



In Your Light, we see Light.

Psalms 36:9

LUTHERAN CHURCH–CANADA

Ninth Convention

June 3-6, 2011

Hamilton, Ontario

CONVENTION PROCEEDINGS



FOREWORD

The official *Proceedings* of the Ninth Synodical Convention of Lutheran Church–Canada are provided as the official record of the decisions, elections and activities of the Convention. I encourage all members of Synod who receive these *Proceedings* to make them available to the members of their respective congregations and others so that the information may reach as many as possible regarding the theological positions of the Synod and the directions taken for future ministry of the Synod.

The theme of the Ninth Convention of Lutheran Church–Canada was *In Your Light, we see Light* (Psalm 36:9). The Synod met in convention June 3–6, 2011 in Hamilton, Ontario. Rev. Dr. Michael Semmler, president of The Lutheran Church of Australia, delivered the convention essay in three parts centred on the theme verse. We thank President Semmler for his timely essay. Rev. James Schnarr, convention chaplain, opened and closed each session with prayer.

The convention met on Friday, June 3 before the Opening Divine Service to instruct and welcome delegates. This seemed to work well since the convention could then begin in earnest on Saturday. Three new congregations were welcomed into Lutheran Church–Canada in the early session. Rev. Dr. Robert Bugbee was elected to his second term as president by acclamation. New vice-presidents were elected from the East and Central Districts. The convention was privileged to have both Rev. Dr. Edwin Lehman and Rev. Dr. Ralph Mayan, presidents emeritus address the assembly.

As the reader will note there were several important resolutions acted upon during the convention. The convention affirmed the work of LCC's seminaries and Board of Directors in formulating a Memorandum of Understanding to bring about cost efficient, sustainable seminary education. This action is the result of a report

from the Task Force on Cost-Efficient and Sustainable Seminary Education..

The secretary would take this opportunity to thank the members of the convention staff who so ably assisted in his duties. Iris Barta, Cheryll Matthes, Ilene Fortin, and Marjorie Wilde put together the minutes for each business session. Rev. Bill Ney once again served as assistant to the secretary. He took notes when the secretary was catching up, and corrected several errors. Those who have prepared these *Proceedings* are also to be commended for their prompt work.

As I end my term as secretary of both the Board of Directors and the Synod I thank the members of the board for their kind patience with me. As Lutheran Church–Canada goes forward may the blessing of Almighty God rest upon all those who were elected to offices, boards, and commissions of the Synod. May He guide us in carrying out those decisions that have been adopted and see their completion.

Knowing that, as President Semmler reminded us, God is the one who begins all things, and that it is only in His Light that we can see Light, we pray that our Triune God, Father, Son, and Holy Spirit may continue to strengthen Lutheran Church–Canada with Word and Sacrament so that we continue to see Light only in His Light. It is only as a scriptural, confessional church body that Lutheran Church–Canada can proclaim that "Jesus Christ is Lord" to the glory of God.

In His Service,



Rev. Dennis J. Putzman
Secretary

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CONVENTION DELEGATES

Alberta British Columbia District

Clergy

Asmus	Jonathan	Okanagan
Barr	Dan	Stony Plain
Buck	Rod	Stony Plain
Colman	Fraser	Kootenay
Dittmer	Reinhard	Elk Island
Docekal	Richard	Edmonton
Dressler	David	Calgary
Eifert	Ken	Peace River
Esperanza	Vic	Edmonton
Fuehrer	Nathan	Lethbridge
Heimbuch	Jim	Wetaskiwin
Hilderman	David	Fraser Valley
Kahle	Andreas	Cariboo
Liske	Colin	Vancouver Island
Lobitz	Mark	Calgary
Loveridge	Lee	Okanagan
Naylor	Steven	Vancouver
Paulgaard	James	Fraser Valley
Stroup	Forrest	Edmonton
VanKatwyk	Peter	Wetaskiwin
Wasylowich	Nick	Calgary

Lay

Andrew	William	Vancouver Island
Bartlett	John	Peace River
Bland	Lennard	Cariboo
Elle	Cliff	Lethbridge
Engelen	Charles	Edmonton
Forrieter	Bruce	Fraser Valley
Graumann	Peter	Calgary
Hessel	Roman	Okanagan
Hoveland	Keith	Edmonton
Lehman	Rod	Edmonton
Lutz	Maureen	Okanagan
McLachlan	Leigh	Calgary
Oliver	Ian	Vancouver
Pittao	Arnold	Elk Island
Schneider	Brenda	Wetaskiwin
Schoepp	Travis	Stony Plain
Schole	Ron	Stony Plain
Sihlis	Lennard	Calgary
Steiner	Ernie	Fraser Valley
Steinruck	Dieter	Kootenay
Wolf	Russell	Wetaskiwin

Advisory

Gierach	Les	district clergy advisory
Haberstock	Harry	district BOD advisory
Kruse	Keith	district diaconate advisory
Schaeffer	Glenn	district office advisory
Schuelke	Jim	district clergy advisory
Schutz	Michael	district diaconate advisory

Central District

Clergy

Andersen	Gerry	Qu'Appelle
Corson	Bruce	Wascana
Dul	Jeff	Assiniboine
Eichenlaub	Ken	Assiniboine
Falkenholt	Brian	Ontario
Geise	Ted	Wascana
Heintz	Garry	Ontario
Keith	Michael	Katepwa
Keller	Ken	Northland
Klages	Alex	Portage
Kleemola	Randy	Southland
Schnarr	Cam	Red River
Scholz	James	Red River
Vosper	James	Saskatoon

Lay

Hollinger	Marion	Wascana
Kardash	Blair	Southland
Kendel	Merv	Assiniboine
Kitsch	Darren	Assiniboine
Klatt	Karl	Red River
Miller	Larry	Qu'Appelle
Nixon	Roberta	Wascana
Nojonen	John	Ontario
Otto	Warren	Red River
Schaan	Allan	Wascana
Spicer	Judy	Ontario
Timm	Wayne	Northland
Turner	Eileen	Portage
Wagner	Larry	Katepwa

Advisory

Dressler	Wally	district office advisory
Gust	Arron	district BOD advisory
Maher	Ray	district clergy advisory
McNeil	Melissa	district diaconate advisory
Vaage	Aaron	district youth advisory

East District

Clergy

Astley	Nolan	Kitchener
Bode	David	London
Bublitz	Marvin	Stratford
Danielson	Mark	Hamilton
Denninger	Clair	Ottawa
Habermas	Matthew	Toronto
Hartburg	Mark	Kitchener
Krey	Matthias	Windsor
Kuenzel	Gary	Niagara
Kuhl	Joel	Ottawa
Maher	Ken	Hanover
Orlowski	Rick	Kitchener
Pakrui	Peter	Toronto
Peters	Duane	Niagara
Schieman	Donald	London
Schnarr	Jim	Hamilton
Teuscher	Timothy	Stratford
Toms	Adrian	Toronto
Walrath	Kevin	Kitchener

Lay

Addison	Stan	Ottawa
Famne	Howard	Stratford
Fooks	Barb	Kitchener
Gerber	James	Kitchener
Griffin	Tony	Toronto
King	Bill	Hanover
Klages	Gerrald	Stratford
Korst	Bruno	Toronto
McFarlane	Jim	Hamilton
Moro	Francisco	Windsor
Naujoks	Roland	Toronto
Ottierman	Paul	Hamilton
Putzman	Daniel	Niagara
Rogers	Enid	Kitchener
Schappert	Kent	Niagara
Taylor	Sterling	Ottawa
Wiegand	David	London
Wilson	Robert	London
Witzke	Karl	Kitchener

Advisory

Bode	David	district BOD advisory
Diehl	Stan	district diaconate advisory
Fooks	Marti	district youth advisory
Holland	Darryll	district office advisory
Krey	Nathan	district youth advisory
Winger	Roger	district clergy advisory

OTHER ADVISORY DELEGATES AND REPRESENTATIVES

<i>President</i>	Rev. Dr. Robert Bugbee
<i>President Emeritus</i>	Rev. Dr. Ralph Mayan
<i>President Emeritus</i>	Rev. Dr. Edwin Lehman
<i>Vice-presidents</i>	Rev. Robert Krestick
	Rev. Daryl Solie
	Rev. Thomas Kruesel
<i>Secretary</i>	Rev. Dennis Putzman
<i>Treasurer</i>	Mr. Dwayne Cleave
<i>District Presidents</i>	Rev. Paul Zabel
	Rev. Thomas Prachar
	Rev. Donald Schiemann

Board of Directors

Rev. Dr. Robert Bugbee, Rev. Thomas Kruesel,
Rev. Daryl Solie, Rev. Robert Krestick, Dwayne Cleave
Rev. Dennis Putzman, Lynn Gergens, Rev. Karl Keller,
Arnold Drung, Lorne Wirth, Anne Taylor

Committee for Cultural Property and Archives

Rev. Daryl Solie

Committee for Worship and Music

Allison Wonnick

Commission on Adjudication

Rev. Walter Hambrook

Commission on Constitutional Matters and Structure

Herb Doering, Gary Gilmore, Rev. William Ney
Rev. Dr. Stephen Chambers, Rev. Dennis Putzman,
Rev. John Trembulak III

Commission on Theology and Church Relations

Rev. Dr. Edward Kettner, Allen Schellenberg,
Rev. Warren Hamp, Rev. Dr. Thomas Winger,
Rev. William Ney, Clifford Pyle, Rev. Donald Schiemann

Lutheran Church-Canada Financial Ministries

Mr. Allen Schellenberg

Board of Managers-Worker Benefits

Richard Currie, Lois Griffin, Steve Raine
Rev. Mark Hennig, Rev. Dieter Kays, Dwayne Cleave

Board of Regents - CUCA, Edmonton AB

Dr. Gerald Krispen, Rev. Ken Eifert

Board of Regents - CLS Edmonton AB

Rev. Paul Schallhorn, Rev. Dr. Manfred Zeuch

Board of Regents - CLIS St. Catharines ON

Rev. Brian Dunlop, Rev. Dr. Thomas Winger

CONVENTION APPOINTMENTS

Convention Manager

Dr. Ian Adnams

Convention Planning Group

David Schultz, Brad Smith

Macklem Sherman, Kathy Birkett

Assistant to the Secretary

Rev. William Ney

Worship Committee

Allison Wonnick

Convention Chaplain

Rev. James Schnarr

Convention Parliamentarian

Rev. Dr. Ralph Mayan

Committee on Registrations

Rev. Dr. Roger Winger

Committee on Nominations (as elected by districts)

Walter Heinneman (chair); Rev. Harold Borchardt,
secretary; Rev. Marvin Bublitz; Anna Fierling;

Rev. Cliff Haberstock; Karen Nerbas

Committee on Elections

Rev. Jim Schuelke (chair), Stan Diehl, Rev. Ray Maher

Resolutions Committee 1 (Theology/Missions)

Rev. Paul Zabel (chair), Eileen Turner, Paul Otteman

Rev. Peter VanKatwyk, Rev. Cameron Schnarr,

Rod Lehman

Resolutions Committee 2

(Parish Services and Higher Education)

Rev. Thomas Prachar (chair), Melissa McNeil,

Roland Naujoks, Rev. Sye VanMaanen,

Rev. Clair Denninger, William Andrew

Resolutions Committee 3

(Constitution and Administrative Matters)

Rev. Donald Schiemann (chair), Rev. Brian Falkenholt,

Brenda Schneider, Rev. Ken Maher, Wayne Timm,

James Gerber

Resolutions Committee 4

(Financial and Miscellaneous Issues)

Rev. David Bode (chair), Karl Klatt, John Bartlett,

Rev. James Vosper, Rev. Fraser Colman,

Barb Fooks

REPORT OF THE PRESIDENT

Part 2

(Video of this address is available at www.lccvideo.net)

I hope you found time to read Part 1 of the President's Report on Pages E.1-E.7 of the *Convention Workbook* which was sent out in March. I shall not rehearse all the details of that section. It includes a survey of my activities and the major concentrations of the Synod's work. At this moment I would like to speak to you as the chief pastor of our church, in the hope that God may work through my stumbling efforts to give all of us a good dose of the mind of Christ as we set about our tasks today.

Last year at this time I accepted an invitation from the Prime Minister of Canada to attend a state dinner for Her Majesty Queen Elizabeth at the Royal York Hotel in downtown Toronto in July. It may well have been both the first and last time I will ever attend a gathering quite like that. The Prime Minister's Office provides meticulous instructions on how to dress, how to arrive, how to greet the Queen and Prince Philip, how to answer if spoken to, and all the rest. There is an appropriate way to behave in the presence of the Queen of Canada. There are also ways completely inappropriate. You and I who live our lives "down in the trenches," so to speak, won't know how to function in those circles if someone doesn't guide us. So, thank God for the "crash course" you get from Ottawa before you go to have dinner with the Queen!

You are involved in an encounter far more rigorous than the royal dinner I experienced last summer. You are called to be confessors of Jesus Christ in these bewildering years of the 21st century. How do we go about that calling? What things matter so much that we must not compromise them? On the other hand, what matters may be comfortable for us, but still are secondary and could be cast aside? How can we be strong enough so as to remain faithful to the Lord in the face of the tough resistance we all feel to the Gospel in a country such as Canada is today? At the same time, how do you show that strength with enough love and patience so people will understand that Christ's message is truly *Good News*, sincerely meant to cheer and help them? How can you set priorities for the life of the church these days, since people even within a single local congregation can make you dizzy with all their opinions—and sometimes their pressuring—about what the church ought to be doing? How do you help Christian parents guide their children in a way that will not just get them through to confirmation day so they receive

a picture and a certificate, but in a way that will help them sink deep roots into Christ for as long as they live? How should we cultivate a strong respect for pastors so they are not treated merely as employees whom congregations are free to hire and fire at will, and yet maintain that respected ministry without trampling on lay people as though they have nothing to do but keep still and obey?

In the end, it didn't take too much tutoring to get me ready for dinner with the Queen. Read the guidelines from Ottawa, get the suit pressed, shine the shoes, pop a breath mint or two; it was fairly simple, really. Confessing Christ faithfully in our time and place is different. It will take an unending infusion of concentration, self-discipline and discernment. The Lord will need to form in us the mind of Christ. Arming yourself with a supply of religious facts so that you can win an argument won't do it. Mouthing a few appealing slogans will never penetrate, not over the long haul, no matter how cute or tear-jerking they may be. The Lord will need to form in you the mind of Christ. Nothing less will meet the challenge.

I am not engaging in flattery when I say how relieved I am that our agenda is distinctly different from that of liberal mainline Protestantism in Canada. In far too many church circles, the Biblical Gospel is simply no longer clear. It has been replaced by widespread general talk about things like "inclusivity" or "acceptance," terms that may sound appealing at first blush because they have a hint of legitimacy to them, but which are not filled with Scriptural content from front to back. As a result, almost everything else is falling apart. I ask God to keep all of us from becoming smug or triumphalistic about this situation. The decay of historic Christianity in this country is a matter for profound sorrow. At the same time, it is liberating to know that the divine message of sin and grace in Christ Jesus, the Lord's uncompromising call to repentance and the preaching of the forgiveness of sins are still what this crumbling world is yearning to hear. Thank God above! They are also the heart of what we have in the New Testament and in our Lutheran confessional writings.

Our central challenge is not to ask, "What is truth?" in the sarcastic way Pontius Pilate did, as though we don't know and have to wonder where it is found. Our predicament is that we, in far too many cases, do

not immerse ourselves in the truth the Lord has already clearly revealed, do not daily read and study it, often do not sweat over it to grapple with how best to turn it loose in concrete ways in our congregations and personal lives. We frequently agree with God's truth in the Sunday service but may be tempted to return it to a storage shelf when we get back home. Nor is this only a problem with lapsed members or those dwelling on the fringe of many congregations. Even among folks with very consistent records of worship attendance and service in local parishes, the Scriptures—far too often—have remained a closed, unused book. I am persuaded that this is really the heart of our primary weaknesses. Those weaknesses include an inability to recognize the false claims of the faithless world for what they are so that we can respond to them in an effective way. It explains why many active church people don't seem to care much about the lost in their communities. It is ultimately the root of the stewardship and financial struggles we keep hearing about at every level, in local congregations and districts, in educational institutions and in the national Synod. It is also what hinders many congregations from being the sort of nurturing places where people are comforted and strengthened, and are able to move past the conflicts that too often have pitted pastor against people or members against members.

In Part I of my report in the *Convention Workbook*, I mention having neglected to implement Resolution 08.2.05, which called for a task force to devise Biblically-based materials and resources on Christian discipleship. In the weeks since I wrote Part I, I have been busy assembling the membership of this task force. I am now hopeful they will be able to begin their work, likely early this fall. A primary focus of this group, in my view, must be to address the widespread neglect of Scripture in our midst and to assist people in becoming more disciplined Bible readers and more searching Bible students. Just as many problems have their root in the neglect of the Word, I am convinced there is so much growth and joy, so much maturing and energy that will come our way when God's Word is turned loose and has "free course" in the lives of people, a blessing we have prayed for publicly countless times in that old "Collect for the Word" at the close of Sunday services.

It is hard to imagine that 23 years have passed since nearly all Canadian pastors and congregations of The Lutheran Church—Missouri Synod met at the Winnipeg Convention Centre to organize Lutheran Church-Canada in 1988. You'll be hearing soon of some plans being developed to mark the Silver

Anniversary of our Synod. There was a great excitement in those early days, as I remember, the hope that we would take precious treasures along that we had inherited from our mother, but also the hope that we might overcome certain weaknesses and discord which had marked her life for too long a time. It will come as no surprise when I tell you that there are a few issues on the agenda of this Convention which have the potential for being divisive. I do not believe that we should shy away from any of them. At the same time, recognizing that danger means we will all want to be very careful in the way we deal with one another, so that the evil one does not gain an opening.

Of all the items coming before this Convention, the future of seminary education has likely generated the most discussion in the months leading up to this gathering. People will have their varying judgments about the recommendations of the seminary task force, which is surely a legitimate thing. At the same time, it would be hard to overemphasize the energy and love many have devoted to this subject. All our brothers and sisters in Synod, whatever their reactions to the matter may be, owe a deep debt of gratitude to the members of that task force, to the Boards of Regents of the seminaries, to the leaders of the institutions, and to many people throughout the church who wrote and talked and questioned and encouraged and constructively criticized and, above all, prayed. Because the issue is such a far-reaching one and has a deep impact on our life together for the long term, it may be that the complete solution takes a while to emerge. Not so much for the sake of either seminary, but for the sake of the Synod herself, it will be important to grapple with the problem in a way that does not cast anything in concrete; in other words, in a way we cannot back off from if it turns out to be unwise a year or two from now. Nor can anybody present here, regardless which side of the argument he takes, allow himself to believe that the ultimate goal—to recruit bright, faithful, hard-working servants of the Gospel who love Jesus and love His people—will be reached primarily by our Convention decisions or by any structures we invent or change. Jesus said to His disciples, and by extension says to us, "Pray the Lord of the harvest ... to send out workers into His harvest field" (St. Matthew 9:38). Don't be satisfied just to structure, to debate, to implement, to devise budgets, but pray. Pray that the harvest's Lord will give us the army of preachers our people need! Pray that the harvest's Lord sends us messengers who care about the lost and dying in Canada! Pray that the harvest's Lord will give us pastors who are ready to spend the working energies of their lives for the Saviour of the

world, Who bled and died for us! I confess to my shame that I have been far too anemic and faltering in such praying. I fear I have not been alone in this. I ask God to have pity on us and to show us again where the cure may be found: in Him and His Father-heart of love.

This Convention is briefer than previous ones. It was structured that way on purpose. For one thing, it will obviously be more cost-efficient to feed and house out-of-town people for a shorter period of time. We all want to be good managers of resources where possible. We also thought that perhaps the briefer span of this gathering might make it easier for some very able lay delegates to get time off work to come to Hamilton. Later, when we carry out an evaluation of this Ninth Convention, I expect we'll assess whether we gained enough from this shorter gathering to repeat a similar schedule in the future. However that comes out, it's obvious that a tighter schedule does have some practical implications for us. I would like to encourage the delegates to arrive promptly for all the sessions, and not to absent themselves from this room unless they are serving on a resolutions committee or find it necessary for some other compelling cause. It will also be important to come to the point when making speeches or comments on the business before the Convention, and perhaps even to resist the temptation to speak again if you see that some other delegate has already done an effective job in making the point that you would otherwise have made.

Bearing with each other will certainly be valuable, too. It will become evident, likely already this morning that you're functioning with an inexperienced chairman who has a great deal to learn in conducting a meeting of this kind. I will treasure your patience in recalling that fact. At the same time, don't let the chairman—or anyone else—run roughshod over your privileges and dignity as a delegate. I hope this gathering will also be characterized by great forbearance in the whole way you deal with one another. The people assembled here, including those who may sharply disagree with you on a given issue, are baptized sons and daughters of God. They bear the Name of Christ on their foreheads, just as you do. We'll want to avoid any hint that people are somehow not quite as bright or as faithful or as reasonable as I am just because they see some matters differently from me. Even if the discussion does not seem to revolve around mere human opinions and preferences, but involves God's truth, remember how young Timothy was told to do his correcting, rebuking and encouraging "with great patience and careful instruction" (2 Timothy 4:2).

Delegates to the Convention are not precisely in the same position as Pastor Timothy was, and yet the guidance he received surely fits us, too. I've always been deeply impressed with the way St. Paul conducted himself in Acts 24 and the following chapters when he addressed pagan Roman officials; to see how respectful and appreciative he was of the chance to talk with them, even though at least one of them hoped Paul would offer him a bribe and perhaps, from our point of view, doesn't even seem deserving of as much respect as the apostle gave him. I'm hoping bribery will not be a particular problem here at the Convention (!), but Paul's behaviour provides a great pattern for you in how to interact with your fellow delegates, and all the more because you are not dealing in this case with non-believers, but with your precious brothers and sisters in the holy body of Christ.

I had the opportunity recently to conduct a morning devotion for the staff of the Alberta-British Columbia District at their office in Edmonton. They've been studying and praying their way through the Psalter, a very worthwhile devotional scheme, in my opinion. On the day I was with them, we had arrived at Psalm 11. David composed it at a moment of severe challenges, when those who stood against him were ready to begin shooting their arrows. Well-meaning friends of David's took a good look at the crisis. They advised him, "*Flee like a bird to your mountain*" (Psalm 11:1); in other words, "Run and hide as fast as you can!" David's reaction was blunt: "*In the LORD I take refuge. How can you say to me: 'Flee like a bird to your mountain'?*" He was not fooling himself about the magnitude of the threat. He had functioning nerve-endings and understood fear as much as anybody. But, as he sang in that psalm, Yahweh is a refuge. He keeps tabs on what His people are up against. He won't run away from them. God knows how to stand up to those who threaten to bring them down.

We are a little group, dear brothers and sisters. We are rather few people living in a huge space in this land. Our churches are not generally the Gothic fortresses that occupy a prominent place on the main square of our cities and towns. Our theology is not the point of view favoured by the movers and shakers of Canadian society. Our congregations struggle with the kinds of problems I reviewed a moment ago, and there are voices around us practically itching to activate their trigger fingers and start shooting at the Gospel we proclaim. It might seem perfectly reasonable to advise you under those circumstances the way some of David's friends were advising him, "*Flee like a bird to your mountain!*" To be honest,

there are times when we have done exactly that. We've done it as congregations. You've done it in your personal lives, and I have, too. But there's that other psalm-verse, you know, the one that stands as a theme over this Convention: *"In Your light we see light."* When God sheds light on situations, you see them for what they really are. And the singer of Psalm 11 is shining God's light on our kind of situation when he reminds us all, *"In the LORD I take refuge. How can you say to me: 'Flee like a bird to your mountain?'"* The psalmist was all in favour of being realistic about the trouble. Actually, David was in favour of standing up to the trouble, trusting the Lord to be Refuge, and believing that the Lord sees us ... and our challenges ... and can keep moving us forward through every one.

In the holy wounds of Jesus, Who laid down His life on a cross, Who came alive on the third day, Who ascended on high and now rules over His people in love, you and I have found the Lord our Refuge. His light shines down today on the situation faced by our member congregations, our pastors, deacons and people across Canada. His light makes it clear that this is a moment for joyful proclamation, for Biblically-rooted and sound teaching, for a winsome life and temperament shaped by the Gospel, for devoting ourselves to each other in supportive love more and more as we move toward the end of all things, and for commending ourselves and our work to the Lord.

May the Lord bless the talking and listening you do during these days so that they may serve to that end. I thank you in advance for your resolve to live up to your calling as His sons and daughters in the way you participate in this Ninth Convention. I commend you and myself and the work we have to do here to His care.

Robert Bugbee, President
June 4, 2011

**In Your Light, We See Light
Lutheran Church-Canada
Ninth Convention
Minutes**

**Friday, June 3, 2011
Session 1**

The chairman, President Bugbee, called the first session to order at 4:30 p.m., and opened with prayer.

The chairman installed the delegates and opened the convention.

The chairman welcomed the delegates and guests and made several introductions of Synodical and District officials and others.

Rev. Paul Zabel, president of the East District, welcomed the convention to the East District and Hamilton, ON.

Convention orientation followed.

Special Standing Rules were announced.

Motion: To adopt the Special Standing Rules.

Action: Adopted

Motion: To adopt the amended Agenda.

Action: Adopted

**Saturday, June 4, 2011
Session 2**

Devotion

Pastor Steven Naylor, Delta, BC, led the opening devotion.

Essay (I) – President Mike Semmler – Lutheran Church of Australia

President Semmler brought greetings from the LCA. He began his essay by presenting a 175th Anniversary gift to Pres. Bugbee.

His essay was based on the theme passage from Psalm 36, and can be found in the Proceedings.

Rev. Dr. Roger Winger, Registration Committee Chairman, gave the following report:

Delegates:	Voting:	108
	Advisory:	45
	Guests:	15
	Other:	51
	Reg. Visitors:	24
	Total	241

Resolution 11.4.01 To Receive St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan into Membership in Lutheran Church-Canada

Motion: To receive St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan into membership in Lutheran Church-Canada.

Action: Adopted

Resolution 11.4.02 To Receive Shepherd of the Hills Lutheran Church, Airdrie, Alberta into Membership in Lutheran Church-Canada

Motion: To receive Shepherd of the Hills Lutheran Church, Airdrie, Alberta be received as a member of Lutheran Church-Canada.

Action: Adopted

Resolution 11.4.12 To Receive Cross Pointe Lutheran Church, Calgary, Alberta into Membership in Lutheran Church-Canada

Motion: To receive Cross Pointe Lutheran Church, Calgary, Alberta be received as a member of Lutheran Church-Canada.

Action: Adopted

Congregation Chairman, Larry Walter, from Shepherd of the Hills Lutheran Church, Airdrie, AB, was welcomed by President Robert Bugbee. Mr. Walter received the congratulations of the Convention, and the congregation's membership certificate.

First Vice-president Rev. Daryl Solie assumed the chair.

Nominations/Elections #1

The name of Rev. Robert Bugbee was placed into nomination for the office of President of Lutheran Church-Canada.

There were no other nominations brought forward.

The CCMS was asked to determine whether or not a ballot must be made. The CCMS proposed the following resolution.

CCMS Resolution

Re: ballot election of president

WHEREAS: Through the nomination procedure no nomination has been received and accepted other than the nomination of the current president, and

WHEREAS: 2.5.05a of the Bylaws of the Handbook provides that Voting Delegates are entitled to vote for one of the Candidates for President, therefore be it,

RESOLVED: That all voting delegates waive their entitlement to vote for a Candidate for President of Lutheran Church-Canada and acclaim the Rev. Dr. Robert Bugbee as President of Lutheran Church-Canada for the 2011-2014 term of office.

Motion: To adopt the resolution presented by the CCMS

Action: Adopted

Rev. Daryl Solie, acting chair, declared the Rev. Robert Bugbee elected President of Lutheran Church-Canada

The Nominations Committee was called forward and put forth the following names for the office of Vice-president of Lutheran Church Canada

East: Rev. Nolan Astley
Rev. Marvin Bubnitz
Rev. Mark Hartburg
Rev. Timothy Teuscher

Central: Rev. Aaron Gust

ABC: Rev. Karl Keller
Rev. Thomas Kruesel
Rev. Craig Tufts

The slate was amended to include the following names

Rev. Brian Falkenholt (Central)
Rev. Rudy Pastucha (Central)
Rev. Ted Giese (Central)

President's Report - Part 2

The President's report to the Convention (Part 2) is attached to these Minutes.

President Bugbee resumed the chair.

The first ballot for Vice-presidents was distributed.

Greetings were brought by:

Michael Onnen, President of the International LLL (introduced by Stephen Klinck).

Judy Grande, President of Lutheran Women's Missionary League-Canada.

Treasurer Dwayne Cleave addressed the convention regarding the financial status and three year work program of the Synod. The treasurer reminded the delegates that any resolutions brought forward that involve Synodical expense must have the estimated cost and revenue plan attached.

Resolutions Committee 1 was called forward.

Resolution 11.1.01 To Establish a "Sanctity of Life Sunday" in LCC

Motion: To adopt Resolution 11.1.01

An amendment was offered to replace the first resolved.

Action (Amendment): Failed

Action: Adopted

Resolution 11.1.05 To Expand the Eligibility of Retired Pastors for Service in Synodical Boards and Commissions

Motion: To adopt Resolution 11.1.05

Amendment: In the first resolved to change the word “retired” to “emeritus.”

Since there was no objection the word was changed to “emeritus” by common consent.

The resolution was referred back to the floor committee.

Rev. Jim Schuelke, Elections Committee Chairman, brought in the report on the election of Vice Presidents:

ABC:	Karl Keller	31
	Thomas Kruesel	63
	Craig Tufts	8
CENTRAL:	Brian Falkenholt	33
	Ted Giese	23
	Aaron Gust	26
	Rudy Pastucha	22
EAST:	Nolan Astley	62
	Marvin Bublitz	7
	Mark Hartburg	21
	Timothy Teuscher	12

President Bugbee declared Thomas Kruesel (ABC) and Nolan Astley (East) to be elected Vice-presidents of LCC

A second ballot for Vice-president containing the names of Brian Falkenholt and Aaron Gust (Central) was distributed.

Resolution 11.1.02a To Confess the Scriptural Witness on Stem Cell Research

Motion: To adopt Resolution 11.1.02a

Amendment: to remove the word “adult” line 24.

Action: Adopted

Amendment: to remove the word “adult” in line 5 and insert the term “non-embryonic”.

Action: Adopted

Action: (amended resolution): Adopted

Greetings

Rev. Dr. Wilhelm Torgerson, representing SELK.

Dr. Ian Adnams came forward with announcements.

Noonday Prayer – Convention Chaplain Rev. James Schnarr

Information Sessions:

The Saturday afternoon sessions were breakout sessions presented by the following entities.

1. Mission & Social Ministry
2. Lutheran Foundation Canada
3. Board of Directors/Council of Presidents
4. Theology & Church Relations
5. Seminaries; University College

6. Worker Benefits
7. Committee on Worship and Music

Session 3

Nominations/Elections #2

Results of the second ballot for V.P. of LCC (Central).

Brian Falkenholt 63

Aaron Gust 44

President Bugbee declared Rev. Brian Falkenholt elected V.P. from Central District

The ranking ballot for V.P. was distributed.

The chairman of the Nominations Committee, Mr. Walter Heinneman, presented the nominees for the Board of Directors Lutheran Church-Canada.

Clergy: Rev. Mark Koehler
Rev. Paul Schallhorn
Rev. Marvin Bublitz

Lay: Frank Belden
Ronald Roller
Cameron Pelzer
Norman Lutomske

Motion: to adopt the amended slate for the BOD

Action: Ad opted

Greetings:

Rev. Dr. Edwin Lehman spoke to the assembly.

Resolutions Committee 2 came forward.

Resolution 11.2.01 To Stimulate Recruitment of Servants for the Office of the Ministry and the Diaconate

Motion: To Adopt Resolution 11.2.01 To Stimulate Recruitment of Servants for the Office of the Ministry and the Diaconate.

Action: Ad opted

The Elections Committee reported on the first ballot for ranking of V.P.s

Rev. Nolan Astley 66
Rev. Brian Falkenholt 13
Rev. Thomas Kruesel 25

President Bugbee declared Rev. Nolan Astley to be the first vice president of LCC

The second ballot was distributed.

Resolutions Committee 2 continued.

Resolution 11.2.02a To Support the LCC Board of Directors and Synod's Seminaries as They Respond to Resolution 08.3.04

Motion: To defer further discussion on 11.2.02a until the delegates receive a copy of the Memorandum of Agreement signed by the seminaries and the Synodical BOD.

Action: Adopted

Motion: That our discussion of the Memorandum of Agreement be deferred until our further discussion of Resolution 11.2.02a.

Action: Adopted

Resolution 11.2.03 To Implement the Recommendations of the Vicarage Task Force Report

Motion: To adopt Resolution 11.2.03

The motion was amended in the final resolved to strike the word "including" and insert "excluding the development..."

Action (Amendment): The amendment was ruled out of order.

Motion (Amendment): to place the words "and seek a means of funding such an effort" after the words "subsidizing vicarages".

Action: Defe ated

Action on original motion: to adopt Resolution 11.2.03: Adopted

The Elections committee reported on the second ballot for V.P. ranking

Rev. Brian Falkenholt	21
Rev. Thomas Kruesel	86

The chairman declared Rev. Thomas Kruesel Second Vice President and Rev. Brian Falkenholt Third Vice-president.

The first ballot for the Board of Directors was distributed.

Announcements were made by Dr. Adnams

The Dinner Prayer was given by the chaplain, Rev. James Schnarr.

SESSION 4

The elections committee reported on the first ballot for the BOD

ABC:	Frank Belden	102
	Ronald Roller	101

CENTRAL:	Norman Lutenske	34
	Cameron Pelzer	70

Synod at large:	Marvin Bublitz	36
	Mark Kochler	31
	Paul Schallhorn	37

The chairman declared Frank Belden, Ronald Roller, and Cameron Pelzer elected.
The second ballot was distributed for Synod at Large/Board of Directors.

Greetings

Robert Granke, Executive Director of CLWR spoke to the assembly.

Resolutions Committee 3 came forward.

Resolution 11.3.01 To Commend the Districts for Their Recognition of Church Worker Anniversaries

Motion: To adopt Resolution 11.3.01

Action: Adopted

The assembly recognized the 65th anniversary of ordination of Rev. Les Gierach.

Resolution 11.3.02 To Evaluate the Circuit Forum and Consider Alternatives

Motion: To adopt Resolution 11.3.02

Action: Adopted

Resolution 11.3.03 To Decline Overtures 3.03 and 3.04

An Amendment was offered to insert a final resolved:

Resolved that the CCMS conduct a review of synod structure taking into account overture 3.03 and 3.04 and report to the next synodical convention.

Action: Adopted

Motion: To adopt Resolution 11.3.03 as amended.

Action: Adopted

Resolution 11.3.04 To Increase the Size and Shorten the Term of Office of Board of Managers, Worker Benefit Plans

Motion: to adopt Resolution 11.3.04

Motion: to refer the Resolution back to committee 3.

Action: Adopted

The elections committee brought in its report on ballot 2 for BOD

Marvin Bublitz	39
Paul Schallhorn	62

President Bugbee declared Paul Schallhorn was declared elected.

Elections - Commission on Adjudication

Slate:

Pastors: Rev. Neil Stern
Rev. Allan Visser

Lay: Darcy Weschler
John Robbins Sr.

Lawyer: Jeffrey Kriwetz

Resolutions Committee 3 returned to offer

Resolution 11.3.05 To Decline Overture 3.05

Motion: To adopt Resolution 3.05

Action: Adopted

The ballot for Committee on Adjudication was distributed. One X in each category will complete the election.

Walter Heineman, Chairman of the Nominations Committee was called forward to present the slate for Commission on Theology and Church Relations.

Clergy: Rev. Kurt Lantz
Rev. James Dimitroff

Lay: Marlene Schneider (ABC)
Paul Walrath (East)

Motion: To reconsider Resolution 11.2.03

Action: Failed

Resolutions Committee 4 was called forward.

They proposed:

Resolution 11.04.05a To Encourage the Districts to Work Together on an Equitable Annual Compensation Guideline for Church Workers.

Motion: to Adopt Resolution 11.4.05a

An amendment was proposed strike the words "be encouraged to" in the first resolved.

Motion: to adopt the amendment

Action: Adopted

Motion: To adopt the amended Resolution. This would change the title to "To Direct the..."

Action: Adopted

Resolution 11.04.06a To Encourage the Districts to Standardize the Student Aid Program

Motion: to adopt Resolution 11.4.06a

Action: Adopted

Resolution 11.4.07 To Give Thanks to God for and to commend the use of *Liturgies et cantiques luthériens* as an Official Hymnal of Lutheran Church-Canada

Motion: To adopt Resolution 11.4.07

Action: Ad opted

Pastors David Saar and David Somers were recognized for their work on *Liturgies et cantiques luthériens*.

The Elections Committee returned with results of Commission on Adjudication.

ABC District Pastors:	Rev. Neil Stern	58
	Rev. Allen Visser	41
Central District Lay:	John Robbins Sr.	42
	Darcy Werschler	57
East District Lay:	Jeffrey Kriwetz	101

President Bugbee declared Rev. Neil Stern, Darcy Werschler, and Jeffrey Kriwetz elected.

The first ballot for Commission on Theology and Church Relations was distributed.

Dr. Adnams made announcements.

The chairman adjourned the session at 9:10 p.m.

Closing prayer by Rev. James Schnarr.

Sunday, June 5, 2011 Session 5

The Opening Service of Matins was conducted in the meeting hall with Rev. James Schnarr leading and Rev. Michael Keith as preacher. The delegate and Sudanese choirs sang praises to the Lord.

The chairman called the session to order at 10:35 a.m.

Nominations/Elections

The chairman of the election committee, Rev. Jim Schuelke, presented the results of the ballot for the Commission on Theology and Church Relations

Clergy:	Rev. James Dimitroff	57
	Rev. Kurt Lantz	45
Lay:	Marlene Schneider	42
	Paul Walrath	60

President Bugbee declared Rev. James Dimitroff and Paul Walrath elected.

Walter Heinneman, Chairman of the Nomination Committee presented the slate for Board of Regents – Concordia Seminary, Edmonton

Clergy: Rev. Ted Giese (Central)
Rev. Walter Hambrock (East)
Rev. Don Hennig (ABC)

Lay: Karen Gallas (East)
Arlene Kish (Central)
Christopher Klarenbach (ABC)
Roberta Nixon (Central)
Marlene Schneider (ABC)

Greetings

Terry Goertz, president of Concordia Lutheran Mission Society, spoke to the assembly.

Karen Bjerland, Chief Executive Officer of Faith Life Financial, addressed the assembly.

The Elections Committee distributed the ballot for Board of Regents (BOR), Concordia Lutheran Seminary (CLS).

Essay (II) – President Semmler

To be printed in the Convention Proceedings.

Nominations/Elections

Rev. Jim Schuelke, Chairman of the Election Committee, reported the results of the ballot for the Board of Regents Concordia Seminary, Edmonton

Clergy:	Rev. Ted Giese (Central)	38
	Rev. Walter Hambrock (East)	36
	Rev. Don Hennig (ABC)	25

Lay:	Karen Gallas (East)	62
	Arlene Kish (Central)	26
	Christopher Klarenbach (ABC)	44
	Roberta Nixon (Central)	35
	Marlene Schneider (ABC)	30

President Bugbee declared Karen Gallas (East) to be elected to the BOR CLS

Rev. Walter Hambrock was eliminated by virtue of Karen Gallas' election.

The second ballot was distributed.

Dr. Adnams made the announcements.

Closing Prayer by the Chaplain, Rev. James Schnarr

Session 6

The Chairman, President Bugbee, called the session to order at 1:30 p.m.

Rev. James Schnarr opened the session with prayer.

Nominations/Elections

Rev. Jim Schuelke, Chairman of the Election Committee, presented the results of the second ballot for BOR of CLS.

Clergy:	Rev. Ted Giese (Central)	66
	Rev. Don Hennig (ABC)	32

Lay:	Arlene Kish (Central)	16
	Christopher Klarenbach (ABC)	43
	Roberta Nixon (Central)	16
	Marlene Schneider (ABC)	23

President Bugbee declared Rev. Ted Giese (Central) elected to BOR of CLS
Arlene Kish and Roberta Nixon were removed from the next ballot.

The next ballot for BOR of CLS was distributed.

Greetings

The Chairman introduced The Rev. Dr. Matthew Harrison, President of The Lutheran Church-Missouri Synod who addressed the assembly.

Resolutions Committee 1 was called forward.

Resolution 11.1.04 a To Clarify our Synod's Position on Same Gender Issues in Relation to Church Life and Practices

Motion: To adopt Resolution 11.1.04a

Action: Adopted

Resolution 11.1.06 To Provide a Mechanism for Responses and Alternatives to CTCR Study Documents

Motion: To adopt 11.1.06

Action: Adopted

Resolution 11.1.08 To State the Position of LCC Regarding Homosexuality With Respect to the Office of the Holy Ministry

Motion: to adopt Resolution 11.1.08

Action: Ad opted

Rev. Jim Schuelke, Chairman of the Elections Committee, came forward with the results of the ballot for BOR of CLS

Christopher Klarenbach	64
Marlene Schneider	37

President Bugbee declared Christopher Klarenbach elected to the BOR of CLS.

Walter Heinneman, Chairman of the Nominations Committee, put forth the names of those nominated for the BOR of Concordia Lutheran Theological Seminary (CLTS)

Clergy: Rev. Jacob Quast
Rev. Robert Krestick

Lay: Ivan Boles (ABC)
Wayne Timm (Central)
Kent Schappert (East)

Brian Luckhardt (East)
Bruno Korst (East)

Resolutions Committee 1 continued.

Resolution 11.1.03a To Decline Overture 1.06

Motion: To adopt Resolution 11.1.03a

An Amendment was offered to add following the word "1973" the words "because they are doctrinal statements".

Action (amendment): Failed

Action (resolution): Adopted

Resolution 11.1.09 To Commend the CTCR Report on Cremation

Motion: To adopt Resolution 11.1.09

Action: Adopted

Resolution 11.1.10 To Receive the CTCR Report on Vicars Celebrating the Sacrament in Emergency Situations

Motion: To adopt Resolution 11.1.10

An amendment was proposed to strike the final resolved. This would end the first resolved after the word "guidance."

Action (amendment): Adopted

Action on the Amended Resolution: Adopted

Recognition of Outgoing BOD

The Convention recognized the outgoing members of the Board of Directors:

Chairman Randy Stefan, Secretary Rev. Dennis Putzman, Rev. Robert Krestick, Rev. Daryl Solie, Lynn Gergens

Rev. Jim Schuelke, Chairman of the Elections Committee, prepared the assembly for the election of members of the BOR of CLTS

Resolutions Committee 2 continued.

Rev. Thomas Parchar, Chairman of Resolution Committee 2 reintroduced Resolution 11.2.02a

Resolution 11.2.02a To Support the LCC Board of Directors and Synod's Seminaries as They Respond to Resolution 08.3.04

Motion: To defer further discussion on 11.2.02a until the delegates receive a copy of the Memorandum of Agreement signed by the seminaries and the Synodical BOD.

Action: Adopted

Motion: That our discussion of the Memorandum of Agreement be deferred until our further discussion of Resolution 11.2.02a.

Action: Adopted

A substitute motion of the original overture 2.01 **To Provide a Cost-Efficient Seminary Education**. Submitted by the Wetaskiwin Circuit Forum

Motion: To terminate debate on the substitute motion.

Action: Adopted

Motion: To adopt Overture 2.01 as a substitute motion.

Action: Failed

Motion: To terminate debate on Resolution 11.2.02a

Action: Adopted

Motion: To adopt Resolution 11.2.02a

Action: Adopted

Rev. Nolan Astley, Chairman of the Task Force on Cost Efficient Seminary Training, addressed the assembly explaining the Memorandum of Understanding. Discussion followed.

Rev. Jim Schuelke, Chairman of the Elections Committee, announced the results of the first ballot for the BOR of CLTS.

Clergy:	Rev. Jacob Quast	39
	Rev. Robert Krestick	58
Lay:	Ivan Boles (ABC)	90
	Wayne Timm (Central)	59
	Kent Schappert (East)	21
	Brian Luckhardt (East)	8
	Bruno Korst (East)	13

President Bugbee declared Rev. Robert Krestick, Ivan Boles, and Wayne Timm elected to the BOR of CLTS.

Walter Heinemann, Chairman of the Nominations Committee brought forth the slate for the BOR of CUCA

Clergy:	Rev. Ken Maher (East)
	Rev. Darren Siegle (ABC)
	Rev. Roland Syens (East)
	Rev. Ken Eifert (ABC)

Lay:	Karen Gallas
	Dr. Frank Dehne
	Dr. Merv Fingas

Motion: To remove the name Karen Gallas since she was previously elected to another office

Action: Adopted

President Bugbee introduced The Rev. Dr. Ralph Mayan, President Emeritus of Lutheran Church-Canada who addressed the assembly.

By common consent the time was extended until 5:20 p.m.

Resolutions Committee 3 came forward.

Resolution 11.3.04a To Increase the Size and Shorten the Term of Office of Board of Managers, Worker Benefit Plans

Motion: to adopt Resolution 11.3.04a

An amendment to Second Resolved "a" to read "two rostered church workers, one of which is to be a pastor serving in a congregation."

Motion: to adopt the amendment

Action: Failed

Action (resolution): ADOPTED

Resolution 3.07 To Give Thanks to God for the Service of Emeritus Pastors

Motion: To adopt 11.3.07

Action: Adopted

Resolution 11.03.08a To Approve Appropriate Technologies for conducting the Business of Synod and Its Districts

Motion: To adopt Resolution 11.03.08

Action: Adopted

The Elections Committee brought the results of the first ballot for BOR of CUCA

Clergy:	Rev. Ken Maher (East)	22
	Rev. Darren Siegle (ABC)	21
	Rev. Roland Syens (East)	19
	Rev. Ken Eifert (ABC)	41
Lay:	Dr. Frank Dehne	102
	Dr. Merv Fingas	101

President Bugbee declared Frank Dehne and Merv Fingas elected to the BOR of CUCA.

The next ballot was distributed.

Dr. Adnams made announcements.

Rev. James Schnart offered the closing prayer.

Monday, June 6, 2011
Session 7

President Bugbee, Convention Chairman, called Session 7 to order at 8:15 a.m.

Opening Devotion

Rev. Rod Buck (ABC) led the Opening Devotion.

Essay (III) President Semmler

The entire essay will be printed in the Proceedings.

The Elections Committee reported on the second ballot for the BOR of CUCA

Rev. Kenneth Eifert 53

Rev. Ken Maher 28

Rev. Darren Siegle 21

President Bugbee declared Rev. Kenneth Eifert elected to the BOR of CUCA

Motion: to destroy the ballots

Action: Adopted

A final report of the Registration Committee was waived.

Resolutions Committee 4 came forward.

Resolution 11.4.03 To Give Thanks to God for the Teaching of C. F. W. Walther

Motion: To adopt Resolution 11.04.03

Action: Ad opted

Resolution 11.04.08 To Receive the Three-Year Work Program of Synod for the Years Ending January 31, 2012, January 31, 2013 and January 31, 2014

Motion: To adopt Resolution 11.04.08

Action: Ad opted

Resolution 11.4.11 To Decline Overture 4.08

Motion: To adopt Resolution 11.4.11

Action: Adopted

Resolution 11.04.14 To Thank God for the Diamond Anniversary of the Queen of Canada

Motion: To adopt Resolution 11.04.14

Action: Ad opted

Resolution 11.4.09 To Decline Overture 4.04

Motion: To adopt Resolution 11.4.09

Action: Adopted

Resolution 11.4.10 To Decline Overture 4.07

Motion: **To adopt Resolution 11.04.10**

Action: **Adopted**

Resolution 11.4.04 To Reaffirm the 2008 Resolution to Establish a Chaplaincy Service for the Care of Church Workers and Their Families

Motion: **To adopt Resolution 11.04.04**

Action: Ad opted

Resolution 11.04.13 To Give Thanks to Convention Organizers and Volunteers

Motion: **To adopt Resolution 11.04.13**

Action: Ad opted

Resolutions Committee 4 was dismissed with thanks.

Resolutions Committee 1 came forward.

Resolution 11.1.07 To Encourage Pastors, Deacons, Congregations and Schools to Nurture a Missional Mindset and Develop a Missional Plan for Community Outreach to the Lost

Motion: **To adopt Resolution 11.1.07**

Action: Ad opted

Resolution 11.1.11 To Encourage the Congregations of LCC to be Proactive in Leading People into Bible Study and Confessional Study

Motion: **To adopt Resolution 11.1.11**

Action: Ad opted

Resolution 11.1.12 To Decline Overture 1.12

Motion: **To adopt Resolution 11.1.12**

Action: **Adopted**

Resolution 11.1.05a To Decline Overture 1.09

Motion: **To adopt Resolution 11.1.05a**

Action: Ad opted

Resolutions Committee 1 was dismissed with thanks.

Resolutions Committee 2 came forward.

Resolution 11.2.04 To Explore the Development of a Program to Train Men and Women as Missionary-Evangelists

Motion: **To adopt Resolution 11.2.04**

Action: **Adopted**

Resolutions Committee 2 was dismissed with thanks.

Resolutions Committee 3 came forward.

Resolution 11.3.06 To Review The Process for Nomination of Pastors as Circuit Counsellors

Motion: **To adopt Resolution 11.3.06**

Action: Ad **opted**

Resolutions Committee 3 was dismissed with thanks.

Other Unfinished Items

President Bugbee addressed the assembly.

Rev. Cliff Haberstock addressed the assembly re. the draw from the CLMS.

Rev. Bill Ney addressed the assembly on behalf of I.A.M.P.

Approval of Minutes

Motion: **To approve the Minutes of June 3, 4, and 5, 2011**

Action: **Adopted**

Closing Devotion

The Chaplain led the closing prayers.

Dr. Adnams addressed the assembly thanking the many people behind the scenes.

Adjournment - The Convention was adjourned at 11:35 a.m.

Summary of Elections

President

Rev. Dr. Robert Bugbee

Vice-Presidents

First Vice-President	Rev. Nolan Astley
Second Vice-President	Rev. Thomas Kruesel
Third Vice-President	Rev. Brian Falkenholt

Board of Directors

Frank Belden
Cameron Pelzer
Ronald Roller
Rev. Paul Schallhorn

Board of Regents, Concordia Lutheran Seminary, Edmonton, Alberta

Karen Gallas
Rev. Ted Giese
Christopher Klarenbach

Board of Regents, Concordia Lutheran Theological Seminary, St. Catharines, Ontario

Ivan Boles
Rev. Robert Krestick
Wayne Timm

Board of Regents, Concordia Lutheran University College of Alberta, Edmonton, Alberta

Frank Dehne
Rev. Kenneth Eifert
Merv Fingas

Commission on Adjudication

Jeffrey Kriwetz
Rev. Neil Stern
Darcy Werchler

Commission on Theology and Church Relations

Rev. Dr. James Dimitroff
Paul Walrath

Election Results

Ballot 1 Vice President	Votes Received	Result
Rev. Karl Keller	31	
Rev. Thomas Kruesel	63	Elected
Rev. Craig Tufts	8	
Rev. Brian Falkenholt	33	
Rev. Ted Giese	23	
Rev. Aaron Gust	26	
Rev. Rudy Pastucha	22	
Rev. Nolan Astley	62	Elected
Rev. Marvin Bublitz	7	
Rev. Mark Hartburg	21	
Rev. Timothy Tenschler	12	

Ballot 2 Vice President	Votes Received	Result
Rev. Brian Falkenholt	63	Elected
Rev. Aaron Gust	44	

Ballot 1 Ranking of V.P.	Votes Received	Result
Rev. Nolan Astley	66	Elected 1 st Vice President
Rev. Brian Falkenholt	13	
Rev. Thomas Kruesel	25	

Ballot 2 Ranking of V.P.	Votes Received	Result
Rev. Brian Falkenholt	21	Elected 2nd Vice President
Rev. Thomas Kruesel	86	Elected 3rd Vice President

Ballot 1 Board of Directors	Votes Received	Result
Frank Belden (ABC)	102	Elected
Ronald Roller (ABC)	101	Elected
Norman Lutomske (Central)	34	
Cameron Pelzer (Central)	70	Elected
Marvin Bublitz (Synod at Large)	36	
Mark Koehler (Synod at Large)	31	
Paul Schallhorn (Synod at Large)	37	

Ballot 2 Board of Directors	Votes Received	Result
Marvin Bublitz (Synod at Large)	39	
Paul Schallhorn (Synod at Large)	62	Elected

Ballot 1 Commission on Adjudication	Votes Received	Result
Rev. Neil Stern	58	Elected
Rev. Allen Visser	41	
John Robins Sr.	42	
Darcy Werschler	57	Elected
Jeffrey Kriewetz	101	Elected

Ballot 1 Commission on Theology and Church Relations	Votes Received	Result
Rev. James Dimitroff	57	Elected
Rev. Kurt Lantz	45	
Marlene Schneider	42	
Paul Walrath	60	Elected

Ballot 1 BoR CLS Edmonton	Votes Received	Result
Rev. Ted Giese (Central)	38	
Rev. Walter Hambrook (East)	36	
Rev. Don Hennig (ABC)	25	
Karen Gallas (East)	62	Elected
Arlene Kish (Central)	26	
Christopher Klarenbach (ABC)	44	
Roberta Nixon (Central)	35	
Marlene Schneider (ABC)	30	

Ballot 2 BoR CLS Edmonton	Votes Received	Result
Rev. Ted Giese (Central)	66	Elected
Rev. Don Hennig (ABC)	32	
Arlene Kish (Central)	16	
Christopher Klarenbach (ABC)	43	
Roberta Nixon (Central)	16	
Marlene Schneider (ABC)	23	

Ballot 3 BoR CLS Edmonton	Votes Received	Result
Christopher Klarenbach (ABC)	64	Elected
Marlene Schneider (ABC)	37	

Ballot 1 BoR CLTS St. Catharines	Votes Received	Result
Rev. Jacob Quast (Central)	39	
Rev. Robert Krestick (East)	58	Elected
Ivan Boles (ABC)	90	Elected
Wayne Timm (Central)	59	Elected
Kent Schappert (East)	21	
Brian Luckhardt (East)	8	
Bruno Korst (East)	13	

Ballot 1 BoR CUCA Edmonton	Votes Received	Result
Rev. Ken Maher (East)	22	
Rev. Darren Siegle (ABC)	21	
Rev. Roland Syens (East)	19	
Rev. Kenneth Eifert (ABC)	41	
Frank Dehne (East)	102	Elected
Merv Fingas	101	Elected

Ballot 2 BoR CUCA Edmonton	Votes Received	Result
Rev. Kenneth Eifert	53	Elected
Rev. Ken Maher	28	
Rev. Darren Siegle	21	

Summary of Resolutions

Resolution 11.1.01	To Establish a "Sanctity of Life Sunday" in LCC ACTION: Adopted
Resolution 11.1.02a	To Confess the Scriptural Witness on Stem Cell Research ACTION: Adopted as amended
Resolution 11.1.03a	To Decline Overture 1.06 ACTION: Adopted
Resolution 11.1.04a	To Clarify our Synod's Position on Same Gender Issues in Relation to Church Life and Practices ACTION: Adopted
Resolution 11.1.05a	To Decline Overture 1.09 ACTION: Adopted
Resolution 11.1.06	To Provide a Mechanism for Responses and Alternatives to CTCR Study Documents ACTION: Adopted
Resolution 11.1.07	To Encourage Pastors, Deacons, Congregations and Schools to Nurture a Missional Mindset and Develop a Missional Plan for Community Outreach to the Lost ACTION: Adopted
Resolution 11.1.08	To State the Position of LCC Regarding Homosexuality With Respect to the Office of the Holy Ministry ACTION: Adopted
Resolution 11.1.09	To Commend the CTCR Report on Cremation ACTION: Adopted
Resolution 11.1.10	To Receive the CTCR Report on Vicars Celebrating the Sacrament in Emergency Situations ACTION: Adopted as amended
Resolution 11.1.11	To Encourage the Congregations of LCC to be Proactive in Leading People into Bible Study and Confessional Study ACTION: Adopted
Resolution 11.1.12	To Decline Overture 1.12 ACTION: Adopted

Resolution 11.2.01	To Stimulate Recruitment of Servants for the Office of the Ministry and the Diaconate ACTION: Adopted
Resolution 11.2.02a	To Support the LCC Board of Directors and Synod's Seminaries as They Respond to Resolution 08.3.04 ACTION: Adopted
Resolution 11.2.03	To Implement the Recommendations of the Vicarage Task Force Report ACTION: Adopted
Resolution 11.2.04	To Explore the Development of a Program to Train Men and Women as Missionary-Evangelists ACTION: Adopted
Resolution 11.3.01	To Commend the Districts for Their Recognition of Church Worker Anniversaries ACTION: Adopted
Resolution 11.3.02	To Evaluate the Circuit Forum and Consider Alternatives ACTION: Adopted
Resolution 11.3.03	To Decline Overtures 3.03 and 3.04 ACTION: Adopted as amended
Resolution 11.3.04a	To Increase the Size and Shorten the Term of Office of Board of Managers, Worker Benefit Plans ACTION: Adopted
Resolution 11.3.05	To Decline Overture 3.05 ACTION: Adopted
Resolution 11.3.06	To Review The Process for Nomination of Pastors as Circuit Counselors ACTION: Adopted
Resolution 11.3.07	To Give Thanks to God for the Service of Emeritus Pastors ACTION: Adopted
Resolution 11.03.08a	To Approve Appropriate Technologies for Conducting the Business of Synod and Its Districts ACTION: Adopted
Resolution 11.4.01	To Receive St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan into Membership in Lutheran Church-Canada ACTION: Adopted

Resolution 11.4.02	To Receive Shepherd of the Hills Lutheran Church, Airdrie, Alberta into Membership in Lutheran Church-Canada ACTION: Adopted
Resolution 11.4.03	To Give Thanks to God for the Teaching of C. F. W. Walther ACTION: Adopted
Resolution 11.4.04	To Reaffirm the 2008 Resolution to Establish a Chaplaincy Service for the Care of Church Workers and Their Families ACTION: Adopted
Resolution 11.4.05a	To Encourage the Districts to Work Together on an Equitable Annual Compensation Guideline for Church Workers. ACTION: Adopted as amended
Resolution 11.4.06a	To Encourage the Districts to Standardize the Student Aid Program ACTION: Adopted
Resolution 11.4.07	To Give Thanks to God for and to Commend the Use of Liturgies et cantiques luthériens as an Official Hymnal of Lutheran Church-Canada ACTION: Adopted
Resolution 11.4.08	To Receive the Three-Year Work Program of Synod for the Years Ending January 31, 2012, January 31, 2013 and January 31, 2014 ACTION: Adopted
Resolution 11.4.09	To Decline Overture 4.04 ACTION: Adopted
Resolution 11.4.10	To Decline Overture 4.07 ACTION: Adopted
Resolution 11.4.11	To Decline Overture 4.08 ACTION: Adopted
Resolution 11.4.12	To Receive Cross Pointe Lutheran Church, Calgary, Alberta into Membership in Lutheran Church-Canada ACTION: Adopted
Resolution 11.4.13	To Give Thanks to Convention Organizers and Volunteers ACTION: Adopted
Resolution 11.4.14	To Thank God for the Diamond Anniversary of the Queen of Canada ACTION: Adopted

Resolutions

Resolution 11.1.01 To Establish a "Sanctity of Life Sunday" in LCC

Ref. Overture 1.01

- WHEREAS** Lutheran Church–Canada has since its founding repeatedly expressed the biblical truth that life is sacred, a gift from God (Cf. Resolution 88.3.04: "We consider the unborn to be persons in the sight of God, and since abortion is the taking of a human life, it is not a morally justifiable option except to preserve the life of the mother, in which case it becomes a choice between the lesser of two evils. The church must offer alternatives to abortion, as well as compassion and forgiveness to those affected by it."); and
- WHEREAS** we continue to see our society showing a disregard and denial of the clear teaching of the Holy Scripture regarding the sanctity of all human life; and
- WHEREAS** Scripture encourages us to "Open your mouth for the speechless, in the cause of all who are appointed to die." (Proverbs 31:8 NKJV); and
- WHEREAS** the designation of such a date on the LCC calendar would encourage pastors and congregations to consider the importance of life issues; therefore be it
- RESOLVED** that Lutheran Church–Canada designate the third Sunday in January as "Sanctity of Life Sunday"; and be it finally
- RESOLVED** that the pastors, congregations, deacons, and lay leaders of Lutheran Church Canada be encouraged to make use of appropriate materials available from Lutherans for Life to educate and inform the people of Lutheran Church–Canada about life issues, that we may give a clear witness to the world regarding the sanctity of life.
- Action:** **Adopted, Session 2**

Resolution 11.1.02a To Confess the Scriptural Witness on Stem Cell Research

Ref. Overtures 1.02, 1.03, 1.04

- WHEREAS** there is a clear and necessary distinction between research involving non-embryonic stem cells and that involving embryonic stem cells; and
- WHEREAS** research that entails the use of embryonic stem cells necessitates the destruction of a human embryo to obtain them; and
- WHEREAS** the destruction of an embryo is killing a human being; and
- WHEREAS** the Scriptures are replete with references showing that God cares for and defends the weak and fatherless (Deut. 10:18; Ps. 10:14; 68:5) and furthermore, that we are to "speak up for those who cannot speak for themselves" (Prov. 31:8); and
- WHEREAS** the Scriptures do not explicitly oppose stem cell research that does not involve destroying a human embryo; therefore be it
- RESOLVED** in our preaching and teaching we emphasize that it is God alone who gives life and who is to take human life; and be it finally

RESOLVED that the synod urge its members to give public witness against the destruction of human life in embryonic stem cell research and distinguish it from stem cell research which does not destroy life.

Action: **Adopted as amended, Session 2**

Resolution 11.1.03a To Decline Overture 1.06

Ref: Overture 1.06 To Clarify The Doctrinal Basis of Lutheran Church Canada

WHEREAS the concerns of this overture have already been addressed by two former Lutheran Church-Canada Conventions, (Resolution 99.1.03A To Decline Overture 1.03 "To Reaffirm Lutheran Church-Canada's Commitment To Our Historic Doctrinal Stance") and (Resolution 02.1.07 "To Decline Overture 1.09 "To Reaffirm Lutheran Church-Canada's Commitment to Our Historic Doctrinal Stance"); and

WHEREAS the overtures cited above were declined because the fundamental Christian teachings of the Lutheran Church are contained in our statement of confession in the Constitution of Lutheran Church-Canada; and

WHEREAS the documents supporting the doctrinal position of The Lutheran Church-Missouri Synod, as adopted by Lutheran Church-Canada (Resolution 90.1.02) include all theological documents and are not limited to specific documents as listed in overture 1.06; and

WHEREAS dissent from doctrinal resolutions or doctrinal statements is governed by existing Bylaw 1.03c; therefore be it

RESOLVED That Lutheran Church-Canada encourage all congregations and pastors to continue studying the various theological documents at the congregational, circuit and district level with special emphasis on "Church and Ministry", 1851; "Thirteen Theses on Predestination," 1881; the "Brief Statement," 1932; and "A Statement on Scriptural and Confessional Principles," 1973; and be it finally

RESOLVED that we respectfully decline overture 1.06

Action: **Adopted, Session 6**

Resolution 11.1.04a To Clarify our Synod's Position on Same Gender Issues in Relation to Church Life and Practices

Ref: Overture 1.08

WHEREAS it is the position of Lutheran Church-Canada that Scripture is the inspired, inerrant Word of God and the only source and norm for doctrine, practice and teaching; and

WHEREAS scripture condemns the sin of homosexuality in both the Old and New Testaments; and

WHEREAS marriage is defined in Scripture as the lifelong union of one man and one woman, based on their common consent, freely given; and

WHEREAS we are called by God to remain faithful to His Word even in the face of societal pressures to the contrary; and

- WHEREAS** there have been numerous legal challenges against other religious organizations with regard to this issue; therefore be it
- RESOLVED** Lutheran Church–Canada state publicly in Convention that its pastors will not perform same sex marriages; and be it finally
- RESOLVED** that the Council of Presidents of Lutheran Church–Canada, in consultation with legal counsel, develop policies with regard to matters such as the usage of church facilities and hiring practices so that our public teaching regarding the sin of homosexuality is not compromised.
- Action:** **Adopted, Session 6**

Resolution 11.1.05a To Decline Overture 1.09

Ref. Overture 1.09 “To Expand the Eligibility of Retired Pastors for Service in Synodical Boards and Commissions.”

- WHEREAS** Overture 1.09 requires an amendment to the Statutory Bylaws of Lutheran Church–Canada; and
- WHEREAS** Article XXI of Lutheran Church–Canada Statutory Bylaws requires that written notice must be given to all members of Lutheran Church–Canada not less than thirty (30) days before the Convention enclosing the bylaw or a summary specifying the general nature of such bylaw; therefore be it
- RESOLVED** that Overture 1.09 be declined
- Action:** **Adopted, Session 7**

Resolution 11.1.06 To Provide a Mechanism for Responses and Alternatives to CTCR Study Documents

Ref. Overtures 1.05, 1.13, 1.14, Report 10 (CTCR)

- WHEREAS** the Commission on Theology and Church Relations (CTCR) has been repeatedly directed by the Synod to produce documents which will prompt study and response, even though they are not to be understood as the Synod’s final and official position on a given matter; and
- WHEREAS** CTCR documents such as “The Public Reading of Scripture in the Divine Service” and “Pastor and People Together in Christ’s Church” have raised concerns which deserve fuller discussion within the Synod; and
- WHEREAS** the desire to remove such study documents from the LCC website is understandable in the absence of an effective mechanism for responses, critical questions, and the consideration of alternative viewpoints; and
- WHEREAS** in consultation with our communications department the CTCR has discussed the possibilities for establishing such a mechanism; therefore be it
- RESOLVED** that the CTCR, in consultation with the Director of Communications, provide for an effective mechanism for responses to its documents as a priority matter early in the coming triennium; and be it finally

RESOLVED that such mechanism allow for the posting of questions and scholarly papers which may present alternative viewpoints within the boundaries of our commitment to Scripture and the Lutheran Confessions in the interest of both synodical unity and a robust grappling with theological questions affecting the life of our congregations.

Action: Adopted, Session 6

Resolution 11.1.07 To Encourage Pastors, Deacons, Congregations and Schools to Nurture a Missional Mindset and Develop a Missional Plan for Community Outreach to the Lost

Ref. Overture 1.16

WHEREAS God has given to His Church His gifts of Word and Sacrament to “declare His glory among the nations, his marvelous deeds among all peoples” (Psalm 96:3; cf. Matthew 28:18-20; 1 Peter 2:9-10); and

WHEREAS Lutheran Church–Canada has always understood the need to share the Gospel of Jesus Christ with all people, but especially with those who are spiritually lost (Constitution Preamble, No. 3; Article III, 2, 3); and

WHEREAS “In His Light, we see light” (Psalm 36:9) and in turn we are “to let our light shine before men, that they may see our good deeds and praise our Father in heaven” (Matthew 5:14); and

WHEREAS during the past 50 years, Canada has devolved from being a “churched culture” to being a “post-church” culture with Stats Canada reporting that “in 2004 over half of Canadians aged 15 to 29 and almost 60% of all British Columbians, either had no religious affiliation or did not attend any religious services.” (“Who’s religious?” by Warren Clark and Grant Schellenberg in Canadian Social Trends Summer 2006 Statistics Canada pages 2-9); and

WHEREAS some congregations and church workers in Lutheran Church–Canada have begun to respond to this missional challenge by developing and implementing missional plans for outreach to the lost; therefore be it

RESOLVED that we give thanks to God for the privilege He has bestowed upon every Christian of being participants in His mission of seeking and saving the lost; and be it further

RESOLVED that every congregation and school of Lutheran Church–Canada be encouraged to “be courageous enough to use every resource that God has given her to ensure that others will live with him forever” and to “engage the world in such a sacrificial manner that the unbelieving world will look upon its dying and say, ‘This truly is the Bride of the Son of God!’” (From Convention Workbook, “A Mission Plan for the Twenty First Century” LCC 6th Convention, Kitchener, June 6-10, 2002, page G-24); and be it finally

RESOLVED that each District of Lutheran Church Canada set as a priority and provide the resources for the nurturing of a missional attitude and lifestyle among God’s people.

Action: Adopted, Session 7

Resolution 11.1.08 To State the Position of LCC Regarding Homosexuality With Respect to the Office of the Holy Ministry

Ref. Overture 1.07

- WHEREAS** Scripture condemns the sin of homosexuality in both the Old and New Testaments (Genesis 19, Romans 1 and 1 Corinthians 6); and
- WHEREAS** the qualifications for the Office of the Holy Ministry do not permit every person to enter this Office, as St. Paul clearly states, "Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil." (1 Tim 3:2-7), and
- WHEREAS** having such criteria indicates that there will be those who are excluded from the Office of the Holy Ministry; therefore be it
- RESOLVED** that the Office of the Holy Ministry is denied to those who, by activity or word, deny the Scriptural mandates concerning human sexuality.
- Action:** **Adopted, Session 6**

Resolution 11.1.09 To Receive the CTCR Report on Cremation

Ref. Overture 1.10

- WHEREAS** cremation has traditionally caused concern among Christians because of its association with a denial of the resurrection of the body; and
- WHEREAS** the practice of cremation has become increasingly common in Christian circles in recent times; and
- WHEREAS** the Central District in Convention in 2006 requested the CTCR to study the issue of cremation; therefore be it
- RESOLVED** that the CTCR document "Cremation and the Christian" be commended to the Synod for study and response.
- Action:** **Adopted, Session 6**

Resolution 11.1.10 To Receive the CTCR Report on Vicars Celebrating the Sacrament in Emergency Situations

Ref. Overture 1.11

- WHEREAS** there has been inconsistent practice in LCC regarding the giving of permission to vicars to celebrate the Sacrament of the Altar; and
- WHEREAS** the 2008 convention of Lutheran Church-Canada asked the CTCR to prepare a document on the question of vicars celebrating the Sacrament of the Altar in emergency situations; therefore be it

RESOLVED that the convention receive the document "May a Vicar Celebrate the Lord's Supper in an Emergency Situation?" for reference and guidance;

Action: Adopted as amended, Session 6

Resolution 11.1.11 To Encourage the Congregations of LCC to be Proactive in Leading People into Bible Study and Confessional Study

Ref. Overture 1.15

WHEREAS Dr. C.F.W. Walther declared, "To the ministry of the Word, according to divine right, belongs also the duty [Amt] to judge doctrine, but laymen also possess this right" (Thesis X on the Ministry); and

WHEREAS the duty to judge doctrine carries with it the obligation to know that doctrine; and

WHEREAS it is the Scriptures and the Scriptures alone which give us that Good News which makes us wise unto salvation, and the Book of Concord which faithfully bears witness to that Gospel; and

WHEREAS commitment to the Scriptures as the written Word of God and the only rule of faith and practice, and to the Book of Concord as a true and unadulterated exposition of the Word is a condition of membership in Lutheran Church-Canada; therefore be it

RESOLVED that Synod in convention remind the members of Synod (pastors, deacons, and congregations) of the commitment to the Scriptures and Confessions that they have made; and be it finally

RESOLVED that the members of Synod in convention encourage one another to recommit themselves to the study of the Scriptures and of the Confessions on a regular basis, both publicly in their congregations and privately in their homes.

Action: Adopted, Session 7

Resolution 11.1.12 To Decline Overture 1.12

Ref. Overture 1.12

WHEREAS the CTCR has been requested to explain the changes to questions in "An Explanation of the Small Catechism" in the latest edition from Concordia Publishing House (CPH); and

WHEREAS the CTCR is not responsible for these changes; therefore be it

RESOLVED that Overture 1.12 be declined; and be it further

RESOLVED that congregations concerned about these changes be encouraged to contact CPH directly.

Action: Adopted, Session 7

Resolution 11.2.01 To Stimulate Recruitment of Servants for the Office of the Ministry and the Diaconate

Ref. Overture 2.08

WHEREAS	God gathers His people together in unity of faith to carry out the Great Commission to make disciples of all nations (Matthew 28); and
WHEREAS	our Lord has said, "The harvest is plentiful but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest" (Luke 10:2); and
WHEREAS	for the sake of good order, and to promote the ministry of the Church, Lutheran Church-Canada congregations walk together as a Synod; and
WHEREAS	the recruitment and training of pastors is a key function of the Synod (LCC Constitution, Article III, #3); and
WHEREAS	an important part of recruitment is the identification of candidates for the Office of the Ministry and the Diaconate; therefore be it
RESOLVED	that members of LCC (i.e. its congregations, pastors, and deacons) take ownership of their responsibility for providing suitable candidates for seminary and diaconal training; and be it further
RESOLVED	that our congregations and pastors continue to commit themselves to prayerfully encourage suitable candidates to consider serving God in the Office of the Ministry or the Diaconate; and be it finally
RESOLVED	that the President, in consultation with the Council of Presidents, articulate ways and means to enhance pastoral and diaconal recruitment in the synod.
Action:	Adopted, Session 3
Resolution	11.2.02a To Support the LCC Board of Directors and Synod's Seminaries as They Respond to Resolution 08.3.04
WHEREAS	the synod authorized the Board of Directors (BOD) in Resolution 08.3.04 "To Implement a Cost Efficient Seminary Program for Lutheran Church-Canada;" and
WHEREAS	the BOD established a Task Force to devise a cost-efficient seminary program; and
WHEREAS	this Task Force presented its findings to the BOD in the report, "Task Force on Cost-Efficient, Sustainable Seminary Education" (Convention Workbook, p. G.34-G.66); and
WHEREAS	the Task Force presented to the board further projections of income and expenses for both St. Catharines and Edmonton seminaries until the 2013-2014 school year; and
WHEREAS	on April 14, 2011 representatives of the Boards of Regents of the two seminaries and the BOD signed a Letter of Intent outlining the progress toward developing a "Memorandum of Understanding and Agreement" (MOU); and
WHEREAS	the intention of these three parties was "to continue negotiations in good faith with a view to developing and entering into a written MOU by the time of the Synod Convention in June 2011;" and
WHEREAS	these developments show the willingness of Concordia Lutheran Seminary, Edmonton, Concordia Lutheran Theological Seminary, St. Catharines, and the BOD to work toward sustainable, cost-efficient seminary training in Canada utilizing the existing two seminaries at their current sites; and

- WHEREAS** in order to effectively implement Resolution 08.3.04, many complex factors requiring extensive negotiations continue to take place so that Lutheran Church-Canada will have cost-efficient seminary training; therefore be it
- RESOLVED** that the synod in convention commend all parties involved for their efforts thus far, and for their commitment to continue negotiations in good faith, with the Board of Directors retaining the authority to approve and implement the agreements that are reached; and be it further
- RESOLVED** that we implore our gracious heavenly Father to direct all our decisions on this matter so that the labourers which He provides for His harvest field may faithfully reflect Christ as the only Light to the church and world; and be it finally
- RESOLVED** that Overture 2.01 "To Provide a Cost-Efficient Seminary Education," Overture 2.02 "To Establish a Single Site Seminary Education on a single campus," Overture 2.04 "To Declare and Support Concordia Lutheran Seminary, Edmonton the Only Site for Seminary Education in Canada for Lutheran Church-Canada. Overture 2.05 "To Decline the Plan Proposed by the Task Force on Cost-Efficient Sustainable Seminary Education,; and Overture 2.06 "To Consolidate Seminary Education at One Site" be respectfully declined.
- Action:** Adopted, Session 6

Resolution 11.2.03 To Implement the Recommendations of the Vicarage Task Force Report

Ref. Overture 2.09; Convention Workbook, pp. G.26-G.33

- WHEREAS** the 2008 convention of Lutheran Church-Canada adopted Resolution 08.1.06 "To Establish a Task Force to Review the Vicarage Program," which called for a review of the "practical training of seminary students with respect to length, location, and financing of vicarages as well as the mentoring and placement of vicarages;" and
- WHEREAS** in September 2009 a Task Force of clergy, church workers, and laity was established to study the current vicarage program, to examine alternative vicarage formats, and to report back to the LCC Board of Directors; and
- WHEREAS** the "Vicarage Task Force" has completed its mandate and has found that the vicarage program does not require a complete overhaul, but could be improved in certain areas; and
- WHEREAS** the Task Force has submitted its final report to the LCC Board of Directors in June 2010; therefore be it
- RESOLVED** that the Board of Directors affirm the recommendations of the Vicarage Task Force, including the development and implementation of a synodical system of subsidizing vicarages whereby congregations, by a yearly assessment, contribute to a "Vicarage Placement Fund."

Cost Estimate: \$160,000

Action: Adopted, Session 3

Resolution 11.2.04 To Explore the Development of a Program to Train Men and Women as Missionary-Evangelists

Ref. Overture 2.07

- WHEREAS** our Lord called people like Jonah, Paul, Peter, Barnabas, Philip, Priscilla, and Aquila to be missionary-evangelists to their own home communities and sometimes to distant communities; and
- WHEREAS** our Lord continues to call women and men to serve as missionary-evangelists to their own communities and sometimes to distant communities; and
- WHEREAS** our Lord says through St. Paul, that He has gifted His Church with "apostles, prophets, evangelists, pastors and teachers..." (Ephesians 4:11, emphasis added); and
- WHEREAS** the two Lutheran Church-Canada seminaries and Concordia University College of Alberta do not offer a missionary-evangelist training program; therefore be it
- RESOLVED** that the Board of Directors of Lutheran Church-Canada appoint an ad hoc committee to explore the development of a missionary-evangelist training program as part of the LCC diaconate; and be it further
- RESOLVED** that this committee present its findings and proposals to the Board of Directors of Lutheran Church-Canada; and be it finally
- RESOLVED** that the Board of Directors report to the next convention.
- Action:** Adopted, Session 7

Resolution 11.3.01 To Commend the Districts for Their Recognition of Church Worker Anniversaries

Ref. Overture 3.01

- WHEREAS** All three Districts of Lutheran Church-Canada have similar practices of recognizing church workers who are celebrating milestone anniversaries of service to the Church; therefore, be it
- RESOLVED** that all three Districts be encouraged to include this practice in their respective policy manuals; and be it finally
- RESOLVED** that the Districts of LCC be commended for recognizing the service anniversaries of church workers.
- Action:** Adopted, Session 4

Resolution 11.3.02 To Evaluate the Circuit Forum and Consider Alternatives

Ref. Overture 3.02

- WHEREAS** in some areas of LCC, for various reasons, it is increasingly difficult to get pastors and congregational members to attend circuit forums; and
- WHEREAS** the establishment of circuit forums was to conduct District and Synodical business; and
- WHEREAS** the circuit forum "is the group which aids the process of keeping congregations, particularly the lay leaders, deacons, and pastors, supportive of one another in their common confession and mutually active in developing programs for the good of member congregations, in considering and

recommending new work, and in suggesting improvements for district and synodical programming." (Bylaw 4.03.b); and

- WHEREAS** the work of the circuit forum might be accomplished in other ways; therefore be it
- RESOLVED** that the Commission on Constitutional Matters and Structure of Lutheran Church-Canada examine the nature, purpose and effectiveness of the circuit forum and make appropriate recommendations for possible alternatives to the next Synod Convention.
- Action:** Adopted, Session 4

Resolution 11.3.03 To Decline Overtures 3.03 and 3.04

Ref. Overtures 3.03, 3.04

- WHEREAS** at the 1993 convention, a resolution to appoint a task force to study the nature and structure of the Synod (Resolution 93.3.09) was approved and in 1996 this task force reported on its findings to the Synod; and
- WHEREAS** the 1996 convention instructed the Board of Directors to act on this task force report and to prepare recommendations to the 1999 convention. Specifically, the Synod Board of Directors, according to Resolution 96.3.03A, was directed to:
1. Follow up on the Task Force Report by consulting with Districts and congregations and rostered members using the Task Force recommendations as one possible model of organizational structure to give direction to such discussion;
 2. Address issues of concern respecting the nature and structure of Synod already expressed in response to the Task Force Report including:
 - a) the need for streamlining the structure of the church;
 - b) ensuring the delivery of an appropriate level of service to congregations in all regions;
 - c) clarification of the roles of Synod and the Districts and their inter-relationships;
 - d) composition of synodical membership;
 - e) the future of functions currently performed by the Board of Higher Education; and
 3. Prepare a report outlining its final recommendations and circulate this report to districts and current members of synod no later than May 31, 1998. These recommendations will be presented to the 1999 Synodical convention for adoption." And
- WHEREAS** in 1999 there were a series of resolutions presented to the convention to restructure various elements of Lutheran Church-Canada. These resolutions included:
- a. Resolution 99.3.05, which gave the Board of Directors the authority and the mandate to appoint a committee to study the governance of theological education in view of restructuring;
 - b. Resolution 99.3.08A, which gave the Board of Directors the power to serve as the decision-making body of the Synod between conventions and spelled out the make-up of the Board;
 - c. Resolution 99.3.09, which designated the President of Synod as its chief executive officer who reports to the Board of Directors of the Synod while in his ecclesiastical duties he reports to the Synod in convention. This resolution also made all executive staff accountable to the President of the Synod;
 - d. Resolution 99.3.11, which reduced the number of mandated councils, commissions and other entities. It also eliminated elected programme boards, including the Board for Parish Services, Board for Missions and Social Ministry Services and Board for Higher Education and provided appointed committees of the Board of Directors as needed. And

- WHEREAS in response to the resolutions regarding structure adopted at the 1999 Convention, the 2002 Convention adopted Resolution 02.3.04 "To Adopt Changes to The Synodical Bylaws of The Synod" which resulted in significant structural changes to the Synod Handbook. These changes included the inclusion of Statutory Bylaws and numerous amendments to the Handbook. The restructuring of the Handbook emphasized the importance of the Constitution which now reflects those matters which are of utmost significance to LCC, namely the Confession and Objectives of LCC; the primacy of Conventions; the commitment involved in and consequences of membership in LCC; the ecclesiastical responsibility of the President; and the fundamental principles to be adhered to by the Districts; and
- WHEREAS to return to the Task Force Report of 1996 "for review and implementation" would be to ignore the extensive consultation, research processes and actions that were undertaken in response to the Task Force Report and would ignore the will of the Church expressed in clear resolutions passed by Synod Conventions in 1996, 1999 and 2002; and
- WHEREAS valuable time, energy and resources would be misspent in revisiting the Task Force Report of 1996; and
- WHEREAS according to the Handbook of Synod, there is already a process for the ongoing review of the structure of Synod, to wit:
- "in the area of structure, the Commission on Constitutional Matters and Structure shall--
- a. conduct a continuing review of the organizational structure of the Synod, including its districts and its circuits, and make proposals to succeeding Conventions for improvement;
- b. act as a resource committee to convention floor committees on all proposals to alter the synodical structure;
- c. serve as a resource committee to districts with regard to organizational structure." (Bylaw 2.103 a.) therefore be it
- RESOLVED that Overtures 3.03 and 3.04 be respectfully declined and be it finally
- RESOLVED that the CCMS conduct a review of synod structure taking into account overture 3.03 and 3.04 and report to the next synodical convention.
- Action: Adopted as amended, Session 4

Resolution 11.3.04a To Increase the Size and Shorten the Term of Office of Board of Managers, Worker Benefit Plans

Ref. Overture 3.07

- WHEREAS the existing Board of Managers Worker Benefit Plans, consists of 5 members; and
- WHEREAS since its inception, there has been a significant increase in the size of the assets for which the Board is responsible; and
- WHEREAS the management of pensions and benefits has become increasingly complex; and
- WHEREAS the present 6-year term has been a detriment to attracting people to serve on the Board of Managers; therefore be it
- RESOLVED the size of the Board of Managers, Worker Benefit Plans, be increased from five members to seven members and the term of office be reduced from six years to three years; and be it further

RESOLVED That Section 2.231 of the Synodical Handbook be amended to read as follows:

"The Board of Managers - Worker Benefit Plans shall be appointed by the Board of Directors of Lutheran Church-Canada and shall be composed of seven members, at least five of whom shall be communicant members of a member congregation of the Synod, as follows:

- a. two rostered church workers
- b. three lay persons each of whom shall have experience in either human resources, pensions, health benefit programs or investment management
- c. one person from a Lutheran Church-Canada higher education institution
- d. the treasurer of the synod.

The term of office shall be (3) three years. A member, with the exception of the treasurer, cannot serve beyond three (3) successive three-year terms. Appointments shall be staggered at the determination of the Board of Directors."

Action: Adopted, Session 6

Resolution 11.3.05 To Decline Overture 3.05

Ref. Overture 3.05

WHEREAS deacons are those who hold a public office which is auxiliary to the one divinely mandated office (i.e. the pastoral office); and

WHEREAS deacons are certified by the Church and placed on the roster of Synod as deacons; and

WHEREAS it is not appropriate that deacons hold positions in the church that are explicitly reserved for members of the laity; and

WHEREAS at conventions, deacons are represented by advisory delegates from the diaconate, and they may also express their concerns about voting matters to the pastoral and lay delegates from the congregations and circuits in which they serve; therefore be it

RESOLVED that overture 3.05 be respectfully declined.

Action: Adopted, Session 4

Resolution 11.3.06 To Review The Process for Nomination of Pastors as Circuit Counselors

Ref. Overture 3.06

WHEREAS the circuit Counselor is "the principal officer of the circuit" (Bylaw 4.03a); and

WHEREAS the circuit Counselor deals not only with member congregations (Bylaw 4.17) but also with pastors (bylaw 4.21); and

WHEREAS currently only congregations may nominate candidates for the office of circuit Counselor, (Bylaw 4.11); therefore be it

RESOLVED that the process for the nomination for the position of circuit Counselor be reviewed by the Commission on Constitutional Matters and Structure and that recommendations, if appropriate, be submitted to the next Synod Convention for the necessary bylaw changes.

Action: Adopted, Session 7

Resolution 11.3.07 To Give Thanks to God for the Service of Emeritus Pastors

Ref. Overture 3.08

- WHEREAS the Handbook of Synod establishes the status of retired pastors: "A pastor or deacon who has retired after reaching the age of 55 or for reasons of total and permanent disability shall be eligible for retention on the roster as emeritus." (Bylaw 5.45); and
- WHEREAS a rostered pastor - emeritus is under the ecclesiastical supervision of the church; and
- WHEREAS by the authority and with the approval of a congregation, all ordained pastors who are on the roster of Lutheran Church-Canada in good standing may properly be requested on a temporary basis to administer Word and Sacrament apart from a call to a local congregation (e.g. Seminary professors, vacancy pastors, retired pastors, etc.); and
- WHEREAS a diploma or certificate acknowledging the ordained and rostered status of emeritus pastors not connected to a specific congregation by a call is not necessary; therefore be it
- RESOLVED that Lutheran Church-Canada in Convention reaffirm its recognition of and give thanks to God for the faithful service of emeritus pastors.

Action: Adopted, Session 6

Resolution 11.03.08a To Approve Appropriate Technologies for Conducting the Business of Synod and Its Districts

Ref. Late Overture 3.09

- WHEREAS the CCMS was petitioned to provide a resolution to enable the Synod and its entities to be able to utilize appropriate technologies for the conduct of its business; therefore be it
- RESOLVED that the Bylaws of Synod be amended to include the following:

2.77 Use of Technologies for the Conducting of Business

Any authorized individual may participate in a meeting of a Board, Committee, Commission, or other body or entity at the Synodical, District or Circuit level, other than a Convention, by telephone or electronic communication facilities provided that:

- a. All persons participating in the meeting are able to hear or otherwise communicate with each other;
- b. Notice of the fact that such meeting is being or may be held in whole or in part by telephone or electronic communication has been provided to each participant in accordance with the notice provisions for such meeting.
- c. The Chair of the meeting shall have the responsibility to ensure that all individuals not physically present have proper access in order to participate by telephone or electronic communication;
- d. All individuals participating by such means shall be deemed to be present at such meeting;
- e. A meeting conducted in the manner described in this subsection will be valid and effectual.

Action: Adopted, Session 6

Resolution 11.4.01 To Receive St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan into Membership in Lutheran Church-Canada

Ref. Overture 4.02

WHEREAS the congregation of St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan has applied for membership in Lutheran Church-Canada; and

WHEREAS the constitution and bylaws of St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan have been reviewed by the Central District's Committee on Constitutions, and approved by the Central District Board of Directors; therefore be it

RESOLVED that St. Paul's Bergheim Evangelical Lutheran Church Inc., Bergheim, Saskatchewan be joyfully received as a member of Lutheran Church-Canada.

Action: Adopted, Session 1

Resolution 11.4.02 To Receive Shepherd of the Hills Lutheran Church, Airdrie, Alberta into Membership in Lutheran Church-Canada

Ref. Overture 4.03

WHEREAS the congregation of Shepherd of the Hills Lutheran Church, Airdrie, Alberta has applied for membership in Lutheran Church-Canada, and

WHEREAS the constitution and bylaws of Shepherd of the Hills Lutheran Church, Airdrie, Alberta, have been examined by the Constitutions Committee of the Alberta-British Columbia District and approved by the Board of Directors of Lutheran Church-Canada, ABC District, therefore be it

RESOLVED that Shepherd of the Hills Lutheran Church, Airdrie, Alberta be joyfully received as a member of Lutheran Church-Canada.

Action: Adopted, Session 1

Resolution 11.4.03 To Give Thanks to God for the Teaching of C. F. W. Walther

Ref. Overture 4.01

WHEREAS 2011 marks the 200th birthday of C. F. W. Walther; and

WHEREAS C. F. W. Walther was a parish pastor, seminary professor, and the first president of our sister synod, The Lutheran Church-Missouri Synod; and

WHEREAS in his office as pastor, professor, and president, C. F. W. Walther faithfully taught the Word of God in accordance with the Evangelical-Lutheran Confessions; and

WHEREAS C. F. W. Walther's teaching on church and ministry, law and gospel, predestination among other doctrines are still valuable to the church today; therefore be it

RESOLVED in this anniversary year that Lutheran Church–Canada give thanks to God for the faithful teaching of The Lutheran Church–Missouri Synod's first president, C. F. W. Walther and acknowledge our indebtedness to him.

Action: **Adopted, Session 6**

Resolution 11.4.04 To Reaffirm the 2008 Resolution to Establish a Chaplaincy Service for the Care of Church Workers and Their Families

Ref. Overture 4.09

WHEREAS the 2008 Convention resolved (08.2.02a) that within the following triennium the president of Lutheran Church–Canada, in consultation with the ABC District's Task Force for the Care of Church workers and their Families, should establish an effective means of providing specific, necessary care, guided by a "Family Systems" approach so that church workers and their families could be encouraged, strengthened and supported "so that their work will be a joy, not a burden" (Heb 13: 17); and

WHEREAS the synodical President appointed an Implementation Committee to accomplish the Convention's resolution; and

WHEREAS this Committee shared with the synodical President its proposal for implementing a chaplaincy service, and has had representatives further meet with the Council of Presidents to share its vision, also providing a suggested budget; and

WHEREAS this Committee has received the response that there are no funds available to enact resolution 08.2.02a; and

WHEREAS this Committee has continued its efforts to demonstrate the value of a "Family Systems" approach to the care of church-workers by means of several significant workshops held in the ABC District, receiving many positive responses from those who have taken part; and

WHEREAS there have also been a variety of other good efforts made within the synod to bring assistance, support and encouragement to its church-workers and their families; therefore be it

RESOLVED that the 2011 Convention reaffirm its commitment to honour Resolution 08.2.02a; and be it finally

RESOLVED that an appropriate budget be made available by the 2011 Convention to the Implementation Committee for the purpose of enacting the 2008 resolution

Cost estimate \$10,000 per year

Action: **Adopted, Session 7**

Resolution 11.4.05a To Direct the Synod and its Districts to Develop and Distribute an Annual Church Workers' Compensation Guideline

Ref. Overture 4.06

WHEREAS each District of Lutheran Church–Canada currently researches and prepares their own annual church workers compensation guidelines, taking into account their various regional differences; and

- WHEREAS there is, or should be, a desire in our church to see that each worker in each district is treated fairly and equitably in spite of those differences; and
- WHEREAS varying methodologies in calculating church workers compensation from District to District may result in either financial advantage or disadvantage for workers moving from District to District; therefore be it
- RESOLVED that the Districts, through their various appropriate departments, boards or committees be in communication with one another, and be encouraged to cooperate in the establishment of compensation guidelines; and be it further
- RESOLVED that such guidelines, while acknowledging the differences in various regions of our church, seek to be harmonized in such a way that workers are treated equitably, as they serve the Lord and His church in the various places where He may lead them.

Action: Adopted as amended, Session 4

Resolution 11.4.06a To Encourage the Districts to Standardize the Student Aid Program

Ref. Overture 4.05

- WHEREAS currently each District has established and administers its own student aid program under its congregational services mandate; and
- WHEREAS there are differences in the amount per student that is available from District to District; and
- WHEREAS graduating students are placed by the Synod anywhere within the three Districts; and
- WHEREAS the number of students interested in pursuing a career within Lutheran Church Canada may vary from District to District in any one given year; therefore be it
- RESOLVED that the Districts standardize the LCC student aid program.

Action: Adopted, Session 4

Resolution 11.4.07 To Give Thanks to God for and to Commend the Use of *Liturgies et cantiques luthériens* as an Official Hymnal of Lutheran Church—Canada

Ref. Overture 4.10, 4.11, and 4.12; Report 8 (Committee on Worship and Music)

Background

One of the aims of producing *Liturgies et cantiques luthériens* (LCL) was to provide a common liturgical and hymn vocabulary to enable LCC to worship and sing in both of Canada's official languages. LCC's Committee on Worship and Music completed its work on LCL with the generous financial assistance of the Marvin M. Schwan Foundation, as well as an anonymous donor and lay and clergy volunteers. No comparable hymnal is currently available for French speakers anywhere. LCL has been so well received by our congregations and missions in the East District, by individuals, as well as by Lutheran churches in Haiti and Africa that the first printing in 2009 sold out and a second printing was produced in 2010. Another fruit of this production is that the Committee on Worship and Music has begun translating unique French hymnody from LCL into English to expand our canon of hymns.

- WHEREAS the Synod's Commission on Theology and Church Relations has examined a field testing report and has approved the doctrinal review of LCL; therefore be it

RESOLVED that Lutheran Church Canada commend the use of LCL to its Districts, congregations, schools, and other agencies as an official hymnal, in accordance with Bylaw 2.1.09; and be it finally

RESOLVED the convention express its thanks to the Lord of the Church and to those who produced this resource by rising to sing *Rendez grâce au Seigneur* (LCL 670).

Action: **Adopted, Session 4**

Resolution 11.4.08 To Receive the Three-Year Work Program of Synod for the Years Ending January 31, 2012, January 31, 2013 and January 31, 2014

Ref. Overture 4.13

WHEREAS the treasurer and Board of Directors of Lutheran Church–Canada have prepared a proposed work program for the years 2012-2014; 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 the Convention receive this work program for information, study and action by the Board of Directors.

Resolution 11.4.09 To Decline Overture 4.04

Ref. Overture 4.04

WHEREAS each District currently operates its own church extension fund (CEF) under different regulatory bodies in order to meet the needs of its respective members; and

WHEREAS a synodical church extension fund would potentially have to report to and comply with no less than ten regulatory bodies, resulting in prohibitive costs; and

WHEREAS national projects are being facilitated by Lutheran Church–Canada Financial Ministries with the assistance of the three District church extension funds; and

WHEREAS District CEFs can mitigate loan risk by partnering with other District CEFs; therefore be it

RESOLVED that Overture 4.04 be respectfully declined.

Action: **Adopted, Session 7**

Resolution 11.4.10 To Decline Overture 4.07

Ref. Overture 4.07

WHEREAS the Scriptures (Titus 1:5; 2 Tim. 2:2) and Lutheran history describe various means of assigning servants in the church to their particular field of labour, involving not only the choices of a local congregation, but also the guidance of those in the supervisory ministry of the church; and

- WHEREAS even the role of a local church (such as in Acts 1:21-26 where Matthias was elected as an apostle) had less to do with the congregation's preference and choice than a passive seeking out of the Lord's will in the matter; and
- WHEREAS the needs of small and outlying congregations unable to promote themselves as well as others may be neglected if congregations with greater resources loom larger in the placement process; and
- WHEREAS pastoral and diaconal candidates equipped to promote themselves could easily receive multiple calls, while other able candidates receive no calls in a placement system based primarily on congregational choices;
- WHEREAS the Synod's Council of Presidents, acting as the Board of Assignments, is in a strong position to assess the overall needs of the church across Canada; therefore be it
- RESOLVED that Overture 4.07 be respectfully declined.
- Action: Adopted, Session 7

Resolution 11.4.11 To Decline Overture 4.08

Ref. Overture 4.08

- WHEREAS District and Synod conventions as well as church workers' conferences are paid for through assessments of congregations; and
- WHEREAS differences in accounting for communicant membership are the responsibility of congregations; and
- WHEREAS an assessment based on a percentage of each congregation's previous year's offering receipts would introduce numerous variables in determining the financial position of a congregation; therefore be it
- RESOLVED that Overture 4.08 be respectfully declined.
- Action: Adopted, Session 7

Resolution 11.4.12 To Receive Cross Pointe Lutheran Church, Calgary, Alberta into Membership in Lutheran Church-Canada

- WHEREAS the congregation of Cross Pointe Lutheran Church, Calgary, Alberta has applied for membership in Lutheran Church-Canada; and
- WHEREAS the constitution and bylaws of Cross Pointe Lutheran Church, Calgary, Alberta have been reviewed by the Alberta British Columbia District's Committee on Constitutions, and approved by the Alberta British-Columbia District Board of Directors; therefore be it
- RESOLVED that Cross Pointe Lutheran Church, Calgary, Alberta be joyfully received as a member of Lutheran Church-Canada.
- Action: Adopted, Session 1

RESOLUTION 11.4.13 To Give Thanks to Convention Organizers and Volunteers

- WHEREAS** "Our Lord for every land" has blessed our church with an identity that extends from sea to shining sea;
- WHEREAS** the cycle of conventions allows us to travel this land to visit each district of our church in turn; and
- WHEREAS** we find in each and every district of our church faithful and dedicated workers, who give of their time, talents and treasures to serve our God in joy and hope; and
- WHEREAS** that service has once again been manifest to us in the many people who have worked to enable this convention to take place in Hamilton, Ontario; therefore be it
- RESOLVED** that the delegates, guests and visitors express their appreciation to our convention manager, Ian Adnams, the office staff of the Synod; the local arrangements committee, David Schutz, Brad Smith, Macklem Sherman, and Kathy Birkett; our host congregation, Pilgrim Lutheran Church, Hamilton; and all the many volunteers, pages and workers from the Hamilton Circuit; and be it finally
- RESOLVED** that the Convention show its appreciation by rising and giving these dedicated workers a well-deserved round of applause.
- Action:** Adopted, Session 7

RESOLUTION 11.04.14 To Thank God for the Diamond Anniversary of the Queen of Canada

- WHEREAS** Elizabeth the Second will mark the 60th anniversary of her reign on February 6, 2012; and
- WHEREAS** the Canadian people, together with others in the Commonwealth and throughout the world, have benefited from her example, wisdom and devotion to her tasks; and
- WHEREAS** the apostle St. Paul enjoins us to make requests, prayers and intercessions "for kings and all those in authority" (1 Timothy 2:1); and
- WHEREAS** the burdens of leadership continue to be heavy in this challenging time; therefore be it
- RESOLVED** that Lutheran Church-Canada publicly and solemnly thank God for the servanthood of Her Majesty Elizabeth II, the Queen of Canada, on her diamond anniversary; and be it further
- RESOLVED** that our national office prepare prayers of intercession and thanksgiving and encourage local parishes across the country to include this anniversary in their prayers close to its date of February 6, 2012; and be it finally
- RESOLVED** that the President of Synod convey the gratitude and wishes for blessing to the Queen to mark this milestone.
- Action:** Adopted, Session 7

Convention Essayist – Rev. Dr. Michael Semmler
(Video of the convention essays is available at www.lccvideo.net)

What do the people assembled in worship hear when this Psalm is read?

Psalm 36

Transgression speaks to the wicked
deep in their hearts;
there is no fear of God
before their eyes.
For they flatter themselves in their own eyes
that their iniquity cannot be found out and hated.
The words of their mouths are mischief and deceit;
they have ceased to act wisely and do good.
They plot mischief while on their beds;
they are set on a way that is not good;
they do not reject evil.
Your steadfast love, O LORD, extends to the
heavens,
your faithfulness to the clouds.
Your righteousness is like the mighty mountains,
your judgements are like the great deep;
you save humans and animals alike, O LORD.
How precious is your steadfast love, O God!
All people may take refuge in the shadow of your
wings.
They feast on the abundance of your house,
and you give them drink from the river of your
delights.
For with you is the fountain of life;
in your light we see light.
O continue your steadfast love to those who know
you,
and your salvation to the upright of heart!
Do not let the foot of the arrogant tread on me,
or the hand of the wicked drive me away.
There the evildoers lie prostrate;
they are thrust down, unable to rise.
Glory to the Father, and the Son, and the Holy Spirit,
as it was in the beginning, is now, and will be
forever. Amen.

Lutheran Church–Canada/Lutheran Church of Australia

Lutheran Church–Canada was established as an autonomous church at a constituting convention in May 1988. The Lutheran Church of Australia amalgamated from two former synods in 1966 and produced a Theses of Agreement.
Excerpts from: Recognition of Relationship – A Confessional Agreement between the Lutheran Church of Australia and the Lutheran Church – Canada.

(The document begins with a preamble and background)

What we have in common

a) In our confessional basis

We recognize that we have much in common. We have a common confessional basis, found at Article 2 of the constitution of each church.

LCA:

- 1) The Church accepts without reservation the Holy Scriptures of the Old and New Testaments, as a whole and in all their parts, as the divinely inspired, written and inerrant Word of God, and as the only infallible source and norm for all matters of faith, doctrine and life.
- 2) The Church acknowledges and accepts as true expositions of the Word of God and as its own confession all the Symbolical Books of the Evangelical Lutheran Church contained in the Book of Concord of 1580, namely, the three Ecumenical Creeds: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed; the Unaltered Augsburg Confession; the Apology of the Augsburg Confession; the Smalcald Articles; the Small Catechism of Luther; the Large Catechism of Luther; and the Formula of Concord.

LCC:

The Synod, and every member of the Synod, accepts without reservation:

- 1) The Scriptures of the Old and New Testament as the written Word of God and the only rule and norm of faith and practice;
- 2) All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit: the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord).

b) In our theology

We have examined a representative sample of one another's written documents. We have exchanged seminary lecturers. We have held discussions regarding the doctrine and practice of our churches. On the basis of our respective confessional articles and as a result of our discussions, we find no disagreement between the doctrine and practice of the churches. Therefore we joyfully acknowledge and record our understanding that we enjoy a confessional consensus, which expresses itself in the following ways:

- 1) Both churches have a common understanding regarding the person and work of Christ, and hold that the doctrine of the sinner's justification

before God by grace for Christ's sake through faith is the central and most important teaching of the Christian faith. (LCA, Theses of Agreement, I.4(b), 4 (e) (iii); LCC, CTRC, 'Theses on Justification'.)

2) Both churches believe that the holy Scriptures of the Old and New Testaments are the inspired and infallible word of God, the only source and norm of Christian doctrine and life. (LCA Constitution, Article II, 1; Theses of Agreement I, 1 and 2; LCC Constitution, Article II.2)

3) Both churches confess the three ecumenical creeds and subscribe to the Lutheran confessions contained in the Book of Concord of 1580, because they are a true exposition of the word of God. (LCA Theses of Agreement IX, 4; LCC Constitution, Article II.1).

4) Both churches hold that the church universal is the people of God, called to faith in Christ and sanctified by the Holy Spirit. The church is also those true believers gathered around the word and the sacraments within a local congregation. (LCA Theses of Agreement V.)

5) Both churches hold that the mission of the church is to proclaim the forgiveness of sins to a lost world. Acts of human care (social service) are a natural expression of the church's compassion, but are not a substitute for its divine mandate to go and tell. (LCA Constitution, Article III (a), and The Involvement of the Church in Social and Political Problems, paragraph 1; LCC CTRC 'The Mission of the Church in the World'.)

c) In our mission context

1) Both churches are relatively new, with few declared affiliations.

2) Both churches are similar in size, with a far-flung membership clustered in relatively small congregations. Both exist in Commonwealth countries.

3) Both churches are placed in Western multi-cultural, pluralistic societies with all the difficulties and challenges that that presents.

Parameters of our relationship

a) The relationship between our two churches is understood as living and growing. Each church has the right to initiate further expressions of this relationship, or to withdraw from various aspects of its expression at any time.

b) The relationship in no way impinges on the autonomy of the two churches. It is recognized that either church might wish to enter into special relationships with a number of different churches for a variety of reasons. It is possible that we both might have a different relationship with the same church. The relationship which we wish to explicate at this time is meant for our two churches alone. It should be seen as neither inhibiting nor encouraging the

Lutheran Church of Australia or Lutheran Church-Canada in unilaterally developing relationships of different kinds with other churches.

c) On the other hand, given the closeness of the relationship we are entering, the intentions of either church to enter into new relationships will be shared with the other openly and honestly.

d) Furthermore, in the interests of the vitality and growth of the relationship, we commit ourselves to a periodic review.

Theological and pastoral implications of our relationship

On the basis of our common confession, the Lutheran Church of Australia and Lutheran Church-Canada propose to express our relationship by making the following possible:

a) The calling of ordained pastors from one church to the other, without additional theological study, subject to procedures and provisions of the two churches.

b) The calling of certified seminary graduates of one church into the other church, subject to procedures and provisions of the two churches.

c) Participation in pastoral exchanges of limited duration between pastors of the two churches, in accordance with procedures and provisions of the two churches.

d) Opening of pulpits to visiting pastors from the other church, assuming that the oversight required by the host church is undertaken.

e) Opening of altars to members of the other church, recognizing the need to exercise pastoral responsibility in accordance with the practices of the host church.

f) Participation in joint mission work, including the entrusting of personnel to each other's churches, subject to procedures and provisions of the respective churches.

g) Participation in other joint ventures, in such areas as education, publication, or evangelism.

h) Participation in theological education through exchange of faculty and students, including vicars, subject to the policies of the respective educational institutions.

i) Engagement in theological discussion, as opportunity arises, and the exchange of theological information and literature.

j) The sharing of information, both on the level of leadership as well as the wider church.

k) The continuing exchange on the part of church representatives, both in correspondence and in person.

Conclusion

We commend this mutual expression of our recognition of relationship to the blessing of God, asking him to strengthen us in our loyalty to him and to his Scriptures and to the Lutheran Confessions, and in our willingness to be his people in ministry and in mission.

(This document was adopted by the General Synod of the LCA in 1993)

Both Churches seek the light (IN YOUR LIGHT WE SEE LIGHT) in the Holy Scriptures.

Have we made good use of this?

The LCA has and continues to front the matter of the ordination of both genders (is it permissible?), infant communion, human sexuality and spiritual warfare (including deliverance ministry). If we approach and study the Scriptures for this as we did in matters of difference during our church amalgamation discussion we will build on the past and set ourselves up for the future when we need to face the challenges of same sex blessings and all manner of bioethical questions we have not even contemplated at this time.

IN YOUR LIGHT. Are we obstructions to the light of God's Word in a Church which professes to be a 'Scripture alone' Church with the filters with which we hear the Word of the Lord?

Hearing Scripture

'How do we hear Scripture?' is the question before the LCA at a Symposium mid-October this year at which LC-C theologians will be guests.

The three topics, all from presenters and responders outside of the Lutheran Church of Australia, are:

1. Theological Hermeneutics

How does the evangelical Lutheran Church derive its practice from the Scriptures in issues such as Infant Communion, exorcism/the ministry of deliverance, the office of president/bishop, the ordination of women, the diaconate and the blessing of same sex unions?

2. Scripture and context/culture

The revelation contained in the Scriptures has been given in specific historical, geographical, cultural and social settings raising issues such as whether specific settings limit the meaning and application of texts and how do we avoid the danger of reading into the Scriptures the agenda and assumptions of our own context?

3. The law-gospel distinction and the interpretation of Scripture

This is to include whether the hermeneutical principles that under gird the argument in favour of the ordination of women are necessarily the same as those deployed to justify the ordination and blessing of same sex couples?

IN YOUR LIGHT WE SEE LIGHT.

Baptismal Rite

'You are the light of the World. Let your light shine to the glory of God the Father'.

'Because you belong to the Lord, you are in the light. So live as a child of the light'.

Church Rites – Holy Baptism – Lutheran Church of Australia

'Receive this burning light to show that you have received Christ who is the Light of the world. Live always in the light of Christ, and be ever watchful for His coming, that you may meet Him with joy and enter with Him into the marriage feast of the Lamb in His kingdom, which shall have no end'.

Lutheran Service Book Holy Baptism Lutheran Church Missouri Synod

'A presentation of a candle is another optional feature. In ancient times baptism was called an act of enlightenment and the newly baptized were called 'the children of light'. They had been led out of darkness to him who is the light of the world. They were now to shine as lights in the world and in the darkness that had previously enveloped it and them. They were now also 'candle bearers', on their way to meet the coming bridegroom with their lamps burning brightly. Enlightened, they continued their baptismal journey towards its destination, the light of heaven'.

Illustrations

The William Holman Hunt picture, famous as it is, portrays the thorn crowned Lord Jesus Christ, lantern in hand, knocking at a closed door. A friend of the artist while praising the merit of the painting is said to have pointed out what he considered an omission or oversight – 'You have put no handle on the door'. Hunt quickly replied 'You forget – the handle is on the inside'.

The picture is titled 'The Light of the World' and is based on Revelation 3:20 (and John 1:9)

An unauthenticated story is that of an old signalman responsible for a rail crossing. One night a motorist was run down by a train. Subsequently the old signalman in charge was summoned to appear in court. After an intense cross examination, he was still unshaken. He said he had waved his lantern frantically, but to no avail. The following day the superintendent of the line called him into his office. 'You did wonderfully well yesterday, Tom', he said, 'I was afraid at first that you might waver'.

'No sir', replied Tom, 'but I was afraid that old lawyer was going to ask me whether or not my lantern was lit!' Sunday School Times.

Lake Ontario is not a stranger to lighthouses.

Nestled on the south bank of the Burlington Canal is such a light house. Shipping access to Hamilton's harbour is provided by this canal. At first two small

lights were installed at the entrance so that vessels could negotiate this dark stretch at night.

Apparently scavengers and scoundrels were not averse to setting up false lights to run unsuspecting ships aground hoping to retrieve lost cargo from wrecked ships. (You can feel a sermon coming on!) A wooden light house was constructed in 1837. A strong wind sent a vessel scraping the sides of the pier and the sparks ignited the dry wood which quickly produced a fire destroying that light house. The year was 1856. In 1858 Burlington Bay Main Lighthouse was completed, fireproof, brick walls and limestone 7 feet thick at the base. The light would be sourced from a new fuel. No new wine in old wineskins here. Rather than from whale oil, coal oil fuel was used. Deactivated in 1961 this lighthouse has been consigned to be a curiosity of history. Of interest, but of no future value or relevance. And the Christian Church? (More sermon fuel!) For many of us in Western society it applies, this sense of historical curiosity, but for LC-C mission ventures where the first love of the gospel is still fresh and strong, in the Ukraine or Nicaragua that would not be the case.

The 20th anniversary of the Alpha and Omega Student Centre in the Ukraine, encouraged the acknowledgement of the light that has shone (for 5 students to 300) and looks to shine ever more brightly. Your President, Dr. Bugbee, said 'You were the people whom God used to help us enter the former Soviet Union for missionary purposes. Through our involvement with you the Lord opened many other doors and gave us partnerships that continue to take root and bring us gladness'. You have chosen at this Convention to have your theme from Psalm 36 – In your light we see light. And you have given practical application for local congregations in this area around Hamilton with the opportunity to invite lapsed or non-Christian friends to a concert, 'At Home with Tara Lyn', designed as an outreach event. Unlike heaven, however, the seating at this concert is limited.

The Nature of Light

In the Old Testament, light characterizes natural life and also spiritual life. God of Light enfolds himself in light (Ps 104:2). He is the light of the righteous (Micah 7:8). In his light we see light (Ps 36:9). Illumination is by the word (torah). YHWH is the one who causes his light to shine (Job 37:3). Light denotes a relationship. Light is a term for life in the absolute sense and equates with salvation (light and life). Ps 36:9, 56:13. To see the light is to live (Job 3:16, 33:28, 30).

YHWH is the sovereign Lord of light and darkness (Amos 5:8). Light is his sphere or garment (Ps

104:2). Light is YHWH in action (Ps 44:3). Light is given out from his countenance (Ps 4:6) and in the cloud (Job 37:15), the fiery pillar (Ps 78:14). YHWH irradiates light (Hab 3:4). Hence no darkness can hide from him (Ps 139:11). God brings what is hidden to light (Job 12:22, 28:11).

In shining on us light discloses itself. It clearly reveals darkness as decidedly as it dispels the chaotic darkness. Without light there is no life. It both gives and sustains life.

The nature of light is such that it gives us sight of itself, ourselves and all that surrounds us, namely the world.

We see in the light and with the light.

Without light there is nothing to see. In fact, apart from light there is no sight, no seeing.

As we consider the first part of the theme IN YOUR LIGHT we would do well to let this reality inform us of what we are dealing with when we proclaim the gospel and just what approach we may best take when we witness (reflect that light) to others, whether in our family, among our friends, at work, in social settings or whether we are working to influence public policy for society.

So often we expect others to understand us. We think that we have to prove God when they are obviously skeptical or impervious to what we see clearly. How can we be faithful bearers of the light so that they too may see?

When the divine touches the human in the real presence in Holy Communion, in the Scripture in our language and culture, in saint and sinner, in two kingdoms, in true

God – true man in Jesus Christ, we have a creative dynamic tension, but even more than that, we have the peace of God beyond human understanding (and misunderstanding).

Presence of God

The verse (v9) on which the focus of this Convention is set is a reference to the life God giving presence of God himself in his temple for the benefit of mankind. In a pagan setting it is understood that a god can be present in a certain dedicated place with ongoing access to that god through idols. An idol being the visible face and presence of a god.

God's appearance to Israel was a veiled and 'hidden appearance', as in a cloud at Mt. Sinai.

Again at Mt. Sinai (Ex 20:1-17), God 'appeared' through the ear in ten words rather than to the eye, unless you consider the tablets of stone to be a visible manifestation.

Moses' people needed 'polaroid sunnies' to even glimpse Moses and yet all he saw was the 'back of God', so to speak.

'Then the Lord spoke to you out of the fire. You heard the sound of words, but saw no form; there was only a voice' (Deut. 4:12 cf 32-33, 36)

Deut. 5:4 considers the episodes of God speaking out of the fire to Israel in Moses' time as a face to face encounter. 'The Lord spoke with you face to face at the mountain, out of the fire'.

But such was the encounter that Moses stood between the Lord and Israel (v5).

This is all part of the rich background for the 'Word made flesh' in the gospel of John.

The very name given to God YHWH, confirms the access Israel had to God. Ongoing access for them was through his word and his name.

Leviticus chapter 9, where Aaron's priesthood is inaugurated the ongoing revelation of God's glory with access to his grace and blessing in the divine service at the tabernacle and temple is established. (v22) 'Aaron lifted his hands toward the people and blessed them.... and the glory of the Lord appeared to all the people'.

We are familiar, along with the church of all time, with the Aaronic benediction of Numbers 6:22-27. Week after week we go to our callings and stations in everyday life, not with a pious wish, but the actual blessing for our daily cares and responsibilities, our times of languish and laughter.

Righteousness of God

The Lord's appearance (light) on different people in different circumstances and on of God different occasions discloses grace and deliverance to the righteous, and wrath and judgement to the wicked (e.g. Psalm 68:1-3; 97).

God gives his own righteousness to those who come into his presence at the temple in a state of ritual purity (Ps 24:3-5).

God's righteousness delivers people from enemy oppression (Ps 36:24); defeat in battle (Ps 98:2); death and destruction (Ps 119:40); false accusation (Ps 31:1); exploitation by the wicked (Ps 71:2); sin and sickness (Ps 65:5) and chaos and darkness (Isa 45:19).

God's righteousness is his power for good on earth. God's people are granted life (Prov 11:19) and freed from death (Prov 10:2).

Peace, harmony and wellbeing (shalom) are produced (Isa 32:17) and protection from destruction (Prov 13:6) is effected.

Nations are lifted to a healthy state (Prov 14:34) and people have their lives kept blameless, their paths straight and level as they go on their way (Prov 11:5). IN YOUR LIGHT we as God's people gifted with his righteousness, walking each day in baptismal forgiveness involve ourselves and maintain that

which is in harmony with God in our natural and social contexts.

'The righteous' refers to those who are in a right relationship with God, with each other, living out reconciliation and in confession and forgiveness, walking rightly in the material world.

Within the order of creation, the right behaviour of people stems from what God has done.

This is all now possible while still in the sin-disrupted and fallen world because of the atonement for sin gained by the Son of God.

In God's light, righteousness and justice are connected and it is this connection which offers a life – maintaining power also in moral order and natural law where injustice has poisoned the heart of community (Hos 10:6). The Lord rains righteousness on us (Isa 45:8) and that is what we see in his light. Light is frequently used as a metaphor for God's presence in grace (cf Ps 4:6, 27:1, 36:9, 56:13, 67:1-2, 80:1-3, 7, 19, 84:11, 89:15).

'Your word is a lamp to my feet and a light to my path' (Ps 119:105).

Worship in the Old Testament

God's presence (light) in worship in the Old Testament Distinguishing them from all other nations was the presence of God in the midst of his people in the tabernacle (Ex 33:16, 34:9). No other nation could claim this real and intimate relationship (Deut 4:7). Israel was blessed.

It follows that should God withdraw his presence (hide his face from them – Deut. 31:17, Num 14:42) they would be left helpless without light or sight in hopeless, chaotic darkness.

In the sanctuary heaven touched earth enabling the prayers of the people to reach heaven (Ps 11:4, 1 Kings 8:30).

No statue as in a pagan temple would suffice or distract the people of God or cover God's light beamed on his people. The wandering people of God knew this presence in the Ark of the Covenant (Num 14:14-44).

In a pillar of cloud God descended, appeared and both concealed and revealed his glory light for his people as they exited slavery for the promised land (Ex 13:16, 34, Num 11, Lev 16, 1 Kings 8:10-11). The face of Moses as he spoke God's Word; the fire which burnt up the offerings and the appearance of the cloud at the tabernacle's entrance lit the way for the traveling people of God.

Of particular importance for us in the New Testament as well is the promise of God to be present with his sinful and rebellious people in mercy and forgiveness, just as it was for the Old Testament people (Ex 34:9ff).

The name of God YHWH gave the way for people to access him in worship. (How confirming, comforting and important is our name connected to God's name in Holy Baptism).

While rejecting idols as a representation of his presence, God spoke personally of his presence at the place of worship (tabernacle and temple).

The eyes and heart of God (1 Kings 9:3, 2 Chron 7:16, 1 Kings 8:29) responded to Israel and welcomed them into his light. His ears were attentive (2 Chron 7:15).

In the church of the New Testament God's glory is in Christ's humanity (John 1:14) it is quite clear this glory of God and yet it is still hidden.

From his baptism to his resurrection, God's appearance in Jesus Christ and his ministry is a bringing into the light the grace and wrath of the Judge and the Saviour to the whole of humanity. The sight giving Light of the World (John 1:4, 8:12, 9:5, 12:35) is to be found in the self-disclosing of Jesus.

The Psalm behind the theme - Psalm 36

(I acknowledge particularly the insights throughout this presentation contributed by Dr John Kleinig, emeritus lecturer Australian Lutheran College and Rev Rob Sellars who suggested some illustrations) The setting for this Psalm is that of the congregation celebrating the agreement of God with his people. The problem addressed is that created by sin which has eroded belief in God. The contrast between the man of faith and the man of sin is stark. The sinner is the centre of his/her own attention while the saint (the righteous one) is in a relationship with God, that God establishes.

It is the loving kindness of God which is illuminated above all else in the battle between light and darkness.

Contemplative, didactic this 'prayer song' includes statements of confessing clearly the faith (v9) and making use of wisdom (v3). It is worth noting that the closing verse (12) is in the perfect tense denoting a future under God's gracious care. That involves us in the church today.

We too live in a world where the 'unwise' are under sin and do not (cannot without his light) fear God (vs 1-4).

The joy of the psalmist in the loving kindness and righteousness of God is lived out today as we too walk in the grace of God in Christ.

By the gift of God the world in the darkness of death is set alight by a whole universe full of the faithfulness of God. And that reality embraces all time and space.

The divinely inspired prophetic word of God is whispered in the heart of the psalmist in his time where the deep-seated rebellion of the wicked against

God is contrasted with God's extravagant mercy for those made right with him.

Only the revelation of God can give insight to God's condemnation of the wicked rebellion secretly working inside of those who reject the mercy of God. Only the revelation of God can give light to the extent of the Lord's mercy.

For purposes of study, the psalm may be considered in five sections.

vs 1-4 instructs about the character of a wicked person.

vs 5-9 confesses the extent of and access to the Lord's mercy in his house.

vs 10-11 petitions God for continuing mercy and for protection from the wicked.

v 12 declares the continuing downfall of evildoers.

The wicked person and his/her character.

Literally wicked people set themselves 'on a way that is not good' (v 4b)

vs 1-4 use the following words for sin:

v 1 rebellion involves deliberate transgression against God (pesha)

v 2 that which is wrong crookedness and a deviation from that which is straight (avon)

vs 3,4,12 sorcery, black magic, mischief, iniquity, harm and malice; well beyond the bland English word 'evil' as used in translations (aven)

v 3 deceit, fraud, falsehood, betrayal (mirmah)

v 4 bad and therefore evil as opposed to what is good (ra)

A grim picture indeed. The only light here is that of the real condition of the wicked under the light of God's judgement.

Due to proud self – delusion, their own high self-regard and self-flattering opinions the wicked have no fear of God. Who needs God when you are your own god? How can anyone know that there is a need for a saving god unless light is shed on our sin? Atheists live as if there were no God, regarding themselves as the fountain of all that is good and wise.

The sequence in these first four verses is 'their eyes' (v 1), 'words of mouth' (v3), way of life (v4).

Self-delusion means no awareness of one's own sin. Deceptive and unwise speech leads to planned evil and a dedication to a bad way of life.

It is truly ironical that a perception of our own goodness results in a loss of that which is really good. When the apostle Paul (Romans 3:18) teaches on original sin we see the connection to this Psalm which is used as a foundational text 'There is no fear of God before their eyes'.

You can hear this section of the psalm in these words: 'it is taught among us that since the fall of Adam, all human beings who are born in the natural

way are conceived and born in sin. This means that from birth they are full of evil lust and inclination and cannot by nature possess true fear of God and true faith in God. Moreover, this same innate disease and original sin is truly sin and condemns to God's eternal wrath all who are not in turn born anew through baptism and the Holy Spirit.

Rejected, then, are the Pelagians (taught that one can be saved by an act of will aided by God's grace) and others who do not regard original sin as sin in order to make human nature righteous through natural powers, thus insulting the suffering and merit of Christ'. (AC II Concerning Original Sin – Kolb and Wengert)

Here too we see what is behind Luther's explanation to the first commandment in the Small Catechism. 'We are to fear, love and trust God above all things'. Only the Holy Spirit can shed such light on what we know as 'original sin', as it is beyond the reach of human reason, such is its devastating depth of depravity and darkness.

It is time to take stock of the rejection of the teaching of original sin (perhaps even in our own churches) in our own lives, to say nothing of society. Our only joy is in moralistic self-righteousness which is a non-substitute for the good news of what God has done to pluck us from our impossible natural state.

God's Mercy (vs 5-9)

'You save humans and animals alike, O Lord' (v 6). Such is the 'steadfast love' (chesed) of the Lord extending from the depths to the heavens. (The word for man is 'Adam' and animals include quadrupeds whether domesticated or not) God's judgments are like a great abyss (even beyond the English 'great deep').

In this section the general term for God (elohim in v 1) shifts to the holy, personal and saving name (YHWH), translated in NRSV as Lord, in verses five and six.

The 'steadfast love of the Lord' is our new focus. It is the light that shines on us as the face of God looks with favour and kindness on us.

We may refer to it as the Lord's 'unfailing love', but it is even more intense than that because it is the Lord's mercy, his blessing of loving kindness and generosity.

The Lord provides to overflowing abundance, the needs of his own.

Finally the Lord will come as Saviour.

Synonyms for this 'mercy' (steadfast love) are 'faithfulness' (5b), that is the Lord's reliability and truthfulness in his fidelity and 'righteousness' (V6). The latter term talks of the behaviour of our gracious King and Judge who makes just and vindicates us to make us his.

We need to attach mercy to the word 'judgment' (6b) as well. Here our gracious God, who is Lord, rights the wrongs and establishes his rule that sustains us in time for eternity. He gets right down to the ordinances for human life in society and creation itself (cf Jeremiah 5:22-25, 8:7, 33:20, 23).

For now we live in time but we are protected from a deadly underworld of chaos which can no longer claim us.

The extent of God's mercy is in that he stretches out his protection for us to include the animals and keeping us all alive.

The preciousness of the Lord's Mercy (vs 7-9)

The Lord provides at his temple – palace.

We have a safe-place. It is one of refuge and protection. We are like chicks gathered under the warmth and protection of the mother bird.

The very best is provided beyond just plain protection. As in Psalm 23, the table is decked and the celebratory feasting takes place right in the presence of, but just out of reach of, the enemy. The very best food is provided, beyond the staple basic diet to the richest delicacies – the best drink – not just a cup of fine wine (or even a glass of Aussie red) but a 'river of delights'.

It was 'very good' said the Creator of the Garden of Eden and he has no less delight in paradise restored in his house in his divine service with access to heaven here on earth. The food is beyond sustenance as it is of eternal life. The cup overflows with the life giving nectar of the true and only God, Lord of heaven and earth and our Rescuer.

This is LIGHT. Its source is the Lord God himself. There is no other. It is abundantly beyond need. It does not have such limitations. It is a blessing.

Practical Conclusions (vs 10-12)

We have been exposed to the psalmist's insight into human sin and the mercy of the Lord.

We join the psalmist now in petitioning for the ongoing provision of mercy that we may remain vindicated and right in our hearts. And it is not just for us but for those around us.

We ask for protection from the arrogant who are their own gods and seek to squeeze life out of us and to drive us into darkness away from the Lord.

We take no pleasure in the eventual downfall of the wicked, who choose darkness over light, but we are assured that the mischief-makers, even in the Lord's presence in his holy place, cannot touch us as they are under the damning judgment of the Lord.

On a personal note, this is bitter sweet for me. What more could I want than to celebrate in worship with those around me whom I love and who love me in family and friends? And what about all who are

reaching out for help and especially those who don't know they need this LIGHT.

Atheists who live as though God does not exist, have deluded themselves about their own wisdom and goodness and their values are perverted which means their ability to discern is confused.

We thank God for good government and the opportunities given by democracy, while living in both the kingdom of the right as well as the left where we are light in a secular world which has no reason to accept our values outside of the light of the Lord, which cannot be forced upon them.

A good time to pause and to consider our role in petitioning government (for which we give thanks) and our responsibility to support and yet influence with light the policies which order society.

Think of matters legislated such as abortion, euthanasia, prostitution, same sex relationships and a host of bioethical considerations facing society.

A society outside of the light of God attempts to stand on its own feet and live as it pleases and is threatened by the Lord and those who praise and acknowledge him.

Rejecting the ordinances of God also means rebelling against his mercy. And yet it is there in the light begging them to depend on him for life.

For God to bring his mercy we all need to be knocked off our feet of self reliance, given insight into ourselves and then covered in the gentle clear rays of his mercy. This retrieval from sin is the righteousness of God and is entirely outside of the comprehension of those whose only reference is self and dark worldliness even at its best.

How many of us, and we are in the light and saved, can give expressions to this and reflect this mercy to others? How can we understand it?

Covered eyes

Fred Hollows was an ophthalmologist known for restoring eyesight for countless people both in Australia and overseas in less developed countries. It is estimated that more than one million people in the world can see today because of his work. He began his work outside of his clinic among Australian aboriginal people in their communities and treated over 27,000 people. What concerned him was that trachoma and other avoidable diseases were left untreated and people were blinded unnecessarily. His overseas work centred around training local technicians to perform eye surgery. He manufactured his own lenses so he could provide them at cost for the paltry sum of \$10 Australian. In 1993, at the age of 63, he died and was given a state funeral.

Blindness in sin is of epidemic proportion in our society but there is a way to rebirth a new sight. It is costly as it cost the life of the Son of God, Jesus

Christ. And yet it is free. The loving mercy of God is his gracious gift to us in his son who dies on the cross to overcome the darkness of sin, death and the devil, for us – we do not pay for that. It has been paid for us.

We can only bring that Light to others when we stay in 'YOUR LIGHT'.

Fuzzy speak

I don't know about Canada; I can try to speak for my own situation. In Australia there is a great syndrome perplexing the membership of the modern church. Being the sophisticated, intellectually orientated, soaked in the concepts of business and motivation, of visions and tactics, people that we are, we have staged in recent times, a series of workshops, seminars, symposiums, forums, dialogues and conferences to analyze a new manifestation of our church.

We have moved from 'let us pray', to 'let us spray' to eradicate the infestation.

You will be pleased to know that we have identified a malady but have not settled on a final move. Loosely it may be called 'Repressed Reflectivity' (it might be known as 'Impaired Projection Disorder', or to describe the fear of being a shining light, 'Stellaphobia' – or even 'Busted Bulb Syndrome').

You will be even more pleased to know that we just might have developed a strategy, complete with tactics, to combat the infectious malady. A possible Strategic Plan is to develop a program of promoting 'Personally Authentic Revelatory Luminosity'

PARL.

Our vision might be for 'Moths (behemoths?) to come to the Light'.

Our mission, in the interests of ecological, societal and political sensitivity, would be to avoid the bold, plain language of the Saxon approach King James ordered for the translation of the King James Version of the Bible – that only lasted 400 years – for more camouflaged contemporary concepts, to reach people like ourselves.

Our tactics might be to join the culture with its terminology (the lightly treading Tinkerbell approach - like leaves gently composting in Fall; using a term such as 'passed away' for someone who has died and 'passed on' to eternal life).

We may invite people to come to us and accommodate them in their comfort zone. In short mission 'to send' now becomes missionality, 'to come'.

The boldest of our tactics to brighten the light without adding to a carbon problem will be to convert the Watts family! It is to be done globally!

'Then God said, 'Let there be light' (Gen 1:3).

To sum up, what we are asking for is that the volunteer and employee personnel of ecclesiastical organizations will be required to adopt a fluorescent intentionality. The public projection of their core beliefs and values as revealed in their vision statements should possess a quality of intentional specificity commanding the concentrated attention of a comprehensive array of societal sub-stratas. There is to be a calculated suppression of personalized charismatic qualities within the confines of private conclaves.

And so mudificity and fuzzification continue.

Contrast: 'You are the light of the world....

let your light shine before others' (Matt 5:13ff)

Don't cover it up. Why would you? It mudifies the fuzzification!

Epiphany

For too many the Epiphany Season in the Church year has become bland. But such has been the awareness of the Church through the ages that a whole season of the Church calendar concentrates on the most used word 'mission' and its development 'doing mission', 'doing missions' 'missional', 'mission statements' and 'new mission paradigms' are all products of our enlightened thinking.

There is a problem when it is our enlightenment.

Wrapped up in ourselves we make a very small parcel. The theme is wisely and well chosen 'In Your Light, we see Light'. We do not create light from nothing as God did in creation. There are no new goals for this light. The church has always been in the Light even when, as each age does, we cover it, protect ourselves against it, and shade its effectiveness. That happens when we get ourselves in the way. And sometimes that includes our very best and conscientious intentions.

Right throughout history the people of God have found themselves among unbelievers.

Baptism is where this presentation began and it is the Light that confirms us on our path where 'we see Light'. As we move from the Old Testament to the New, it becomes clear that 'Your Light' is revealed in the real presence of God himself on earth.

It is for us when we have the words 'for you', 'given and shed for you'. The very flesh born of a woman is the presence of God at the heart of the Church. It is in Christ we see Light. He is the Light. (John 8:12) The Light of the World.

We are sent into the darkness of unbelief to bring people Light in their darkness, with the Light given to us, and to keep them and ourselves in communion

with Christ. At the Lord's own Table we have the life-giving, death defeating Christ himself in his body and blood.

The Light is in his real presence, not some far off ray of an unknown and unknowable source.

Fathers and mothers bring their children for baptism, and to the Lords Altar, to kneel and to worship and to receive Christ.

Mission statements are not so new – although they have become our own products nuanced according to our understanding and too often shading the real Light.

The season of Epiphany has the accusing finger of John the Baptist sending hearers into despair for their untenable situations imprisoned in the deadly darkness of sin. A promised land lost. Light comes with the saving voice of God the Father who points to his Son in the Jordon river - from where the Holy Spirit leads us dripping wet from our Baptism – no longer accused, but a people in the Light of new starts, salvation, rescue and life. The Light of the World is also the Life of the World (John 14:6). Whatever strategies or ways the Church devises to address a particular culture, whatever 'fresh' approaches may be engaged – none of these, whether necessary or useful, must ever be permitted to shade the Light.

We are in Christ and have crossed the waters of baptism. That is the waters of forgiveness which take us from the land of darkness, agony and desperation, separated from life because this land is without a Saviour, into the land of Light, hope and life in the true Light, Christ. We dare never cover this Light with our concoctions or obscure it with our less than clear language, even though we are to be 'all things to all people' (1 Cor 9:22).

Being in the Light, we see light as we grow and mature as God's people. We do that when we are devoted to the Light in study, in prayer and worship and when we sing with the saints of all time in giving 'glory to God in the Highest'.

'Your Word is a lamp to my feet and a light to my path' Psalm 119:105.

We are not called to build our own empires or success stories but to follow Christ to Calvary and then to the mount of Ascension, leading us into eternal glory.

(A great presentation on the Epiphany season can be found in the January 2011 Forum Letter Volume 40 Number 1, written by Rev Paul Gregory Alms; it is titled 'Epiphany: mission statement of the Church') It is not about me having 'earthienality luminicity' but about the Light of Christ – IN YOUR LIGHT.

Mind the Light

Jacob Walker was the lighthouse keeper on Robbins Reef off the rocky shore of New England. He took ill and died. His wife buried his body on the hillside above the shore on the mainland, in plain view of the lighthouse upon the reef. Then she applied for and received the appointment as the keeper of the light. All alone for twenty years she continued to do her duty. A New York reporter decided to go out to get her story. 'Every evening', she said, 'I stand in the door of the lighthouse and look across the water to the hillside where my husband sleeps. ... I always seem to hear his voice saying, as he often said when he was alive, 'Mind the light! Mind the light! Mind the light!' Across the troubled waters and the crashing breakers of our time there comes another voice from that 'green hill far away, without a city wall' - a voice out of the blackness of earth's darkened day to us in the darkness and evil of our day. And the message of the Son of God is the same 'Mind the light! Mind the light! Mind the light!' (Christian Observer)

You are minding the light at this convention with this theme based on Psalm 36, a psalm about the 'steadfast love of the Lord'.

It is a psalm which finds its place in celebrating God's faithful agreement with us, his people. For the Old Testament it was the covenant of God's requirements put simply in ten commandments - an agreement which cannot be kept.

The New Testament church will understand vs 5-9 only with reference to Jesus Christ. In him, God is present as 'the fountain of life' (John 14:19) and the defence against all powers that rise up against 'the elect' (Rom 8:32f).

For us the agreement that he will be our God and we his people (Hebrews 8:10) is all one sided and even though we break the agreement, he does not, but goes further and keeps it for us in Christ and attributes that to us.

The psalm comes out of a serious problem created by sin in regard to belief in God. The contrast in this psalm is between the person of sin and the person of faith, lifting up the loving kindness of God. Didactic and contemplative this is a prayer song including statements of wisdom and confession.

IN YOUR LIGHT WE SEE LIGHT. Ps 36:9

For Discussion

Multiple Choice

How many Lutherans does it take to change a light (bulb)?

- a. 5 as that is a good size for a committee?
- b. Don't know, but let's ask the ladies to run the potluck.

c. None. They prefer to keep out of the light and not be noticed.

d. Other

- Psalm 36:1-6. Discuss the light of God's word of judgement on our society. What is our role over against government?
- Psalm 36:7-9. Discuss the light of God's word of grace in the divine service and our daily devotions.
- Do our liturgies and worship reflect the light? Having a strong position on the authority, inspiration and infallibility of Scripture, are we lulled into a way of life without really devoting ourselves to the light giving word itself?
- Psalm 36:9-12. Discuss the light of God's word for the mission of the church to the world (Where is our focus? Self reservation? Fundraising? Propping up an institution?)
- What can we learn from Psalm 36 when conflicts break out in congregations? Does the light assist us in confession and absolution? In reconciliation?
- What does the psalm say:
 - to a sufferer with mental illness or depression?
 - to a broken or dysfunctional marriage or family?
- What do congregational members hear when a Psalm like this one is read or sung during the regular worship service?

Personal

Transgressions sometimes appear with more power than the 'steadfast love of the Lord'.

Without the cross of Christ, the darkness of Psalm 36 spoken into the darkest times of our lives would still beg the question of what light is really being shed.

As we consider it under the cross, does perseverance and persistence in mulling it over on our part or does patience play a role in our understanding?

Isn't it so that only in the darkness light can be seen? Does not the crucifixion of Christ in the darkness bring the light out of darkness as opposed to shining in on the darkness from outside?

We articulate clearly the teaching of the visible and invisible church. Do we believe it? What does this psalm say to those whose world revolves around social networking through the information technology of our day especially where the regular worship service is seen as irrelevant?

How would we have dealt with being Philip in Acts 8? 'Go over to this chariot and join it', said the Lord. 'Look, here is water! What is to prevent me from being baptized?'

What congregation will he join in Ethiopia? Could he then come to Holy Communion? Who will record the pastoral acts for the national church's statistics?

Opening Service Sermon – Rev. Dr. Robert Bugbee “Ascension’s Lord: Still Doing and Teaching”

Text Luke 24:46-47

He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem”.

In the Name of Jesus, Amen.

How foolish you are, and how slow of heart to believe... Jesus didn’t say that to enemies. He said it to friends, to the two Emmaus-guys in the last chapter of St. Luke’s Gospel. He said it to men who already had from God all the information they needed. He said it to people who should have known better.

You could hardly blame the Lord if He would pop into a few church services and conventions nowadays and say it again, How foolish you are, and how slow of heart to believe... It’s not just the faithless world that deserves to hear this. Church people like us! would have to confess we deserve it, too. After all, you also have from God all the information you need. After all, you and I – on many occasions and in many ways – should know better.

Even if there’s a sting in Luke 24 when we face our shortcomings, there is also an ocean of love. Jesus does not simply criticize and leave you to feel bad. He takes you by the hand. He gives you what you need. On this day after Ascension and at the start of our synodical Convention, in two short verses He’s got focus, direction and encouragement for you. Ascension’s Lord is still doing and teaching among us. This little text makes that so clear.

I. Through the lens of these words, let’s have a good look at Jesus Christ! We could use it. Confusion about Jesus is nothing new. The two Emmaus-guys demonstrate that, don’t they? Jesus of Nazareth... was a prophet, powerful in word and deed before God and all the people, the said. The chief priests and our rulers handed Him over to be sentenced to death, and they crucified Him; but we had hoped that He was the one who was going to redeem Israel. We had hoped that way. We clearly don’t hope like that anymore. He’s apparently not the One. It’s perfectly obvious that a suffering and crucified Jesus of Nazareth can’t really rescue anybody.

I repeat: Confusion about Jesus is nothing new. The Christian landscape shows you that practically every

day of the week. I’m aware of church circles in which plenty gets said, for example, about the development of tar sands in northern Alberta, or about what a grave matter it is that people buy bottled water. Such pronouncements are accompanied by a strange silence about issues like sin, its consequences, and the saving grace of God. I’ve seen congregations where there’s no lack of talk about the pastor’s personality or whether people always like the music they’re hearing, but little focus on God’s Word and the priorities it lays out.

This is what is written, said Jesus. The Christ will suffer and rise from the dead on the third day, and repentance and the forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem. Jesus wants you to take a good look at those things, to keep them strong in heart and mind. A core truth about Jesus is that He came to our world to be the Suffering One. He came as your Substitute. The Suffering One put Himself in your place. He endured the accusations and the guilty verdict, the pain and the abandonment, the death and everything else you by your sin had deserved.

And after He had provided purification for sins, the Bible says, He sat down at the right hand of the majesty in heaven. These are cornerstone realities of what Jesus Christ came to our world to do. He came to suffer and die. Then He was raised from the dead by the glory of His Father. He was declared with power to be the Son of God by His resurrection from the dead. You’re not just to intellectually accept these teachings and then file them away with the archives. The Lord’s apostles never got tired of telling these things over and over to anybody willing to listen, as St. Paul said: He was delivered over to death for our sins and was raised to life for our justification, in other words, to get you a “not guilty” verdict from God.

He did not come first of all as a social reformer, although Jesus Christ can transform human relationships. He didn’t set out primarily to fix economic policy, even though people who know Him well will handle wealth and money in a fresh new way. On the day of His Ascension Jesus Christ was clear about the work He came to do. He came to suffer, to die and to be raised again. That’s how He came to give His life as a ransom for many.

II. In the text verses before us Christ not only made clear what He came to do. He’s also clear about the

work we have to do! Hear Him again: This is what is written. The Christ will suffer and rise from the dead on the third day, and repentance and the forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem.

It's not the church's task to make big public pronouncements on every issue making the news. It's not the primary mission of the Holy Christian Church to re-structure society or to combine every politically correct idea out there with a little bit of religious terminology so that the Church's goals look pretty well identical to the goals of some social action group.

Nor do we Christians have final responsibility to turn people's hearts and make them believe the truth of what we say. We're called to sound the Gospel, the apostolic Gospel, the Biblical Gospel of Christ crucified and raised again. We're called to invite people to repent, to turn away from sin and toward the One Who gave His life a ransom for many. We're called to sound this Gospel with that holy blend of bold confidence and deep humility; bold confidence, because we're persuaded it comes from God and because in the Holy Scriptures He has revealed it clearly; but also deep humility, because we know we're no better than anybody else and that we personally have hope only because of the bottomless mercy of the Lord.

Repentance and the forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem. That's the work of the one holy Christian and Apostolic Church, Jesus made clear, to preach repentance and the forgiveness of sins, Beginning at Jerusalem, He added.

Think about what that means. Jerusalem was an undeserving place, wasn't it? Jesus Himself had said about Jerusalem, How often I longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. In Jerusalem the establishment shut Jesus out, accused Him of things He never did, got Him condemned and crucified. So Jerusalem was also a resistant place. Yet in holy love Jesus Christ commanded that Jerusalem be sincerely offered the message of repentance and the forgiveness of sins. Whether the apostles and other believers thought that made a lot of sense, whether they were always totally comfortable with it wasn't the point. The Lord told them to aim His Good News at the world as they found it, beginning in Jerusalem.

Canada 2011 is a tough assignment for the church, too, in case you didn't notice. The reasons may be different. There's a certain Christian heritage in our

land where people are used to seeing churches and the trappings of the faith, but often won't give the Gospel an honest hearing precisely because they think they already know what it's all about, even if they in fact know very little of it. The self-absorbed mindset that comes with prosperity and so many things being made available in a consumer culture doesn't always want to hear very much about subjects like repentance and the forgiveness of sins.

Undeserving as it is, resistant as it can be, Canada in 2011 is the big, wide, wonderful and sometimes exasperating place where the Lord has decided you and I should live and do our work for Him. He loves the people all around us. He died for them. He wants you and me to see them through His eyeglasses. And so Jesus says that repentance and the forgiveness of sins are to be preached to all nations, beginning right where we are.

I leave it to our gifted guest essayist to unpack the theme of this convention from Psalm 36, *In Your Light We See Light*. David sang that way because only God's light can show you what light really is. Only God's light can illuminate the truth about the complex situation all around us, how to analyze it properly so you grasp the best way to respond. Only God's light can make clear where the cure will come from.

III. On the basis of the light Jesus shares in this little text of ours, let's be quite clear in this time of confusion! Confusion besets all kinds of people these days, including us on many occasions. I'll repeat something I touched on earlier. It's astounding that so much of organized Christianity can comment endlessly on all sorts of social, political and economic issues, and very rarely says much to the public about the crucified and risen Jesus, and very rarely invites people to repent and put their trust in Him for the forgiveness of sins.

But even if we think we've got that clear, we suffer from enough confusion of our own. How many good old confessional Lutheran congregations and people focus on parish social events or organizational strategies or all sorts of side issues and seem to invest rather little energy into drawing close to the crucified and risen Christ with His call to repentance and the forgiveness of sins? How many of our members display such an indifference to the study of God's Holy Word? How many of our congregations seem to have made peace with that neglect and indifference?

In the lesson read earlier from Acts 1, we heard that what Jesus Christ did up to the day of His

Ascension only represents What He **began** to do and to teach. The flip-side of that coin is marvelous to consider, that the glorious Ascended Lord is still busy doing and teaching among His people. You see it right off the bat, how the Ascended One guided the early faithful through their first agenda item, electing St. Matthias as an apostle, even though Jesus was now removed from their sight. Even today, when there's any sincere penitence in the church, any real faith, any selfless love, you can have the confidence that every precious thing that ever takes place among us comes because the Ascended Lord Jesus Christ is continuing to do and to teach.

By the words He shares in this little text before us, He at this moment is teaching unmistakably what the focus of your personal faith and the work we do together in congregations and in the Synod really ought to be about. This is what is written. The Christ will suffer and rise from the dead on the third day, and repentance and the forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem.

By this preaching of repentance and the forgiveness of sins the Lord does all the things Luther described in his explanation of the Third Article of the Apostolic Creed: He calls, gathers, enlightens and sanctifies the whole Christian church on earth and keeps it with Jesus Christ in the One true faith.

How could the early Christians have ever expected to make any real "dent" on the world? They were small, primitive, disconnected from the big power structures. But by the preaching of repentance and the forgiveness of sins, Christ kept His promise, I will **build** my church. How could Luther's Reformation have ever hoped to make headway with the odds it had stacked against it? Once again, it happened by the preaching of repentance and the forgiveness of sins.

How will our beloved synodical family and those local congregations out there not merely survive, but actually flourish? How will we provide our communities with what our communities most need to receive from us? It will happen by the preaching of repentance and the forgiveness of sins, or it won't happen at all.

Ascension's great Lord is drawing you close to Himself this evening. He is comforting you with His Good News. He is inviting you to take His body into your own body. He is proving Himself to be what St. Luke says He is, the One Who never stopped doing and teaching even after the clouds took Him out of the church's sight. As foolish as we are, and as slow of heart to believe as we often have been, we rejoice that He does not weary in His labours for us. When we have Him, we have what we need. Amen.

Robert Bugbee, President
Lutheran Church-Canada

Sunday, June 5, 2011 Sermon

Rev. Micheal Keith

"One"

(Video of this sermon is available at www.lccvideo.net)

Text: John 17:1-11

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed. "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you. For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. All mine are yours, and yours are mine, and I am glorified in them. And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

Our Lord Jesus prays for His Church.

The Church, all believers in Christ, is one. We confess this in the Creeds, most explicitly in the Nicene – "I believe in one holy Christian and apostolic Church"

We, the Church, are one.

One in our baptism through which our Lord Jesus reached down through the blessed waters and took you in His hand and claimed you as His own. In this blessed sacrament you were washed in the blood of the Lamb and cleansed of all your sin and guilt. In holy baptism you were made a member of the family of God and a beloved child of the Father.

We, the Church, are one.

One as we gather before God to confess our sins. One as we look to Jesus speaking through His called and ordained servant to speak forgiveness, to actually deliver to us the forgiveness He earned for us on the cross, to speak us righteous, in the Holy Absolution.

We, the Church, are one.

One as we gather at the altar to be given the holy Body and Blood of Jesus. In Holy Communion our Lord Jesus gathers us together as we proclaim His death until He comes. We come in unity, in concord, as many grains are made into one loaf and many grapes are made into wine – and in Jesus we are one. In Jesus we are one with each other at the altar and one with the Church who has gone before us into glory. There in the blessed Sacrament our Lord comes humbly under bread and wine and gives us Himself – His very body and blood. We are forgiven, fed, nourished, strengthened.

We, the Church, are one.

The English here is a little misleading in the Gospel reading: "that they may be one". Jesus is not praying that we would become one but that we would be kept in the oneness which *already exists* in Him by the Father. And here is where there has been much mischief in our day. It is obvious even to the casual observer that the Church as we see it in our day is not in agreement in doctrine and practice. Every town and city has an alphabet soup of churches listed in the phone book. When you look at the contemporary church scene it is hard to see the unity Jesus speaks about in His prayer. Sit down for one meeting of my town's multi-denominational ministerial and the concept of church unity seems unintelligible. And because of the visible divisions in the Church many well intentioned Christians have set about to fix this unhappy state of affairs and try through their efforts to bring about church unity.

The so called "ecumenical movement" seeks to bring differing church bodies together and to declare fellowship, unity, with one another.

The ecumenical movement seems to stand for nothing other than being ecumenical. We have seen this happen "closest to home" with the ELCA and the Anglican Church of Canada among others. Often these efforts are celebrated as great accomplishments as different church bodies sign agreements and declare fellowship with one another. But there is a serious error to which many well intentioned Christians fall into: Oneness and unity at the cost of truth; "Reconciled diversity" – an absurd contradiction in terms. I was told at a recent ministerial meeting that in our diversity we find our unity. But such a way of speaking is nonsensical and does violence to both logic and the English language.

It is a lie to declare unity when in fact such unity does not exist.

To ignore and gloss over the differences. The prophet Jeremiah spoke of this when he said, *"They dress the wound of my people as though it were not serious. 'Peace, peace,' they say, when there is no peace" (Jeremiah 8:11).* Many like to view the Church as made up of different flavours, it is all basically the same, just pick the one that best suits you. But such thinking forgets that some things we might eat are unhealthy and even potentially deadly to us. When there is false teaching, false doctrine, it is a serious wound in the Church of Christ

But many wish to dress the wound as if it were not serious.

Glossing over the differences in teaching and beliefs for a false unity. When the Church does this she sells her birthright for a mess of pottage. There is no integrity in a false unity. Yes, looking at the contemporary church it is hard to see the unity of which our Lord Jesus speaks. What about among us – brothers and sisters – in LCC? Right now there are some of you who are thinking I am suspect because I am a hardcore Roughriders fan. But in all seriousness to a certain extent our church is divided by regionalism.

And this regionalism can lead us to distrust those in other regions of our church. The east is strict and uptight and the west is lively and reaching out – right? The west is liberal and "wishy-washy" and the east is conservative and confessional – right? Oh, I know, it is not polite to say such things out loud – but let's be honest – that is a common generalization held among us.

Such generalizations about fellow brothers and sisters in Christ only harm the body of Christ.

It leads to pride. Does one rise from bed and pray: I thank God that I am not like other men, especially like those in the Central District?

Have we created exclusive clubs among ourselves with bouncers at the doors?

Does each little group within our church have its own distinctive character that it seeks to nurture like Gollum and his precious? Such a view of the Church is poison. Each group setting itself up to identify itself in distinction from those around it. We are confessional and therefore anyone outside of our group is not. We are missional and therefore anyone outside our group is not. We are faithful and therefore anyone outside our group is flakey. We are loving and anyone outside our group is only worried about rules. It sets us in opposition to one another as if we are in some sort of competition.

Trying to win the victory Jesus has already won.

Have you sown seeds of discord and distrust?

Have you set up barriers and divisions meant to keep your fellow brothers and sisters out of your group– or maybe more accurately so you can cradle your own perceptions and judgments of them with those of like minds rather than to actually try and interact with one another? Have you been uncharitable in your judgment of another – quick to judge, making assumptions, rather than entering into dialogue? Have you knowingly disregarded what is agreed among us in doctrine and practice and therefore introduced disunity in our confession?

Have you listened more to the culture of our day to inform what you believe rather than to the Word of God and the voices of our Fathers?

Do you peer at your fellow confessors of the Faith with plank filled eye?

Repent.

Repent of your pride. Repent of your arrogance.

Repent of your party spirit.

Your Lord Jesus comes to you today through His Word and receives you and cleanses you of your sin.

Not because you are part of the right group. Not because you are the most zealous for outreach. Not even because you are the most orthodox believer north of the border. But because of His life, death on the cross, and resurrection. Because of what He has done – not what you have done. You, who have caused division have been made whole in Christ by grace through faith. You who have looked with suspicion upon your brothers and sisters have been exonerated in Jesus. You who have not listened to the voice of your Good Shepherd but to the voice of the culture are declared innocent by the One found guilty in your stead. You, dear brother or sister in Christ, are forgiven. You have been made whole in Jesus. We live together as brothers and sisters in Christ in that grace given to us by our Lord Jesus.

"Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one."

Our Lord Jesus prays for His Church. He prays for you and me. That we would remain one.

This oneness is not brought about by man's efforts. This oneness is not brought about by organizational restructuring and the signing of joint declarations and other such documents. This oneness is brought about and preserved by the Holy Spirit working through the Word. Creating and sustaining faith and trust in Jesus. We sing "Lord, Keep us Steadfast in Thy Word" The Lord of the Church working through His

Spirit in the Word and Sacraments both brings about and sustains the unity of the Church. And He will continue to do so among us as well.

The Reformers used the term *concordia* to express this unity.

The word *concordia* comes from two Latin words meaning "with" and "heart." For us the idea is that what we confess together in our faith "is as if those who share it have a single heart beat." By God's grace the Gospel message of the free forgiveness of sins solely for the sake of Christ by grace through faith alone has been passed down to us. We joyfully receive this Good News and confess it together. With one heart we speak it to each another and to the world. With one heart we receive it by grace through faith. In Jesus we are one.

We in Lutheran Church Canada have been blessed to receive the Gospel faithfully preserved by God through the ages and passed down to us by our fathers and mothers.

The fact that you and I are here this morning as a member of this church is because there were many faithful Christians who have gone before us who were of one heart and mind. We simply add our "Amen" to the ancient confession of the Christian Faith, joining our voices with all those who have gone before us in faithfully confessing Jesus as Lord. And we, by God's grace, seek to confess faithfully in our day as well. As members of LCC we seek to support and encourage one another in our faithful confession of our Lord and His Gospel. We, brothers and sisters, are one in Jesus.

**And our Lord keeps praying for His Church.
Amen.**

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

Thank you, President Bugbee and thank you my brothers and sisters for giving me this opportunity to bring a word of greeting.

First, let me congratulate you, Dr. Bugbee on your reelection to another term. Three years ago we called upon the Lord to supply us with another earthly leader for our synod, and you were God's answer to those prayers. In the intervening time, we have joyfully embraced each other. Your passion, your energies, your personal warmth have endeared you to us, and we thank God for you. And if you have often been called President Mayan, take that as a compliment. Our special thanks also to your wonderful wife, Gail, and your extended family, who in spite of many painful adjustments have upheld you in prayer and made your ministry to us and our Lord both possible and profitable.

It's been 23 years since our dear synod said to Mother Missouri, "We think it's time we moved out of the house, not because we don't like it here, but because we like it too much." It was time to assume our adult responsibilities for the church in our land and for the mission around the world. As we took those steps we prayed, *"Lord, You have called your servants to ventures of which we can not see the ending, by paths as yet untraveled, through perils unknown. Give us faith to go our with good courage, not knowing where we go but only that your hand is leading us and your love supporting us."*

And God has answered our prayers. He has blessed our proclamation of the Gospel, not only here, but in new mission fields on three continents. He has given us two seminaries, providing us with about two thirds of all the pastors serving our congregations, and a university to provide teachers and other diaconal workers. He has kept us faithful to His Word and spared us from the heresies that are wreaking havoc throughout much of Christendom.

But he has neither insulated nor isolated us from the spirit of the world in which we live. And, with all the material blessings, we have become increasingly poor of spirit. We are like a family in which the children are grown up, there's enough money to go around, with extra to spend on our favorite toys. But after 23 years the marriage is a little tired, not at risk of divorce, but one which takes all the good things for granted. If nothing interrupts that comfortable environment, all seems well. But what if something unexpected forces itself upon us? Think of the

families who lost their homes to wildfires in Slave Lake, Alberta, or to floods in Manitoba or Quebec. Catastrophes can either make us or break us. Either we hang together or we hang apart.

Where am I going with this analogy? This is now the ninth convention of our synod. But I don't ever remember having such apprehension, even anxiety over what actions we might or might not take. I think many of you have the same sense that I do. Let me, without fear or favor, offer a word of fraternal advice. And I think I can do this with a certain immunity. You can't fire me, you can't even unelect me. Of course, you can disregard me. I am after all "emeritus." Or e-merit, as in e-mail, e-bay, e-conference, e-tail. That's "e", as in electronic, not real, but virtual, only appearing to be real. So that's how we can understand emeritus. Appearing to have merit, but not really having any!

So on the basis of this "e-merit" position, let me tell you how to vote. What? Yes, let me tell you how to vote. I did not say, "for whom you should vote" or even "what your vote should be" but "*how* you should vote". Imagine that family that lost all its belongs in a fire or flood, sitting down and arguing about what needs to be replaced first: My ATV, my wardrobe, my X-box, If each party in a marriage, or in a family, for that matter, thought only of his or her own interest or desire, such a family's loss would only be compounded, for while they may have survived as individuals, they have ceased to function as a family.

We have come to this convention not as individuals, not as persons with a particular axe to grind or a special battle to win. We are here as a family. A synodical family. Our objective therefore, cannot be to achieve that which we want, but to discover what the family really needs. And it is to achieve that greater good that we speak and decide and ultimately vote. You may be very passionate about your convictions, but I plead with you, to run that well rehearsed speech past the one who hung on Calvary's cross, and ask, "Jesus, is it okay for me to say this? Or will it only add to your sorrow?" As a decision begins to crystallize in your mind offer it up to the risen and ascended Head of the Church, and ask Him, "will this serve your Kingdom, or will it simply further my own agenda?"

Two years after our synod was organized, we had our first regular convention. At the conclusion of that

event, Bill Buller, who was assistant to the president at that time, came up to me and said, "This was no convention. This was a love-fest." That was how we felt about one another, and about "our beloved

synod." Such love is, of course a gift from God Himself, not manufactured by backslapping and embraces.

Rev. Dr. Ralph Mayan
President Emeritus of Lutheran Church-Canada

President Bugbee, (God's richest blessing upon you and Gail as you continue to serve as president of our beloved Synod) President Emeritus Lehman, Honoured Guests, my dear brothers and sisters in Christ!

Greetings to you in the name of Him who is our "fountain of life," Under the shower of His steadfast love, we take our refuge; From His fountain of grace, we drink deep His gifts of forgiveness and life. Indeed, in His light—we see light! We receive light! We become light! We proclaim light reflecting the light of Jesus Christ in this country and around the world! Grace to you and peace from our Lord Jesus Christ!

It's a joy to be at this convention with you – to pray with you and for you as you make decisions that will guide the Synod as we move forward in our God-given commission to "make disciples of all nations."

In bringing personal greetings, I want to express my thanks to the Synod and her leadership for the privilege given me to serve as a volunteer administrative missionary. The opportunity given to serve has been a wonderful blessing to me and I pray to those whom I was privileged to serve.

At this convention I had planned to do what I was not able to do for some 12 years – and that is to spend convention time in the hallways just visiting. That plan was brought to an end by one phone call from our dear president. He has several tasks for me. And it's my privilege to carry out one of those tasks now. I bring greetings to you from the member churches of the International Lutheran Council of which Lutheran Church-Canada is a member and share a little about the organization and its work.

The International Lutheran Council is a worldwide association of some 33 established confessional Lutheran churches which proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and infallible Word of God and to the Lutheran Confessions contained in the Book of Concord as the true and faithful exposition of the Word of God.

The International Lutheran Council is not a church body, a super church and does not carry out churchly functions. It doesn't prescribe any course of action for its member churches, but seeks to assist, encourage and strengthen its member churches in their confession and witness by providing a forum whereby member churches can share information, study theological questions and concerns, discuss effective and coordinated ways of carrying out the mission and ministry of the church always working toward the closest possible joint expression of the faith which takes place at the altar and in the pulpit. Each church body is represented by its president or Bishop or their designate.

The organization is divided into five world areas, Asia, North America, Latin America, Europe and Africa. Our world area includes the following member churches: LCC, LCMS, The Evangelical Lutheran Church of Haiti (ELCH), and the American Association of Lutheran Churches (AALC) These world areas gather separately every three years for study, planning and reflection. The following year there is an international conference where all member churches are invited to gather and be represented by their presidents. In 2012, Lutheran Church-Canada will be hosting this convention at Mount Carmel Retreat Centre in Niagara Falls, Ontario.

The Chairman of the ILC is Bishop Hans-Jorg Voigt. Our own president, Dr. Bugbee serves as the vice-chair. Since the resignation of Dr. Nafzger, it is my privilege to serve as the Interim Executive Secretary of the ILC.

As the Executive Secretary, I take this opportunity to express my thanks to Lutheran Church-Canada for the continued support you have given to the work of the ILC. Since the beginning of the ILC and even before in its formation, LCC has taken a significant role. Your past presidents have served in leadership positions in the organization; President Emeritus Lehman was instrumental in drafting the Constitution and Guiding Principles and we are most grateful for the on-going financial support that has been given.

If there ever was a time in the history of Christendom when there was a need for an organization that can

encourage, strengthen and enable confessional Lutheran Churches in their confession and their mission and ministry, it is now. And by God's grace, the International Lutheran Council seeks to accomplish this goal so that each member church in their area of mission and responsibility might serve as a beacon presenting a unified and winsome proclamation of the Gospel which stands unabashedly on the Holy Scriptures as God's inerrant and infallible Word May God's blessing continue to

rest upon the ILC; May God continue to bless Lutheran Church-Canada.

Last night, as we completed the reception of the Holy Sacrament, we sang these words, which I felt were so appropriate to our convention these days: *"With your feast you feed us, with your light now lead us; unite us as one in this life that we share. Then may all the living with praise and thanksgiving, Give honour to Christ and His name that we bear."* May God's light continue to lead us, so that we may remain united in him in all that we do. Thank you!

Bishop Hans-jörg Voigt
The Independent Evangelical Lutheran Church in Germany
 (presented to the convention by Rev. Dr. Wilhelm Torgerson)

August Church Synod, Honoured Dear Sisters and Brothers,
 Honoured Mr. President, Dear Robert!

On the occasion of your Church's Synod I extend to you the greetings of the Independent Evangelical Lutheran Church in Germany. I am pleased that Pastor Wilhelm Torgerson D.D. can personally greet you on our behalf.

"In Thy Light Do We See Light" is the synodical theme of your convention. Looking at the entire verse 9 of Psalm 36: "For with Thee is the Fountain of Life; in Thy Light Do We See Light", my mind is immediately led to the topic our Church has chosen this year: Holy Baptism. In the water of Baptism the Triune God endowed us with eyes of faith that can see His bright Light.

I saw an artist's painting showing Jesus healing a blind man. The Saviour touches the grey, dull eyes of

the blind man - and the painting of the blind man is a self-portrait of the artist (Otto Dix). Our Baptism is such a healing of the blind - it is nothing less. Now we see the light of creation! We now see the Light of the resurrection and of our re-demption! Eternal thanks to God!

Dear Sisters and Brothers in Canada! We are joined together with you in this faith, summarized in our Lutheran Confessions, in altar and pulpit fellowship. I enjoy a cordial friendship with your President Robert Bugbee. I am delighted that I will travel to Canada for the very first time in June to attend the meeting of the ILC Executive Committee. This is one of the reasons why I cannot be with you now. I do hope that I will be able to be in attendance at one of your synodical conventions in the future.

My very cordial greetings to you in our common faith!

Rev. Dr. Matthew C. Harrison
President, The Lutheran Church—Missouri Synod

Thank you very much. It's such an honour to be here. What a pleasure to be with you, a distinct honour.

There was a vicar, a wonderful vicar, a few years ago in an area near my hometown. My grandmother, now deceased, was well into her nineties and suffering from dementia. This young vicar was called to that congregation, and he knew a little German so he sang German hymns to my grandmother as she was

suffering from dementia. I thanked him profusely but then said, "Well, my grandmother's actually French-Canadian. Didn't you see the French prayer on the wall in her room?"

I'm glad she was at least introduced to the language of the angels very close to the time of her end. Her name was Theresa Chouquette, and her family came to Quebec from France in 1650 and wound up in

Iowa. Those were my Great-Uncle Roland and Great-Uncle Rainey and the entire Chouquette clan; they were all Roman Catholics. They were the renegade part of the family. I even get my curly hair from the French!

It's great to be here, and I thought it would be helpful to mention that background, and then, because this is a bilingual convention, I thought I might address you with a little bit of Canadian. I was with the Lutheran Association of Missionaries and Pilots about 25-30 years ago, living in a remote Cree Indian village in Deer Lake, Ontario.

Pastor Wasylowich is here. When I see you, I remember that cabbage dish your mother made all the time and would bring to church. It's good to see you again.

My wife and I lived in this village, and I'll greet you with the people's greeting, the Cree greeting. (speaking in Cree) "Hello, white men and white women." (speaking in Cree) I want to sing for you a song that was very meaningful to me that year. I learned it singing and playing banjo with the people every week. (singing in Cree) I have no idea what it means.

Let me further say: (speaking in Cree) That means, "I have lots of friends." The Missouri Synod has lots of friends here, and you have lots of friends south of the border. And it's great that we are in this partnership together. Right now in the Missouri Synod, we have solved all the problems, so you'll be glad to hear that. We're just communicating this now.

There are so many challenges. As President Semmler said so wonderfully, "I wish I had something slathered from the bottom of a beer vat to give you, but I don't. It's a specialty of the Australians, and it's great to see him.

We are in this fellowship of the faith, and we all face the same challenges. It's a day and age where the world is heavy upon us and evil works against us. It's a wretched day and age.

And yet we are called precisely for this time and this moment. There's a wonderful passage from the Formula of Concord on election (11:48), and if you read it, you'll never forget it. "God has determined in advance those specific afflictions by which He wills to conform us to the image of His Son." God determines the specific afflictions.

The gates of hell shall not prevail against the church. Times are challenging, but times are always challenging for the church. Former LCMS President Friedrich Pfotenhauer wrote to a far-flung district that included many churches in Manitoba and Ontario and said, "If you are tempted to leave your post, don't do it to try to find a better place, a cushier place, some place with more money. Don't do it. You are at a difficult place. The Lord has put you at this place for this moment. You have a sacred vocation to be the Lord's man there speaking the Word of God to people there."

And that is the Lord's wonderful commission to you. Luther said in an ordination sermon, "I give you a potent promise. It's what Jesus said, 'I.e, I am with you always.'" That's a potent promise! He's with you. You are forgiven.

The Indians would come to me every day, and they'd look at my canoe I was building, and they'd say, (speaking in Cree) "Is it ready, white man?" So I say to you, (speaking in Cree) "Are you ready?" Remember what Jesus said in Mark 1:28: (speaking in Cree) "Let's go." Let's rock and roll. We're here for this moment. And we in the Missouri Synod are delighted to have you as our brothers and sisters in the faith in every way, shape and form. May the Lord bless you richly. Thank you, President.