. Also included in this collection of documents was the recently completed Formula of Concord (1577), signed by 8,188 Lutheran pastors and theologians and 51 governmental leaders (Scaer, *Getting into the Story of Concord*, 8). This was an agreement that had brought to an end several intra-Lutheran controversies that had threatened the continued existence of the Lutheran Church. Two additional documents, Luther's *Smalcald Articles* and Melancthon's *Treatise on the Power and Primacy of the Pope*, both written in 1537, complete the works included in *The 660 page Book of Concord*.

Now, today, June 10, 2005, almost exactly 475 years after the presentation of the Augsburg Confession before the Emperor of the Holy Roman Empire, and 425 years following the publication of *The Book of Concord*, we are gathered here in Edmonton, Canada for the Seventh Convention of Lutheran Church-Canada. You have chosen as the theme for this Convention "PROCLAIMING HIS FAITHFULNESS" based on the inspired words of the Apostle St. Paul as recorded in 1 Cor. 15:3:

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scripture. . . (1 Cor. 15:3) (All Scriptural quotations are from the English Standard Version, 2001).

"PROCLAIMING HIS FAITHFULNESS." What a great theme this is to set the tone in this anniversary year of the Lutheran Confessions for conducting the business of this Convention.

In our three Convention essays I want to focus special attention on each of the three words in this theme. Today we want to begin by looking at the word "His." "Proclaiming

HIS Faithfulness.” This pronoun refers, of course, to God. Christ lies at the center of what we are about at this Convention, both thematically and theologically. The Good News about Christ’s death and resurrection, in accordance with the Scriptures, was the heart of what the Apostle Paul had received and which he had delivered to the Corinthians. It is also the center of what you and I believe, teach and confess. We therefore want Him to inform all that we do at this Convention.

*Tomorrow we shall concentrate our attention on “Proclaiming His **FAITHFULNESS**.” Faithfulness refers to God’s faithfulness and all that He has done to bring us to and keep us in the faith. In this session we shall focus especially on God’s faithfulness in raising up the 16th Century Reformers who, under the Holy Spirit’s guidance, faithfully proclaimed the precious message of the Gospel in all its truth and purity as it had been delivered by the Prophets and the Apostles, so that we here today might also hear it.*

*On Monday, the final day of this Convention, we want to turn to the first word of our theme – **PROCLAIMING**. If the word “faithfulness” prompts us to look at the past in gratefulness to God for having raised up the faithful Lutheran confessors of the Gospel almost half a millennium ago, then the word “**PROCLAIMING**” in this theme points us to the here and the now. It reminds us that we are the ones to whom has been given the joyful task of passing on what has first been delivered to us.*

I. “Proclaiming His Faithfulness”

*The theme for this Convention, “**PROCLAIMING HIS FAITHFULNESS**” is based on the words of the Apostle Paul written to the small, struggling congregation in the city of Corinth. Corinth was one of the most important cities in the entire country of Greece. Having two harbors, it was critically situated geographically for travel and trade. It is estimated that some 650,000 people lived in this city in the year 55*

A.D., the date when Paul most probably wrote this letter. Over two-thirds of its inhabitants were slaves.

Corinth was a cultured city. It was also a religious city, having at least 12 temples for the purpose of worshiping an assortment of deities. One temple, dedicated to Aphrodite, the goddess of love, had 1,000 sacred prostitutes. The city of Corinth was famous, even in the pagan context of the first century after Christ, for its open and wanton immorality. Its reputation as a city of sexual debauchery gave birth to a new term in the Greek vocabulary, "to Corinthianize." This was a term which came to have the meaning "to practice sexual immorality" after the lifestyle of many of the inhabitants of this city.

Living in such an environment, it is easy to understand how it was that this new Christian congregation rather quickly, it seems, developed all sorts of problems. It was split up into contentious factions. There was a "Cephas Party" who wanted to follow the Apostle Peter. There were the Apollos, Pauline and even the Christ parties. Some members of the congregation were taking other members to court. One of their members was involved in a case of incest. People were getting drunk when they came together to celebrate the Lord's Supper. The congregation had "a charismatic problem." Their simultaneous "speaking in tongues" disrupted their public worship services. A major controversy had developed in their midst over whether Christians in good conscience could eat meat that had previously been sacrificed to pagan idols. They had a stewardship problem. Most serious of all was a doctrinal controversy over whether there was such a thing as the resurrection of the dead.

When one reviews this long list of problems in the congregation in Corinth, Paul's opening words of greeting to them come as quite a surprise. Introducing himself as "called by the will of God to be an apostle of Christ Jesus," the Apostle begins his letter to the Corinthians with this salutation:

To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints . .

He continues:

I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, that in every way you were enriched in him in all speech and all knowledge even as the testimony about Christ was confirmed among you so that you are not lacking in any spiritual gift, as you wait for the revealing of our Lord Jesus Christ, who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. (1 Cor. 1:4-8)

With the Spirit-taught skill of a veteran pastor, the Apostle then proceeds to address their problems, one by one, rightly dividing God's Law and Gospel, on the basis of that which had been handed down to him.

To those divided into quarrelling factions, he writes:

I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and the same judgment. (1:10)

Why should they stop fighting with each other? He continues:

... let no one boast in men. For all things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future – all are yours, and you are Christ's, and Christ is God's. (3:21-23)

He does not hesitate one minute to apply God's law in all of its severity. He gives the following advice as to how they should handle the case of incest in their midst:

It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought

you not rather to mourn? Let him who has done this be removed from among you. (5:1-2)

But the law is to be applied so that the Gospel can have the last word. And so he says:

When you are assembled in the name of the Lord Jesus. . . you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord. (5:4-5)

The Apostle is equally forthright in his response to the news that some of them were taking fellow Christians to court:

When one of you has a grievance against another, does he dare go to law before the unrighteous instead of the saints? Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? . . . To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? (6:2, 7)

He then proceeds to write to them that they should not be deceived:

. . . neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. (6:9)

But after reminding them that “such were some of you,” he once again points them to the Gospel of the forgiveness of sins which was theirs in Baptism:

But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (6:11)

Paul follows this same pattern in addressing each of the problems which plagued the Corinthians – preaching God’s immutable law in its crushing severity in order to reveal and to condemn sin but always and only to prepare the way for the Good

News about what Jesus has done to get rid of that sin. This was his mission in life. This was his passion. "Woe to me," he writes, "if I do not preach the gospel!" (v. 9:16). "To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. I do it all for the sake of the gospel" (v. 9:22-23).

After applying the law and Gospel to all of their other problems – the abuse of spiritual gifts, the misuse of the Lord's Supper, strained relationships between men and women, disorderly worship – Paul concludes his letter to the Corinthians with a magnificent treatment of the resurrection. He writes:

. . . if Christ has not been raised, then our preaching is in vain and your faith is in vain. We are even found to be misrepresenting God, because we testified about God that he raised Christ. . . . And if Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all people most to be pitied. (15:14-19)

But the truth is, Paul continues, that "Christ has been raised from the dead, the first fruits of those who have fallen asleep." And this changes everything.

Paul concludes his discourse on the resurrection with these thrilling words:

"Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. (15:54-57)

This, my dear brothers and sisters in Christ, is the cornerstone of the Christian religion. And this is what Paul, by the inspiration of the Holy Spirit, had received and what he delivered to the Corinthians as of first importance. Our God is an awesome God. May His faithfulness in Christ to us poor sinners in His death and resurrection now shine through in all that we do as we conduct the work of this Convention. Christ's

death and His resurrection is of first importance also for us as we now turn to the business at hand.

II. "Proclaiming His Faithfulness"

A. Luther and the Reformation

Frederick the Wise, the Elector of Saxony, was a good and pious man, even before he became Luther's protector and defender. But he was himself caught up in the religious errors of his day. Frederick had spent much of his life in search of sacred relics. His goal was to make Wittenberg "the Rome of Germany." Roland Bainton presents a rather fascinating description of Frederick's relic collection, and in so doing he provides a depressing picture of the state of the Church at this time in European history. He writes:

The collection had as its nucleus a genuine thorn from the crown of Christ, certified to have pierced the Saviour's brow. Frederick so built up the collection from this inherited treasure that the catalogue illustrated by Lucas Cranach in 1509 listed 5,005 particles, to which were attached indulgences calculated to reduce purgatory by 1,443 years. The collection included one tooth of St. Jerome, of St. Christopher four pieces, of St. Bernard six, and of St. Augustine four; of Our Lady four hairs, three pieces of her cloak, four from her girdle, and seven from the veil sprinkled with the blood of Christ. The relics of Christ included one piece from his swaddling clothes, thirteen from his crib, one wisp of straw, one piece of the gold brought by the Wise Men and three of the myrrh, one strand of Jesus' beard, one of the nails driven into his hands, one piece of bread eaten at the Last Supper, one piece of the stone on which Jesus stood to ascend into heaven, and one twig of Moses' burning bush. By 1520 the collection had mounted to 19,013 holy bones. Those who viewed these relics on the designated day and made the stipulated contributions might receive from the pope indulgences for the reduction of purgatory, either for themselves or others, to the extent of 1,902,202 years and 270 days. (69-71)

Perhaps the most immediate reaction that one has to such a review of Frederick's collection is that it makes abundantly clear that the Church of that day stood in need of fundamental reform. What the Apostle Paul had referred to as "of first importance," namely the Good News that "Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day" was scarcely to be heard. It lay buried under centuries of heretical teachings, human traditions, and pious superstitions. The focus almost everywhere was on what sinners had to sacrifice to appease God's wrath and what they had to do to earn their salvation and how much they had to pay to get right with God. Lost was the proclamation of what God has already done for us poor sinners in Christ Jesus to save us.

But thanks be to God, help was on the way in the person of the oldest son of a prosperous copper miner by the name of Martin Luther. This was the man whom God in His great faithfulness had chosen to become the Reformer of His Church.

It was while Luther was teaching courses on the Bible at the University in Wittenberg that

the Pope in Rome granted to the Castle Church in this city the very unusual concession of being able to dispense indulgences, which the Catholic Church defines as “a remission of the temporal punishment due for the sins already forgiven as regards to the fault” (*Bull of Indiction of the Great Jubilee of the Year 2000* [Incarnationis Mysterium]) .

It was in the year 1517 that the problem of papal indulgences was brought to Luther’s personal attention in the preaching of a Dominican preacher by the name of Johann Tetzel. Here is an excerpt from one of his sermons:

Listen now, God and St. Peter call you. Consider the salvation of your souls and those of your loved ones departed. You priest, you noble, you merchant, you virgin, you mothers, you youth, you old man, enter now into your church, which is the Church of St. Peter. Visit the most holy cross erected before you and ever imploring you. Have you considered that you are lashed in a furious tempest amid the temptations and dangers of the world, and that you do not know whether you can reach the haven, not of your mortal body, but of your immortal soul? Consider that all who are contrite and have confessed and made contribution will receive complete remission of all their sins. Listen to the voices of your dear dead relatives and friends, beseeching you and saying, “Pity us, pity us. We are in dire torment from which you can redeem us for a pittance.” Do you not wish to? Open your ears. Hear the father saying to his son, the mother to her daughter, “We bore you, nourished you, brought you up, left you our fortunes, and you are so cruel and hard that now you are not willing for so little to set us free. Will you let us lie in flames? Will you delay our promised glory?” Remember that you are able to release them,

*for as soon as the coin in the coffer rings,
the soul from purgatory springs.*

Will you not then for a quarter of a florin receive these letters of indulgence through which you are able to lead a divine and immortal soul into the fatherland of paradise? (Bainton, p. 78)

One half of the money that came into the offering plate as a result of Tetzel’s preaching went to Prince Albert to pay for the bribe he had given to Rome in order to receive permission to sell indulgences in Germany. The other half went directly to the Pope to build St. Peters Cathedral in the Vatican.

Luther’s intense study of the Holy Scriptures in preparation for his university lectures convinced him that none of Frederick’s relics, no matter whether genuine or fake, to say nothing about Tetzel’s pieces of paper called indulgences, could ever appease the wrath of God. Led by the Holy Spirit, Luther came to see that the Scriptures teach that sinners have already been made right with God, not because of anything that they could ever do or say or pay, but solely because of what Jesus Christ, the divine/human Son of God had already done for them in His suffering, death and resurrection.

The key passage used by the Holy Spirit in leading Luther to a rediscovery of this precious Gospel truth was Romans 1:16-17:

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

"The righteousness of God" – this was the sticking point in this passage from Paul. Luther, in conformity with the Church of that day, had up until this time in his life understood this phrase to refer to the holiness which *God demands* from us, but which sinners can never perfectly achieve by themselves.

At last, after years of study and struggle, Luther came to see that this phrase – "the righteousness of God" – does not refer to the holiness that God commands from us, but that it rather refers to the righteousness which God Himself freely gives to us in and through Christ, and which sinners receive, not because of anything which they do, but only through faith in Christ.

When Luther, by the grace of God, finally came to see this, it was as if he had already died and had gone to heaven. Here are his own words, written the year before he died, which he used to describe what it was like for him personally to rediscover this incredible but true meaning of the Gospel:

I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, "the justice of God," because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against him. Yet I clung to the dear Paul and had a great yearning to know what he meant.

Luther continues:

Night and day I pondered until I saw the connection between the justice of God and the statement that "the just shall live by his faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage became to me a gate to heaven . . . (Quoted in Bainton, 65)

So much for the notion that Luther and the Lutherans never manifest any emotion!

Luther did not set out to reform the Church. But in response to Tetzel's preaching on indulgences, he felt that someone had to speak up. He did so by posting on October 31, 1517, the 95 theses on the door of the Castle Church of the University. In so doing he

set off a series of events which is still echoing down through history right down to Edmonton, Canada 488 years later. At the age of 62, looking back on his life, Luther wrote in the preface for the publication of the complete edition of his Latin writings:

So you will find much and what important matters I humbly conceded to the pope in my earlier writings, which I later and now hold and execrate as the worst blasphemies and abomination. You will therefore, sincere reader, ascribe this error, or, as they slander, contradiction to the time and my inexperience. At first I was all alone and certainly very inept and unskilled in conducting such great affairs. For I got into these turmoils by accident and not by will or intention. I call upon God himself as witness. (LW, 34, 328)

He was not all alone for long, and we can rightly attribute to God's providence what may have seemed to Luther to be accidental.

The rest, as they say, is history: quickly, one after the other, followed the summonses, the diets, the controversies, the writing of the confessional documents contained in *The Book of Concord* published in 1580. Through it all God was manifesting His great Faithfulness to us poor sinners. He had sent His only begotten Son to die for us. He had raised Him from the dead. He had called the Apostles and sent them to proclaim this Good News. He had inspired the Apostle Paul to write his letters to the Corinthian congregation, who delivered to them what he had first received. And after His Church had become mired in a millennium of errors and abuses, God raised up Martin Luther and the other Lutheran Reformers of the 16th century courageously to confess the Gospel taught in Holy Scripture and led them to collect their confessional writings in *The Book of Concord*, which has been handed down to us. It is to the Gospel confessed in this book that we now want to turn.

B. Three Reformation Solas

Running through each of the confessional writings published 425 years ago in *The Book of Concord* is a constant refrain which can be found no matter where one turns. It can be summarized in three *solas* (alones). Sinners are justified (declared right with God) by grace alone (*sola gratia*), through faith alone (*sola fide*), on the basis of Scripture alone (*sola scriptura*).

The Lutheran Confessors did not want to be doctrinal innovators. On the contrary, they wanted to deliver nothing more and nothing less than that which had been delivered to them in the Holy Scriptures. As they confessed before Emperor Charles V in Augsburg, "nothing in doctrine or ceremonies has been accepted that would contradict the Scriptures or the universal church." They expressly stated that with God's help they had "prevented any new and godless teaching from insinuating itself into our churches" (*AC Conclusion*, 104). In these 16th century writings the Reformers desired to do no more than in response to the faith destroying false teachings and abuses prevalent in the Church of their day faithfully to confess what the Scriptures teach and what the universal Church

believed about the doctrine of salvation.

1. Grace Alone

At the heart of the writings contained in *The Book of Concord* is the conviction that salvation is the free gift of God's undeserved mercy for Christ's sake alone. Before the Emperor in Augsburg in 1530 the Lutherans had confessed:

. . . since the fall of Adam, all human beings who are born in the natural way are conceived and born in sin. (AC II, 1)

This "innate disease and original sin" makes it utterly impossible for human beings to earn forgiveness for their sins. If salvation were dependent on human initiative, there would be no hope for anyone. But God forgives our sins, says Luther in his Large Catechism (1529), and he does this "altogether freely, out of pure grace" (*LC III* 96, 453).

The basis for the grace of God that alone gives hope to us sinners is the life, death and resurrection of Jesus Christ. As Luther puts it in his explanation to the Second Article of the Apostles' Creed:

I believe that Jesus Christ, true God, begotten of the Father in eternity, and also a true human being, born of the Virgin Mary, is my Lord. He has redeemed me, a lost and condemned human being. . . not with gold or silver but with his holy, precious blood and with his innocent suffering and death. (Luther's Small Catechism II, 4)

The Lutheran Confessors teach that God's grace in Christ Jesus is for everyone. It is universal. The Formula of Concord forcefully makes this point by referring to a multitude of Scriptural references:

. . . we must always firmly and rigidly insist that, like the proclamation of repentance, so the promise of the gospel is universalis, that is, it pertains to all people (Luke 24[:47]). Therefore, Christ commanded preaching "repentance and the forgiveness of sins in his name to all nations." "For God so loved the world that he gave his only Son" for it (John 3[:16]). Christ has taken away the sins of the world (John 1[:29]); his flesh was given "for the life of the world" (John 6[:51]); his blood is "the atoning sacrifice for . . . the whole world" (1 John 1[:7; 2:2]). Christ said, "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" (Matt. 11[:28]). "God has imprisoned all in unbelief, that he might have mercy on all" (Rom. 11[:23]). "The Lord does not want any to perish but all to come to repentance" (2 Peter 3[:9]). He is "Lord of all and is generous to all who call on him" (Rom. 10[:12]). "Righteousness" comes "through faith in Christ" to all and "for all who believe" (Rom. 3[:22]). "This is the will of the Father, that all who . . . believe in Christ shall have eternal life" (John 6[:39, 40]). Therefore, Christ commanded that the promise of the gospel must be proclaimed to all those to whom repentance is

preached (Luke 24[:47]; Mark 16[:15])). (FC SD X1, 28)

God's grace in Christ Jesus is universal, embracing all people of all times and all places. There is no sinner for whom Christ did not die. There is no sin for which Christ has not already shed His blood. Forgiveness has already been won for every sin which has ever been committed or ever will be committed. When Jesus said on the cross that "it is finished" (John 19:30), the forgiveness of sins was won for the whole world. It means that He has removed our sin as far as the East is from the West. He has buried our sins there – and has forgotten where He buried them.

Theologians call this teaching "objective justification." It is the purest Gospel. It is music to the sinner's ear. It is music to our ears, for who is there here who does not need to hear this message in those dark moments of the soul when the enormity of our sin would drive us to despair, when the devil would seek to devour us by telling us that our sins are too great, too numerous, too heinous for God to forgive.

But since this is the Gospel truth, there is also hope for me – and this means that there is also hope for you, my dear brothers and sisters in Christ. There is hope, thank God, for all of us. This is the Gospel truth, which God in His great FAITHFULNESS has caused to be delivered to us. Thanks be to God!

2. Faith Alone.

While God's grace is universal and embraces all people, the Lutheran Reformers confess that the Scriptures teach that this universal grace can be appropriated by sinful human beings *only* through faith. While Christ died on the cross for all sins, not everyone will be in heaven. This Scriptural truth raises the question of how sinners get this forgiveness already won for them by Christ. The Catholic Church never really denied, at least in theory, that sinners are saved by grace alone. The problem arises in explaining how sinners are able to access this grace, and how they can be sure that they have it. Here is where Luther's decisive break came with the understanding of the doctrine of justification that had generally prevailed in the Middle Ages.

Over a thousand years before the Reformation, St. Augustine (A.D. 354-430) had fought strongly against the errors of a monk named Pelagius. Pelagius taught that sinners could contribute to their salvation on their own, apart from God's grace in Christ. But Augustine disagreed. He taught that sinners, following their conversion, were infused with God's grace through Baptism. In this way they begin to be healed, he held, and as a consequence they are able to begin to do inherently good works because of God's grace which was within them. Christians, according to Augustine, do continue to commit sins, but following their coming to faith, they now can do inherently good deeds. And so they begin to do more inherently good things and fewer bad things as they are gradually justified by God.

Luther had been an Augustinian monk, and the Great Reformer learned much from this great teacher of the Church. He learned the all-encompassing nature of God's grace and the error of crass work-righteousness. But try as he might, Luther could not find within himself that inherently pure love for God that Augustine said Christians were capable of manifesting following their conversion. Despite his best efforts, Luther's troubled heart would give him no rest. He could not find in his own life those good and perfect holy deeds that St. Augustine had said Christians were capable of doing following their Baptism.

After years of struggle over this question, Luther was finally led by the Holy Spirit to discover that the Scriptures teach that sinners are saved not only "by grace alone," but that this grace of God can be appropriated by them *only* "through faith alone." Luther had learned from Augustine that only the grace of God could save him. But Luther's rediscovery of the Gospel in all its clarity took place when it finally became clear to him that the Bible teaches that sinners do not first have to do something to merit God's saving grace. God's universal grace comes to sinners *only* through Spirit-wrought faith.

One of the places in *The Book of Concord* where this earth-shaking rediscovery of the Scriptural Gospel comes through most clearly is in Article IV of the Augsburg Confession. Before the Emperor the Lutherans had confessed:

. . . it is taught that we cannot obtain forgiveness of sin and righteousness before God through our merit, work, or satisfactions, but that we receive forgiveness of sin and become righteous before God out of grace for Christ's sake through faith when we believe that Christ has suffered for us and that for his sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness in his sight, as St. Paul says in Romans 3 [:21-26] and 4[:5]. (AC IV 1-3, 38-39)

It was this insight that sinners are saved "through faith alone" that transformed Luther, a biblical scholar and a professor of theology, into the Great Reformer. The justification of sinners through faith alone – *sola fide* – still stands today at the heart of what it means to be Lutheran. Unfortunately, despite some progress in resolving this disagreement with the Roman Catholic Church, salvation through faith alone remains as a sticking point between Lutherans and the Roman Catholic Church, the Joint Declaration on the Doctrine of Justification to the contrary notwithstanding. Revealingly, the phrase "through faith alone" appears nowhere in the Catholic and the common sections of the Joint Declaration which was signed by the Lutheran World Federation and the Vatican in 1999.

The teaching of salvation "through faith alone" permeates every part of *The Book of Concord*, of what Lutherans believe, teach, and confess. The Lutheran Reformation began in the

university and Lutherans have a high opinion of God's gift of reason to us human beings, but the Lutheran Confessors reject all suggestions that rational arguments can prove Christian truth claims. The Lutheran Confessions uphold the importance of emotion and feeling in the life of a Christian, but they repudiate the claims of all those who teach that "charismatic gifts" or conversion experiences can add anything at all to the sinner's certainty of salvation (FC SD II 56, 554). Since salvation is "through faith alone," Lutherans confess in *The Book of Concord* that conversion is not the result of any human effort or decision. It is always and only God's gift. Luther's Explanation to the Third Article of the Apostles Creed clearly states this Scriptural truth:

I believe that by my own understanding or strength I cannot believe in Jesus Christ my Lord or come to him, but instead the Holy Spirit has called me through the gospel, enlightened me with his gifts, made me holy and kept me in the true faith. . . (Small Catechism II 6, 355)

Sinners are saved by grace alone through faith alone and not through faith *and* works, faith *and* experience, faith *and* human decision.

This understanding of "through faith alone" finds expression in *The Book of Concord* in its emphasis on the preaching of the Gospel and the administration of the Sacraments as the sole means through which the Holy Spirit works faith in the hearts of sinners. The Baptism of infants gives perhaps the clearest witness that it is God Himself who gives the gift of faith through which sinners receive God's grace in Christ, that faith in Christ is never merely a personal decision.

The Lutheran Confessions' emphasis on "through faith alone" also comes to light in a phrase that Luther himself made famous, namely, that Christians are at the same time sinners and saints (*simul justus et peccator*). Justification is a judicial act. It is a declaration. Justification is not a process. This means that God declares us sinners righteous and holy totally independent of any inherent goodness in us. The best of our so-called good works, apart from Christ, are "like a polluted garment" (Is. 64:6). But when God looks at us poor sinners through Christ, what He sees is Christ's righteousness, not the sin which remains in us. As Luther puts it in the Large Catechism:

Forgiveness is constantly needed, for although God's grace has been acquired by Christ, and holiness has been wrought by the Holy Spirit through God's Word in the unity of the Christian Church, yet we are never without sin because we carry our flesh around our neck. (Large Catechism II 54, 438)

Because the Lutheran Confessors understand the Scriptures to teach that salvation is "by grace alone" and that we receive this grace "through faith alone," they refuse to give a rationally satisfying answer to the age-old question of why some people are saved and others are not. Against all those who would teach a double predestination, that

God elects some to salvation and others to damnation, they point to such passages as Paul's words in 1 Tim. 2:4 that God "desires all people to be saved and to come to the knowledge of the truth." And to those who conclude that the deciding factor in coming to faith lies inside the sinner, as if the ultimate cause for salvation is to be attributed to human striving or cooperating or "deciding" for Christ, they quote such Scripture passages as Eph. 2:1, which says that all human beings are by nature "dead in trespasses and sins." The Bible teaches that if sinners come to believe in Christ, this is the result of God's power at work in them. If they continue to reject the Gospel and are lost in hell forever it is their own fault, not God's.

This response to a question impossible to answer on the basis of human reason, it is maintained, is nothing more than faithfulness to what the Scriptures teach. And this brings us to the final *sola* confessed in *The Book of Concord* "Scripture alone."

3. Scripture Alone.

Luther's rediscovery of the Gospel that sinners are saved not by what they do but rather solely by the grace of God alone, which they receive only through God the Holy Spirit's gift of faith, cannot be divorced from "on the basis of Scripture alone."

Luther's rejection of indulgences quickly brought him into direct conflict with teachings of the Church which had been in place for hundreds of years. It quickly became obvious that the Lutherans' disagreement with the Church of Rome over the doctrine of justification revealed another extremely serious problem, the problem of authority. How are Christians to go about answering questions of faith, of how sinners are saved? The Lutheran Confessors came to see, by God's grace, that salvation comes by grace alone through faith alone, and that this truth can never be divorced from "on the basis of Scriptures alone."

Together with his contemporaries, Luther held that the Bible is the Word of God. But unlike his opponents in the Roman Catholic Church, he rejected the notion that an infallible magisterium of the Church was necessary for the right interpretation of the Bible. For the Lutheran Confessors, Scripture alone is infallible. The Church is not. The institutional church and its councils, as well as its teachers, including the Pope himself, can and will err. But, as Luther puts it in the *Large Catechism*, the Scriptures "will not lie to you" (*LC*, V 76, 474). Scripture alone stands as the ultimate authority for what Christians are to believe. Already in 1521, Luther had testified before the Emperor:

"Unless I am convinced by Scripture and plain reason--I do not accept the authority of popes and councils, for they have contradicted each other -- my conscience is captive to the Word of God" (Bainton, 185).

“On the basis of Scripture alone” was the position of Luther. This “sola” informed the debates of the Lutherans with Rome regarding the understanding of the doctrine of the salvation of sinners. And Scripture alone provided the basis for resolving the intra-Lutheran controversies which threatened internal Lutheran unity following Luther’s death. The last of the Lutheran Confessional writings, the *Formula of Concord*, begins with these words:

We believe, teach, and confess that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone, as it is written, “Your word is a lamp to my feet and a light to my path” (Ps. 119[:105]), and Saint Paul: “If . . . an angel from heaven should proclaim to you something contrary, . . . let that one be accursed!” (Gal. 1[:8]) Other writings of ancient or contemporary teachers, whatever their names may be, shall not be regarded as equal to Holy Scripture, but all of them together shall be subjected to it, and not be accepted in any other way, or with any further authority, than as witness of how and where the teaching of the prophets and apostles was preserved after the time of the apostles. (FC Introduction 12, 486)

The Scriptures of the Old and New Testament are the only rule and norm of faith and of practice. On every page of *The Book of Concord*, it is clear that the Lutheran Confessors sought to say no more than, or to use the words of the Apostle Paul in the theme chosen for this Convention, to “deliver as of first importance what (they) also (had) received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures” (1 Cor. 15:3-4).

Perhaps nowhere in the entire *Book of Concord* is this confession of faith made more clear than in the *Smalcald Articles*. Gravely sick, Luther had originally published these writings so that if he should die before a council met, those who lived after him would have his personal testimony and confession, as he put, “where I have stood until now, and where, by God’s grace, I will continue to stand.” He continues:

Here is the first and chief article: That Jesus Christ, our God and Lord “was handed over to death for our trespasses and was raised again for our justification” (Rom 4[:25]); and he alone is “the Lamb of God, who takes away the sins of the world” (John 1[:29]) . . . Now because this must be believed and cannot be obtained or grasped otherwise with any work, law, or merit, it is clear and certain that this faith alone justifies us, as St. Paul says in Romans 3[:28,26]: “For we hold that a person is justified by faith apart from works prescribed by the law”; and also, “that God alone is righteous and justifies the one who has faith in Jesus.”

Luther concludes: “Nothing in this article can be conceded or given up, even if heaven and earth or whatever is transitory passed away.” (Art. II 2-5, 301)

Let us in this anniversary year of the Lutheran Confessions thank God for His Faithfulness

in raising up the Lutheran Confessors of the 16th century. May He now give us the grace to follow in their train as we carry out the work of this Convention.

III. “Proclaiming His Faithfulness”

The theme for this seventh Convention of Lutheran Church–Canada “PROCLAIMING HIS FAITHFULNESS,” brings to mind, at least for some of us, the lyrics of a popular song from the 1960's titled “Pass it On.” Maybe some of you will recall its words, written by Kurt Kaiser:

*It only takes a spark to get a fire going -
And soon all those around can warm up in its glowing;
That's how it is with God's love
Once you've experienced it, you spread His love to everyone;
You want to pass it on.*

*What a wondrous time is spring when all the trees are budding;
The birds begin to sing; the flowers start their blooming;
That's how it is with God's love
Once you've experienced it; you want to sing, its fresh like spring;
You want to pass it on.*

*I'll wish for you my friend this happiness that I've found;
You can depend on Him. It matters not where you're bound;
I'll shout it from the mountaintop.
I want my world to know, the Lord of love has come to me,
I want to pass it on.*

Although troublesomely vague and lacking in terms of specific content, this song with its haunting melody captures at least the notion of passing on what has been received referred to by St. Paul in 1 Cor. 15:3. The New International Version of the Bible translates this verse to read:

For what I received I passed on to you . . .

In the first section of this Convention essay we have talked about “His,” and in the second about “Faithfulness.” In the final portion of this Convention essay I want to share a few thoughts with you about the first word in our Convention theme --the word “PROCLAIMING.” This is what we who have received the Good News about what God in Christ has done for us and for the whole world want to do with what has been delivered to us. We want to proclaim it. We want to pass it on. Like runners in a relay race, the baton of the Gospel has been received by us. It is now in our hands. Constrained

by the love of Jesus, we now want to be found faithful in sharing it.

The first two parts of this essay caused us to look to the past. In now focusing on the word “PROCLAIMING” in this final session, we look to the future and where we go from here as we come to the end of this Convention and turn our eyes toward home.

A. Receiving

A seven-year-old boy made headlines across the USA a few years ago when he was suspended from school for sexual harassment. What was his offense? He was charged with having kissed one of his little classmates. This incident prompted the *Roman Catholic Reporter* to run an article in which it reported the answer of some young children given in response to a question about how best to go about performing the act of “kissing:”

Julia, age 9, responded to a question about how a person learns to kiss by saying:

“You can have a big rehearsal with your Barbie and Ken dolls.”

Brian, 7, had a different theory:

“You learn it right on the spot when the gushy feelings get the best of you.”

Tammy, 7, was asked, “When is it OK to kiss someone?” She responded:

“It’s never OK to kiss a boy. They always slobber all over you . . . that’s why I stopped doing it.”

Dick, showed signs, already at the tender age of 7, of having been influenced by the relativistic spirit of the age in which we live today when he said:

“I look at kissing like this: Kissing is fine if you like it, but it’s a free country and nobody should be forced to do it.”

Dave, 8, was asked, “Why kiss?” He responded:

“Be a good kisser. It might make your wife forget that you never take out the trash.”

Erin, age 8, had some good advice for all husbands when kissing:

“Don’t forget your wife’s name . . . that will mess up the love.”

(Roman Catholic Reporter, 1996)

As these children point out, there is an art to kissing. This act presupposes and implies answers to an entire series of questions having to do with the what and the how and for what purpose. So it is with the act of “Proclaiming His Faithfulness.”

St. Paul wrote to the Corinthians, “What I received -- that’s what I have passed on to you.” The very act of proclaiming implies content. This anniversary year of the Lutheran Confessions reminds us that the Lutheran Church is a creedal church. We Lutherans, unlike many denominations, do not define ourselves by our organizational structure – many Lutheran churches including LCC as well as the LCMS are basically congregational in polity. We like to refer in our circles, for example, to such things as the autonomy of the local congregation. But some of the Lutheran churches in the International Lutheran Council, of which our two churches are members, are more

hierarchical than congregational in the way that they have organized themselves. Some Lutheran congregations can be quite “high church” in their worship practices, the use of vestments, and even architectural style. Others can be quite “low church” in terms of patterns and styles of worship. But Lutheran churches subscribe to creeds and confessions, because we want to confess and to pass on faithfully that which has first been delivered to us.

One of my old professors at Concordia Seminary, Dr. Martin Franzmann, once confessed that he never knew exactly what to tell his nine-year-old son to say when people would ask him, “What does your Daddy do for a living?” Knowing that nine-year-olds need something impressive to say when asked such questions, he instructed his son simply to answer: “My Father teaches hermeneutics, isagogics, and exegesis.” Such an answer served his son well, reported Franzmann, “to keep the snobs in the third grade in their place.” (*Toward a More Excellent Ministry*, “Hear Ye Him,” 1964, 81)

But it was a more substantive point that Professor Franzmann wanted to teach his students when he told this story. And so he continues by saying that what professors at the seminary do when they instruct future pastors in the Holy Scripture is “at bottom, very simple.” We teach men “how to listen.” Franzmann writes:

When our Lord returned to His Father, He left behind on earth nothing but the men whom His Father had given Him. He left Apostles, witnesses to Himself. Through them He works; in them He continues to speak. We have their Word and witness to the Lord Jesus Christ. If we would hear the voice of the Good Shepherd, we must listen to His apostles; if we would listen to the apostles, we must listen to the New Testament. The witness to Jesus of Nazareth is the fulfillment of the Old Testament Scriptures. (81-82)

This was Professor Franzmann’s way of saying that before we begin passing something on we must first have had to “receive” something.

What we Christians have to proclaim is Good News. It is not merely some “experience” we may have undergone. It is not some warm fuzzy feeling we have discovered deep inside ourselves. It is not merely something that we really and truly and sincerely believe. What we want to pass on has content. It has a very specific content. The message we want to pass on has to do with a real man whose birth divides all of history into a “before” and an “after.” It has to do, as of first importance, with a historical death on a cross and with a burial in a real tomb. It has to do with an empty grave, a missing corpse. The message we have to proclaim has to do with a dead person who was raised from the dead, and who was seen and heard and touched by historical witnesses. It has to do with the One who has gone ahead of us to prepare a place for us and who has promised that He will return to take us to be with Him forever in Heaven. The name of this one is Jesus, the Christ, the Son of the Living God, the one whom we call Lord and Savior.

In other words, the Christian religion has to do with history, with events, with people, and it is of utmost importance that this message be passed on faithfully as it was delivered to us. Following His resurrection, Jesus told His disciples:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age. (Matt. 28:16-20)

The Apostle Paul writes to his young colleague Timothy:

. . . for which (this Gospel) I was appointed a preacher and apostle and teacher, which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you. (2 Tim. 1:11-14)

The Gospel has a specific content. It is a “deposit entrusted” to us. God’s revelation to us is not to be found deep inside our heads, but it is embedded in history. Our Bibles have maps in them. The Gospel has to do with objective facts – but with more than facts. We believe that God, the Creator of the world and of everything in it was in Christ reconciling the world to Himself. This is what Paul wrote in his second letter to the Corinthians:

All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. (2 Cor. 5:18-19)

We Lutherans know that concern for pure doctrine and for the right administration of the Sacraments is not at odds with passing on the Gospel in a nutshell as articulated in John 3:16.

It is of the utmost importance that the Good News which we pass on is precisely the same Gospel which we have received. That’s why the Lutherans responded to the Emperor’s summons 475 years ago with a confessional statement, article by article, of what they understood the Scriptures of the Old and New Testaments to teach. And this is why the Lutheran Church–Canada wants to be and is a confessional Lutheran Church that subscribes to the writings in *The Book of Concord*, without qualification, as the right exposition of the Scriptures.

Proclaiming the Gospel of Jesus Christ and passing it on faithfully, precisely, and without compromise as it has been delivered to us also belongs to what it means to be a confessional Lutheran Church.

B. Delivering

In a relay race each member of the team both receives and passes on a baton. So it is with the act of passing on the Good News of Christ's suffering, death, and resurrection for the sins of the world. In this year of celebrating the 475th anniversary of the presentation of the Augsburg Confession and of the 425th anniversary of *The Book of Concord*, we have sought to hold up the critical importance of passing on the same Gospel that we have received. It is also necessary, however, to say a word about the necessity of passing on this Gospel in a language that communicates to all those for whom this Good News was intended – and this includes the whole wide world of over 6 billion people.

St. Paul addresses this concern in the beginning chapter of his first letter to the Corinthians. He first makes it crystal clear that the miracle of faith is always the result of the work of the Holy Spirit working through the means of grace. He writes to the conflicted Corinthians:

And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified. And I was with you in weakness and in fear and much trembling, and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, that your faith might not rest in the wisdom of men but in the power of God. (1 Cor. 2:1-5)

St. Paul knew that there was nothing which he nor any other human being could do to effect faith in the hearts of sinners dead in their trespasses and sins. This is always and only the work of the Holy Spirit. And so he writes:

. . . we . . . impart wisdom, although it is not a wisdom of this age . . . we impart a secret and hidden wisdom of God . . . these things God has revealed to us through the Spirit . . . And we impart this in words not taught by human wisdom but taught by the Spirit . . . The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. (1 Cor. 2:6-14)

The Holy Spirit brings people to faith *only* through the means of grace – the Gospel preached and the Sacraments (of Holy Baptism and the Lord's Supper) administered. This means that as proclaimers of what we have received, our task is not to be successful converters of sinners but rather to be faithful confessors of the Gospel. We pass on

what has been delivered to us. The Spirit works the miracle of conversion. Paul writes to the Corinthians:

What then is Apollos? What is Paul? Servants through whom you believed . . . I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. (1 Cor. 3:5-7)

God the Holy Spirit is the One who supplies the power. We are called to be faithful proclaimers of the Gospel. We pass it on. God gives the increase.

But this does not mean, since God gives the growth, that the Apostle Paul could sit in Antioch or Jerusalem studying the Word and praying for the spread of the Gospel to the ends of the earth. He went to work. He embarked on his missionary journeys. He answered the Macedonian call. He sought to employ every gift and take every opportunity that God had given to him in the service of the Gospel. He had a passion to share the Gospel with all those for whom Christ died. *I do it all for the sake of the gospel, that I may share with them its blessings (1 Cor. 9:19ff).*

Proclaiming His Faithfulness, therefore, embraces the task not only of receiving what has been delivered to us so that we can pass it on intact, but it also includes the task of listening to, of learning all about those with whom we would share it. Paul writes:

For though I am free from all, I have made myself a servant to all, that I might win more of them. To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. (1 Cor. 9:19-22)

For the Gospel to be passed on, it must be heard. And if it is to be heard, it must be “delivered” to those to whom it is being proclaimed in a language they can understand. That’s why one of the first things Luther did was to translate the Bible into German. That’s why the Confessors in Augsburg read their confession before the Emperor in German, not in Latin. But “Proclaiming” what we have received includes more than translating the Scriptures from Hebrew and Greek into German or English, etc. It also includes making use of the arts and sciences, sociology and psychology and every tool of effective communication in delivering it.

In preparation for this essay, I have been reading Ron Stelzer’s book *Salt, Light and Signs of the Times*. It is the beautiful, inspiring story of the life and times of Alfred Rehwinkel, who began his ministry here in Canada in the year 1910. Repeatedly

yesterday as we walked around the campus of Concordia College and the Seminary I saw his name and picture. Professor Rehwinkel's advice to seminarians and pastors has been summed up in these words: "Know your Bible, love your people, speak their language, be humble." This is great advice for all those who would proclaim His Faithfulness in every age.

What a different world and culture we live in today than the one in which our fathers and mothers lived.

Dwight Ozard, writing in *Prism*, describes the task that we have today in passing on what we have received in our times and culture:

The greatest mission field we face today is not in some faraway land. The strange and foreign culture most Americans [and Canadians] fear is not across the ocean. It's barely across the street. The culture most lost to the gospel is our own--our children and our neighbours. It's a culture that can't say two sentences without referencing a TV show or a pop song, and that can't remember what it was like to have to get up and change the channels. It's a culture more likely to have a body part pierced than it is to know why Sarah laughed (. . . when the angel spoke to her. . . in the Bible). It's a culture that we stopped evangelizing, and have instead declared a culture war upon. (Quoted in Context, November 1, 1996, p. 6)

In order to pass on to our contemporaries what we have received, we must listen not only to what has been delivered to us in Scripture and the Lutheran Confessions as indispensable as this is. We must also listen to those to whom we would deliver the Gospel. We must also speak the Gospel which we would pass on in a language in which it can be heard. Ozard continues:

...we do want to reach them. But we want to reach them without listening, without the hard work of straining to hear what lies beyond the "interminable racket" and crass immediacy that is their language, without being touched by their fears and without understanding the roots of their rebellions and cynicisms. We are more likely to be scandalized than broken-hearted by their rootlessness and self-destruction, blinded by their promiscuities to the hungerings beyond them. We trivialize and demonize their language--and thus, their very persons--in part because they offend and confuse us; mostly because they threaten us. All the while wondering why they won't listen. Or, as Jesus might have said, "Let those who have ears to hear, shut up and listen."

If we are to pass on the same Gospel that Rehwinkel proclaimed, we will have to speak it today in a different language than he did, and I am not talking about English. Our task is to sing the same song in a new key. This will always be a dangerous task, but it is always a necessary one if we are to pass on what we have received.

It was the Gospel – “that Christ died for sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures” – that Paul delivered to the Corinthians in 55 A.D. It was this same Good News that Luther rediscovered in the 16th century. It is this very same Gospel that we must proclaim today. But we have to make use of different “means,” ways, of getting the means of grace out if we are “to deliver” it. Paul wrote to Christians in Corinth who were at odds with one another about eating meat sacrificed to idols. Luther “Proclaimed God’s Faithfulness” to people seeking escape from the flames of purgatory by making pilgrimages to see relics from Jesus, Mary, and the saints. These are not “front burner” concerns of the people with whom we rub shoulders today. Today, you and I seek to proclaim this very same Gospel to people living in the age of instant communications, of computers and cloning, of gay marriages and stem cell research, of weapons of mass destruction and post-modernism. The Gospel is the same today as always. “Jesus Christ is the same yesterday and today and forever” (Heb. 13:8). The human condition has not changed one iota, for as St. Paul writes to the Romans:

...just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned... (Rom. 5:12)

The Corinthians, the Germans in Wittenberg, and the Canadians and Americans of 2005 are, all of us, apart from Christ, lost and condemned sinners. But the means for sharing the hope that is within us are not the same. If we want to be found faithful servants in the joyful task of “Proclaiming His Faithfulness,” we will not bury but make use of all of the gifts God gives us in the service of Gospel proclamation. That’s what it means to be faithful Proclaimers of His Faithfulness.

IV. Conclusion

Richard Dawkins, one of the most provocative scientists and philosophers of our era, has written an article titled “The Emptiness of Theology.” Writing in the Spring of 1998, he states:

What has theology ever said that is of the smallest use to anybody? When has theology ever said anything that is demonstrably true and is not obvious? I have listened to theologians, read them, debated against them. I have never heard any of them say anything of the smallest use, anything that was not either platitudinously obvious or downright false. If all the achievements of scientists were wiped out tomorrow, there would be no doctors but witch doctors, no transport faster than horses, no computers, no printed books, no agriculture beyond subsistence peasant farming. If all the achievements of theologians were wiped out tomorrow, would anyone notice the smallest difference? Even the bad achievements of scientists, the bombs and sonar-guided whaling vessels, work! The achievements of theologians don’t do anything, don’t mean

anything. What makes anyone think that "theology" is a subject at all? (Free Inquiry, Spring 1998)

Professor Dawkins, I would submit, has been listening to and reading the wrong theologians. I would suggest that he start paying attention to proclaimers of the *real* Gospel for a change, to theologians who deliver what they have first received, theologians such as St. Paul, Martin Luther, and the members of the Lutheran Church-Canada.

Dawkins' rejection of "theology" as not doing anything, not meaning anything, as not being a subject at all, I fear, may be an all too accurate indictment against the insipid, esoteric vagaries that would pass itself off as "PROCLAIMING HIS FAITHFULNESS" in some circles today. You and I know, by God's grace, that there is nothing more relevant, more timely, more exciting than the message that offers a cure for guilt, that provides an antidote to death, that gives direction and meaning to life.

It is interesting to note that earlier this year, one of Dawkins' most famous teachers, British philosopher Anthony Flew, has announced that he has given up his atheism for theism. The ministerial use of reason has convinced the best-known atheist of our age that it is only the fool who has said in his heart that there is no God. Don't be surprised by what the Holy Spirit can do through the faithful proclamation of the Gospel, even in the hearts of the Dawkins of this world. Our task is to make sure that the Gospel received by St. Paul and delivered by him to the Corinthians and confessed by the Reformers – that Christ died for our sins, was buried, that he was raised on the third day – is delivered faithfully and winsomely proclaimed. The Spirit will supply the power.

President Mayan, in his opening address to this Convention, quoted Dr. Jaroslav Pelikan. Dr. Jaroslav Pelikan's definition of tradition as "the living faith of the dead," and 'traditionalism' as the "dead faith of the living" is a good word with which to end this essay. "PROCLAIMING HIS FAITHFULNESS" has to do with the former, not the latter. The message of God's faithfulness which has been passed down to us is what keeps us going. It is the passion of our lives. May God make the theme of this Convention a way of life for each of us as we conclude our business together and return to our homes, our businesses, and our work.

Thank you and God bless Lutheran Church-Canada.

SERMONS/INSPIRATIONAL MESSAGES

Opening Service Sermon
Rev. James Fritsche
“Passing the Faith”

Text: 1 Corinthians 15:1-11

My dear brothers and sisters in Christ,

Have you ever thought about what you would like to pass on to your children? It seems that every few years my wife and I decide that it's time to update our will. We walk through the house and take an inventory of what we want to leave our children when we're gone. And of course, the children are eager to participate in this process. One wants the piano. Another wants the bookcase. Another wants the homemade hall table. Each has his or her own favorite treasure.

What do you have that you want to pass on to your children? Maybe it's a family treasure, an heirloom that was given to you by your parents. And if it's been in the family for a long time it has become even more valuable. Even if it's not worth very much, it's valuable to your family and you want to keep it safe and pass it on in the same condition you received it, if at all possible.

Now, ultimately, earthly treasures that we may possess and want to pass on to the next generation are of little consequence. They are just things. Over the span of a lifetime one can accumulate a vast collection of things. For example, two sisters just recently moved from their respective homes into much smaller apartments. Both are now widowed and had

to make some important decisions about the future. One of them had lived in her home for nearly 40 years. The other one had stuff that she and her husband had moved with them from one house to another -- some still in boxes from the first move. Now she had to decide what to do with all that stuff.

All the “stuff” we have may seem important to us at the time. And it can be very hard to part with. I think that's because it brings back so many memories of the life we've lived and it is really the memories that we treasure most of all.

But what do you want to pass on to your children and grandchildren that is of lasting value? You can't really pass on to them your memories. Those belong to you. And “stuff” is, well, only “stuff”.

In our text St. Paul writes about passing on something that he had received which is of “first importance”. If there is one thing of lasting value that I can pass on to my children and my childrens' children, it is that one foundation of life that is built on Jesus Christ. I really don't care if they have the piano or the bookcase or the hall table. They can live without those things. But they cannot live without Jesus Christ!

St. Peter makes that very point in his first epistle. Writing to “God's elect,

strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia” he reminds them of their former way of life — a life without Christ. He says that “it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers...”

That’s what you and I received when we were born — an empty way of life, a life separated from God by disobedience and I don’t want to hand an empty way of life down to my children, but I know I’ve done just that. I want their lives to be full of hope and joy and peace and ultimately, salvation. But those things cannot come from within me. They’re not mine to give because I too am contaminated by sin and subject to death, the penalty for sin.

The truth is, those blessings that I so want my children to inherit are God’s to give — His inheritance, as Peter tells us, bought “not with perishable things such as silver or gold...but with the precious blood of Christ.” This is the heart of the matter. That which I want to give most to my children, which I am powerless to give because of my own sin...that which will sustain and uphold them in all life’s trials, which they themselves are incapable of paying for or earning through their deeds...that which will carry them safely into eternity has been given freely by God’s grace through the death and resurrection of Jesus Christ.

And that’s Paul’s very point in our text. Some of the Christians in Corinth were denying the resurrection. They seemed to

rebellion, a life of futility with no true purpose or meaning. Our forefathers received that way of life from their forefathers and they passed it on to us, and we to our children. We are all born with a terminal spiritual illness inherited from our first parents Adam and Eve. And that empty way of life continues to spread as we participate in the Sin of Adam through our own disobedience and sin.

think that the resurrection of the dead on the last day was a foolish doctrine that they could do without. How could they ever hope to attract the “enlightened” citizens of their community if they insisted that God would raise a lifeless, decaying corpse from the dead? Surely the Greeks around them would find their congregation more attractive if they would just discard this offensive teaching altogether.

But denying the resurrection of the dead would mean necessarily denying Jesus’ resurrection and denying the Gospel. “If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith”, Paul tells them.

That’s why Paul is so concerned that the Christians in Corinth remember the Gospel that he had preached to them when they first believed. When Paul first came to Corinth he preached the Gospel in the Jewish synagogue. But the Jews there opposed Paul’s message and became abusive. Finally Paul left the synagogue and established a Christian congregation

among the Jewish converts and the Greeks who believed his message. One night in a dream Jesus spoke to Paul: "Do not be afraid", Jesus told him. "Keep on speaking, do not be silent. For I am with you, and no one is going to attack and harm you, because I have many people in this city." Paul continued to preach and teach in Corinth for a year and a half.

But by the time he writes his epistle, several years have passed, and many concerns have arisen. Paul deals with questions about divisions among the believers, lawsuits and marriage and sexual immorality and the Sacrament of the Altar and the use of spiritual gifts. But the most significant problem they faced comes at the end of his epistle and it is in chapter 15 that we hear most powerfully Paul's defense of the resurrection.

"What I received I passed on to you as of first importance: that Christ died. When we pass on the Gospel of Jesus Christ how important it is that we not change it! It may be very tempting to do that. Church workers and congregations are always under pressure to change or compromise the Gospel! That pressure comes from the world we live in. It comes from our culture that wants to find its own way of salvation. But don't change the Gospel. If you do, it will no longer be the Gospel.

You know, an heirloom passed down from one generation to the next retains its value only if it is passed on in the same condition it was received. It may be very tempting to refinish an old piece of

for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures and that he appeared to Peter and then to the Twelve."

Paul didn't make this up. He didn't invent the death and resurrection of Jesus. Nor did he change it to suit the temperament or mindset of the Greek culture. The Gospel he proclaimed is the same Gospel he first received. The content of this message, that the Scriptures foretold of the death and resurrection of the Messiah, came from the Lord Himself. How do we know that? Well, at the end of Luke's Gospel we are told that Jesus "opened their minds" so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day and repentance and forgiveness of sins will be preached in his name to all nations..." (Luke 24:42-47)

furniture and make it look new, but changing it will cause it to lose its value.

If we change the Good News of Jesus Christ — by adding to it or subtracting from it, it loses its power. "I am not ashamed of the Gospel", Paul wrote to the Romans, "for it is the power of God unto salvation to all who believe." (Rom. 1:16) "Proclaiming His Faithfulness: What I received I delivered to you"! This is our calling, to faithfully pass on what we have first received — not earthly trinkets and treasures — but that which is of first importance for life and salvation, the

Good News of Jesus Christ who died for our sins and rose again.

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

Closing Devotion
Rev. Ralph Mayan

Exodus 19:2-8

Perhaps you can see him too – Moses coming down from the mountain top, gathering together the elders and the people of Israel at the foot of that mountain and there “declaring to them as of first importance what he had received.”

This is what the Lord says. You are my treasured possession. Remember! Remember what you saw me do for you in Egypt.

Once they had been slaves in Egypt. Under the dominion of the oppressor they had no hope and no future; their destiny determined and controlled by their enslaver. But God intervened. “Let my people go” became the command He issued to the oppressing Pharaoh as He sent one plague after another; the last being the sacrifice of the first born of the Egyptians and the gracious miracle of the Passover, the lamb and the smeared blood.

The Israelites had seen the Lord deliver them with His mighty arm. They saw Him holding back the waves of the Red Sea to let them pass; they witnessed the destruction of their oppressors. The Lord carried them as on eagles wings as He brought them to Himself, to His holy mountain..

You are my treasured Possession, He said! “Though the whole earth is mine”, I have chosen you to be my own and “you will be for me a kingdom of priests and a holy nation.”

Though selected from all the nations, the Lord did not gather them together as a people to wield political power or lordship, to be just like the other nations that surrounded them. They were to be a “holy nation.” As God is holy and righteous, set apart from everyone and everything outside of Himself, so Israel was to be consecrated, set apart to share in His holiness as the Lord’s gracious gift, a people now dedicated to carry out His holy purposes, to be each in his own person and collectively a Kingdom of priests, mediators of God’s salvation to the world.

You are my treasured possession! That message first received and delivered by the prophet is the message that is still to be proclaimed to God’s people!

You are my treasured possession, the Lord says to you! Remember! Remember what I have done for you. Once you were not a people, mere slaves under the dominion of your oppressor, the evil one. You too had no hope and no future as you lived out your empty way of life; your destiny – eternal death.

But God intervened. As promised to and through His people of old, He has sent His Holy One. He came to take your place; He came to die your death. He redeemed you, not with gold or silver, but with His holy precious blood and His innocent suffering and death so that you might be His own, His treasured possession..

And that is what you are – in Jesus Christ. You are His treasured possession. It is St. Peter who draws on these words of Moses as he shares the Good News that he has received by inspiration.

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light. Once you had not received mercy, but now you have received mercy.

A royal priesthood, a holy nation. That's what we are! Chosen before the foundation of the world, set apart to share in His holiness, bearing the righteousness of Christ, dedicated now to carry out His holy purposes, to be each in his own person and collectively as the Church of Jesus Christ, mediators and messengers of God's salvation!

Proclaiming His faithfulness to the world in Jesus Christ "delivered up for our trespasses and raised for our justification."

What a privilege has been given to us as individuals. What a privilege given to us as His Church, to be proclaiming His faithfulness, to say, "For what I received, I deliver to you as of first importance."

The Israelites gathered at the foot of the mountain; they heard the word of the Lord and we are told "The people all responded together, 'We will do everything the Lord has said!'"

We have now come to the close of this Convention. We too have heard the Word of the Lord, the word of His grace and love that is ours in Jesus Christ, that makes us His holy people, His kingdom of priests. And we have heard of the privilege extended to us individually and as a Synod of congregations and pastors and deacons – to be mediators of God's salvation, to deliver as of first importance what we have received. Will we also respond as did the people of old? Indeed, we shall. By God's grace, we will do everything the Lord has said! God grant it to us as He empowers us by His Spirit. Amen.

GREETINGS

Rev. Suchat Srikakahn
Takuapa Sahatay Church, Thailand

Good evening dear brothers and sisters in Christ. Peace and joy be with you from God our Father and the Lord Jesus Christ.

My name is Suchat Srikakarn, a servant of Christ in Sahatay Lutheran Church of Takuapa District, Phang-nga Province, in southern Thailand.

This is the first time I have the opportunity to come here to this country and the first time to travel abroad out of Thailand. I am very happy and feel a great honour to be invited to the Convention of Lutheran Church-Canada. I bring you warm greetings from my congregation in Phang-nga and from my colleague Pastor Suchat Chujit who you called to be a missionary in Phang-nga Province.

I appreciate very much that churches in Canada have made the great effort to help our Church in Thailand. We have received support in finances and theology from the Lutheran Church-Canada since 1994, after being established in the year 1988 by Dr. Herbert Gernand, Mrs. Sathaporn and their son Pastor Pornprom or Pastor Ted Na Thalang and his wife, Mrs. Gunya Na Thalang. Today she is also here.

Over ten years from 1988, the Church grew up gradually even though not as fast as we wished. But steady gradual progress will make our Sahatay Church stand firm according to the will of God. (I say our, I also mean everyone here together).

I have met pastors from many churches here who have been going to Thailand to teach and to give theological knowledge to Pastor Suchat Chujit, to me and to others who were interested. What we learned is advantageous for us to use in teaching, admonishing and encouraging our beloved in Christ methodically, according to the Scripture, following the Word of God. Thanks to all those pastors again once more. They enabled us to realize the importance of scriptural doctrine and Christian faith which Dr. Martin Luther has taught us to understand.

At the end of last year, on the 26th of December, 2004, everyone of you would have heard the news of tsunami that destroyed so many human lives and possessions in many countries, including the Andaman beaches of Thailand. As a consequence, the damage in Takuapa, Phang-nga was very serious. Most of the Thai people and foreigners that were killed died here in Takuapa, including my three cousins. There are still hundreds of corpses to be identified. Many families can not yet find the bodies of their relatives. Five months have passed and the majority of victims of the incident have lodging in temporary shelters. Now is the rainy season in Phang-nga. This increases the difficulty of their situation more and more.

Soon after the incident, I sent an email to Dr. Leonard Harms, Pastor Colin Liske and Pastor Glenn Schaeffer who just came back from Takuapa in November, asking for assistance for the victims immediately.

The first few days after the incident was the time of extreme hardship, fear and sorrow. People in chaos, the shuffle of vehicles bringing the wounded to Takuapa Hospital, and the dead to Yanyoo temple in town of Takuapa. The stink of the corpses filled the air of the whole town. At that time, I tried, but could not. A few days before I set off on this trip, I still went out to help twelve families of the victims so they can go on with their occupations, and I visited those who had received assistance from a German businessman – he is a Lutheran Christian – and his Foundation in Germany who returned again to Thailand to give more assistance.

We still give help to the orphans from the tsunami. There are about five hundred children who lost fathers, mothers or both parents in Phang-nga, and more than a thousand from this disaster. We are proceeding to help them, and plan to continue assistance on a long term basis. As there are many service departments of the government, business firms and religious organizations always coming in to give help, we have to choose only children

not, find the body of the other one – of my niece from 3 cousins that were missing. I did much coordination, going out to help victims together with the civil service, organizations and churches that came from many places in the country and beyond, including Journey into Light and Concordia Lutheran Churches Association, Lutheran churches from Bangkok, Lutheran Hour Ministry, LCMS World Relief, Garuna Foundation from the USA and a foundation from Germany, and we still work together up until now.

that are unattended and receive insufficient assistance in all matters. Now we have fifteen children to look after. We thank all the brothers and sisters here for sending us so much money to give help.

In general, tsunami victims seem to be regaining courage considerably. Many families now have permanent houses, jobs and earnings. They send their gratitude with me to all of you also.

All the members in Sahatay Lutheran Church in Takuapa, Kok-Kloy, Tungmaphraw and Ihaimuang, the evangelistic station in Kapong and Drasom send their best wishes and gratitude for your support every way to our churches there. May God bless you and be with you all. Thank you very much.

Rev. Gerald Kieschnick
The Lutheran Church–Missouri Synod

President Mayan, dear brothers and sisters in Christ, it is my privilege to bring you greetings today on behalf of the 2.5 million members of The Lutheran Church–Missouri Synod, especially in this Year of the Lutheran Confessions. We are thankful for the fellowship we share in the Gospel, in Word and Sacrament ministry, and in the Confessions which define us and bind us as Lutheran brothers and sisters in Christ.

Ours is a unique relationship born not only out of a common confession, but also out of a common heritage that proudly bears the name “Lutheran”. Having been knit together in this distinctive Christian community, we unashamedly and unabashedly proclaim with you God’s faithfulness to a world shrouded with the darkness of sin, so desperately in need of the Light of Life, our Lord Jesus Christ.

We recognize, as do you, the privilege and the responsibility entrusted to us from the hand of Almighty God - the Bold proclamation of the Word is necessary in these times when the very basic designs and desires of God for His creation are called into question. The strong stance taken by you and the Lutheran Church–Canada on the matter of homosexual marriage reflects such boldness in the Word. May the basis of such bold confession forever remain grounded in the sure and certain Word of God. In this manner, our confession and proclamation will be without apology and equally apologetic. As such, the confessors could declare allegiance to the Augsburg Confession in The Formula,

mission of proclamation - the mission of declaring the wonderful deeds of Him who has called us out of darkness into His marvelous light. The theme verse of this Convention should echo to the depth of our very souls and produce a never-ending, God-given desire to deliver with great urgency the water of life to a dry and barren land by faithfully sharing the means of grace - the very means by which the Spirit has called, gathered, and enlightened us. As the Apostle wrote, “I delivered to you . . . that which I also received.”

Dr. Mayan, I give thanks to God for your faithfulness in “delivering that which you have received” through your leadership in the mission of proclamation for the Lutheran Church–Canada and for Confessional Lutherans worldwide through the International Lutheran Council. God has blessed you with special gifts for leading His people in an age when many have deaf ears to the message of the Scriptures and the Law-Gospel truth they declare.

saying, “not because this confession was prepared by our theologians but because it is taken from the Word of God and solidly and well grounded therein.”¹

The solid foundation of truth is equally fundamental for mission proclamation. As Jesus declared, “The truth will set you free.” We are thankful for your partnership in the worldwide effort of *Ablaze!*, whereby we and our worldwide partner churches endeavor to reach 100 million people with the Gospel message by the year 2017, the 500th anniversary of the Reformation. As we strive side by

side for the faith of the Gospel in this worldwide movement - of a magnitude never before known among Lutherans committed to a faithful and confessional proclamation of the Word of God - may the Spirit work through us in His Word whereby many might be saved.

Finally, may the great *solas* of the

Reformation - *Sola Scriptura* - *Sola Fides* - *Sola Gratia* - remain at the heart of our message and at the heart of our mission of "Proclaiming His Faithfulness" to the ends of the earth.

Thank you and God bless you in Christ Jesus, our Lord.

Bishop Emeritus Jobst Schoene
Selbstange Evangelische Lutherische Kirche

Dear President Mayan, delegates, guests and visitors, brothers and sisters in Christ: it's a long way to travel from the capital of Germany, Berlin, (where I live), not far from Wittenberg, only about 100 kilometres - to Edmonton, Alberta, several thousand kilometres away. And yet there isn't much of a distance to come across. In spite of so many kilometres, in spite of language barrier, of difference in culture, customs, traditions, history or whatever may be different among us - I don't see much of a difference. For here is Wittenberg, for here are Lutherans, my family, here is the Church I serve, for here is Christ with His means of grace, His holy infallible Word and the same Sacraments, both purely proclaimed and correctly administered. Here are the Lutheran Confessions, the precious SELK has some 200 congregations with roughly 40,000 members served by about 130 pastors. A small church? Yes, indeed a small church: a minority church, as true Lutheranism, adherence to the Confessions, faithfulness to the Word of God brings us in our days into

heritage delivered to us, the door-openers to Holy Scripture. Here I am at home - thank you for receiving me as a family member in your midst with such a wonderful and warm hospitality!

I bring you greetings from the homeland of Lutheranism and from your partner church over there, called SELK, and its bishop, Dr. Roth. We are partners in many ways; for partnership is never a one-way road. The International Lutheran Council (ILC) has become a special instrument in making our partnership a reality. We are looking forward to have ILC meeting in Berlin in August and to welcome your President and in his person, the entire Lutheran Church-Canada as part of our family.

a position of minority, almost inevitably. Germany, the homeland of Reformation, is nowadays not any more a Christian, but a secularized country, with about 30% of the population without any church affiliation. As a matter of fact, in parts of what formerly was East

Berlin, the number of Christians is down to 3%.

But there is no reason to be afraid, as long as we have the living Christ with us. It's ours to proclaim His faithfulness - but the results of this proclamation, the outcome, the fruit, that's not ours, it's left and always has to be left to the Holy Spirit, Who knows where and when and to what extent to bring forth the fruit.

Pastor Eum Kim
Lutheran Church of Korea

Dear Rev. Dr. Ralph E. Mayan, President of Lutheran Church-Canada, and all representatives who are present here for the 7th Convention under the theme "Proclaiming His Faithfulness".

It is a great honour and privilege for me to convey my congratulations to you, on behalf of all pastors and members of Lutheran Church in Korea, on this Convention and for the successful growth you have achieved under the leadership of President Mayan. It is also with great joy that I am given this opportunity to say a few words to you as the representative from the East Asia World Area of the ILC (International Lutheran Council), the chairman of which is Rev. Mayan.

Korea and Canada have been enjoying the close international relationship for a long time. During the Korean War in 1950, many Canadian people shed blood for our people and helped us in many other ways.

As Luther once said: "It is not us who build the church, nor has it been the ones before us, nor will it be those coming behind us. It's only the One of Whom is written. HE is and HE was and HE will be, Jesus Christ, yesterday and today and the same in eternity."

In His name: grace, peace and joy be yours. Don't be afraid: Christ is with you.

I believe that our country owes to you that we are now enjoying development and growth.

Also Lutheran Church-Canada and Lutheran Church in Korea have the close relationship as sister churches. When LCK built Luther University/Seminary, you donated a large amount of gift. Without your contribution, we could not have had the wonderful Luther University Campus. I really appreciate that.

At present, Lutheran Church in Korea have about 50 pastors and 5,000 members working hard to proclaim the Gospel in various areas of ministry such as planting mission churches, training workers at Luther University/Seminary, conducting Bethel Bible seminars, producing books and printed materials, and broadcasting programs on mass media. Even though LCK is small in size, it has contributed a great deal to the whole Christian Church and society in Korea,

and is held in high esteem.

I hope that our beautiful relationship between us, as sister nations and as sister churches continues in the future with more meaningful exchanges and cooperation. To this end, I would like to invite President Mayan and any of you to visit Korea. You will be always

welcome in Korea.

I am really grateful to you for giving me this honour, and I wish God's abundant blessings to this Convention and all of you.

Thank you.

Rev. Dr. Ed Lehman
President Emeritus of Lutheran Church-Canada

President Mayan, brothers and sisters in Christ

Thank you, President Mayan for your courtesy in asking me to address the Convention, and thank you, delegates, for your patience in sitting through one more speech.

I would first like to congratulate you, Dr. Mayan, and the vice-presidents, upon your election to be our servant leaders. We pray that God will continue to give you the necessary wisdom, strength and patience to be a blessing to us and to others.

The previous speakers have brought greetings from far away and exotic lands: from the holy city of St. Louis, from the home of Martin Luther, from the "Land of the Morning Sun." There is another exotic place which I have sought to visit for the past nine years, with little success. I've concluded that, idyllic though it is, it remains as imaginary as Shangri-la, Xanadu or Nirvana. This land is called "retirement." If any of you have searched for it and found it, let me know where it is.

When a former president is invited to speak, it is expected that he will dwell on the past. But only to a point. God has been undeservedly good to our young Synod since that founding Convention in May of 1988. In the years immediately following, many people would ask me how

things were going in LCC. My usual answer was: "not as well as they should be, but better than we deserve." That was not a flippant answer. It was an acknowledgment that, in spite of our failures, the grace of God had never failed us. And so it was.

When Lutheran Church-Canada prepared its first constitution, based on that of the LCMS, we added an important sentence in Section 1 of the Preamble, "Reasons for Forming Lutheran Church-Canada." The third reason we added was, "the conviction that such an organization will facilitate our witness to the Gospel of Jesus Christ in our country and through the world." And that's what it was really all about: "Our Lord for Every Land!"

We have not exactly become a modern-day Antioch. But God has used us in His service and blessed us. We've reached into corners of the world that we had not thought of. We've supported the emergence of indigenous churches. We've had the incredible privilege of helping three young churches train their pastors. God has blessed us with two small, but outstanding seminaries, and a University College. We've developed our own diaconal programs. How have we been doing? Better than we deserve!

But not as well as we should. Our Church membership continues to decline. We have more pastors serving fewer congregations. Many congregations are

declining in membership. Others are struggling for survival, instead of reaching out in mission.

This year, Lutheran Church-Canada is seventeen years old. In Biblical language, the Church is “feminine” for she is called the “Bride of Christ.” But, for a few minutes, think of LCC as a young seventeen year old boy, rapidly becoming a man. There are two powerful urges raging within that young man. The first is “appetite.” He’s always LCC, like that seventeen year old, eat, eat, eat! Devote yourself to the reading, hearing and proclamation of that word – written and incarnate – which is the very bread of life.

LCC, like that seventeen year old, let Christ’s love for the world, His passion for the lost, rage within you, so that with renewed zeal you may let this broken and alienated world know the comfort of God’s healing embrace.

May God continue to bless our leaders, our institutions, our congregations and

hungry. There are never any left-overs. The fridge is always empty. That’s because he is growing and he needs to eat. The second has to do with hormones. He’s reaching manhood. He is learning what it means to love. He’s experiencing passion. And although he now faces many new temptations, these new urges within him are evidence that God created man to “multiply and replenish the earth” and he is now being prepared to carry out God’s intended purpose.

schools. And may each of you, as you return to your homes, congregations, and the arena of your daily life, continue to proclaim His faithfulness, delivering to others what you have received from God.

In that way, although you will never be doing as well as you should be, you will always continue to receive more than you deserve.

Thank you!