



Lutheran Church–Canada Twelfth Regular Convention

June 10-13, 2022
Edmonton, Alberta

PROCEEDINGS

**LUTHERAN CHURCH–CANADA**
ÉGLISE LUTHÉRIENNE du CANADA

FOREWORD

The *Proceedings* of the Twelfth Regular Convention of Lutheran Church—Canada are provided as the official record of the decisions, elections, and activities of the Convention that met from June 10-13, 2022 in Edmonton, Alberta at the Delta Hotels by Marriott (Edmonton South Conference Centre). I encourage all who receive these *Proceedings* to make them available to the members of their respective congregations, and others, so that the information contained herein may reach as many as possible regarding the theological positions of the Synod, along with the directions to be taken in the future mission and ministry of the Synod (as they have been adopted).

The theme of the convention was “**Stand Firm in the Faith**”—based on 1 Corinthians 16:13, and drawn from Martin Luther’s famous ‘Here I Stand’ speech in 1521; while building on the theme of the (previous) 2017 Convention “Reformation: Christ Alone, Christ Forever 1517-2017.” Rev. Dr. John Maxfield, Professor of History and Religious Studies at Concordia University of Edmonton, presented an engaging essay on Luther at the Diet of Worms. Additionally, Rev. Dr. Thomas Winger, President of Concordia Lutheran Theological Seminary, St. Catharines ON, led the convention in a wonderfully enlightening study of Ephesians, chapter 6, which contains the Convention Theme. We are grateful to each of them for their timely and well-received presentations. Rev. Scott Lyons, Pastor of Bethlehem Lutheran Church, Edmonton AB, served as Convention Chaplain. One highlight of the Convention were the extensive opportunities for worship during a variety of times of day, with all services and hymns being taken from the Lutheran Service Book. It was beautiful to be gathered in worship, as an entire church body, throughout the Convention.

The Convention initially met prior to the Opening Divine Service on Friday, June 10, to welcome and instruct Delegates on various matters so that they

would be able to begin their work in earnest on Saturday. An exciting moment from the first session included the reception of two new congregations into our Synodical family, and a number of new pastors who signed the Constitution of LCC while Delegates sang the hymn, “Thy Strong Word.” At the next day’s session, Rev. Dr. Timothy Teuscher was elected to his second term as President with no other candidates on the ballot. The Convention was privileged to have Presidents Emeriti, Rev. Dr. Edwin Lehman and Rev. Dr. Ralph Mayan, present and able address the assembly. The presentation of the new book, [Missouri North: The History of Lutheran Church-Canada](#) to Convention Delegates was met with overwhelming appreciation. In addition, Past President Rev. Dr. Robert Bugbee preached at the Matins service on Sunday morning.

Besides discussion and adoption of Resolutions (many of which pertained to Handbook matters as a result of our restructuring five years ago), LCC Delegates dealt with COVID-19 related issues; elections to the Board of Directors and the various Commissions; receiving reports on new proposed initiatives from the Priorities, Purpose and Planning leadership team; and an update from LCC Worker Benefits Services Inc. Sunday evening’s ‘Stand Firm—Reaching Out’ event was enjoyed by all in attendance.

Rather than delineating all the decisions of the convention, I encourage you to visit the convention website (in addition to these *Proceedings*) as there is a wealth of information to be gleaned and a visual record of what transpired. You can access it at:

<https://www.lutheranchurchcanada.ca/synod-convention-2022/>

and on YouTube

<https://www.youtube.com/user/whatyoubelieve/playlists>

I would take this opportunity to personally thank Lois Griffin who served as Assistant Secretary for the Convention. Her wealth of knowledge was a valuable resource during my first Convention in the capacity of Secretary. In addition, I extend my gratitude toward all who worked so ably in various capacities—local volunteers, Convention Resolutions Committees, Communications Personnel, the Synod office staff (Shegitu Arede, Iris Barta, and Angela Honey), and Ian Adnams for his service as our Convention Manager, for the final time.

As Lutheran Church–Canada marches forward under the theme “Stand Firm in the Faith” through these challenging and uncertain times, may the Holy

Spirit keep our pastors, deacons, and congregations firm and steadfast in the one true saving faith in our Lord Jesus Christ; guide us in carrying out those decisions that have been adopted; and bless the service of all who have been elected to various positions.

In Christ’s Service,



Grace K. Henderson,

Lutheran Church-Canada Board of Directors

Secretary

Index

Convention Delegates	1
Report of the President.....	13
Convention Minutes.....	19
Elections.....	54
Summary	54
Results.....	55
Resolutions.....	59
Summary	59
Results.....	62
Sermons.....	85
Opening Service Friday, June 10, 2022 - Rev. Dr. Timothy Teuscher.....	85
Service of Prayer and Preaching Saturday, June 11, 2022 - Rev. M.L. Smith	89
Responsive Prayer 2 Saturday, June 11, 2022 - Rev. David Haberstock.....	91
Matins Sunday, June 12, 2022 - Rev. Dr. Robert Bugbee	93
Vespers Sunday, June 12, 2022 - Rev. Marvin Bublitz	96
Morning Prayer Monday, June 13, 2022 - Rev. Robert Mohns	98
Convention Essay - Standing Firm in the Faith.....	102
Convention Bible Study - Standing Firm in Christ's Armour	113
TOGETHER, ONE: Advancing the Mission & Ministry Lutheran Church-Canada	123
Elections Addendum.....	131

CONVENTION DELEGATES**CENTRAL REGION****ASSINIBOINE CIRCUIT**

PARISH	CLERGY DELEGATE	LAY DELEGATE
Churchbridge, Trinity	Vacant	
Grandview, Hope Inglis, Holy Trinity	Vacant	Charlie Ferguson
Landestreu, Immanuel Langenburg, Christ MacNutt, Christ	Rev. Todd Guggenmos	Beryl Wagner
Roblin, St. Matthew's Zorra, Grace	Rev. Barry Wood	James Frey
Yorkton, Zion	Vacant	Julian Richaud

NORTHLAND CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Hudson Bay, Good Shepherd Melfort, St. Paul's Mistatim, Zion Nipawin, Zion	Rev. Christopher McLean	
Humboldt, St. John's	Rev. Clint Magnus	Calvin Ulmer
La Ronge, La Ronge Lutheran Fellowship	Vacant	Angela Plunz
Middle Lake, Faith	Vacant	Lyal Heidecker
Prince Albert, Redeemer		Jason Vogelgesang

ONTARIO CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Atikokan, Faith Evangelical	Vacant	
Dryden, Our Saviour Vermilion Bay, St. Mark	Rev. Alexander Timm	Christopher Hill
Fort Frances, Church of the Lutheran Hour	Rev. Jacob Quast	Carla Koski
Ignace, Faith	Vacant	
Kakabeka Falls, Redeemer	Rev. Daniel Barr	
Kenora, Good Shepherd	Vacant	
Nipigon, Immanuel	Vacant	
Red Lake, Christ	Rev. Michael Montague	Stephanie Kutchaw
Thunder Bay, Calvary	Vacant	Frank Grant
Thunder Bay, Christ	Rev. Brian Falkenholt	Michael Maunula

Thunder Bay, Epiphany	Rev. Stephen (Steve) Bartlett	
Thunder Bay, Lappe		
Thunder Bay, Trinity	Vacant	

PORTAGE CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Brandon, Grace	Rev. Edmund Mielke	Ernie Thiessen
McCreary, St. Paul's	Vacant	
Morden, Zion Winkler, Trinity	Rev. Alexander Klages	Lisa Harder
Neepawa, Christ	Vacant	
Plumas, Zion	Rev. James Vosper	Donna Lach
Portage la Prairie, Redeemer	Vacant	

QU'APPELLE CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Broadview, St. Paul Grenfell, Peace Wolseley, Zion	Rev. Gerald Andersen	Ron Kraushaar
Cupar, St. Paul Southey, Emmanuel		
Fort Qu'Appelle, Our Saviour	Rev. Joshua Kurtenbach	Jazmin Kurtenbach
Melville, Zion	Vacant	Kyler Kitsch
Moosomin, Trinity	Vacant	
Neudorf, Trinity	Vacant	

RED RIVER CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Beausejour, Grace Evangelical	Rev. Thomas Prachar (Vacancy)	
Winnipeg, Beautiful Savior	Rev. Cameron Schnarr	Kayln Bomback
Winnipeg, Holy Cross	Rev. Harald Schoubye	Henry Drewlow
Winnipeg, Immanuel	Vacant	Ray Kroll
Winnipeg, Lutheran Church of thee Good Shepherd		
Winnipeg, Lutheran Church of the Redeemer	Vacant	Jordan Wall
Winnipeg, Peace	Rev. Glenn Worcester	Lillian Kozussek
Winnipeg, Saint James	Rev. Dr. Richard Beinert	Jeremy Maron
Winnipeg, Shalom	Rev. Assefa Aredo	Badane Ejeta

SASKATOON CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Bergheim, St. Paul's Warman, St. John's	Rev. Peter Knelson	Don Klassen
Luseland, Holy Trinity	Rev. Robert Grout	Lorna Grout
Maidstone, Battle River	Vacant	Joshua Langill
Saskatoon, Faith	Rev. Rudy Pastucha	Murray Wagner
Saskatoon, Grace	Rev. Rod Parker	John Riggs
Saskatoon, St. Paul's	Rev. Murray Keith	James Dietrich
St. Walburg, Trinity	Rev. Quentin Adams	Wayne Olson
Unity, Lutheran Church of Unity	Vacant	
Wilkie, Trinity	Vacant	

SOUTHLAND CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Coronach, Faith	Vacant	
Estevan, St. Peter's	Vacant	Keith Haberstock
Frobisher, St. John Oxbow, St. Peter	Rev. Adrian Kramer	Mark Neuman
Maple Creek, Mt. Calvary	Vacant	
Moose Jaw, Emmanuel	Rev. Jason Schultz	David Buck
Ponteix, Trinity Swift Current, Mt. Calvary	Rev. Travis Heide	Wayne Heffley
Wordsworth, Trinity	Vacant	

WASCANA CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Ogema, St. Luke's	Vacant	
Regina, Good Shepherd	Rev. James Chimirri-Russell	
Regina, Grace Evangelical	Rev. Arron Gust	Curtis Buck
Regina, Mount Olive	Rev. Ted Giese	Elizabeth Hadi
Regina, New Beginnings	Rev. Paulo Brum	Martin Jagnow
Regina, Prince of Peace	Rev. Daryl Solie	Wayne Timm

EAST REGION**HAMILTON CIRCUIT**

PARISH	CLERGY DELEGATE	LAY DELEGATE
Beamsville, Emmanuel Smithville, St. Matthew	Vacant	
Burlington, Prince of Peace	Rev. David Zakel	Valerie Edward
Dunnville, Faith Port Colborne, St. Peter's	Rev. Michael Meleg	Rick Marshall
Fisherville, Trinity	Rev. Andrew Cottrill	Sarah Plunkett
Grimsby, Christ Our Saviour Hamilton, Redeemer		Tracy Parnell
Hamilton, Pilgrim	Rev. Peter Gatluak	Phyllis Dagg

HANOVER CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Clifford, St. John's	Rev. Jody Rinas	Margaret Kreller
Collingwood, Christ Our Hope		Robert Klages
Desboro, Faith Evangelical	Rev. Brian Dunlop	Kim Kuhl
Hanover, First St. Matthew's Southampton, Southampton	Vacant	Tiberiu Preda
Kurtzville, Trinity (Gowanstown)	Rev. Kurt Reinhardt	Peter Keil
Mount Forest, St. John's		David Lange

KITCHENER CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Elmira, St. Paul's	Rev. Jayanta (Joe) Das (Vacancy)	Delton Zehr
Kitchener, Bethel		
Kitchener, Faith	Rev. Warren Hamp	Bud Brown
Kitchener, Grace		Daniel Smilek
Kitchener, Historic St. Paul's	Rev. James Keller	
Kitchener, Holy Cross		Guy Chadsey
Petersburg, Emmanuel	Rev. Richard Orłowski	Mark Powell
Waterloo, Messiah	Rev. John W.T. Rapp	Jon Oberholzer
Waterloo, Redeemer	Rev. Joel Kuhl	Kevin Lee
Wellesley, First St. Paul's	Rev. Andy Schroth	

LONDON CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
London, Faith	Rev. Oscar Castillo	Carol Pierce
London, Good Shepherd	Rev. Siem Manna	
London, Our Saviour		
Simcoe, St. Peter's	Rev. Dan Abraham	Eric Blitterswyk
St. Thomas, Redeemer West Lorne, Grace	Rev. Donald Schieman	
Strathroy, Grace		
Tillsonburg, Peace	Rev. Paul Schallhorn	Kevin Sandham

NIAGARA CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Fonthill, Concordia Port Colborne, St. John (Gasline)	Rev. David Hamp	
Niagara Falls, Our Saviour		
Niagara-on-the-Lake, Trinity		
St. Catharines, Christ		Tom Kuhl
St. Catharines, Grace	Rev. Richard Juritsch	Scott Allan
St. Catharines, Resurrection	Rev. Kurt Lantz	Andrew Hayes
Stevensville, St. John's (Snyder)	Rev. Saulo Bledoff	Sharon Mills

OTTAWA CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Bowman, St. Paul (Poltimore) Gatineau, Our Redeemer Inlet, St. Matthew (Mulgrave)		
Eganville, St. Luke Eganville, Zion (Augsburg)	Vacant	Charles Firlotte
Halifax, St. Andrew's of Atlantic Canada	Rev. Johannes Nieminen	Allen Kautz
Kanata, Christ Risen	Rev. Jorge Groh	Ann Seguin
Kirkland Lake, St. Paul	Vacant	
Moncton, Good Shepherd	Rev. David Milette	Peter Fawcett
Montreal, Eglise Luthérienne de l'Ascension		Dr. Joel Demay
Ottawa, Our Saviour		
Ottawa, St. Luke		
Palmer Rapids, First	Vacant	

Pembroke, Christ (Petawawa)		
Pembroke, Grace (Locksley)	Rev. Paul R. Williams	Ron Stresman
Sherbrooke, Reconciliation	Rev. Razafy Rasafindrakoto	Francois Daniels
Sudbury, Redeemer	Rev. David Smilek	Gordon Horseman
Timmins, Christ		Robert Schuehle

STRATFORD CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Dashwood, Zion Goderich, Berea-By-The-Water	Rev. John E. Trembulak III	Lorne Koch
Mitchell, First (Logan) Monkton, Redeemer Tavistock, St. Paul	Rev. Michael Mayer	Mark Higenell
Seebach's Hill, First St. John Wartburg, Second St. John		
Stratford, St. Peter's	Rev. Matthew Fenn	Mark Rohfrietsch

TORONTO CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Barrie, Good Shepherd	Rev. Stephen Omoregie	
Bowmanville, Clarington	Rev. Larry Flohr (Vacancy)	Daniel Cunningham
Bradford, Holy Trinity Toronto, Korean	Rev. Seungwoo (Sam) Choi	
Brampton, Redeemer (Bramalea)		
Cobourg, St. Paul's		
Georgetown, Immanuel	Rev. Matthew Habermas	Donna Walsh
Mississauga, Christ Our King	Rev. Vasilios Christoforidis	David Chant
Mississauga, Risen Christ	Rev. Vishal K. Paul	Roy Hopkins
Oshawa, Grace	Rev. Jack Hetzel	Reg Tiegs
Toronto, Our Saviour	Rev. Joseph Singh (Vacancy)	Lois Griffin
Toronto, St. John's Polish	Vacant	
Toronto, Trinity Evangelical	Rev. Ling Pui Yeong	Philip Pakrul

WINDSOR CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Amherstburg, Good Shepherd	Rev. Timothy Schneider	
Harrow, Christ		
Sarnia, Christ	Rev. Kirk Radford	Dennis Heber
Windsor, First	Rev. Robert Bugbee	Bill Kouvelas

WEST REGION**CALGARY CIRCUIT**

PARISH	CLERGY DELEGATE	LAY DELEGATE
Airdrie, Shepherd of the Hills	Vacant	Rogan McGuffin
Calgary, Foothills	Rev. Eric Moffett	Ralf Hinterleitner
Calgary, Grace		Alf Guebert
Calgary, Lutheran Church of the Good Shepherd	Rev. David Dressler	Floyd Schneider
Calgary, Oromo Evangelical Church of Calgary	Rev. Gizaw Chuta	
Calgary, Prince of Peace	Rev. Mark Rekken	Mark Giesbrecht
Calgary, St. Matthew	Rev. Markus Zeuch	Elizabeth Schieman
Canmore, Shepherd of the Valley	Rev. Mark Lobitz	Joyce Lobitz
Didsbury, Redeemer	Rev. Tim Graff	Roger Frederick
Drumheller, Grace Hand Hills, St. Paul's	Vacant	Jim Decore
Golden, Trinity	Vacant	Dale Robert Leslie
Torrington, Trinity Trochu, St. John's	Rev. Nicholas Wasylowich	Arnold Lachman

CARIBOO CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
100 Mile House, Christ the King Evangelical	Vacant	Eric Grummisch
Kitimat, Redeemer	Rev. Alan. G. Visser	Frances H. Petersen
Prince George, Zion Vanderhoof, Vanderhoof	Vacant	
Quesnel, Trinity	Vacant	Elizabeth Williamson
Williams Lake, St. John	Rev. Noel Smith	Trevor Schick

EDMONTON CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Edmonton, All Saints	Rev. Jonathan Kraemer	Aaron Ball
Edmonton, Bethlehem	Rev. Scott Lyons	Donald Haberstock
Edmonton, Christ the King		
Edmonton, Concordia	Rev. Mark Hennig	Dan Hennig
Edmonton, Cross of Christ of the Deaf	Rev. Ken Stadnick	James DeMille
Edmonton, Grace	Rev. James Kay	Bruce Eidick
Edmonton, Redeemer	Rev. James Fritsche (Vacancy)	Lonnie Ruecker
Edmonton, Riverbend	Rev. Sye Van Maanen	Darrin Park
Sherwood Park, Bethel	Rev. James Avery	Ryan Timmermans
St. Albert, King of Kings	Rev. Jan Pastucha	Mark Wolgram

ELK ISLAND CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Bruce, Immanuel Vegreville, St. John	Rev. Greg Kjos (Vacancy)	Colleen Albert
Bruderheim, Bethlehem	Rev. Jeff Dul	Martin Mueller
Fort McMurray, Trinity	Rev. Keith Haberstock	Abbie (Xiaoling) Tang
Fort Saskatchewan, Bethany		Jim Young
Fort Saskatchewan, Christ	Rev. Vincent Moore	Patrick Moore
Lloydminster, First McLaughlin, Zion	Rev. John Haycock	Ron Faulkner
Mannville, St. Paul's Vermilion, Faith	Vacant	Doug McCrae

GREATER VANCOUVER CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Abbotsford, Trinity		
Aldergrove, Immanuel		
Chilliwack, St. Paul's	Rev. Wayne Lunderby	Robert Gafka
Delta, Saviour		
Langley, Walnut Grove	Rev. James Paulgaard	Rhonda Kelman
New Westminster, Mount Calvary	Rev. Gregory Johnson	
Port Coquitlam, Hope	Rev. Laverne Hautz	Jennifer Watson
Richmond, Trinity	Rev. Dr. Steven Harold	Andy (Fan) Huang
Surrey, Faith	Rev. Edwardo Rodreiguez Lopez	

Surrey, St. Luke	Vacant	Charlie (Charles) Metzger
Surrey-Cloverdale, Hillside Christian Church	Rev. Ian Wemyss	Jacob New
Vancouver, Bethlehem	Rev. Fred Rink	
Vancouver, Killarney Community	Rev. Mark Chiang	Gordon Leung
Vancouver, Trinity Lutheran Church of the Deaf	Rev. David Nielsen	Tracy Warner

KOOTENAY CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Castlegar, St. Peter Trail, Peace	Rev. Kai Buck	
Creston, Redeemer	Vacant	Betty Marzke

LETHBRIDGE CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Cardston, Faith	Vacant	
Duchess, Duchess Taber, Peace		
Lethbridge, Immanuel	Rev. Lee Loveridge	Tyler Rodgers
Magrath, St. John's Milk River, St. Matthew	Vacant	Jim Howitt
Medicine Hat, St. Paul	Rev. Ken Edel	Simon Hersey
Pincher Creek, Trinity	Rev. Wendel Ritz	Debra Ritz
Vulcan, Bethel	Vacant	

OKANAGAN CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Grand Forks, Christ		Shirley Richter
Kamloops, Lord of Life	Rev. Andrew McDonald	Roman Hessel
Kelowna, First		
Oliver, St. Paul Osoyoos, Grace	Rev. Darren Siegle	Ted Cronmiller
Penticton, Concordia	Rev. Michael Schutz	Rita Anderson
Salmon Arm, Shepherd of the Valley	Vacant	
Summerland, St. John's	Vacant	
Vernon, St. John's	Rev. Craig Tufts	Irene Hirschmiller
West Kelowna (Westbank), Redeemer	Rev. Jonathan Asmus	Audrey Hardy

PEACE RIVER CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Dawson Creek, St. Paul's	Vacant	John Bartlett
Fairview, Trinity	Vacant	
Goodfare, Immanuel Wembley, St. John's	Rev. Kenneth Eifert	Carl Mayer
Grande Cache, Mount Carmel	Vacant	
Grande Prairie, Faith	Rev. Jaime Ventura	Gary Goebel
High Prairie, Redeemer	Rev. Terrance Goerz	
Peace River, Prince of Peace		
Valleyview, Good Shepherd	Rev. Shiekh Lief Mauricio	Henry Krueger

STONY PLAIN CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Beach Corner, St. John's (Parkland County)	Rev. Roland Kubke	Tiffany Playter
Devon, Victory Lutheran Church of Devon Spruce Grove, Peace	Rev. Rojar Singh	Paul Laslop
Drayton Valley, Emmaus Tomahawk, Immanuel		
Evansburg, Advent	Rev. Jim Heinbuch (Vacancy)	Johannes Cobb
Golden Spike, Zion	Rev. Keith Hoveland	Carole Hoveland
Mellowdale, Christ	Rev. Cody Cooper	
Rochfort Bridge, Trinity Evangelical		
Stony Plain, St. Matthew Evangelical	Rev. Rod Buck	Dennis Woolsey

VANCOUVER ISLAND CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Campbell River, Bethany		Brendan Wallace
Courtenay, Faith	Vacant	Clifford Huculak
Duncan, Trinity	Rev. Paul Roggow	Jim Hykaway
Nanaimo, St. Paul's	Rev. Fraser Coltman	Heather Coltman
Parksville, Our Saviour	Rev. Steve Chambers	Ron Woodward
Port Alberni, Grace	Rev. Kevin Platz	Douglas Havard
Sidney, Peace		Chris Scattergood
Victoria, Hope		
Victoria, Redeemer (Langford)	Rev. Phillip Washeim	

WETASKIWIN CIRCUIT

PARISH	CLERGY DELEGATE	LAY DELEGATE
Camrose, Grace	Vacant	
Lacombe, Trinity	Rev. Robert Clifford (Vacancy)	
Leduc, St. Peter's Evangelical	Rev. Neil Stern	Bonnie Smith-Van Assen
Red Deer, Mount Calvary	Rev. Donald Hennig	Silvio Resta
Rimbey, Zion Usona, Immanuel	Rev. Mark Schutz	Kevin Reis
Rocky Mountain House, Immanuel Evangelical	Rev. Brian Amison	Deanna Friesen
Spruce View, King of Kings Spruce View District	Rev. Russ Howard	Les Herron
Sylvan Lake, Faith	Rev. Larry Brotherton (Vacancy)	Keith Bohlken
Wetaskiwin, Zion Evangelical	Rev. Al (Allen) Lewis	Garry Dearing

OTHER ADVISORY DELEGATES AND REPRESENTATIVES

<i>President</i>	Rev. Timothy Teuscher	<i>Commission on Constitutional Matters and Structure</i>
<i>President Emeritus</i>	Rev. Dr. Ralph Mayan	Gary Gilmour, Grace Henderson, Arlene Kish,
<i>President Emeritus</i>	Rev. Dr. Edwin Lehman	Rev. William R. A. Ney (chair), Rev. Paul
<i>Vice-President</i>	Rev. Thomas Kruesel	Schallhorn
<i>Secretary</i>	Grace Henderson	<i>Commission on Nominations and Elections</i>
<i>Treasurer</i>	Dwayne Cleave	Rev. Keith Hoveland, Rod Johnson (chair), Milton
<i>Regional Pastors</i>	Rev. David Haberstock	Joneson, Rev. Michael Meleg, Sharon Schieman
	Rev. Marvin Bublitz	<i>Commission on Theology and Church Relations</i>
	Rev. Robert Mohns	Rev. Michael Keith
<i>Board of Directors</i>		<i>Lutheran Church-Canada Financial Ministries</i>
Rev. Timothy Teuscher, Arnold Drung (chair),		Allen Schellenberg
Dcn. Suzanne Eberhard, Kirsten Guggenmos, Rev.		<i>Board of Directors - Worker Benefit Services</i>
Warren Hamp, Grace Henderson, Rev. Alex		Rev. Dr. Dieter Kays
Klages, Rev. Thomas Kruesel, Cameron Pelzer,		<i>Board of Regents - CLS Edmonton AB</i>
Doug Petersen, Rev. Kurt Reinhardt		Dcn. Miriam Winstanley
<i>Committee for Communication and Technology</i>		<i>Board of Regents - CLTS St. Catharines ON</i>
Rev. Michael Schutz		Ivan Boles
<i>Committee for Mission and Social Ministry Services</i>		CONVENTION APPOINTMENTS
Rev. Kurt Reinhardt		<i>Convention Manager</i>
<i>Commission on Adjudication</i>		Dr. Ian Adnams

CONVENTION APPOINTMENTS

Convention Manager
Dr. Ian Adnams

Local Arrangements

Dr. Ian Adnams

Host Congregation: Concordia Lutheran Church

Registration: Rev. James Fritsche Nancy Fritsche, Dcn. Dr. Jennifer Frim

Hospitality: Judi Luckhardt

Page Coordinator: Adrianna Blitterswyk

Transportation: Gordon Schoepp

Assistant to the Secretary

Lois Griffin

Worship Committee

Rev. Timothy Teuscher, Rev. Scott Lyons, Rev. Mark Hennig

Convention Chaplain

Rev. Scott Lyons

Convention Parliamentarian

Rev. Thomas Prachar

Resolutions Committee 1 (Structure and Handbook)

Rev. David Bode (chair), David Chant, Dcn. Amanda Hastings, Rev. Don Hennig, Rev. John Trembulak III

Resolutions Committee 2 (Theology and Church Relations)

Rev. Theodore Giese (chair), Rev. Murray Keith, Rev. Jan Pastucha, Jon Oberholzer

Resolutions Committee 3 (Financial and Sundry)

Rev. Brian Falkenholt (chair), Jim Howitt, Ray Kroll, Rev. Darren Siegle, Dcn. Lenora Simpson, Michael Maunula

REPORT OF THE PRESIDENT

Part 2

My written report begins on page E.1 of the Convention Workbook which, I assume, you have already read. For my presidential address, what follows is a condensed version of a presentation I gave at the Purpose, Priorities and Planning Retreat in Winnipeg this past April on “The Task of the Church in Post-Christian 21st Century Canada.”

We begin with a quote often attributed to Mark Twain: “There are three kinds of lies: Lies, Damned Lies, and Statistics.” This rather crass and blunt statement underscores the fact that statistics can be referenced and manipulated to support just about anything. Although this is most certainly true, here are a few from Statistics Canada:

“In 1985, 90% of people aged 15 and older reported having a religious affiliation, compared with 68% in 2019.”

“Religious affiliation was the highest among Canadians born between 1940 and 1959 at 85 per cent, compared to 32 per cent for those born between 1980 and 1999.”

“In the 1960s, 50% of Canadians reported attending church on a weekly basis; by 2015, that was down to 10%.”

“Nearly 50 percent of those living in the province of British Columbia, nearly 40% of those living in the province of Quebec, and 35% of those living in the province of Alberta say that they ‘prefer to live life without God or the church’.”

Not surprisingly, a March 10, 2019 report from the CBC stated: “A national charity that works to save old buildings estimates that 9,000 religious spaces in Canada will be lost in the next decade, roughly a third of all faith-owned buildings in the country.”

We will now get a little more specific with these statistics.

“Projections from our data indicate that there will be no members, attenders, or givers in the Anglican Church of Canada by approximately 2040.” This dire pronouncement was made in a 2019 report commissioned by the Anglican Church of Canada. While the ACC had 1.3 million members back in 1961, it is now down to less than 360,000. And if the report’s projections are correct, the number of members will be down to around zero in just twenty years.

The situation in the United Church of Canada isn’t much different; as a 2000 news article reported: “The United Church of Canada is the fastest dying church in the nation of Canada today.” Consider these statistics: “In 2007 there were 545,000 members with an average attendance of 204,400 in 4,850 congregations. In 2018 there were 388,000 members with an average attendance of 120,990 in 3,360 congregations. That’s a 29% decline in membership and a 41% decline in worship attendance.”

Or these stats from the Evangelical Lutheran Church in Canada: “In 2005 there were 171,750 baptized members, 125,965 communicant members, with an average attendance of 40,655. In 2015 there were 111,570 baptized members, 84,020 communicant members, with an average attendance of 22,945. That’s a 35% decline in membership and a 44% decline in worship attendance.” In the past six years the decline has increased at an even greater rate.

What about our Lutheran Church—Canada? “In 2009 there were 68,735 baptized members, 51,650 communicant members, with an average attendance of 24,245. In 2019 there were 51,470 baptized members, 39,380 communicant members, with an average attendance of 15,850. That’s a 25% decline in membership and a 35% decline in worship attendance.”

An article in the January 2020 issue of the Faith Today magazine entitled Will Christianity Disappear from Canada? states the following: “In one generation – from roughly 1950 to 2000 – regular church attendance dropped from two in three to just one in four. And the trends have continued downward since then . . . even among Evangelicals and Catholics (and here would be included Lutheran Church—Canada), the two remaining cohorts of Canadian Christianity doing relatively well, have also lost members, especially since 1991.”

“In Canada political forces and other religions have not been the main challenges to Christian faith – instead the challenge here since the Second World War has been a continuous experience of prosperity and security. Yes, there are troubling signs that the Christian faith is increasingly unwelcome, but in a global context it really isn’t all that hard to be a Christian in Canada. For most of our Canadian neighbours the question is: Why should we bother to be Christians at all?”

And then the article concludes with these words: “Maybe the key concern to keep in mind is this: Are we positioning ourselves so that, when life’s sharp edges eventually do cut through people’s cocoons of comfort, we are clearly standing ready to offer something else, something more?”

So much for these doom and gloom statistics. Begging the indulgence of Mark Twain, I want to turn now to a few statistics that we find in Holy Scripture. First, the missionary results of two great Old Testament preachers of repentance – Noah and Jonah.

Yes, Noah “a herald of righteousness” (2 Peter 2:5) who proclaimed a message of repentance in view of God’s impending judgment upon a most wicked and evil generation. And what did he accomplish after doing this for 120 years . . . how many converts? “A few, that is, eight persons, were brought safely through water” (1 Peter 3:20); that is, Noah, his wife, his three sons, and their wives . . . and that’s it! Not a very glowing statistical report.

And then there’s the prophet Jonah who was called by God to go to Nineveh, capital city of the Assyrians and enemies and oppressors of Israel, and “call out against it, for their evil has come up before Me” (Jonah 1:2). Jonah initially refuses but eventually goes to Nineveh. And what happens? The very thing Jonah did not want to happen. The people heard the Word of God proclaimed by a reluctant, disinterested, unconcerned prophet . . . repented in sackcloth and ashes. And with the result that “more than 120,000 persons” (Jonah 4:11) were saved.

A few more ‘statistics’ from the Lord and Head of the church: From Jesus’ parable of the Wedding Feast: “For many are called, but few are chosen.” (Matthew 22:14). Or from His discourse on the end times: “Many will fall away and betray one another and hate one another. And many false prophets will arise and lead many astray. And because lawlessness will be increased, the love of many will grow cold.” (Matthew 24:10-12)

In the ‘Table Talks’ volume of Luther’s Works the Reformer, quoting from a popular little ditty of the day, sums it up this way:

“Wherever God erects a house of prayer
the Devil always builds a chapel there;
And ’twill be found, upon examination,
the latter has the largest congregation.”

A couple additional quotes from Luther in this regard:

“Let us prepare ourselves to be patient and learn to bear the furious attacks and the blows of Satan, who is trying to tear the church of Christ to pieces and to establish his own church. We are not any better than the fathers. At the cost of much sweat and labor they, too, scarcely succeeded in their effort to preserve the Word and to snatch a few souls from the jaws of Satan.”

And further: “Great numbers do not make the church. We must look to the Word alone and judge on the basis of that. For only those who embrace the Word are the ones who will be as immovable as Mount Zion (Ps. 125:1), even

though they are few in number and very contemptible in the eyes of the world. The church is a daughter, born of the Word; she is not the mother of the Word.”

What’s the point to all this? Just this, to quote Albert Einstein: “Not everything that can be counted counts and not everything that counts can be counted.”

Article V of the Augsburg Confession from our Lutheran Confessions puts it this way: “Through the Word and Sacraments, as through instruments, the Holy Spirit is given. He works faith, when and where it pleases God, in those who hear the good news that God justifies those who believe that they are received into grace for Christ’s sake.” (AC V.2) Notice, ‘when and where it pleases God’ . . . not when and where it pleases us!

What, as such, is our task, our mission, our purpose . . . the task of the church? the mission of our Synod? the purpose of our congregation . . . in these Last Days here in post-Christian 21st century Canada?

Before we address that, I would first mention some of the challenges and issues which lie before us here in 21st century Canada. This is not an exhaustive list, but some of the things others have noted as well.

The first is Biblical Illiteracy. Not only have mainline church bodies rejected the Bible as the foundation for what they believe, teach and practice; but many people in churches which do hold to the Scriptures as the inspired and inerrant Word of God only pay lip service to the importance of the Bible and by and large do not read it or know it. This is also so in our Lutheran Church—Canada. While catechesis and Bible study is necessary at all times, it is especially so here in post-Christian Canada in the 21st century. With such biblical knowledge and understanding, not only are our people able to personally grow in their faith and life; but able do that which the Berean believers did concerning the message proclaimed by St. Paul; as we read, “They received the word with all eagerness, examining the

Scriptures daily to see if these things were so” (Acts 17:11). . . and, in addition, as St. Peter writes, are thus “prepared to make a defense to anyone who asks you for a reason for the hope that is in you” (1 Peter 3:15).

Second, Gnostic Tendencies. One of the heresies that the early church had to deal with was ‘Gnosticism’ which in general terms was the belief that redemption was escape from the material world – as matter was considered evil or something indifferent – and into a spiritual world, liberating the soul from the body in order to be reunited with the fullness of God. Such is contrary to the biblical witness of God as the Creator of all things, of Christ becoming flesh, of His work of redemption by His physical death on the cross and His resurrection, and of our own bodily resurrection on the Last Day. Today this Gnostic view lies, in part, behind such things as homosexual unions, transgender identity, or comments like ‘I’m spiritual, but not religious’. We are increasingly living our lives in a digital age. Our relationships are via social media. Meetings are via Zoom. While these things can be useful and beneficial . . . as we have all probably experienced firsthand as a result of covid, such dependence on digital technology has moved people away from real flesh and body relationships . . . from the incarnational to the virtual. Here is one quote I came across which embraces this Gnostic worldview: “This is going to change everything! We don’t have to go to the trouble of getting dressed on Sunday morning, getting in our cars, driving across town to go to church in person — we can just stay home in our pajamas and do it online! And why do churches even have to have buildings anyway? We can just have virtual church.”

Conversely, as I mentioned in one of the many letters sent out to pastors and congregations over the past few years in connection with the pandemic: “Not only did the eternal Son of the Father become flesh in the womb of the virgin Mary, not only did He suffer in the flesh, not only was He raised to life bodily, not only did He ascend into heaven bodily; but He uses real . . . not virtual . . . creaturely things to accomplish His work of saving and restoring His sinful, fallen

creation – water, bread and wine, words on a page in a book proclaimed from the lips of real flesh and blood pastors into the ears of real flesh and blood sinners who are physically gathered together. And while the church can make use of virtual communication, just as it has in the past through the radio airwaves or with the printing press, and just as it is being used at the present time by many of us during this time of the Covid-19 pandemic, such cannot and does not replace, to use the words from Article VII of the Augsburg Confession: “the assembly of saints in which the Gospel is taught purely and the sacraments are administered rightly.”

Third, Entertainment Culture. Our society today is characterized by short attention spans and boredom, by the desire to be entertained. The values of routine, tradition and stability that define the church have been jettisoned . . . even though deep down that is what people are longing for. And instead, churches are tempted to use gimmicks and trendiness in order to keep members and attract new members . . . with the subsequent proliferation of new prescriptions, programs, and paradigms that will supposedly revive and enlarge the church. We’ve witnessed this from time to time here in our own Lutheran Church—Canada over the past 30-some years or so. For the sake of numerical growth and institutional preservation, the Gospel is often thus watered down – sermons have become shallow self-help advice for one’s marriage or parenting skills or finances and the like . . . with, of course, a few Bible passages thrown in; and worship services have turned into entertaining religious versions of late night talk shows. Frank Turek, a Christian author and lecturer on apologetics, addresses this in these words: “What we win them with, we win them to. If we win them with entertainment and low commitment, we win them to entertainment and low commitment.” Or as the Canadian communication theorist, Marshall McLuhan, put it in those famous words: “The medium is the message.”

Fourth, a Pre-Constantinian Age. As we consider the state of the church here in Canada in the 21st century, we need to face the fact that, as some have

coined the phrase, we are living in a pre-Constantinian age. It was the Roman emperor, Constantine, who in the early fourth century gave legalized and even favoured status to the Christian Church. For the first three hundred years, however, the Church was persecuted, proscribed, and looked upon with disdain by the general public – ‘enemies of the human race’ was the common charge leveled against them. It was, however, during those years that the church not only continued to exist by the grace of God but flourished and grew even though it was beset with heresies from within and persecutions from without.

The current ‘shrunk’ state of the church here in Canada is far closer to the norm of the early church and also the state of the church at various times and places throughout history. We need to stop seeing the exception as the norm; namely, the widespread church membership and attendance in the 1950’s, 60’s and early 70’s . . . but which, quite frankly, was often due to social pressures and cultural aspects of the time, coupled with a huge birth rate – rather than, as was the case in the pre-Constantinian age, people from every walk of life and every ethnicity joyfully and frequently gathering together under even adverse and difficult conditions to hear the Good News of God’s love in Christ, receive His mercy and forgiveness, and then living out this new life in love in the various estates or vocations where God had placed them . . . even if it be in a most godless, hostile, and pagan world.

In his book, *Mere Christianity*, C. S. Lewis puts it this way: “Enemy-occupied territory – that is what this world is. Christianity is the story of how the rightful king has landed, you might say landed in disguise, and is calling us to take part in a great campaign of sabotage.”

Fifthly and finally, a Lone-Ranger Mentality. ‘One who acts alone and without consultation or the approval of others’ is how the dictionary defines that expression. A mentality, an attitude, that flows from some of the above-mentioned issues . . . a mentality that has infected many a pastor, church member, or individual congregation

where they do their own thing without any regard or concern for their fellow pastors and sister congregations. It is a mentality that the writer of Judges uses to sum up those Old Testament times: “In those days there was no king in Israel. Everyone did what was right in his own eyes” (Judges 21:25). It is a mentality that the apostle Paul confronts especially in his letters to the Corinthians . . . admonishing them about divisions in their midst concerning the Lord’s Supper, worship practices, and the like . . . and reminding them of that which is to be in vogue “in all the churches of the saints” (1 Corinthians 14:33). It is a mentality that has been part of the DNA of our Lutheran Church here in Canada for many years . . . due in part to geography and the great distances separating us. It is a mentality that has re-surfaced among some of our pastors and among members in some of our congregations due in part to covid-related matters. And it is a mentality that is not in accord with the objectives and conditions of membership in Lutheran Church—Canada which every pastor, deacon and congregation agrees to by virtue of their becoming part of our synodical fellowship.

And so, back to the question: What is our task, our mission, our purpose . . . the task of the church? the mission of our Synod? the purpose of our congregation . . . in these Last Days here in post-Christian 21st century Canada?

While a number of things could be mentioned in this regard, I’m going to limit it to what our Lord, in His visit to the home of Mary and Martha, calls “the one thing necessary” (Luke 10:42). That is, as the Large Catechism puts it . . . and this is so no matter what century it might be or where we are living or what the state of the church might be or seem to be at present time: “Everything in the Christian church is ordered toward this goal: that we daily receive in the Church nothing but the forgiveness of sin through the Word and (the Sacraments), to comfort and encourage our consciences as long as we live.” (LC, Part II, 55)

Or, as Article XI of the Formula of Concord states: “Without doubt God knows and has determined for everyone the time and hour of his call and

conversion. But this time has not been revealed to us. Therefore, we have the command always to keep proclaiming the Word, entrusting the time and hour of conversion to God.” (FC SD XI.54-56)

Yes, the preaching and teaching of God’s Word, the administration of Holy Baptism, the celebration of the Lord’s Supper – so that we and others might receive the blessings of Christ’s work – forgiveness, life and salvation. That, when all is said and done, is the purpose of the church, the task before us, the goal of missions, and the one primary thing that needs to take place in our congregations.

And this is so even if the result of our mission or outreach endeavours is akin to that which Jesus mentions in His parables of the lost sheep. Perhaps we have forgotten His words: “I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Luke 15:7). This is so even if only, as Jesus again says, “two or three are gathered in My name” (Matthew 18:20).

In order that such might take place and continue to take place at present time and into whatever future might lie before us here in our nation and beyond our borders in this post-Christian 21st century; our one essential, necessary and God-given task is the support and maintenance of the office of the holy ministry which our Lord Jesus Himself has instituted and established and through which those gifts of forgiveness and life and salvation are offered, given, and bestowed upon us and others. . . support and maintenance with our prayers and by our offerings.

The apostle Paul speaks of this often in his epistles. For instance, these words from Ephesians: “Make supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the Gospel” (Eph. 6:18-19). Or from First Corinthians: “The Lord commanded that those who proclaim the Gospel should get their living by the Gospel” (1 Cor. 9:14). Or what he writes in Second Corinthians concerning financial gifts for the relief of the saints in other congregations. He

summarizes it, as it were, in these words from Galatians: “As we have opportunity, let us do good to everyone, and especially to those who are of the household of faith” (Galatians 6:10).

May the Holy Spirit guide, direct, and instill in all of us – the pastors and people in our congregations – to abide by this apostolic admonition of supporting the Gospel with our prayers and offerings. And let us do so with an even greater fervor and intention in these Last Days here in post-Christian 21st century Canada . . . mindful of this promise of Him who is the Lord of the church and its Saviour: “I will build My church, and the gates of hell shall not prevail against it” (Matthew 16:18).

One more statistic from the Scriptures before I close . . . the only statistic that really matters: “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing

before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Revelation 7:9-10)

A final word from the pen of the Reformer, Martin Luther: “God help us as He helped our ancestors and will also help our descendants to the praise and honor of His divine name throughout eternity! For we are, after all, not the sort of people who could sustain the church. Nor were our forefathers; nor will our descendants be such. But the Lord has done it, is doing it now, and will do it. He says: I am with you until the end of the world (Matt. 28:20), as is written in Heb. 13:8: ‘Jesus Christ is the same yesterday and today and forever’.”

Timothy Teuscher, President
June 11, 2022

CONVENTION MINUTES

MINUTES – Session 1

Call to Order

President Teuscher called the first session to order at 4:02 pm (MDT)

Registration Committee Report – Grace Henderson, Chairman

A report was unavailable.

Statutory Bylaw 9.07 of Lutheran Church-Canada’s Handbook states that, “A quorum for Convention shall consist of at least 25% of the eligible delegates.” President Teuscher declared that Quorum was achieved and the Convention proceeded.

Induction Rite for Delegates – President Teuscher & Rev. Terry Goerz

Using the Rite of Installation of Delegates from page H.5 in “*Today’s Business*” —the Delegates were installed and the Convention was opened.

Introductions – President Teuscher

The individuals who are serving in various capacities for the Convention were introduced.

Registration Committee Report – Grace Henderson, Chairman

Voting Pastor Delegates – 66

Voting Lay Delegates – 96

Advisory Delegates – 1

Registered Visitors – 8

Total Attendees – 171

Voting Orientation & Organization – President Teuscher

Using pages H.6 through H.9 in “*Today’s Business*”—the Convention Orientation was completed. It was noted that Rev. Thomas Prachar is serving as Parliamentarian for the Convention.

Special Standing Rules – President Teuscher

Using page A.5 in the “*Convention Workbook*”—the Special Standing Rules were reviewed.

C22-01 Motion: To adopt the Special Standing Rules

ACTION: Adopted

Adoption of Agenda – President Teuscher

Using page I.3 in “*Today’s Business*”—the Agenda was proposed to the Delegates.

C22-02 Motion: To adopt the proposed Agenda

ACTION: Adopted

Acceptance of New Congregation Members

– Resolutions Committee #3, Rev. Brian Falkenholt, Chairman

RESOLUTION 22.3.05 TO RECEIVE SHALOM OROMO LUTHERAN CHURCH, WINNIPEG, MANITOBA INTO MEMBERSHIP OF LUTHERAN CHURCH—CANADA

(Reference Overture 3.05)

- WHEREAS the congregation of Shalom Oromo Lutheran Church, Winnipeg, Manitoba has applied for membership in Lutheran Church—Canada; and
- WHEREAS the constitution and bylaws of Shalom Oromo Lutheran Church have been submitted and reviewed by the President and approved by the Board of Directors of LCC in accordance with Synodical Bylaw 1.15 a; therefore be it
- RESOLVED that Shalom Oromo Lutheran Church, Winnipeg, Manitoba be joyfully received as a member of Lutheran Church—Canada.

C22-03 Motion: To adopt Resolution 22.3.05

ACTION: Adopted

Acceptance of New Congregation Members – Resolutions Committee #3 (continued)

RESOLUTION 22.3.06 TO RECEIÉ ÉGLISE ÉVANGÉLIQUE LUTHÉRIENNE DE LA RÉCONCILIATION, SHERBROOKE, QUEBEC INTO MEMBERSHIP OF LUTHERAN CHURCH—CANADA

(Reference Overture 3.06)

- WHEREAS the congregation of Église Évangélique Luthérienne de la Réconciliation, Sherbrooke, Quebec has applied for membership in Lutheran Church—Canada; and
- WHEREAS the constitution and bylaws of Église Évangélique Luthérienne de la Réconciliation have been submitted and reviewed by the President and approved by the Board of Directors of LCC in accordance with Synodical Bylaw 1.15 a; therefore be it
- RESOLVED that Église Évangélique Luthérienne de la Réconciliation, Sherbrooke, Quebec be joyfully received as a member of Lutheran Church—Canada.

C22-04 Motion: To adopt Resolution 22.3.06

ACTION: Adopted

The pastor and representatives from Shalom Oromo Lutheran Church congregation were called forward to sign the Constitution of Lutheran Church-Canada. The representatives from Évangélique Luthérienne de la Réconciliation had not yet arrived and will sign the Constitution later in the Convention. The “*Common Doxology*” was sung to welcome the congregations into the Synodical family.

Acceptance of New Pastor Members – President Teuscher

New pastors have received calls to congregations and other entities of Synod since the three District Conventions in 2018 by Ordinations and Installations; by Colloquy; or by Transfer. Using page E.15 in the “*Convention Workbook*” and page I.13 in “*Today’s Business*”—the new members were called forward to sign the Constitution of Lutheran Church-Canada. The hymn, “*Thy Strong Word*,” was sung during the signing of the Constitution.

Electronic Voting – J.P. Copeland, Data on the Spot (DOTS)

Instruction in using the electronic voting system was provided to Delegates.

Announcements – Alex Steinke, Director of Communications

Recess – President Teuscher called the first session to close at 4:54 pm (MDT)

MINUTES – Session 2

Call to Order

President Teuscher called the second session to order at 8:16 am (MDT)

Service of Prayer and Preaching – Rev. Mark L. Smith, Rev. Dr. David Somers, Rev. Gizaw Chuta
The pastors led the Convention in this time of worship.

Essay – Rev. Dr. John Maxfield

Dr. Maxfield presented an essay on “Luther at the Diet of Worms” as a fitting contemplation regarding the Convention theme. The hymn, “*Lord Keep Us Steadfast in Your Word*” was sung at the conclusion of his essay.

Registration Committee Report – Grace Henderson, Chairman

Voting Pastor Delegates – 139

Voting Lay Delegates – 153

Advisory Delegates – 22

Other – 94

Registered Visitors – 8

Total Attendees – 416

Quorum remains and the Convention continued.

Approval of Minutes

Using pages J.9 through J.11 in “*Today’s Business*”—the minutes of the previous session were presented
C22-05 Motion: That the minutes of the 12th Regular Convention of the Lutheran Church-Canada, June 10, 2022, Session #1 be adopted as presented

ACTION: Adopted

Appointment of Chairman Pro Tem – President Timothy Teuscher

Since Rev. Thomas Kruesel, Vice-President of Synod is away; and Arnold Drung, Board of Directors Chairman, will not be arriving at the Convention until later today; and Cam Pelzer, Board of Directors Vice-Chairman, is also unavailable; President Teuscher has asked Rev. Rod Buck, Dean of Military Chaplains, to assume the chair when needed.

C22-06 Motion: That Rev. Rod Buck be appointed as Chairman Pro Tem for the 12th Regular Convention of Lutheran Church-Canada

ACTION: Adopted

President Teuscher asked Rev. Rod Buck to assume the position of Convention Chairman for this portion of proceedings.

Nominations/Elections for President

– Commission on Nominations and Elections, Rod Johnson, Chairman

C22-07 Motion: That the slate with a single candidate for President be adopted as presented

ACTION: Adopted

Prior to voting, Rev. Scott Lyons, Convention Chaplain, led the Convention in prayer.

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Rev. Timothy Teuscher – 254

Rev. Timothy Teuscher was declared elected President of Lutheran Church-Canada.

Nominations/Elections for Vice-President

– **Commission on Nominations and Elections, Rod Johnson, Chairman**

C22-08 Motion: That the slate of candidates for Vice-President be adopted as presented

ACTION: Adopted

Prior to voting, Rev. Scott Lyons, Convention Chaplain, led the Convention in prayer.

Rod Johnson, Chairman (CNE) called for voting on the first Ballot.

First Ballot Results:

Rev. Alex Klages – 69

Rev. Kurt Reinhardt – 97

Rev. Michael Schutz – 121

Since no candidate received a majority, Rev. Alex Klages' name was dropped from the next ballot and a second ballot was presented to Delegates.

Second Ballot Results:

Rev. Kurt Reinhardt – 118

Rev. Michael Schutz – 165

Rev. Michael Schutz was declared elected Vice-President of Lutheran Church-Canada.

Report of the President – President Teuscher

President Teuscher addressed the Convention in regards to the state of the church, and our future.

Rev. Rod Buck turned the position of Convention Chairman back to President Teuscher.

Report of the Purpose, Priority, and Planning Leadership Team –

**Alan Zacharias, Zacharias Advancement Consulting, President
David Friesen, Director of Advancement**

David Friesen and Alan Zacharias reported to the Convention on the processes used and the progress to date on the work of Advancement in Lutheran Church-Canada. The new Mission, Vision, Values, and Goal Statements (previously adopted by the Board of Directors) were presented and Delegates were advised on the next steps in the process.

Greetings – Lutheran Women's Missionary League-Canada – Linda Long, President

Announcements – Alex Steinke, Director of Communications

Noon Daily Prayer – Rev. Scott Lyons, Convention Chaplain

Rev. Lyons led the Convention in this time of worship.

Recess

President Teuscher called the second session to close at 12:15 pm (MDT)

MINUTES – Session 3

Call to Order

President Teuscher called the third session to order at 4:03 pm (MDT)

Rev. Scott Lyons, Convention Chaplain, opened the session with prayer.

Nominations/Elections for Regional Pastors

– **Commission on Nominations and Elections, Rod Johnson, Chairman**

Rod Johnson, Chairman (CNE) presented the current slate. Rev. Kurt Lantz approached the microphone and requested that his name be withdrawn from the Ballot for Regional Pastor for the East Region. The request was granted.

C22-09 Motion: That the slate of candidates for all Regional Pastors (Central, East, and West) be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on each Region's Ballot.

Results – Regional Pastor, Central:

Rev. David Haberstock – 68

President Teuscher declared Rev. David Haberstock elected Regional Pastor for the Central Region of Lutheran Church-Canada.

Results – Regional Pastor, East:

Rev. Marvin Bublitz – 71

President Teuscher declared Rev. Marvin Bublitz elected Regional Pastor for the East Region of Lutheran Church-Canada.

Results – Regional Pastor, West:

Rev. Robert Mohns – 123

President Teuscher declared Rev. Robert Mohns elected Regional Pastor for the West Region of Lutheran Church-Canada.

Report of Lutheran Church-Canada Worker Benefit Services Inc. –

Rev. Dr. Dieter Kays, Chairman

Graham Stone, Director, Pension Solutions, CAAT

The report presented the option for Lutheran Church-Canada Worker Benefit Services Inc. to merge with the Colleges of Applied Arts and Technology (CAAT) pension plan based in Ontario. The CAAT Plan is a profit-for-members that delivers secure lifetime pensions. During Session #4 of Convention, Delegates will be asked to vote on the possible merger with CAAT pension plan. All questions were unable to be answered, due to time constraints, and arrangements were made to meet back in the ballroom at 6:30 pm.

Announcements – Alex Steinke, Director of Communications

Responsive Prayer 2 – Rev. David Haberstock & Rev. Warren Hamp

The pastors led the Convention in this time of worship.

Recess

President Teuscher called the third session to close at 5:30 pm (MDT)

MINUTES – Session 4

Call to Order

President Teuscher called the fourth session to order at 7:03 pm (MDT)

Rev. Scott Lyons, Convention Chaplain, opened the session with prayer.

Welcome of New Congregation – President Timothy Teuscher

The pastor and representative from Évangélique Luthérienne de la Réconciliation Church congregation were called forward to sign the Constitution of Lutheran Church-Canada. Rev. Dr. David Somers welcomed them in the French language, on behalf of President Teuscher.

Finance and Sundry Matters – Resolutions Committee #3, Rev. Brian Falkenholt, Chairman

RESOLUTION 22.3.10 TO SUPPORT AND AFFIRM THE DECISION OF LUTHERAN CHURCH-CANADA TO MERGE THE LCC PENSION PLAN INTO CAAT PENSION PLAN

(Reference Overture 3.10)

- WHEREAS the Lutheran Church-Canada (LCC) Board of Directors (the LCC Board) authorized LCC Worker Benefit Service Inc. (WBS) to enter into a Memorandum of Understanding (MOU), with the Colleges of Applied Arts and Technology Pension Plan (CAAT), a jointly-sponsored defined benefit pension plan registered in the province of Ontario; and
- WHEREAS the MOU outlined the intention of the two parties to consider the participation of some or all LCC employers and their eligible employees in CAAT on a go-forward basis and for the transfer of assets and liabilities from the Lutheran Church-Canada Pension Plan (LCC Plan) to CAAT (the Merger); and
- WHEREAS the WBS Board of Directors evaluated the pros and cons to members and employers for merging the LCC Plan into CAAT and, having determined that the Merger was in the best interests of both LCC Plan-members and participating employers, recommended LCC proceed with the Merger; and

- WHEREAS the LCC Board approved the recommendation and directed WBS to inform members and participating employers on the details of the proposed merger and to seek their support; and
- WHEREAS WBS has held a number of information sessions with LCC Plan members and participating employers and believes they have received necessary information to make an informed decision on whether to support the Merger; and
- WHEREAS the Merger will be subject to regulatory approvals, the requirements of which include receipt of the required number of consents from LCC Plan members; and
- WHEREAS LCC is prepared to sign a memorandum of agreement with CAAT to move forward with the Merger, and is desirous of a strong endorsement of the Merger from the convention delegates; therefore be it
- RESOLVED the convention supports and affirms the decision of LCC to enter into a Memorandum of Agreement (MOA) with CAAT for the purposes of the merger of the LCC Plan and CAAT; and be it further
- RESOLVED that participating employers in the LCC plan will indicate their decision to participate in CAAT by returning a signed agency agreement to LCC by July 31, 2022 authorizing LCC to enter into the MOA on their behalf.

C22-10 Motion: To adopt Resolution 22.3.10

ACTION: Adopted

Greetings – Seminary Presidents –

Rev. Dr. James Gimbel, Concordia Lutheran Seminary, Edmonton, President

Rev. Dr. Thomas Winger, Concorida Lutheran Theological Seminary, St. Catharines, President

Handbook and Structure – Resolutions Committee #1, Rev. David Bode, Chairman

RESOLUTION 22.1.03 TO CHANGE NOMENCLATURE OF ‘ADMINISTRATOR’ TO ‘CHIEF ADMINISTRATIVE OFFICER’

(Reference Overture 1.03)

- WHEREAS the nomenclature of the position or office of Treasurer was changed to Administrator at the 2017 LCC convention; and
- WHEREAS the position of Administrator is defined in the 2017 LCC Handbook “an individual appointed by the Board to assist it in managing the non-ecclesiastical activities and affairs of LCC” (Statutory Bylaw 1.01); and
- WHEREAS the title of Administrator is rather vague and confusing as the word is used to also refer to the administrator of the Worker Benefits Plan of LCC, to the synod office personnel (administrative staff), and even to pastors who are called to administer the Sacraments; and
- WHEREAS in other church bodies the comparable position or office of Administrator is called Chief Financial Officer (CFO), Chief Administrative Officer (CAO), or Chief Operating Officer (COO); therefore, be it
- RESOLVED that the title or name of Administrator be changed to *Chief Administrative Officer (CAO)*; and be it further
- RESOLVED that the appropriate sections in the LCC Handbook be amended to reflect this change in nomenclature (e.g., Statutory Bylaw 1.01; 10.03; 14.04; 14.06; 17.01; Synodical Bylaw 3.05 b. 1.).

C22-11 Motion: To adopt Resolution 22.1.03

C22-12 Motion: To amend Resolution 22.1.03 to change “Chief Administrative Officer” to “Chief Financial Officer”

ACTION: Defeated

C22-13 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-11.

ACTION: Adopted

Resolutions Committee #1 (continued)

RESOLUTION 22.1.01 TO DECLINE THE REQUEST FOR A CHANGE IN THE MAKE UP OF THE REGIONAL MISSION AND MINISTRY COUNCIL

(Reference Overture 1.01)

WHEREAS Lutheran Church-Canada has long expressed a desire to maintain a balance between laity and clergy on Boards, Commissions, and Counsels; and

WHEREAS Overture 1.01 provides opportunity for that balance to be altered; therefore, be it

RESOLVED that Overture 1.01 be respectfully declined.

C22-14 Motion: To adopt Resolution 22.1.01

ACTION: Adopted

Resolutions Committee #1 (continued)

RESOLUTION 22.1.13 TO ADOPT THE PROPOSED 2022 LCC HANDBOOK

(Reference Overture 1.13)

WHEREAS one of the mandates of the Commission on Constitutional Matters and Structure (CCMS) of Lutheran Church-Canada (LCC) is to continuously update the Handbook to provide all of LCC with proper guidelines; and

WHEREAS there were a number of updates needed that were carried over from the last Convention in 2017 due to restructuring; and

WHEREAS the CCMS has completed this task with the proposed 2022 LCC Handbook; and

WHEREAS it would take too much Convention time to approve each update one at a time; and

WHEREAS sufficient time on the Convention floor to discuss and approve additional changes to the proposed LCC 2022 Handbook will be allotted at this Convention, therefore, be it

RESOLVED that the Convention approve the entire proposed Handbook as a whole; and be it finally

RESOLVED that this 2022 Handbook be commended to LCC as the official Handbook.

C22-15 Motion: To adopt Resolution 22.1.13

A discussion occurred, and Resolutions Committee #1 used up their allotted time, before the Motion went to a vote.

Greetings – Concordia Lutheran Mission Society – Rev. Mark Lobitz

Theology and Church Relations – Resolutions Committee #2, Rev. Ted, Chairman

RESOLUTION 22.2.06 TO APPROVE THE PMC POLICY CONCERNING RETIRED PASTORS

(Reference Overture 2.06)

WHEREAS the 2017 Synod Convention adopted Resolution 17.2.04 directing the Council of Presidents to establish a policy concerning retired pastors; and

WHEREAS the President's Ministry Council (the successor of the COP under our new structure) has formulated a policy regarding retired pastors, along with an application form for such status, as well as a call document for Calling an Emeritus Pastor and a Rite of Installation for a retired pastor; and

WHEREAS Resolution 17.2.04 required that such a policy be brought before the next convention of the Synod for approval; therefore, be it

RESOLVED that the Synod in convention approve the following contained in the PMC's 'Guidelines For Emeritus Status' policy document:

“An Emeritus Pastor:

- shall hold membership in and be under the pastoral care of a congregation of Lutheran Church–Canada;
- shall remain under the supervision of the Regional Pastor in the region in which he resides;
- may transfer to another region should his residence change by making application through his Regional Pastor;
- may preach and administer the Sacraments at the invitation of a called pastor or a congregation while the pastor is sick or on holiday – being understood that in such cases he is acting on behalf of the called pastor and is authorized to exercise the office of the keys in that particular place only in those situations;
- may serve as vacancy pastor after having received and accepted a formal notice of a call from a congregation to serve in that capacity;
- is not authorized to preach and carry out the functions of the office of the ministry wherever and whenever he pleases;
- may be officially called as “Pastor Emeritus” by a local congregation (this should not merely be an honorary title, but, depending upon such factors as the health of the retired pastor, a written call document should spell out certain duties like assisting the pastor with sick and shut-in calls, preaching and presiding at the Divine Service occasionally, teaching a Bible class, etc.);
- may serve on the Board of Directors of the synod, on synodical commissions and committees, or as circuit counsellor;
- may attend synodical conventions as an advisor;
- may be appointed as one of the Member Congregation’s delegates to a synodical convention if he is serving as the congregation’s vacancy pastor.

Retired pastors who are unable to perform such pastoral duties due to health reasons and the like may be retained on the clergy roster of the Synod. Retired pastors who do not want to have the responsibilities of a minister, as referenced above, will not be retained on the clergy roster of the Synod. This would have no ramifications for their pension. They are urged to contact their Regional Pastor to discuss this matter before the President’s Ministry Council makes a decision on their roster status.”

C22-16 Motion: To adopt Resolution 22.2.06

C22-17 Motion: To amend Motion C22-16 by striking the words “while the pastor is sick or on holiday” from Resolution 22.2.06

ACTION: Adopted

C22-18 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on amended Motion C22-16.

ACTION: Adopted

Resolutions Committee #2 (continued)

RESOLUTION 22.2.07 TO COMMEND THE CTCR DOCUMENT “A LUTHERAN RESPONSE TO CONTEMPORARY ISSUES” FOR STUDY AND RESPONSE

(Reference Overtures 2.02, 2.03, 2.05, 2.07)

WHEREAS the Church is called to faithfulness in word and action; and

WHEREAS the COVID-19 pandemic, and authorities' actions in response to the threat, have caused sharp disagreements in congregations and amongst clergy; and

WHEREAS the conscientious Christian may ask how we as Christians should respond when laws are proposed and presented, deliberated, and then eventually passed by the secular government which impact the Church’s teaching and freedom of religion; and

WHEREAS non-Lutheran Christian organizations produce material that speak to these contemporary matters, and invite other Christians to sign-on to their efforts; and

WHEREAS such non-Lutheran resources may also miss important truths that Lutheran theology brings when discussing matters in the public square; therefore, be it

RESOLVED that the CTCR document “A Lutheran Response to Contemporary Issues” be commended to the pastors and congregations of the Synod for study and response.

C22-19 Motion: To adopt Resolution 22.2.07

C22-20 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-19.

ACTION: Adopted

Announcements – Alex Steinke, Director of Communications

Office of Compliance – Rev. Kurt Lantz

Recess

President Teuscher called the fourth session to close at 9:23 pm (MDT)

MINUTES – Session 5

Call to Order

President Teuscher called the second session to order at 8:21 am (MDT)

Order of the Office of Matins – Rev. Cam Schnarr & Rev. Dr. Robert Bugbee

The pastors led the Convention in this time of worship.

Bible Study – Rev. Dr. Thomas Winger

Dr. Winger led a study of Ephesians, Chapter 6, which contains one of the many references in the New Testament about standing firm in the faith.

Registration Committee Report – Grace Henderson, Chairman

Voting Pastor Delegates – 137

Voting Lay Delegates – 152

Advisory Delegates – 22

Other – 96

Registered Visitors – 8

Total Attendees – 414

Quorum remains and the Convention continued.

Approval of Minutes

Using pages K.7 through K.14 in “*Today’s Business*”—the minutes of the previous session were presented

C22-21 Motion: That the minutes of the 12th Regular Convention of the Lutheran Church-Canada, June 11, 2022, Session #2, Session #3, and Session #4 be adopted as presented

ACTION: Adopted

Greetings – Evangelical Fellowship of Canada – Bruce Clemenger, President & CEO

Nominations/Elections for Board of Directors

– Commission on Nominations and Elections, Rod Johnson, Chairman

C22-22 Motion: That the slate of candidates for Lay Members for the Board of Directors be adopted as presented

ACTION: Adopted

Prior to voting, Rev. Scott Lyons, Convention Chaplain, led the Convention in prayer.

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Arnold Drung – 175

Clifford Friesen – 168

Lois Griffin – 172

Kirsten Guggenmos – 219
Grace Henderson – 223
Jon Oberholzer – 136
Doug Petersen – 197

Arnold Drung, Lois Griffin, Kirsten Guggenmos, Grace Henderson, and Doug Petersen were declared elected to the Board of Directors of Lutheran Church-Canada.

C22-23 Motion: That the slate of candidates for Pastors for the Board of Directors be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the First Ballot.

First Ballot Results:

Rev. Ted Giese – 200
Rev. Warren Hamp – 117
Rev. Mark Hennig – 125
Rev. Tom Kruesel – 136
Rev. Kirk Radford – 23
Rev. Kurt Reinhardt – 118
Rev. Don Schieman – 41
Rev. David Smilek – 40

Rev. Ted Giese was declared elected to the Board of Directors of Lutheran Church-Canada. Since no other candidates received a majority, Rev. Kirk Radford's name was dropped from the next ballot and a second ballot was presented to Delegates.

Second Ballot Results:

Rev. Warren Hamp – 119
Rev. Mark Hennig – 131
Rev. Tom Kruesel – 138
Rev. Kurt Reinhardt – 98
Rev. Don Schieman – 23
Rev. David Smilek – 26

Since no candidates received a majority, Rev. Don Schieman's name was dropped from the next ballot and a third ballot was presented to Delegates.

Third Ballot Results:

Rev. Warren Hamp – 120
Rev. Mark Hennig – 140
Rev. Tom Kruesel – 149
Rev. Kurt Reinhardt – 106
Rev. David Smilek – 22

Rev. Mark Hennig and Rev. Tom Kruesel were declared elected to the Board of Directors of Lutheran Church-Canada.

C22-24 Motion: That the slate of candidates for a Deacon Member for the Board of Directors be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Deacon Suzanne Eberhard – 104

Deacon Amanda Hastings - 161

Deacon Amanda Hastings was declared elected to the Board of Directors of Lutheran Church-Canada.

Theology and Church Relations – Resolutions Committee #2, Rev. Ted Giese, Chairman

RESOLUTION 22.2.02a TO REAFFIRM THE BIBLICAL VIEW ON MARRIAGE AND SEXUALITY

(Reference Overture 2.02)

WHEREAS God created man in His image, male and female (Genesis 1:27); and

WHEREAS Lutheran Church-Canada passed Resolution 93.1.05 affirming the sinfulness of homosexuality, and passed Resolution 96.1.06 reaffirming this position; and

WHEREAS God instituted marriage as a lifelong commitment between one man and one woman (Genesis 2:24-25; Mark 10:6-9); and

WHEREAS Sexual activity is a gift from God only within the bounds of marriage (Exodus 20:14; Hebrews 13:4); and

WHEREAS the fallen nature of mankind knows no bounds and regarding human sexuality the wisdom of Solomon applies, “there is nothing new under the sun” (Eccl. 1:9)
Therefore be it

RESOLVED That Lutheran Church-Canada encourage all its pastors, deacons, and congregations to continue to teach the truth of God’s Word on sexuality and to reach out to those who have fallen into sexual sin with the encouraging Word of repentance and the forgiveness of sins; and be it further

RESOLVED That Lutheran Church-Canada encourage all its pastors, deacons, and congregations to remain steadfast in our confession and faith, and to suffer all, even death, rather than fall away from it.

C22-25 Motion: To adopt Resolution 22.2.02a

C22-26 Motion: To amend Motion C22-25 by adding the words “WHEREAS Holy Scripture does not make a distinction between a person’s sex and their gender; and” to Resolution 22.2.02a as a fourth WHEREAS

ACTION: Adopted

C22-27 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on amended Motion C22-25.

ACTION: Adopted

**Report of the Regional Pastors – Rev. Robert Mohns, Rev. David Haberstock,
& Rev. Marvin Bublitz**

Announcements – Alex Steinke, Director of Communications

Noon Daily Prayer – Rev. Scott Lyons, Convention Chaplain

Recess

President Teuscher called the fifth session to close at 11:52 am (MDT)

MINUTES – Session 6

Call to Order

President Teuscher called the third session to order at 2:00 pm (MDT)

Rev. Scott Lyons, Convention Chaplain, opened the session with prayer.

Registration Committee Report – Grace Henderson, Chairman

Voting Pastor Delegates – 135

Voting Lay Delegates – 151

Advisory Delegates – 2

Other – 96

Registered Visitors – 8

Total Attendees – 412

Quorum remains and the Convention continued.

Missouri North – President Emeritus Ed Lehman, President Emeritus Ralph Mayan, Past President Robert Bugbee, & Rev. Mark Lobitz

Dr. Lehman shared how he was approached by Rev. Dr. Norman J. Threinen to talk about writing this book, Missouri North. The book traces the history of our Lutheran Church in Canada from its beginnings in the mid-1800s down to the present day. In the first half of Missouri North, Dr. Threinen charts the development of its origins as an outpost of Lutheran Church Missouri Synod, until its autonomy. The second half of the books sees LCC's first three presidents, Dr. Lehman, Rev. Dr. Ralph Mayan, and Rev. Dr. Robert Bugbee continue the story, recounting milestones in the history of Lutheran Church-Canada over the next three decades. Rev. Dr. David H. Somers provides an additional essay examining the unique story of LCC's French-language ministry. The Foreword was written by current LCC President, Rev. Timothy Teuscher.

Nominations/Elections for Commission on Constitutional Matters and Structure

– Commission on Nominations and Elections, Rod Johnson, Chairman

C22-28 Motion: That the slate of candidates for Rostered Workers for the Commission on Constitution Matters and Structure be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Rev. Jef Dul – 248

Rev. Alex Klages – 254

Rev. Paul Schallhorn – 248

Rev. Jef Dul, Rev. Alex Klages, and Rev. Paul Schallhorn were declared elected to the Commission on Constitutional Matters and Structure of Lutheran Church-Canada.

C22-29 Motion: That the slate of candidates for Lay Members for the Commission on Constitutional Matters and Structure be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Ronald Faulkner – 248

Curtis Schafer – 258

Delton Zehr – 248

Ronald Faulkner, Curtis Schafer, and Delton Zehr were declared elected to the Commission on Constitutional Matters and Structure of Lutheran Church-Canada.

Nominations/Elections for Commission on Theology and Church Relations

– Commission on Nominations and Elections, Rod Johnson, Chairman

C22-30 Motion: That the slate of candidates for Rostered Workers for the Commission on Theology and Church Relations be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the Ballot.

Results:

Rev. James Chimirri-Russel – 105

Rev. Michael Keith – 188

Rev. Joel Kuhl – 160

Rev. Paul Williams – 70

Rev. Michael Keith and Rev. Joel Kuhl were declared elected to the Commission on Theology and Church Relations of Lutheran Church-Canada.

C22-31 Motion: That the slate of candidates for Lay Members for the Commission on Theology and Church Relations be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the first Ballot.

First Ballot Results:

Mathew Block – 216

Jane Jacob – 94

Shane Kelly – 22

Brian (Brad) Olhman – 32

Archie Richardson – 96

Daniel Smilek – 57

Mathew Block was declared elected to the Commission on Theology and Church Relations of Lutheran Church-Canada. Since no other candidates received a majority, Shane Kelly's name was dropped from the next ballot and a second ballot was presented to Delegates.

Second Ballot Results:

Jane Jacob – 85

Brian (Brad) Olhman – 15

Archie Richardson – 117
Daniel Smilek – 45

Since no other candidates received a majority, Brian (Bud) Olhman's name was dropped from the next ballot and a third ballot was presented to Delegates.

Third Ballot Results:

Jane Jacob – 93
Archie Richardson – 132
Daniel Smilek – 46

Since no other candidates received a majority, Daniel Smilek's name was dropped from the next ballot and a fourth ballot was presented to Delegates.

Fourth Ballot Results:

Jane Jacob – 93
Archie Richardson – 132

Archie Richardson was declared elected to the Commission on Theology and Church Relations of Lutheran Church-Canada.

Rod Johnson turned the Chairman position of Commission on Nominations and Elections over to Sharon Schieman for the next motion.

Nominations/Elections for Commission on Nominations and Elections

– Commission on Nominations and Elections, Sharon Schieman, Substitute Chairman

C22-32 Motion: That the slate of candidates for Clergy and Deacons for the Commission on Nominations and Elections be adopted as presented

ACTION: Adopted

Sharon Schieman, Substitute Chairman (CNE) called for voting on the Ballot.

Results:

Deacon Kathy Cornish – 250
Rev. Keith Hoveland – 247
Rev. Kurt Lantz – 248
Rev. Philip Washeim – 248

Deacon Kathy Cornish, Rev. Keith Hoveland, Rev. Kurt Lantz, and Rev. Philip Washeim were declared elected to the Commission on Nominations and Elections of Lutheran Church-Canada.

C22-33 Motion: That the slate of candidates for Lay Members for the Commission on Nominations and Elections be adopted as presented

ACTION: Adopted

Sharon Schieman, Substitute Chairman (CNE) called for voting on the Ballot.

Results:

Rod Johnson – 238
Milton Joneson – 154
Rhonda Kelman – 194
Allison (Liz) Schieman - 170

Rod Johnson, Rhonda Kelman, and Allison (Liz) Schieman were declared elected to the Commission on Nominations and Elections of Lutheran Church-Canada.

Sharon Schieman turned the position of Chairman for Commission on Nominations and Elections back to Rod Johnson for the next motion.

Nominations/Elections for Commission on Adjudication

– Commission on Nominations and Elections, Rod Johnson, Chairman

C22-34 Motion: That the slate of candidates for Rostered Workers for the Commission on Adjudication be adopted as presented

ACTION: Adopted

Rod Johnson, Chairman (CNE) called for voting on the first Ballot.

First Ballot Results:

Rev. Kevin Fast – 121

Rev. John Rapp – 117

Rev. Jody Rinas – 108

Rev. Paul Roggow – 175

Rev. Paul Roggow was declared elected to the Commission on Adjudication of Lutheran Church-Canada. Since no other candidates received a majority, Rev. Jody Rinas' name was dropped from the next ballot and a second ballot was presented to Delegates.

Second Ballot Results:

Rev. Kevin Fast – 133

Rev. John Rapp – 135

Rev. John Rapp was declared elected to the Commission on Adjudication of Lutheran Church-Canada.

Greetings – Lutheran Laymen's League Canada – Lisa Jackson, Managing Director

Recognition of Lutheran Service Organizations and Other Entities and Guests

– Rev. Mark L. Smith, Director of Missions

Rev. Smith welcomed and acknowledged the following:

~ Rev. Ron Mohr, Executive Director, Lutheran Bible Translators of Canada

~ Rev. Dr. Steven Schave, Executive Director, Lutheran Association of Missionaries and Pilots-Canada

~ Rev. Richard Juritsch, President, Lutherans for Life Canada

~ Rhonda Kelman, Executive Director, BC Mission Boat Society

~ Rev. Ken Rodeman, Chairman, Lutheran Hospital Ministry of Northern Alberta

~ Michael Maunula, Executive Director, Lutheran Community Care Centre in Thunder Bay

~ Allen Schellenberg, Executive Director, Lutheran Church-Canada Financial Ministries

~ Rev. Glenn Worcester, Co-Chair, Lutheran Church-Canada National Youth Gathering

~ Deacon Lisa Olding, Co-Chair, Lutheran Church-Canada National Youth Gathering

~ Rev. Ted NaThalang, Bishop, Thailand Concordia Lutheran Church and Lutheran Heritage Foundation

~ Rev. Dr. Jonathan Shaw, Director of Church Relations, The Lutheran Church-Missouri Synod

~ Rev. Dr. Michael Frese, The Lutheran Church-Missouri Synod

~ Rev. Howard Ulmer, Malabar Mission Society

Commemoration of the Faithful Departed – Rev. Daryl Solie

Recess

President Teuscher called the sixth session to close at 3:28 pm (MDT)

MINUTES – Session 7

Call to Order

President Teuscher called the seventh session to order at 3:40 pm (MDT)

Handbook and Structure – Resolutions Committee #1, Rev. David Bode, Chairman

Resolution 22.1.13a was proposed as a substitute for Resolution 22.1.13 which was previously presented in Session #4.

RESOLUTION 22.1.13a TO ADOPT THE PROPOSED 2022 LCC HANDBOOK

(Reference Overture 1.13)

- WHEREAS one of the mandates of the Commission on Constitutional Matters and Structure (CCMS) of Lutheran Church-Canada (LCC) is to continuously update the Handbook to provide all of LCC with proper guidelines; and
- WHEREAS there were a number of updates needed that were carried over from the last Convention in 2017 due to restructuring; and
- WHEREAS the CCMS has completed this task with the proposed 2022 LCC Handbook; and
- WHEREAS it would take too much Convention time to approve each update one at a time; and
- WHEREAS it is essential to the operation of our church that we have this Handbook for the administrative and legal work of our synod in the world; therefore be it
- RESOLVED that the Convention recognize that there are, and that there will continue to be, areas that need constant editing and revision to maintain the business of the church and to do it in a way that shows our care for the needs of the members of the synod and which enables to work most effectively in our walk together; and be it further
- RESOLVED that the CCMS be directed to give due consideration to specific areas of concern raised by members and submitted to them; and be it further
- RESOLVED that the Convention approve the entire proposed Handbook as a whole; and be it finally
- RESOLVED that this 2022 Handbook be commended to LCC as the official Handbook.

C22-35 Motion: To adopt Substitute Resolution 22.1.13a

C22-36 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-35.

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

Resolution 22.1.02 was proposed to the Delegates.

RESOLUTION 22.1.02 TO AMEND SYNODICAL BYLAWS 3.05 and 4.15

(Reference Overture 1.02)

- WHEREAS the Bylaws of LCC have established the Regional Mission and Ministry Council (RMMC) and identified Circuit Counsellors as members of the RMMC, and
- WHEREAS Circuit Counsellors in some cases carry a heavy load of responsibility both in their congregation and with the additional duties of Circuit Counsellor, and
- WHEREAS a Circuit Counsellor may not be able to fulfill his responsibility on the RMMC, and
- WHEREAS there may be other pastors within the Circuit who could be available to fulfill the responsibilities of pastoral representative to the RMMC; therefore, be it
- RESOLVED that LCC allow for the possibility of a rostered member of the clergy to be appointed by the Circuit Counsellor as the pastoral representative to the RMMC, and be it finally
- RESOLVED that Synodical Bylaws 3.05 and 4.15 be amended as follows:

Synodical Bylaws

3.05 Regional Mission and Ministry Council

a. Authority and Make-up

1. The Regional Mission and Ministry Council of a region shall *ordinarily* consist of the circuit counsellors of that region and one layperson elected from each circuit of the region. *A Circuit Counsellor in consultation with the Regional Pastor may appoint a member of the clergy roster located within his circuit to represent him on the RMMC.*

4.15 Relation to Regional Pastor

- b. The circuit counsellor shall regularly report on his activities to the regional pastor and *ordinarily* serve on the Regional Mission and Ministry Council. *A Circuit Counsellor in consultation with the Regional Pastor may appoint a member of the clergy roster located within his circuit to represent him on the RMMC.*

C22-37 Motion: To adopt Resolution 22.1.02

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.06 TO ADD A COMMUNICATIONS AND TECHNOLOGY COMMITTEE TO THE STANDING COMMITTEES OF THE BOARD

(Reference Overture 1.06)

- WHEREAS a Committee on Communications and Technology is currently functioning in accordance with Statutory Bylaw 14.07 (“The Board may from time to time appoint such other committees as it may deem advisable”); and
- WHEREAS such ad hoc committees established by the Board cease to exist at the end of every four years; and
- WHEREAS communications both within Lutheran Church—Canada and from LCC to the wider public has been identified as a high priority; and
- WHEREAS there is no mention of communications in the 2017 Handbook; therefore, be it
- RESOLVED that Statutory Bylaw 14.02 be amended to also include a Communications and Technology Committee as a standing committee of the Board; and be it further
- RESOLVED that the following be added to Article XIV of the Statutory Bylaws: *“The Communications and Technology Committee shall provide advice, direction and resources to congregations, church workers, and other synodical entities in the areas of communications and technology. It shall also be tasked with the development of various means of communicating information both within and outside the Synod.”*

C22-38 Motion: To adopt Resolution 22.1.06

A 2/3 majority was required to pass this motion.

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.08 TO AMEND SYNODICAL BYLAW 5.45

(Reference Overture 1.08)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President's Ministry Council; and

WHEREAS no provisions are set forth in the current Synodical Bylaws pertaining to the process whereby retired pastors and deacons are retained on the roster as emeritus; therefore be it

RESOLVED that Synodical Bylaw 5.45 be amended as follows:

5.45 Emeritus Status

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 *upon application for such status to the regional pastor*. Any unusual case shall be decided by the President's Ministry Council.

C22-39 Motion: To adopt Resolution 22.1.08

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.04 TO CHANGE THE NAME OF THE COMMITTEE FOR MISSION AND SOCIAL MINISTRY SERVICES (CMSMS)

(Reference Overture 1.04)

WHEREAS the Committee for Mission and Social Ministry Services is tasked with matters involving the international mission regions of LCC whether it be seminary training, continuing education, financial support of pastors and deacons, or various works of mercy; and

WHEREAS each Regional Mission and Ministry Council is tasked with matters pertaining to outreach endeavours and ministry support within their respective region; and

WHEREAS all the standing committees of the Board of Directors of LCC, except the CMSMS, are simply referred to as the Finance Committee, Governance Committee, Personnel Committee, or Reconciliation Committee; and

WHEREAS the acronym for the Committee for Mission and Social Ministry Services (CMSMS) is cumbersome and has been confused at times with the CCMS (Commission on Constitution Matters and Structure); and

WHEREAS the current members of the Committee for Mission and Social Ministry Services have requested that the name of this committee be changed to International Missions Committee in order to better reflect their area of responsibility; therefore, be it

RESOLVED that Statutory Bylaw 14.02 be amended as follows: "The Board shall establish the following Standing Committees: a Finance Committee, a Governance Committee, a Personnel Committee and ~~a Committee for Mission and Social Ministry Services~~ *an International Missions Committee*"; and be it further

RESOLVED that the following be added to Article XIV of the Statutory Bylaws: "*The International Missions Committee shall oversee and monitor the work and activities of seminary training, continuing education, financial support of pastors and deacons, or various works of mercy in the international mission areas of the Synod.*"

C22-40 Motion: To adopt Resolution 22.1.04

A 2/3 majority was required to pass this motion.

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.12 TO DELETE SYNODICAL BYLAW 4.57

(Reference Overture 1.12)

WHEREAS Synodical Bylaw 4.57 (“Pastors shall report the removal of their members to the parish to which such members have removed, in order to prevent a deplorable and unnecessary loss of members. Members shall keep their pastor informed of such removals.”) is not only confusing in that it is unclear whether this is referring to members who have moved away from the congregation, or to those who have been removed from membership in the congregation; and

WHEREAS in either case this is a matter pertaining to pastoral care and practice, and not a synodical bylaw matter; therefore be it

RESOLVED that Synodical Bylaw 4.57 be deleted.

C22-41 Motion: To adopt Resolution 22.1.12

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.05 TO AMEND SYNODICAL BYLAW 1.15 CONSTITUTIONS OF CONGREGATIONS

(Reference Overture 1.05)

WHEREAS in our former structure each district was tasked with the appointment of a standing committee to examine and review constitutions of congregations applying for membership in the Synod and also any revisions or amendments to constitutions of member congregations, and to then report their recommendation to the district’s Board of Directors for approval, with such action being ratified at a subsequent district convention; and

WHEREAS this task now falls under the responsibility of the Synod President and the Board of Directors of LCC as per Synodical Bylaw 1.15; and

WHEREAS according to Synodical Bylaw 1.15 a., the entire Board is tasked with examining a constitution of a community of believers applying for membership in LCC, prior to such approval; and

WHEREAS according to Synodical Bylaw 1.15 b., the President is tasked with reviewing revisions or amendments to constitutions of member congregations through ‘existing channels’ prior to approval by the Board, although such ‘existing channels’ are not defined in the 2017 Handbook; and

WHEREAS it would be beneficial for the Regional Pastor, who is tasked with providing ecclesiastical supervision and care for members, to be familiar with the constitutions of congregations in the region he serves; and

WHEREAS this process of reviewing and approving congregation constitutions should be done as timely and efficiently as possible; therefore, be it

RESOLVED that Synodical Bylaw 1.15 be amended as follows:

1.15 Constitutions of Congregations

- a. A community of believers which applies to become a member congregation in Lutheran Church-Canada shall submit its constitution to the president, who shall ~~refer it to the Board. The Board shall~~ examine the constitution to ascertain whether its provisions are in harmony with Scripture, the confessional position of LCC as set forth in the Synodical Constitution Article II, the Statutory Bylaws, the Synodical Constitution and these Synodical Bylaws in order that any necessary changes may be made by the community. *The constitution shall then be submitted by the president to the Board for approval.* A community shall not be received as a Member Congregation until it has made such changes as ~~the Board~~ may have *been* deemed necessary ~~and has so notified the President.~~
- b. A Member Congregation which translates, revises, or amends its constitution or adopts a new constitution shall submit such translation, revision, amendment, or new constitution to the president, who shall direct it through ~~existing channels~~ *the appropriate Regional Pastor* for review, *and then submit it to the Board for approval.* Upon favourable action by the Board, the congregation shall be notified that the changes are valid and approved and that the congregation is empowered to function under the new or changed constitution. Such actions shall be submitted to the next Convention for ratification.

C22-42 Motion: To adopt Resolution 22.1.05

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.09 TO AMEND SYNODICAL BYLAW 5.47

(Reference Overture 1.09)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President's Ministry Council; and

WHEREAS current provisions in Synodical Bylaw 5.47 do not adequately reflect the varied scenarios under which a pastor or deacon may be retained on the roster as a candidate; therefore, be it

RESOLVED that Synodical Bylaw 5.47 be amended as follows:

5.47 Candidate Status

a. A pastor or deacon who is eligible to perform the duties of the offices of ministry specified in bylaw 5.43 but who is not currently performing those duties and who is not retired may be ~~continued~~ *retained* on the roster *upon application for such status to the regional pastor* for a period ~~not to exceed~~ of two consecutive years. ~~subject to annual review by regional pastor of the region of which the candidate is a Member.~~ For the extension of the candidate status beyond two consecutive years, ~~the President's Ministry Council shall require an annual~~ *a bi-annual* application from the candidate as well as an evaluation by ~~his~~ *the regional pastor of the region of which the candidate is a Member shall be required.* The President's Ministry Council shall determine ~~by written ballot~~ whether or not ~~the~~ requests for *candidate status* shall be ~~honoured~~ *granted, extended, or discontinued*, ~~in each instance, for an additional year.~~

b. Among criteria for determining whether candidate status should be granted or ~~continued~~ *extended* are: the health of the applicant; *family considerations*; the extent of his/her current involvement on a part-time and assisting basis in the ministry of Word and Sacrament; a demonstrated history and current ability of being able to perform the duties of an active pastor or deacon serving a Member Congregation or other position recognized by LCC; a demonstrated willingness to consider a call or appointment to a position recognized by LCC.

C22-43 Motion: To adopt Resolution 22.1.09

ACTION: Adopted

Report of the Administrator – Dwayne Cleave

Greetings – International Lutheran Laymen's League / Lutheran Hour Ministries

– Kurt Buchholz, President & CEO

Theology and Church Relations – Resolutions Committee #2, Rev. Ted Giese, Chairman

RESOLUTION 22.2.03a TO REJOICE IN THE CHURCH'S STANCE ON THE BLESSINGS OF GATHERING IN PERSON

(Reference Overture 2.03)

WHEREAS We are to hold God's Word sacred and gladly hear and learn it (SC I.3); and

WHEREAS Scripture teaches that concerning the public proclamation of the Gospel, "We must obey God rather than men." (Acts 5:29); and

WHEREAS Jesus has promised us, "Where two or three are gathered in my name, there am I among them" (Matt. 18:20); and

WHEREAS The Holy Evangelists Matthew, Mark, Luke and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it to the disciples and said: "Take, eat; this is My body, which is given for you. This do in remembrance of Me." In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: "Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often

- as you drink it, in remembrance of Me” (Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20; I Corinthians 11:23-25); and
- WHEREAS We are to address one another in Psalms and hymns and spiritual songs, singing and making melody to the Lord with our hearts (Eph. 5:19); and
- WHEREAS we are to come together physically to devote ourselves to the apostles’ teaching and the fellowship, to the breaking of the bread and the prayers (Acts 2:42; I Cor. 11:33); and
- WHEREAS The writer to the Hebrews exhorts us concerning the primacy of gathering in person for Divine Service saying, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful. Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” (Heb. 10:23-25); and
- WHEREAS The signs of the Day drawing near include pestilence, persecution, and war (Luke 21:11); and
- WHEREAS The Divine Service is the most important gathering that takes place in the world and is a foretaste of the eternal feast in heaven where pestilence and persecution are no more; and
- WHEREAS Christ our Lord did not institute the Sacrament of the Altar for our harm; and
- WHEREAS We are commanded to pray for the church and our government (1 Timothy 2:1-4) and that Jesus says that if two or more agree on anything in prayer it will be granted (Matthew 18:19)
- WHEREAS It is our intention to hold steadfast in this Confession and Church and suffer all even death, rather than fall away from it; Therefore be it
- RESOLVED That Lutheran Church-Canada pray for boldness and courage to hold fast the confession of our hope without wavering; and be it further
- RESOLVED That Lutheran Church-Canada encourage one another to “rejoice always” (Philippians 4:4–9) in the blessing of gathering in person for Divine Service even while suffering and enduring the hardships and anxieties of this fallen world (Romans 5:1-11) recognizing that some are unable to gather due to illness, infirmity or incarceration, and that this does not separate them from the Body of Christ.

C22-44 Motion: To adopt Resolution 22.2.03a

C22-45 Motion: To amend Resolution 22.2.03a by striking the words “ “rejoice always” (Philippians 4:4-9) in the blessing of gathering”

C22-46 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-45.

ACTION: Defeated

The Convention proceeded with the vote on Motion C22-44.

ACTION: Adopted

Theology and Church Relations – Resolutions Committee #2 (continued)

RESOLUTION 22.2.04b TO REQUEST THE PMC TO PROVIDE RELEVANT MATERIALS PERTAINING TO THE INTERSECTION BETWEEN BIOMEDICAL ETHICS, TECHNOLOGY AND THEOLOGY

(Reference Overture 2.04)

- WHEREAS the continual stream of modern scientific advancements in bio-medical research, development and technology more and more impact the life of the church and her members and congregants, and
- WHEREAS Lutheran Church Canada affirms its historic position on the sinfulness of abortion and on the sanctity of life; and
- WHEREAS the immorality of all complicity with elective abortion and related medical research is to be publicly taught against; and

- WHEREAS such research has wide implications regarding public health and individual medical care, and
- WHEREAS Government Legislation can impact the religious freedoms enshrined in the Canadian Charter of Rights and Freedoms Article 1, and
- WHEREAS Municipal, Provincial and Federal Governments can devise and implement laws, mandates, and guidelines that impact the physical bodies of all Canadians, and
- WHEREAS excellent material has been produced on the philosophical, ethical and theological questions raised relating to bio-medical research, development, and implementation, by partner churches and other relevant church bodies and organizations, which could be reviewed and considered in the Canadian context, and
- WHEREAS the individual burden upon conscience concerning these topics can cause great division, confusion, angst within and between congregations, and
- WHEREAS the Church needs pertinent and useful resources to navigate these issues, on an individual and congregational basis; Therefore be it
- RESOLVED that before the next regular Synodical Convention the President's Ministry Council provide relevant materials for study, guidance, reference, and discussion on these matters for Church Workers and the Church, and be it further
- RESOLVED that due to the complexity of issues relating to personal medical care congregations and congregants be encouraged to bear with each other in love and patience putting the best construction on individual matters of conscience.

C22-47 Motion: To adopt Resolution 22.2.04b

C22-48 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-47.

ACTION: Adopted

Theology and Church Relations – Resolutions Committee #2 (continued)

RESOLUTION 22.2.05b TO RESPECTFULLY DECLINE OVERTURE 2.05

President Teuscher sent the Resolution back to the Committee.

Theology and Church Relations – Resolutions Committee #2 (continued)

RESOLUTION 22.2.08 TO DECLARE ALTAR AND PULPIT FELLOWSHIP WITH THE LUTHERAN CHURCH IN NORWAY AND ICELAND

(Reference Overture 2.08)

- WHEREAS discussions have taken place between representatives of Lutheran Church-Canada (LCC) and the Lutheran Church in Norway and Iceland (LCNI); and
- WHEREAS these discussions have revealed a clear unity in the doctrine of the Gospel and the right administration of the Sacraments (AC VII); and
- WHEREAS the LCC Commission on Theology and Church Relations (CTCR) has reviewed the minutes of these discussions and has concurred with this mutual agreement between LCC and the LCNI; and
- WHEREAS the CTCR views the benefits of fellowship to be a future blessing from the Lord of the Church for both church bodies; therefore be it
- RESOLVED that Lutheran Church—Canada in convention declare Altar and Pulpit Fellowship with the Lutheran Church in Norway and Iceland.

C22-49 Motion: To adopt Resolution 22.2.08

ACTION: Adopted

Announcements – Alex Steinke, Director of Communications

Vespers – Rev. Marvin Bublitz & Rev. Alex Klages
The pastors led the Convention in this time of worship.

Recess

President Teuscher called the seventh session to close at 6:03 pm (MDT)

MINUTES – Session 8

Call to Order

President Teuscher called the eighth session to order at 8:17 am (MDT)

Morning Prayer – Rev. Robert Mohns & Rev. Kurt Reinhardt

The pastors led the Convention in this time of worship.

Greetings – Lutheran Church in Norway and Iceland – Rev. Torkild Masvie, Bishop

During Convention Session #7, the Delegates passed Resolution 22.2.08 which declares Altar and Pulpit Fellowship with the Lutheran Church in Norway and Iceland (LCNI). Bishop Masvie brought greetings from the Church, and shared a presentation to help Convention Delegates understand who makes up the Lutheran Church in Norway and Iceland; by what means they function; and how our partnership will be a blessing to both churches. Following his comments, Bishop Masvie and President Teuscher signed the agreement between the two churches. The hymn, “*Built on the Rock*” (verses 1 and 5), was sung as they signed.

Registration Committee Report – Grace Henderson, Chairman

Voting Pastor Delegates – 126

Voting Lay Delegates – 141

Advisory Delegates – 21

Other – 95

Registered Visitors – 8

Total Attendees – 391

Quorum remains and the Convention continued.

Approval of Minutes

Using pages L.6 through L.8 in “*Today’s Business*”—the minutes of the fifth session were presented
C22-50 Motion: That the minutes of the 12th Regular Convention of the Lutheran Church-Canada, June 12, 2022, Session #5 be adopted as presented

ACTION: Adopted

Using pages L.9 through L.12 in “*Today’s Business*”—the minutes of the sixth session were presented
C22-51 Motion: That the minutes of the 12th Regular Convention of the Lutheran Church-Canada, June 12, 2022, Session #6 adopted as presented

ACTION: Adopted

Using pages L.13 through L.21 in “*Today’s Business*”—the minutes of the seventh session were presented

C22-52 Motion: That the minutes of the 12th Regular Convention of the Lutheran Church-Canada, June 12, 2022, Session #7 be adopted as presented

ACTION: Adopted

Nominations/Elections for Regional Mission and Ministry Councils

– Commission on Nominations and Elections, Rod Johnson, Chairman

Due to time constraints, the elections for Circuit Counsellor positions will be sent back to the pastors in each circuit, after the Convention. Once they choose their Circuit Counsellor, they will notify their Regional Pastor and the Regional Pastor will send all of that information to Secretary Henderson and President Teuscher.

Due to time constraints, the elections for Regional Mission and Ministry Council positions will be organized by the current RMMC's and Regional Pastor for each area, after the Convention. Once they choose their RMMC members, the Regional Pastor will send all of that information to Secretary Henderson and President Teuscher.

Due to time constraints, the Board of Regents for Concordia Lutheran Seminary, Edmonton, AB will select one Pastor and one Lay Member from each Region from the list of candidates on page D.11 in the Convention Workbook. Also, the Board of Regents for Concordia Lutheran Theological Seminary, St. Catharines, ON will select one Pastor and one Lay Member from each Region from the list of candidates on page D.11 in the Convention Workbook. Once the appointments are made, each Seminary President will send all of that information to Secretary Henderson and President Teuscher.

Mr. Johnson extended special thanks to J.P. Copeland and DOTS (Data on the Spot) for the exceptional work in providing electronic voting services to the Delegates. This provision allowed the Commission on Nominations and Elections to work much more efficiently, and expedited the process at Convention. President Teuscher dismissed the Commission on Nominations and Elections, with thanks, and complimented them on their work in dealing with all matters pertaining to the Elections at this Convention.

Handbook and Structure – Resolutions Committee #1, Rev. David Bode, Chairman

RESOLUTION 22.1.14 TO PROVIDE FOR ANNUAL MEETING OF MEMBERS

(Reference Overture 1.14)

WHEREAS Lutheran Church- Canada was incorporated by the Senate of Canada by means of a Special Act , An Act to Incorporate Lutheran Church –Canada, which was assented to June 4, 1959 (Special Act Corporation); and

WHEREAS certain provisions of the Canada Not-for-profit Corporations Act (CNCA) apply to Special Act corporations including section 160(1) which imposes the Annual Meeting requirement on Special Act Corporations; and

WHEREAS the current LCC statutory bylaws don't include a provision for conducting annual meetings; therefore, be it

RESOLVED the Statutory bylaws be amended to provide for the business of Annual Meetings as follows:

Article IX.1 Annual Meeting of Members

- 9.1.01 **Time of Meeting** . An annual meeting of the Members shall be held in each year within six months of the end of the immediately preceding Fiscal year of Lutheran Church-Canada, or as soon as practicable thereafter, as the board may determine.
- 9.1.02 **Attendees**. All Members shall be entitled to attend the annual meeting of the Members, provided, however, that, in accordance with section 7.10, Individual Members shall not be entitled to vote thereat.
- 9.1.03 **Delegates**. With respect to Member Congregations, the delegates entitled to attend the annual meeting of the Members, shall be the delegates appointed by the Member Congregation in question to attend the last quadrennial Convention of the Lutheran Church-Canada, provided that the Member Congregation may appoint different delegates to the annual meeting of the Members, subject to the

restriction in section 8.06, and the requirement that the Member Congregation shall provide the names and addresses (including e-mail address) of each individual so appointed to the secretary at least 15 days prior to the annual meeting of the Members.

- 9.1.04 **Meeting to be held by Electronic Means.** The annual meeting of the Members shall be held entirely by means of a telephonic, electronic or other communication facility that permits all participants to communicate adequately with each other during the meeting, as determined by the directors. A person participating in a meeting by such means is deemed to be present at the meeting. Any person participating in an annual meeting of Members pursuant to this section who is entitled to vote at that meeting may vote, by means of any telephonic, electronic or other communication facility that has made available for that purpose.
- 9.1.05 **Quorum.** A quorum for an annual meeting of Members shall consist of at least 1% of eligible delegates.
- 9.1.06 **Business of the meeting.** At each annual meeting of Members:
- the report of the Board of Directors, the financial statements of the Corporation and the report of the auditors thereon (if applicable) shall be presented;
 - auditors shall be appointed (or the appointment of auditors dispensed with) for the ensuing fiscal year; and
 - additional business may be considered at the annual meeting of the Members, provided that the directors shall provide the members with notice of such business which contains sufficient detail to permit a Member to form reasoned judgment on the business. The members should also receive the stated text of any special resolutions to be submitted to the meeting.

C22-53 Motion: To adopt Resolution 22.1.14

C22-54 Motion: To amend Motion C22-53 by altering Resolution 22.1.14 by changing the word “shall” to “may” in the first sentence of 9.1.04 so that it reads “The annual meeting of the Members may be held...”

C22-55 Motion: To call the question on the Amendment

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-54.

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-53, as amended.

A 2/3 majority was required to pass this motion.

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.15 TO AMEND BYLAW 2.19f

- WHEREAS at its 2017 Convention LCC adopted Resolution 17.3.05 limiting the scope of the authority of its floor committees in crafting resolutions based on submitted overtures; and
- WHEREAS the intent of that resolution has not been honoured in the proposed changes to the handbook or in practice; and
- WHEREAS the express intent of Resolution 17.3.05 was to allow the voices of LCC’s Member Congregations and other entities to be more clearly heard by honouring the intent of submitted overtures in all resolutions; therefore be it
- RESOLVED that Synodical Bylaw 2.19f (2017 numbering) be amended as follows:
- ...After due consideration of the matters referred to it, each committee is to report its findings and recommendations to the Convention. *The sole purpose of the committees is to organize the overtures received*

and present them as resolutions to the convention. The committees shall not change the intent of the overtures submitted. They may combine overtures on a similar topic into one resolution as long as the intention of each overture is honoured in the combined resolution. When presenting a resolution, committees may recommend to the convention that it be defeated; they shall not present a resolution to decline an overture. The committees shall not create or present resolutions that do not originate from properly submitted reports and overtures. If the president deems it advisable...

C22-56 Motion: To adopt Resolution 22.1.15

C22-57 Motion: To amend Motion C22-56 by altering Resolution 22.1.15 by adding the words “except for those referenced in Synodical Bylaw 2.19c” at the end of the sentence, “When presenting a resolution, committees may recommend to the convention that it be defeated; they shall not present a resolution to decline an overture.”

C22-58 Motion: To call the question on the Amendment

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-57.

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-56 as amended.

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.07 TO AMEND SYNODICAL BYLAW 5.43

(Reference Overture 1.07)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President’s Ministry Council; and

WHEREAS this section of the bylaws pertains to the various statuses of pastors and deacons on the roster of LCC as defined in Statutory Bylaw 1.01; and

WHEREAS no provisions are set forth in the current Synodical Bylaws pertaining to retention on the roster of pastors or deacons serving in positions such as missionaries of a Listed Service Organization, on the faculty of an educational institution not affiliated with LCC, and the like; therefore, be it

RESOLVED that Synodical Bylaw 5.43 be amended as follows:

5.43 ~~Continuing Eligibility~~ Active Status

To be retained on the ~~active~~ roster, a pastor or deacon must be performing the duties of one of the following offices:

- a. a pastor called to serve a parish;
- b. a deacon called to serve a parish;
- c. an officer elected by a Convention;
- d. an executive or professional staff member *called or* appointed by Lutheran Church—Canada or by an organization with whom Lutheran Church—Canada has entered into a Memorandum of Understanding;
- e. a missionary called or appointed by Lutheran Church-Canada or ~~by a region~~ *by an organization with whom Lutheran Church-Canada has entered into a Memorandum of Understanding;*
- f. an instructor, administrator, or other staff member on the faculty of an educational institution with whom Lutheran Church-Canada has entered into a Memorandum of Understanding, or of an educational institution ~~recognized by LCC~~ *and whose service therein promotes the purposes of the Synod, as determined by the President’s Ministry Council;*
- g. a military or institutional chaplain called by Lutheran Church-Canada;
- h. an executive or professional staff member called or appointed by an organization approved by the Board.

C22-59 Motion: To adopt Resolution 22.1.07

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.10 TO AMEND SYNODICAL BYLAW 4.63 AND 4.65

(Reference Overture 1.10)

WHEREAS Synodical Bylaws 4.63 and 4.65 are not only incorrectly numbered, but should probably be combined into one bylaw as they deal with the same issue; therefore, be it

RESOLVED that Synodical Bylaw 4.63 and 4.65 be amended as follows:

~~4.63~~ 4.53 Dividing Congregations

a. Member Congregations which have grown so large that their members cannot receive proper pastoral care, or whose members have spread over so much territory that members living at a distance find it difficult to use the means of grace with necessary frequency, shall not oppose a division of the parish; nor shall they oppose the organization of new congregations in neighbourhoods which would be thereby better served. All other interests are subordinate to those which seek to promote the glory of God and the extension of His kingdom.

~~4.65~~ Principles of Division

b. The dividing of one congregation into two or more and the establishing of a new mission or congregation adjacent to an existing parish or parishes shall be regulated and effected in accordance with due Christian regard for the spiritual welfare of all concerned. This requires:

~~a.~~ 1. That any such separation or division be brought about--as much as possible--by a voluntary agreement, prompted by the conviction of all concerned;

~~b.~~ 2. That church property be divided in accordance with justice and equity, so that one party will not be slighted while the other party is given undue advantages;

~~c.~~ That Christian forbearance rather than the strict letter of the law decide any difficult questions;

~~d.~~ That lesser evils be borne in order to prevent greater evils;

~~e.~~ 3. That the dividing of a parish for the purpose of organizing new congregations be not insisted on if thereby a whole congregation would be seriously disturbed.

C22-60 Motion: To adopt Resolution 22.1.10

ACTION: Adopted

Handbook and Structure – Resolutions Committee #1 (continued)

RESOLUTION 22.1.11 TO ADD SYNODICAL BYLAW 4.55

(Reference Overture 1.11)

WHEREAS Synodical Bylaws 4.63 and 4.65 deal with the division of a parish into separate congregations when it has grown so large that the members cannot receive adequate pastoral care and the like; and

WHEREAS while such may have been an issue in years past, the current state of the church is the opposite; namely, many congregations have grown so small that they cannot support their own pastor in order to receive adequate pastoral care; therefore, be it

RESOLVED that Synodical Bylaw 4.55 be added to the Handbook of LCC as follows:

4.55 Merging Congregations

a. Member Congregations which have grown so small that they cannot financially support their own pastor shall seek to establish a merger with neighbouring congregations whether it be a formation of a dual or tri-parish, a multi-point parish agreement, and the like so that the means of grace may be regularly administered in their midst.

b. Member Congregations which are able to financially support their own pastor are encouraged to join with a neighbouring congregation that is unable to support its own pastor so that the means of grace may be regularly administered to the members of the smaller congregation.

C22-61 Motion: To adopt Resolution 22.1.11

C22-62 Motion: To amend Motion C22-61 by altering Resolution 22.1.11 by changing the words “shall seek” to “are encouraged” in the first sentence of 4.55 Merging Congregations (section a)

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-61 as amended.

ACTION: Adopted

President Teuscher dismissed Resolutions Committee #1, with thanks, and expressed gratitude for their work in dealing with all matters pertaining to Handbook and Structure.

Financial and Sundry Matters – Resolutions Committee #3, Rev. Brian Falkenholt, Chairman

RESOLUTION 22.3.08a TO DIRECT THE SYNOD BOARD OF DIRECTORS TO REVISIT RESOLUTION 17.2.01

(Reference Overture 3.08)

- WHEREAS** The Synod in convention (2017) passed resolution 17.2.01; and
- WHEREAS** Resolution 17.2.01 was passed, based on the Synod in convention (2011) which passed resolution 11.2.03; and
- WHEREAS** Resolution 11.2.03 reads ‘That the Board of Directors affirm the recommendations of the Vicarage Task Force, including the development and implementations of a synodical system of subsidizing vicarages whereby congregations, by a yearly assessment, contribute to a “Vicarage Placement Fund”; and
- WHEREAS** such an assessment and fund would allow for more beneficial placement of vicars; and
- WHEREAS** according to ARTICLE III Objectives #3 of the Synodical Constitution of Lutheran Church Canada The Synod, under Scripture and the Lutheran Confessions shall recruit and train pastors, deacons and other professional church workers and provide opportunity for their continuing growth’; and
- WHEREAS** vicars are studying and training to be future pastors for Lutheran Church Canada Congregations; and
- WHEREAS** there may be good congregations and on-site supervising pastors suited to train, guide and mentor vicars but do not have the funds to do so; and
- WHEREAS** the Board reported to the 2014 convention that ‘11.2.03 To Implement the Recommendations of the Vicarage Task Force Report required further work to develop a funding model’; and
- WHEREAS** no report or update on Resolution 17.2.01 (To Direct the Synod Board of Directors to Implement Resolution 11.2.03) has been given, verbally or written; therefore, be it
- RESOLVED** that the Board of Directors give a verbal progress report at this convention (2022) on the status of Resolution 17.2.01 and be it further
- RESOLVED** that Lutheran Church-Canada in convention direct the Board of Directors to expedite the implementation or Resolution 17.2.01 in conjunction with Resolution 11.2.03.

C22-63 Motion: To adopt Resolution 22.3.08a

C22-64 Motion: To call the question

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-63.

ACTION: Adopted

Financial and Sundry Matters – Resolutions Committee #3 (continued)

RESOLUTION 22.3.07a TO RATIFY AMENDMENTS AND REVISIONS TO CONGREGATION CONSTITUTIONS

(Reference Overture 3.07)

- WHEREAS** upon review of changes to various congregation constitutions and subsequent recommendation of the President, the Board of Directors has approved the revisions and amendments to these constitutions; and

WHEREAS such actions by the Board are to be “submitted to the next Convention for ratification” (Synodical Bylaw 1.5.b); therefore be it

RESOLVED that the Convention ratify the actions of the Board ~~on the following dates~~ pertaining to its approval of amendments and revisions to the constitutions of the ~~following~~ congregations as they are listed in Overture 3.07.

C22-65 Motion: To adopt Resolution 22.3.07a

ACTION: Adopted

Financial and Sundry Matters – Resolutions Committee #3 (continued)

RESOLUTION 22.3.03a TO SUPPORT YOUTH, YOUNG ADULT, AND FAMILY MINISTRY IN THE SYNOD

(Reference Overture 3.03)

WHEREAS youth leaders in LCC are in need of resources, training, and support; and

WHEREAS young adult ministry in LCC needs to be cultivated where it does not exist, and be supported and encouraged where it already exists; and

WHEREAS children and family ministries need to be supported, with opportunities for Sunday school staff to be encouraged and trained, and to help churches provide Vacation Bible Schools for their communities; and

WHEREAS workers and volunteers who support the parents of the children, youth, and young adults of the Synod are also in need of resources, training, and support for equipping parents to encourage their children to grow in faith and to respond to the issues that they experience in the world with love and faithfulness; and

WHEREAS the opportunities to receive this support are currently severely limited within LCC; and

WHEREAS providing the necessary resources, training, and support for youth, young adult, and family ministry in LCC would include, but not be limited to, creating Bible study resources, visiting congregations, hosting training sessions and networking events, having a leadership role on the National Youth Gathering committee, encouraging Regional youth gatherings and young adult events, and supporting the spiritual and emotional needs of the workers and volunteers involved in these ministries would be a full-time job; and

WHEREAS a strategic planning meeting was held by the Board of Directors, Synod office staff, and representatives of the three Regional Mission and Ministry Councils in April 2019, at which having a synod-level staff member responsible for support of congregational ministries was identified as a critical target through which the Synod’s ministry resources would be strengthened; and

WHEREAS it is estimated that the total annual cost of this position is approximately \$120,000, including salary, benefits, travel, etc.; therefore be it

RESOLVED that LCC engage a full-time church worker to provide and create resources, training, and support to all youth, young adult, and family ministry workers and volunteers in LCC.

C22-66 Motion: To adopt Resolution 22.3.03a

C22-67 Motion: To amend Motion C22-66 by adding to Resolution 22.3.03a a final, “and be it further RESOLVED that this staff person be a resource to and also work with the relevant committees of the three Regional Mission and Ministry Councils.”

C22-68 Motion: To call the question on the Amendment

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-67.

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-66 as amended.

ACTION: Adopted

Financial and Sundry Matters – Resolutions Committee #3 (continued)

RESOLUTION 22.3.09 TO APPOINT AUDITORS FOR LUTHERAN CHURCH-CANADA

(Reference Overture 3.09)

WHEREAS the statutory Bylaws (Article V – provision 5.01) state the delegates present at Convention appoint an auditor for auditing the financial statements of LCC; therefore be it

RESOLVED that KPMG be appointed auditors of LCC and hold office until the next Convention

C22-69 Motion: To adopt Resolution 22.3.09

ACTION: Adopted

Financial and Sundry Matters – Resolutions Committee #3 (continued)

RESOLUTION 22.3.11 TO ACKNOWLEDGE RECEIPT OF AUDITED FINANCIAL STATEMENTS AND AUDITORS REPORT FOR FISCAL YEAR ENDING JANUARY 31, 2022

(Reference Overture 3.11)

WHEREAS the comparative financial statements prepared by management for the fiscal year ending January 31, 2022 were audited by KPMG in March 2022; and

WHEREAS the audited financial statements and accompanying report of the auditor was reviewed and approved by the Board of Directors at a meeting held on May 24, 2022; therefore be it

RESOLVED that the members of Lutheran Church–Canada, in convention, hereby acknowledge receipt of the audited statements and auditor report for the fiscal year ending January 31, 2022

C22-70 Motion: To adopt Resolution 22.3.11

ACTION: Adopted

Financial and Sundry Matters – Resolutions Committee #3 (continued)

RESOLUTION 22.3.12 TO RECEIVE THE LCC QUADRENNIAL WORK PROGRAM

(Reference Overture 3.12)

WHEREAS the Administrator and Board of Directors of Lutheran Church-Canada have prepared a four-year work program for the years 2022-2026; and

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

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

C22-71 Motion: To adopt Resolution 22.3.12

ACTION: Adopted

Theology and Church Relations – Resolutions Committee #2, Rev. Ted Giese, Chairman

Resolution 22.2.05c TO RESPECTFULLY DECLINE OVERTURE 2.05

(Reference Overture 2.05)

WHEREAS Committee #2 requested Synod’s legal counsel to review Overture 2.05, and

WHEREAS Synod’s legal counsel advised that Overture 2.05 not come before the convention due to risk of liability; and

WHEREAS the Synodical bylaws of Lutheran Church–Canada, Article II - Synodical Organization, A. Conventions, 2.19 Reports and Overtures c. states that “overtures which, upon advice of legal counsel, [which] may subject LCC or the corporate officers of LCC to civil liability, shall not be accepted for Convention consideration,” therefore be it

RESOLVED that Overture 2.05 be most respectfully declined.

C22-72 Motion: To adopt Resolution 22.2.05c

C22-73 Motion: To amend Motion C22-72 by adding at the end of Resolution 22.2.05c the following, “and further be it RESOLVED that these matters be brought forward through alternate channels.”

ACTION: Adopted

C22-74 Motion: To call the question on Motion C22-72 as amended

ACTION: Adopted

The Convention proceeded with the vote on Motion C22-72 as amended

ACTION: Adopted

Theology and Church Relations – Resolutions Committee #2 (continued)

RESOLUTION 22.2.01 TO DECLINE OVERTURE 2.01

(Reference Overture 2.01)

WHEREAS LCC received the CTCR "The Role of Women in the Church" for reference and guidance in convention in 1996; and

WHEREAS the document is regularly used for reference and guidance within Lutheran Church-Canada; and

WHEREAS the CTCR has recently revisited it (between the 2017 convention and the present convention); and

WHEREAS the CTCR has seen no need to amend the document; therefore, be it

RESOLVED that Overture 2.01 be respectfully declined.

C22-75 Motion: To adopt Resolution 22.2.01

ACTION: Adopted

President Teuscher dismissed Resolutions Committee #2, with thanks, and expressed gratitude for their work in dealing with all matters pertaining to Theology and Church Relations.

Verbal Report – Grace Henderson, Secretary, Lutheran Church-Canada Board of Directors

Earlier in this Convention (at Session #8), Resolution 22.3.08a was passed and states, “that the Board of Directors give a verbal progress report at this convention (2022) on the status of resolution 17.2.01.” Resolution 17.2.01 is from a previous Convention (2017) and upholds Resolution 11.2.03 from a prior Convention (2011) which reads: “That the Board of Directors affirm the recommendations of the Vicarage Task Force, including the development and implementations of a synodical system of subsidizing vicarages whereby congregations, by a yearly assessment, contribute to a Vicarage Placement Fund.”

Since the Chairman and Vice-Chairman of the Board of Directors were unavailable to report, the duty was passed to Secretary Henderson. She reported that the Board of Directors have not developed or implemented a Vicarage Placement Fund.

Unfinished Items – President Teuscher

President Teuscher dismissed Resolutions Committee #3, with thanks, and expressed gratitude for their work in dealing with all matters pertaining to Financial and Sundry Matters. He also made final and closing comments regarding the Convention. When this was completed, President Emeritus Ed Lehman asked for permission to speak and commended President Teuscher on his handling of the Convention

Proceedings. He remarked that President Teuscher had been calm, efficient, and extremely charitable throughout his time as Chairman, and Dr. Lehman regarded President Teuscher as a most excellent Chairman. The Convention attendees rose in applause to express their appreciation for President Teuscher.

Recognition of Lutheran Church-Canada Board of Directors – President Teuscher

The outgoing Board of Directors were recognized:

- Rev. Warren Hamp
- Rev. Alex Klages
- Rev. Kurt Reinhardt
- Deacon Suzanne Eberhard
- Cam Pelzer
- Cindy Scholdice (served until November 2020)

Recognition of Dr. Ian Adnams – President Teuscher

President Teuscher noted that Dr. Adnams had planned nine conventions for Lutheran Church-Canada between the years of 1996 and 2022.

Announcements – Alex Steinke, Director of Communications

Adjournment – President Teuscher

C22-76 Motion: To adjourn the 12th Regular Convention of Lutheran Church-Canada (11:48 am MDT)

ACTION: Adopted

Responsive Prayer 1 – Rev. Scott Lyons, Convention Chaplain

ELECTIONS
Summary

President

Rev. Dr. Timothy Teuscher

Vice-President

Rev. Michael Schutz

Regional Pastor

Central – Rev. David Haberstock

East – Rev. Marvin Bublitz

West – Rev. Robert Mohns

Board of Directors

Arnold Drung

Lois Griffin

Kirsten Guggenmos

Grace Henderson

Doug Petersen

Rev. Ted Giese

Rev. Mark Hennig

Rev. Tom Kruesel

Dcn. Amanda Hastings

Commission on Constitutional Matters and Structure

Rev. Jef Dul

Rev. Alex Klages

Rev. Paul Schallhorn

Ron Faulkner

Curtis Schafer

Delton Zehr

Commission on Theology and Church Relations

Rev. Michael Keith

Rev. Joel Kuhl

Mathew Block

Archie Richardson

Commission on Nominations and Elections

Dcn. Kathy Cornish

Rev. Keith Hoveland

Rev. Kurt Lantz

Rev. Philip Washeim

Rod Johnson

Rhonda Kelman

Allison (Liz) Schieman

Commission on Adjudication

Rev. Paul Roggow

Rev. John Rapp

ELECTIONS
Results

PRESIDENT

Ballot 1 President	Votes Received	Result
Rev. Dr. Timothy Teuscher	254	Elected

VICE-PRESIDENT

Ballot 1 Vice-President	Votes Received	Result
Rev. Alex Klages	69	
Rev. Kurt Reinhardt	97	
Rev. Michael Schutz	121	

Ballot 2 Vice-President	Votes Received	Result
Rev. Kurt Reinhardt	118	
Rev. Michael Schutz	165	Elected

REGIONAL PASTORS

Ballot 1 Regional Pastor, Central	Votes Received	Result
Rev. David Haberstock	68	Elected

Ballot 1 Regional Pastor, East	Votes Received	Result
Rev. Marvin Bublitz	71	Elected

Ballot 1 Regional Pastor, West	Votes Received	Result
Rev. Robert Mohns	123	Elected

BOARD OF DIRECTORS

Ballot 1 Board of Directors, Lay Members	Votes Received	Result
Arnold Drung	175	Elected
Clifford Friesen	168	
Lois Griffin	172	Elected
Kirsten Guggenmos	219	Elected
Grace Henderson	223	Elected
Jon Oberholzer	136	
Doug Petersen	197	Elected

Ballot 1 Board of Directors, Clergy Members	Votes Received	Result
Rev. Ted Giese	200	Elected
Rev. Warren Hamp	117	
Rev. Mark Hennig	125	
Rev. Tom Kruesel	136	
Rev. Kirk Radford	23	
Rev. Kurt Reinhardt	118	
Rev. Don Schieman	41	
Rev. David Smilek	40	

Ballot 2 Board of Directors, Clergy Members	Votes Received	Result
Rev. Warren Hamp	119	
Rev. Mark Hennig	131	
Rev. Tom Kruesel	138	
Rev. Kurt Reinhardt	98	
Rev. Don Schieman	23	
Rev. David Smilek	26	

Ballot 3 Board of Directors, Clergy Members	Votes Received	Result
Rev. Warren Hamp	120	
Rev. Mark Hennig	140	Elected
Rev. Tom Kruesel	149	Elected
Rev. Kurt Reinhardt	106	
Rev. David Smilek	22	

Ballot 1 Board of Directors, Deacon Member	Votes Received	Result
Dcn. Suzanne Eberhard	104	
Dcn. Amanda Hastings	161	Elected

COMMISSION ON CONSTITUTIONAL MATTERS AND STRUCTURE

Ballot 1 Commission on Constitutional Matters and Structure, Rostered Workers	Votes Received	Result
Rev. Jef Dul	248	Elected
Rev. Alex Klages	254	Elected
Rev. Paul Schallhorn	248	Elected

Ballot 1 Commission on Constitutional Matters and Structure, Lay Members	Votes Received	Result
Ron Faulkner	248	Elected
Curtis Schafer	258	Elected
Delton Zehr	248	Elected

COMMISSION ON THEOLOGY AND CHURCH RELATIONS

Ballot 1 Commission on Theology and Church Relations, Rostered Workers	Votes Received	Result
Rev. James Chimirri-Russel	105	
Rev. Michael Keith	188	Elected
Rev. Joel Kuhl	160	Elected
Rev. Paul Williams	70	

Ballot 1 Commission on Theology and Church Relations, Lay Members	Votes Received	Result
Mathew Block	216	Elected
Jane Jacob	94	
Shane Kelly	22	
Brian (Brad) Olhman	32	
Archie Richardson	96	
Daniel Smilek	57	

Ballot 2 Commission on Theology and Church Relations, Lay Members	Votes Received	Result
Jane Jacob	85	
Brian (Brad) Olhman	15	
Archie Richardson	117	
Daniel Smilek	45	

Ballot 3 Commission on Theology and Church Relations, Lay Members	Votes Received	Result
Jane Jacob	93	
Archie Richardson	132	
Daniel Smilek	46	

Ballot 4 Commission on Theology and Church Relations, Lay Members	Votes Received	Result
Jane Jacob	93	
Archie Richardson	132	Elected

COMMISSION ON NOMINATIONS AND ELECTIONS

Ballot 1 Commission on Nominations and Elections, Rostered Workers	Votes Received	Result
Dcn. Kathy Cornish	250	Elected
Rev. Keith Hoveland	247	Elected
Rev. Kurt Lantz	248	Elected
Rev. Philip Washeim	248	Elected

Ballot 1 Commission on Nominations and Elections, Lay Members	Votes Received	Result
Rod Johnson	238	Elected
Milton Joneson	154	
Rhonda Kelman	194	Elected
Allison (Liz) Schieman	170	Elected

COMMISSION ON ADJUDICATION

Ballot 1 Commission on Adjudication, Church Workers	Votes Received	Result
Rev. Kevin Fast	121	
Rev. John Rapp	117	
Rev. Jody Rinas	108	
Rev. Paul Roggow	175	Elected

Ballot 2 Commission on Adjudication, Rostered Workers	Votes Received	Result
Rev. Kevin Fast	133	
Rev. John Rapp	135	Elected

RESOLUTIONS**Summary**

- RESOLUTION 22.1.01 To decline the request for a change in the make up of the regional mission and ministry council
C22-14 Motion: To adopt Resolution 22.1.01
ACTION: Adopted
- RESOLUTION 22.1.02 To amend synodical bylaws 3.05 and 4.15
C22-37 Motion: To adopt Resolution 22.1.02
ACTION: Adopted
- RESOLUTION 22.1.03 To change nomenclature of 'Administrator' to 'Chief Administrative Officer'
C22-11 Motion: To adopt Resolution 22.1.03
ACTION: Adopted
- RESOLUTION 22.1.04 To change the name of the Committee for Mission and Social Ministry Services (CMSMS)
C22-40 Motion: To adopt Resolution 22.1.04
ACTION: Adopted
- RESOLUTION 22.1.05 To amend synodical bylaw 1.15 Constitutions of Congregations
C22-42 Motion: To adopt Resolution 22.1.05
ACTION: Adopted
- RESOLUTION 22.1.06 To add a Communications and Technology Committee to the standing committees of the Board
C22-38 Motion: To adopt Resolution 22.1.06
ACTION: Adopted
- RESOLUTION 22.1.07 To amend Synodical Bylaw 5.43
C22-59 Motion: To adopt Resolution 22.1.07
ACTION: Adopted
- RESOLUTION 22.1.08 To amend Synodical Bylaw 5.45
C22-39 Motion: To adopt Resolution 22.1.08
ACTION: Adopted
- RESOLUTION 22.1.09 To amend Synodical Bylaw 5.47
C22-43 Motion: To adopt Resolution 22.1.09
ACTION: Adopted
- RESOLUTION 22.1.10 To amend Synodical Bylaw 4.63 AND 4.65
C22-60 Motion: To adopt Resolution 22.1.10
ACTION: Adopted
- RESOLUTION 22.1.11 To add Synodical Bylaw 4.55
C22-61 Motion: To adopt Resolution 22.1.11
ACTION: Adopted as amended

-
- RESOLUTION 22.1.12 To delete Synodical Bylaw 4.57
C22-41 Motion: To adopt Resolution 22.1.12
ACTION: Adopted
- RESOLUTION 22.1.13a To adopt the proposed 2022 LCC Handbook
C22-35 Motion: To adopt Substitute Resolution 22.1.13a
ACTION: Adopted
- RESOLUTION 22.1.14 To provide for annual meeting of members
C22-53 Motion: To adopt Resolution 22.1.14
ACTION: Adopted as amended
- RESOLUTION 22.1.15 To amend Bylaw 2.19f
C22-56 Motion: To adopt Resolution 22.1.15
ACTION: Adopted as amended
- RESOLUTION 22.2.01 To decline Overture 2.01
C22-75 Motion: To adopt Resolution 22.2.01
ACTION: Adopted
- RESOLUTION 22.2.02a To reaffirm the biblical view on marriage and sexuality
C22-25 Motion: To adopt Resolution 22.2.02a
ACTION: Adopted as amended
- RESOLUTION 22.2.03a To rejoice in the Church's stance on the blessings of gathering in person
C22-44 Motion: To adopt Resolution 22.2.03a
ACTION: Adopted
- RESOLUTION 22.2.04b To request the PMC to provide relevant materials pertaining to the intersection
between biomedical ethics, technology and theology
C22-47 Motion: To adopt Resolution 22.2.04b
ACTION: Adopted
- RESOLUTION 22.2.05c To respectfully decline Overture 2.05
C22-72 Motion: To adopt Resolution 22.2.05c
ACTION: Adopted as amended
- RESOLUTION 22.2.06 To approve the PMC policy concerning retired pastors
C22-16 Motion: To adopt Resolution 22.2.06
ACTION: Adopted as amended
- RESOLUTION 22.2.07 To commend the CTCR document "A Lutheran Response to Contemporary Issues"
For Study and Response
C22-19 Motion: To adopt Resolution 22.2.07
ACTION: Adopted
- RESOLUTION 22.2.08 To declare altar and pulpit fellowship with The Lutheran Church in Norway and Iceland
C22-49 Motion: To adopt Resolution 22.2.08
ACTION: Adopted

-
- RESOLUTION 22.3.01 To decline overture 3.01
Not considered due to time constraints
- RESOLUTION 22.3.02 To decline overture 3.02
Not considered due to time constraints
- RESOLUTION 22.3.03a To support youth, young adult and family ministry in the synod
C22-66 Motion: To adopt Resolution 22.3.03a
ACTION: Adopted as amended
- RESOLUTION 22.3.04 To decline overture 3.04
Not considered due to time constraints
- RESOLUTION 22.3.05 To receive Shalom Oromo Lutheran Church, Winnipeg, Manitoba into membership of Lutheran Church–Canada
C22-03 Motion: To adopt Resolution 22.3.05
ACTION: Adopted
- RESOLUTION 22.3.06 To receive Église Évangélique Luthérienne de la Réconciliation, Sherbrooke, Quebec into membership of Lutheran Church—Canada
C22-04 Motion: To adopt Resolution 22.3.06
ACTION: Adopted
- RESOLUTION 22.3.07a To ratify amendments and revisions to congregation constitutions
C22-65 Motion: To adopt Resolution 22.3.07a
ACTION: Adopted
- RESOLUTION 22.3.08a To direct the synod board of directors to revisit resolution 17.2.01
C22-63 Motion: To adopt Resolution 22.3.08a
ACTION: Adopted
- RESOLUTION 22.3.09 To appoint auditors for Lutheran Church–Canada
C22-69 Motion: To adopt Resolution 22.3.09
ACTION: Adopted
- RESOLUTION 22.3.10 To support and affirm the decision of Lutheran Church–Canada to merge the LCC pension plan into CAAT pension plan
C22-10 Motion: To adopt Resolution 22.3.10
ACTION: Adopted
- RESOLUTION 22.3.11 To acknowledge receipt of audited financial statements and auditors report for fiscal year ending January 31, 2022
C22-70 Motion: To adopt Resolution 22.3.11
ACTION: Adopted
- RESOLUTION 22.3.12 To receive the LCC quadrennial work program
C22-71 Motion: To adopt Resolution 22.3.12
ACTION: Adopted

RESOLUTIONS
Results
RESOLUTION 22.1.01 TO DECLINE THE REQUEST FOR A CHANGE IN THE MAKE UP OF THE REGIONAL MISSION AND MINISTRY COUNCIL

(Reference Overture 1.01)

WHEREAS Lutheran Church-Canada has long expressed a desire to maintain a balance between laity and clergy on Boards, Commissions, and Counsels; and

WHEREAS Overture 1.01 provides opportunity for that balance to be altered; therefore, be it

RESOLVED that Overture 1.01 be respectfully declined.

C22-14 Motion: To adopt Resolution 22.1.01

ACTION: Adopted

RESOLUTION 22.1.02 TO AMEND SYNODICAL BYLAWS 3.05 and 4.15

(Reference Overture 1.02)

WHEREAS the Bylaws of LCC have established the Regional Mission and Ministry Council (RMMC) and identified Circuit Counsellors as members of the RMMC, and

WHEREAS Circuit Counsellors in some cases carry a heavy load of responsibility both in their congregation and with the additional duties of Circuit Counsellor, and

WHEREAS a Circuit Counsellor may not be able to fulfill his responsibility on the RMMC, and

WHEREAS there may be other pastors within the Circuit who could be available to fulfill the responsibilities of pastoral representative to the RMMC; therefore, be it

RESOLVED that LCC allow for the possibility of a rostered member of the clergy to be appointed by the Circuit Counsellor as the pastoral representative to the RMMC, and be it finally

RESOLVED that Synodical Bylaws 3.05 and 4.15 be amended as follows:

Synodical Bylaws

3.05 Regional Mission and Ministry Council

a. Authority and Make-up

1. The Regional Mission and Ministry Council of a region shall *ordinarily* consist of the circuit counsellors of that region and one layperson elected from each circuit of the region. A *Circuit Counsellor in consultation with the Regional Pastor may appoint a member of the clergy roster located within his circuit to represent him on the RMMC.*

4.15 Relation to Regional Pastor

- b. The circuit counsellor shall regularly report on his activities to the regional pastor and *ordinarily* serve on the Regional Mission and Ministry Council. A *Circuit Counsellor in consultation with the Regional Pastor may appoint a member of the clergy roster located within his circuit to represent him on the RMMC.*

C22-37 Motion: To adopt Resolution 22.1.02

ACTION: Adopted

RESOLUTION 22.1.03 TO CHANGE NOMENCLATURE OF ‘ADMINISTRATOR’ TO ‘CHIEF ADMINISTRATIVE OFFICER’

(Reference Overture 1.03)

- WHEREAS the nomenclature of the position or office of Treasurer was changed to Administrator at the 2017 LCC convention; and
- WHEREAS the position of Administrator is defined in the 2017 LCC Handbook “an individual appointed by the Board to assist it in managing the non-ecclesiastical activities and affairs of LCC” (Statutory Bylaw 1.01); and
- WHEREAS the title of Administrator is rather vague and confusing as the word is used to also refer to the administrator of the Worker Benefits Plan of LCC, to the synod office personnel (administrative staff), and even to pastors who are called to administer the Sacraments; and
- WHEREAS in other church bodies the comparable position or office of Administrator is called Chief Financial Officer (CFO), Chief Administrative Officer (CAO), or Chief Operating Officer (COO); therefore, be it
- RESOLVED that the title or name of Administrator be changed to *Chief Administrative Officer (CAO)*; and be it further
- RESOLVED that the appropriate sections in the LCC Handbook be amended to reflect this change in nomenclature (e.g., Statutory Bylaw 1.01; 10.03; 14.04; 14.06; 17.01; Synodical Bylaw 3.05 b. 1.).

C22-11 Motion: To adopt Resolution 22.1.03

ACTION: Adopted

RESOLUTION 22.1.04 TO CHANGE THE NAME OF THE COMMITTEE FOR MISSION AND SOCIAL MINISTRY SERVICES (CMSMS)

(Reference Overture 1.04)

- WHEREAS the Committee for Mission and Social Ministry Services is tasked with matters involving the international mission regions of LCC whether it be seminary training, continuing education, financial support of pastors and deacons, or various works of mercy; and

- WHEREAS each Regional Mission and Ministry Council is tasked with matters pertaining to outreach endeavours and ministry support within their respective region; and
- WHEREAS all the standing committees of the Board of Directors of LCC, except the CMSMS, are simply referred to as the Finance Committee, Governance Committee, Personnel Committee, or Reconciliation Committee; and
- WHEREAS the acronym for the Committee for Mission and Social Ministry Services (CMSMS) is cumbersome and has been confused at times with the CCMS (Commission on Constitution Matters and Structure); and
- WHEREAS the current members of the Committee for Mission and Social Ministry Services have requested that the name of this committee be changed to International Missions Committee in order to better reflect their area of responsibility; therefore, be it
- RESOLVED that Statutory Bylaw 14.02 be amended as follows: “The Board shall establish the following Standing Committees: a Finance Committee, a Governance Committee, a Personnel Committee and ~~a Committee for Mission and Social Ministry Services~~ *an International Missions Committee*”; and be it further
- RESOLVED that the following be added to Article XIV of the Statutory Bylaws: *“The International Missions Committee shall oversee and monitor the work and activities of seminary training, continuing education, financial support of pastors and deacons, or various works of mercy in the international mission areas of the Synod.”*

C22-40 Motion: To adopt Resolution 22.1.04
A 2/3 majority was required to pass this motion.

ACTION: Adopted

RESOLUTION 22.1.05 TO AMEND SYNODICAL BYLAW 1.15 CONSTITUTIONS OF CONGREGATIONS

(Reference Overture 1.05)

- WHEREAS in our former structure each district was tasked with the appointment of a standing committee to examine and review constitutions of congregations applying for membership in the Synod and also any revisions or amendments to constitutions of member congregations, and to then report their recommendation to the district’s Board of Directors for approval, with such action being ratified at a subsequent district convention; and
- WHEREAS this task now falls under the responsibility of the Synod President and the Board of Directors of LCC as per Synodical Bylaw 1.15; and
- WHEREAS according to Synodical Bylaw 1.15 a., the entire Board is tasked with examining a constitution of a community of believers applying for membership in LCC, prior to such approval; and
- WHEREAS according to Synodical Bylaw 1.15 b., the President is tasked with reviewing revisions or amendments to constitutions of member congregations through ‘existing channels’ prior to

approval by the Board, although such ‘existing channels’ are not defined in the 2017 Handbook; and

WHEREAS it would be beneficial for the Regional Pastor, who is tasked with providing ecclesiastical supervision and care for members, to be familiar with the constitutions of congregations in the region he serves; and

WHEREAS this process of reviewing and approving congregation constitutions should be done as timely and efficiently as possible; therefore, be it

RESOLVED that Synodical Bylaw 1.15 be amended as follows:

1.15 Constitutions of Congregations

- a. A community of believers which applies to become a member congregation in Lutheran Church-Canada shall submit its constitution to the president, who shall ~~refer it to the Board. The Board shall~~ examine the constitution to ascertain whether its provisions are in harmony with Scripture, the confessional position of LCC as set forth in the Synodical Constitution Article II, the Statutory Bylaws, the Synodical Constitution and these Synodical Bylaws in order that any necessary changes may be made by the community. *The constitution shall then be submitted by the president to the Board for approval.* A community shall not be received as a Member Congregation until it has made such changes as ~~the Board~~ may have *been* deemed necessary ~~and has so notified the President.~~
- b. A Member Congregation which translates, revises, or amends its constitution or adopts a new constitution shall submit such translation, revision, amendment, or new constitution to the president, who shall direct it through ~~existing channels~~ *the appropriate Regional Pastor* for review, *and then submit it to the Board for approval.* Upon favourable action by the Board, the congregation shall be notified that the changes are valid and approved and that the congregation is empowered to function under the new or changed constitution. Such actions shall be submitted to the next Convention for ratification.

C22-42 Motion: To adopt Resolution 22.1.05

ACTION: Adopted

RESOLUTION 22.1.06 TO ADD A COMMUNICATIONS AND TECHNOLOGY COMMITTEE TO THE STANDING COMMITTEES OF THE BOARD

(Reference Overture 1.06)

WHEREAS a Committee on Communications and Technology is currently functioning in accordance with Statutory Bylaw 14.07 (“The Board may from time to time appoint such other committees as it may deem advisable”); and

WHEREAS such ad hoc committees established by the Board cease to exist at the end of every four years; and

WHEREAS communications both within Lutheran Church—Canada and from LCC to the wider public has been identified as a high priority; and

WHEREAS there is no mention of communications in the 2017 Handbook; therefore, be it

RESOLVED that Statutory Bylaw 14.02 be amended to also include a Communications and Technology Committee as a standing committee of the Board; and be it further

RESOLVED that the following be added to Article XIV of the Statutory Bylaws: *“The Communications and Technology Committee shall provide advice, direction and resources to congregations, church workers, and other synodical entities in the areas of communications and technology. It shall also be tasked with the development of various means of communicating information both within and outside the Synod.”*

C22-38 Motion: To adopt Resolution 22.1.06

A 2/3 majority was required to pass this motion.

ACTION: Adopted

RESOLUTION 22.1.07 TO AMEND SYNODICAL BYLAW 5.43

(Reference Overture 1.07)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President’s Ministry Council; and

WHEREAS this section of the bylaws pertains to the various statuses of pastors and deacons on the roster of LCC as defined in Statutory Bylaw 1.01; and

WHEREAS no provisions are set forth in the current Synodical Bylaws pertaining to retention on the roster of pastors or deacons serving in positions such as missionaries of a Listed Service Organization, on the faculty of an educational institution not affiliated with LCC, and the like; therefore, be it

RESOLVED that Synodical Bylaw 5.43 be amended as follows:

5.43 ~~Continuing Eligibility~~ Active Status

To be retained on the ~~active~~ roster, a pastor or deacon must be performing the duties of one of the following offices:

- i. a pastor called to serve a parish;
- j. a deacon called to serve a parish;
- k. an officer elected by a Convention;
- l. an executive or professional staff member *called or* appointed by Lutheran Church—Canada or by an organization with whom Lutheran Church—Canada has entered into a Memorandum of Understanding;
- m. a missionary called or appointed by Lutheran Church-Canada or ~~by a region~~ *by an organization with whom Lutheran Church-Canada has entered into a Memorandum of Understanding;*
- n. an instructor, administrator, or other staff member on the faculty of an educational institution with whom Lutheran Church-Canada has entered into a Memorandum of Understanding, or of an educational institution ~~recognized by LCC~~ *and whose service therein promotes the purposes of the Synod, as determined by the President’s Ministry Council;*
- o. a military or institutional chaplain called by Lutheran Church-Canada;
- p. an executive or professional staff member called or appointed by an organization approved by the Board.

C22-59 Motion: To adopt Resolution 22.1.07

ACTION: Adopted

RESOLUTION 22.1.08 TO AMEND SYNODICAL BYLAW 5.45

(Reference Overture 1.08)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President's Ministry Council; and

WHEREAS no provisions are set forth in the current Synodical Bylaws pertaining to the process whereby retired pastors and deacons are retained on the roster as emeritus; therefore be it

RESOLVED that Synodical Bylaw 5.45 be amended as follows:

5.45 Emeritus Status

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 *upon application for such status to the regional pastor*. Any unusual case shall be decided by the President's Ministry Council.

C22-39 Motion: To adopt Resolution 22.1.08

ACTION: Adopted

RESOLUTION 22.1.09 TO AMEND SYNODICAL BYLAW 5.47

(Reference Overture 1.09)

WHEREAS the placement and retention of pastors and deacons on the roster of the Synod is the responsibility of the President's Ministry Council; and

WHEREAS current provisions in Synodical Bylaw 5.47 do not adequately reflect the varied scenarios under which a pastor or deacon may be retained on the roster as a candidate; therefore, be it

RESOLVED that Synodical Bylaw 5.47 be amended as follows:

5.47 Candidate Status

a. A pastor or deacon who is eligible to perform the duties of the offices of ministry specified in bylaw 5.43 but who is not currently performing those duties and who is not retired may be ~~continued~~ *retained* on the roster *upon application for such status to the regional pastor* for a period ~~not to exceed~~ *of two consecutive years*. ~~subject to annual review by regional pastor of the region of which the candidate is a Member~~. For the extension of the candidate status beyond two consecutive years, ~~the President's Ministry Council shall require an annual~~ *a bi-annual* application from the candidate as well as an evaluation by ~~his~~ *the regional pastor of the region of which the candidate is a Member shall be required*. The *President's Ministry Council shall determine* ~~by written ballot~~ whether or not ~~the~~ requests for *candidate status* shall be ~~honored~~ *granted, extended, or discontinued*, ~~in each instance, for an additional year~~.

b. Among criteria for determining whether candidate status should be granted or ~~continued~~ *extended* are: the health of the applicant; *family considerations*; the extent of his/her current involvement on a part-time and assisting basis in the ministry of Word and Sacrament; a demonstrated history and current ability of being able to perform the duties of an active pastor or deacon serving a Member Congregation or other position recognized by LCC; a demonstrated willingness to consider a call or appointment to a position recognized by LCC.

C22-43 Motion: To adopt Resolution 22.1.09

ACTION: Adopted

RESOLUTION 22.1.10 TO AMEND SYNODICAL BYLAW 4.63 AND 4.65

(Reference Overture 1.10)

WHEREAS Synodical Bylaws 4.63 and 4.65 are not only incorrectly numbered, but should probably be combined into one bylaw as they deal with the same issue; therefore, be it

RESOLVED that Synodical Bylaw 4.63 and 4.65 be amended as follows:

4.63 4.53 Dividing Congregations

a. Member Congregations which have grown so large that their members cannot receive proper pastoral care, or whose members have spread over so much territory that members living at a distance find it difficult to use the means of grace with necessary frequency, shall not oppose a division of the parish; nor shall they oppose the organization of new congregations in neighbourhoods which would be thereby better served. All other interests are subordinate to those which seek to promote the glory of God and the extension of His kingdom.

4.65 Principles of Division

b. The dividing of one congregation into two or more and the establishing of a new mission or congregation adjacent to an existing parish or parishes shall be regulated and effected in accordance with due Christian regard for the spiritual welfare of all concerned. This requires:

- ~~a.~~ 1. That any such separation or division be brought about--as much as possible--by a voluntary agreement, prompted by the conviction of all concerned;
- ~~b.~~ 2. That church property be divided in accordance with justice and equity, so that one party will not be slighted while the other party is given undue advantages;
- ~~c.~~ That Christian forbearance rather than the strict letter of the law decide any difficult questions;
- ~~d.~~ That lesser evils be borne in order to prevent greater evils;
- e. 3. That the dividing of a parish for the purpose of organizing new congregations be not insisted on if thereby a whole congregation would be seriously disturbed.

C22-60 Motion: To adopt Resolution 22.1.10

ACTION: Adopted

RESOLUTION 22.1.11 TO ADD SYNODICAL BYLAW 4.55

(Reference Overture 1.11)

WHEREAS Synodical Bylaws 4.63 and 4.65 deal with the division of a parish into separate congregations when it has grown so large that the members cannot receive adequate pastoral care and the like; and

WHEREAS while such may have been an issue in years past, the current state of the church is the opposite; namely, many congregations have grown so small that they cannot support their own pastor in order to receive adequate pastoral care; therefore, be it

RESOLVED that Synodical Bylaw 4.55 be added to the Handbook of LCC as follows:

4.55 Merging Congregations

a. Member Congregations which have grown so small that they cannot financially support their own pastor are encouraged to establish a merger with neighbouring congregations whether it be a formation of a dual or tri-parish, a multi-point parish agreement, and the like so that the means of grace may be regularly administered in their midst.

b. Member Congregations which are able to financially support their own pastor are encouraged to join with a neighbouring congregation that is unable to support its own pastor so that the means of grace may be regularly administered to the members of the smaller congregation.

C22-61 Motion: To adopt Resolution 22.1.11

ACTION: Adopted as amended

RESOLUTION 22.1.12 TO DELETE SYNODICAL BYLAW 4.57

(Reference Overture 1.12)

WHEREAS Synodical Bylaw 4.57 (“Pastors shall report the removal of their members to the parish to which such members have removed, in order to prevent a deplorable and unnecessary loss of members. Members shall keep their pastor informed of such removals.”) is not only confusing in that it is unclear whether this is referring to members who have moved away from the congregation, or to those who have been removed from membership in the congregation; and

WHEREAS in either case this is a matter pertaining to pastoral care and practice, and not a synodical bylaw matter; therefore be it

RESOLVED that Synodical Bylaw 4.57 be deleted.

C22-41 Motion: To adopt Resolution 22.1.12

ACTION: Adopted

RESOLUTION 22.1.13a TO ADOPT THE PROPOSED 2022 LCC HANDBOOK

(Reference Overture 1.13)

- WHEREAS one of the mandates of the Commission on Constitutional Matters and Structure (CCMS) of Lutheran Church-Canada (LCC) is to continuously update the Handbook to provide all of LCC with proper guidelines; and
- WHEREAS there were a number of updates needed that were carried over from the last Convention in 2017 due to restructuring; and
- WHEREAS the CCMS has completed this task with the proposed 2022 LCC Handbook; and
- WHEREAS it would take too much Convention time to approve each update one at a time; and
- WHEREAS it is essential to the operation of our church that we have this Handbook for the administrative and legal work of our synod in the world; therefore be it
- RESOLVED that the Convention recognize that there are, and that there will continue to be, areas that need constant editing and revision to maintain the business of the church and to do it in a way that shows our care for the needs of the members of the synod and which enables to work most effectively in our walk together; and be it further
- RESOLVED that the CCMS be directed to give due consideration to specific areas of concern raised by members and submitted to them; and be it further
- RESOLVED that the Convention approve the entire proposed Handbook as a whole; and be it finally
- RESOLVED that this 2022 Handbook be commended to LCC as the official Handbook.

C22-35 Motion: To adopt Substitute Resolution 22.1.13a

ACTION: Adopted

RESOLUTION 22.1.14 TO PROVIDE FOR ANNUAL MEETING OF MEMBERS

(Reference Overture 1.14)

- WHEREAS Lutheran Church- Canada was incorporated by the Senate of Canada by means of a Special Act , An Act to Incorporate Lutheran Church –Canada, which was assented to June 4, 1959 (Special Act Corporation); and
- WHEREAS certain provisions of the Canada Not-for-profit Corporations Act (CNCA) apply to Special Act corporations including section 160(1) which imposes the Annual Meeting requirement on Special Act Corporations; and
- WHEREAS the current LCC statutory bylaws don't include a provision for conducting annual meetings; therefore, be it

RESOLVED the Statutory bylaws be amended to provide for the business of Annual Meetings as follows:

Article IX.1 Annual Meeting of Members

- 9.1.01 **Time of Meeting**. An annual meeting of the Members shall be held in each year within six months of the end of the immediately preceding Fiscal year of Lutheran Church-Canada, or as soon as practicable thereafter, as the board may determine.
- 9.1.02 **Attendees**. All Members shall be entitled to attend the annual meeting of the Members, provided, however, that, in accordance with section 7.10, Individual Members shall not be entitled to vote thereat.
- 9.1.03 **Delegates**. With respect to Member Congregations, the delegates entitled to attend the annual meeting of the Members, shall be the delegates appointed by the Member Congregation in question to attend the last quadrennial Convention of the Lutheran Church-Canada, provided that the Member Congregation may appoint different delegates to the annual meeting of the Members, subject to the restriction in section 8.06, and the requirement that the Member Congregation shall provide the names and addresses (including e-mail address) of each individual so appointed to the secretary at least 15 days prior to the annual meeting of the Members.
- 9.1.04 **Meeting to be held by Electronic Means**. The annual meeting of the Members may be held entirely by means of a telephonic, electronic or other communication facility that permits all participants to communicate adequately with each other during the meeting, as determined by the directors. A person participating in a meeting by such means is deemed to be present at the meeting. Any person participating in an annual meeting of Members pursuant to this section who is entitled to vote at that meeting may vote, by means of any telephonic, electronic or other communication facility that has made available for that purpose.
- 9.1.05 **Quorum**. A quorum for an annual meeting of Members shall consist of at least 1% of eligible delegates.
- 9.1.06 **Business of the meeting**. At each annual meeting of Members:
- a. the report of the Board of Directors, the financial statements of the Corporation and the report of the auditors thereon (if applicable) shall be presented;
 - b. auditors shall be appointed (or the appointment of auditors dispensed with) for the ensuing fiscal year; and
 - c. additional business may be considered at the annual meeting of the Members, provided that the directors shall provide the members with notice of such business which contains sufficient detail to permit a Member to form reasoned judgment on the business. The members should also receive the stated text of any special resolutions to be submitted to the meeting.

C22-53 Motion: To adopt Resolution 22.1.14
A 2/3 majority was required to pass this motion.

ACTION: Adopted as amended

RESOLUTION 22.1.15 TO AMEND BYLAW 2.19f

WHEREAS at its 2017 Convention LCC adopted Resolution 17.3.05 limiting the scope of the authority of its floor committees in crafting resolutions based on submitted overtures; and

WHEREAS the intent of that resolution has not been honoured in the proposed changes to the handbook or in practice; and

WHEREAS the express intent of Resolution 17.3.05 was to allow the voices of LCC's Member Congregations and other entities to be more clearly heard by honouring the intent of submitted overtures in all resolutions; therefore be it

RESOLVED that Synodical Bylaw 2.19f (2017 numbering) be amended as follows:

- f. ...After due consideration of the matters referred to it, each committee is to report its findings and recommendations to the Convention. *The sole purpose of the committees is to organize the overtures received and present them as resolutions to the convention. The committees shall not change the intent of the overtures submitted. They may combine overtures on a similar topic into one resolution as long as the intention of each overture is honoured in the combined resolution. When presenting a resolution, committees may recommend to the convention that it be defeated; they shall not present a resolution to decline an overture except for those referenced in Synodical Bylaw 2.19c. The committees shall not create or present resolutions that do not originate from properly submitted reports and overtures.*
If the president deems it advisable...

C22-56 Motion: To adopt Resolution 22.1.15

ACTION: Adopted as amended

RESOLUTION 22.2.01 TO DECLINE OVERTURE 2.01

(Reference Overture 2.01)

WHEREAS LCC received the CTCR "The Role of Women in the Church" for reference and guidance in convention in 1996; and

WHEREAS the document is regularly used for reference and guidance within Lutheran Church-Canada; and

WHEREAS the CTCR has recently revisited it (between the 2017 convention and the present convention); and

WHEREAS the CTCR has seen no need to amend the document; therefore, be it

RESOLVED that Overture 2.01 be respectfully declined.

C22-75 Motion: To adopt Resolution 22.2.01

ACTION: Adopted

RESOLUTION 22.2.02a TO REAFFIRM THE BIBLICAL VIEW ON MARRIAGE AND SEXUALITY

(Reference Overture 2.02)

- WHEREAS God created man in His image, male and female (Genesis 1:27); and
- WHEREAS Lutheran Church-Canada passed Resolution 93.1.05 affirming the sinfulness of homosexuality, and passed Resolution 96.1.06 reaffirming this position; and
- WHEREAS God instituted marriage as a lifelong commitment between one man and one woman (Genesis 2:24-25; Mark 10:6-9); and
- WHEREAS Holy Scripture does not make a distinction between a person's sex and their gender; and
- WHEREAS Sexual activity is a gift from God only within the bounds of marriage (Exodus 20:14; Hebrews 13:4); and
- WHEREAS the fallen nature of mankind knows no bounds and regarding human sexuality the wisdom of Solomon applies, "there is nothing new under the sun" (Eccl. 1:9)
Therefore be it
- RESOLVED That Lutheran Church-Canada encourage all its pastors, deacons, and congregations to continue to teach the truth of God's Word on sexuality and to reach out to those who have fallen into sexual sin with the encouraging Word of repentance and the forgiveness of sins; and be it further
- RESOLVED That Lutheran Church-Canada encourage all its pastors, deacons, and congregations to remain steadfast in our confession and faith, and to suffer all, even death, rather than fall away from it.

C22-25 Motion: To adopt Resolution 22.2.02a

ACTION: Adopted as amended

RESOLUTION 22.2.03a TO REJOICE IN THE CHURCH'S STANCE ON THE BLESSINGS OF GATHERING IN PERSON

(Reference Overture 2.03)

- WHEREAS We are to hold God's Word sacred and gladly hear and learn it (SC I.3); and
- WHEREAS Scripture teaches that concerning the public proclamation of the Gospel, "We must obey God rather than men." (Acts 5:29); and
- WHEREAS Jesus has promised us, "Where two or three are gathered in my name, there am I among them" (Matt. 18:20); and
- WHEREAS The Holy Evangelists Matthew, Mark, Luke and St. Paul write: Our Lord Jesus Christ, on the night when He was betrayed, took bread, and when He had given thanks, He broke it and gave it

to the disciples and said: “Take, eat; this is My body, which is given for you. This do in remembrance of Me.” In the same way also He took the cup after supper, and when He had given thanks, He gave it to them, saying: “Drink of it, all of you; this cup is the new testament in My blood, which is shed for you for the forgiveness of sins. This do, as often as you drink it, in remembrance of Me” (Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20; I Corinthians 11:23-25); and

WHEREAS We are to address one another in Psalms and hymns and spiritual songs, singing and making melody to the Lord with our hearts (Eph. 5:19); and

WHEREAS we are to come together physically to devote ourselves to the apostles’ teaching and the fellowship, to the breaking of the bread and the prayers (Acts 2:42; I Cor. 11:33); and

WHEREAS The writer to the Hebrews exhorts us concerning the primacy of gathering in person for Divine Service saying, “Let us hold fast the confession of our hope without wavering, for He who promised is faithful. Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.” (Heb. 10:23-25); and

WHEREAS The signs of the Day drawing near include pestilence, persecution, and war (Luke 21:11); and

WHEREAS The Divine Service is the most important gathering that takes place in the world and is a foretaste of the eternal feast in heaven where pestilence and persecution are no more; and

WHEREAS Christ our Lord did not institute the Sacrament of the Altar for our harm; and

WHEREAS We are commanded to pray for the church and our government (1 Timothy 2:1-4) and that Jesus says that if two or more agree on anything in prayer it will be granted (Matthew 18:19)

WHEREAS It is our intention to hold steadfast in this Confession and Church and suffer all even death, rather than fall away from it; Therefore be it

RESOLVED That Lutheran Church-Canada pray for boldness and courage to hold fast the confession of our hope without wavering; and be it further

RESOLVED That Lutheran Church-Canada encourage one another to “rejoice always” (Philippians 4:4–9) in the blessing of gathering in person for Divine Service even while suffering and enduring the hardships and anxieties of this fallen world (Romans 5:1-11) recognizing that some are unable to gather due to illness, infirmity or incarceration, and that this does not separate them from the Body of Christ.

C22-44 Motion: To adopt Resolution 22.2.03a

ACTION: Adopted

RESOLUTION 22.2.04b TO REQUEST THE PMC TO PROVIDE RELEVANT MATERIALS PERTAINING TO THE INTERSECTION BETWEEN BIOMEDICAL ETHICS, TECHNOLOGY AND THEOLOGY

(Reference Overture 2.04)

- WHEREAS the continual stream of modern scientific advancements in bio-medical research, development and technology more and more impact the life of the church and her members and congregants, and
- WHEREAS Lutheran Church Canada affirms its historic position on the sinfulness of abortion and on the sanctity of life; and
- WHEREAS the immorality of all complicity with elective abortion and related medical research is to be publicly taught against; and
- WHEREAS such research has wide implications regarding public health and individual medical care, and
- WHEREAS Government Legislation can impact the religious freedoms enshrined in the Canadian Charter of Rights and Freedoms Article 1, and
- WHEREAS Municipal, Provincial and Federal Governments can devise and implement laws, mandates, and guidelines that impact the physical bodies of all Canadians, and
- WHEREAS excellent material has been produced on the philosophical, ethical and theological questions raised relating to bio-medical research, development, and implementation, by partner churches and other relevant church bodies and organizations, which could be reviewed and considered in the Canadian context, and
- WHEREAS the individual burden upon conscience concerning these topics can cause great division, confusion, angst within and between congregations, and
- WHEREAS the Church needs pertinent and useful resources to navigate these issues, on an individual and congregational basis; Therefore be it
- RESOLVED that before the next regular Synodical Convention the President's Ministry Council provide relevant materials for study, guidance, reference, and discussion on these matters for Church Workers and the Church, and be it further
- RESOLVED that due to the complexity of issues relating to personal medical care congregations and congregants be encouraged to bear with each other in love and patience putting the best construction on individual matters of conscience.

C22-47 Motion: To adopt Resolution 22.2.04b

ACTION: Adopted

RESOLUTION 22.2.05c TO RESPECTFULLY DECLINE OVERTURE 2.05

(Reference Overture 2.05)

- WHEREAS Committee #2 requested Synod's legal counsel to review Overture 2.05, and
- WHEREAS Synod's legal counsel advised that Overture 2.05 not come before the convention due to risk of liability; and

WHEREAS the Synodical bylaws of Lutheran Church–Canada, Article II - Synodical Organization, A. Conventions, 2.19 Reports and Overtures c. states that “overtures which, upon advice of legal counsel, [which] may subject LCC or the corporate officers of LCC to civil liability, shall not be accepted for Convention consideration,” therefore be it

RESOLVED that Overture 2.05 be most respectfully declined. and further be it

RESOLVED that these matters be brought forward through alternate channels.

C22-72 Motion: To adopt Resolution 22.2.05c

ACTION: Adopted as amended

RESOLUTION 22.2.06 TO APPROVE THE PMC POLICY CONCERNING RETIRED PASTORS

(Reference Overture 2.06)

WHEREAS the 2017 Synod Convention adopted Resolution 17.2.04 directing the Council of Presidents to establish a policy concerning retired pastors; and

WHEREAS the President’s Ministry Council (the successor of the COP under our new structure) has formulated a policy regarding retired pastors, along with an application form for such status, as well as a call document for Calling an Emeritus Pastor and a Rite of Installation for a retired pastor; and

WHEREAS Resolution 17.2.04 required that such a policy be brought before the next convention of the Synod for approval; therefore, be it

RESOLVED that the Synod in convention approve the following contained in the PMC’s ‘Guidelines For Emeritus Status’ policy document:

“An Emeritus Pastor:

- shall hold membership in and be under the pastoral care of a congregation of Lutheran Church–Canada;
- shall remain under the supervision of the Regional Pastor in the region in which he resides;
- may transfer to another region should his residence change by making application through his Regional Pastor;
- may preach and administer the Sacraments at the invitation of a called pastor or a congregation -being understood that in such cases he is acting on behalf of the called pastor and is authorized to exercise the office of the keys in that particular place only in those situations;
- may serve as vacancy pastor after having received and accepted a formal notice of a call from a congregation to serve in that capacity;
- is not authorized to preach and carry out the functions of the office of the ministry wherever and whenever he pleases;
- may be officially called as “Pastor Emeritus” by a local congregation (this should not merely be an honorary title, but, depending upon such factors as the health of the retired pastor, a written call document should spell out certain duties like assisting the pastor with sick and shut-in calls, preaching and presiding at the Divine Service occasionally, teaching a Bible class, etc.);

- may serve on the Board of Directors of the synod, on synodical commissions and committees, or as circuit counsellor;
- may attend synodical conventions as an advisor;
- may be appointed as one of the Member Congregation's delegates to a synodical convention if he is serving as the congregation's vacancy pastor.

Retired pastors who are unable to perform such pastoral duties due to health reasons and the like may be retained on the clergy roster of the Synod. Retired pastors who do not want to have the responsibilities of a minister, as referenced above, will not be retained on the clergy roster of the Synod. This would have no ramifications for their pension. They are urged to contact their Regional Pastor to discuss this matter before the President's Ministry Council makes a decision on their roster status."

C22-16 Motion: To adopt Resolution 22.2.06

ACTION: Adopted as amended

RESOLUTION 22.2.07 TO COMMEND THE CTCR DOCUMENT "A LUTHERAN RESPONSE TO CONTEMPORARY ISSUES" FOR STUDY AND RESPONSE

(Reference Overtures 2.02, 2.03, 2.05, 2.07)

WHEREAS the Church is called to faithfulness in word and action; and

WHEREAS the COVID-19 pandemic, and authorities' actions in response to the threat, have caused sharp disagreements in congregations and amongst clergy; and

WHEREAS the conscientious Christian may ask how we as Christians should respond when laws are proposed and presented, deliberated, and then eventually passed by the secular government which impact the Church's teaching and freedom of religion; and

WHEREAS non-Lutheran Christian organizations produce material that speak to these contemporary matters, and invite other Christians to sign-on to their efforts; and

WHEREAS such non-Lutheran resources may also miss important truths that Lutheran theology brings when discussing matters in the public square; therefore, be it

RESOLVED that the CTCR document "A Lutheran Response to Contemporary Issues" be commended to the pastors and congregations of the Synod for study and response.

C22-19 Motion: To adopt Resolution 22.2.07

ACTION: Adopted

RESOLUTION 22.2.08 TO DECLARE ALTAR AND PULPIT FELLOWSHIP WITH THE LUTHERAN CHURCH IN NORWAY AND ICELAND

(Reference Overture 2.08)

- WHEREAS discussions have taken place between representatives of Lutheran Church-Canada (LCC) and the Lutheran Church in Norway and Iceland (LCNI); and
- WHEREAS these discussions have revealed a clear unity in the doctrine of the Gospel and the right administration of the Sacraments (AC VII); and
- WHEREAS the LCC Commission on Theology and Church Relations (CTCR) has reviewed the minutes of these discussions and has concurred with this mutual agreement between LCC and the LCNI; and
- WHEREAS the CTCR views the benefits of fellowship to be a future blessing from the Lord of the Church for both church bodies; therefore be it
- RESOLVED that Lutheran Church—Canada in convention declare Altar and Pulpit Fellowship with the Lutheran Church in Norway and Iceland.

C22-49 Motion: To adopt Resolution 22.2.08

ACTION: Adopted

RESOLUTION 22.3.01 TO DECLINE OVERTURE 3.01

(Reference Overture 3.01)

- WHEREAS Overture 1.11 seeks to add Synodical Bylaw 4.55, which reads,
*“a. Member Congregations which have grown so small that they cannot financially support their own pastor shall seek to establish a merger with neighbouring congregations whether it be a formation of a dual or tri-parish, a multi-point parish agreement, and the like so that the means of grace may be regularly administered in their midst.
 b. Member Congregations which are able to financially support their own pastor are encouraged to join with a neighbouring congregation that is unable to support its own pastor so that the means of grace may be regularly administered to the members of the smaller congregation.”*; and
- WHEREAS the new Synodical Bylaw gives general direction to congregations in all circumstances; and
- WHEREAS the diverse needs of each congregation, circuit and region would likely vary to such a degree that it would be impractical for a task force to create a report that would wisely guide each congregation facing this dilemma; therefore, be it
- RESOLVED that Overture 3.01 be respectfully declined; and be it further
- RESOLVED that congregations, pastors, circuit counsellors and regional pastors be made aware of this new Synodical Bylaw and seek to find partnerships that further the proclamation of Law and Gospel.

ACTION: Not considered due to time constraints

RESOLUTION 22.3.02 TO DECLINE OVERTURE 3.02

(Reference Overture 3.02)

WHEREAS according to Statutory Bylaw 1.01 the number and boundaries of circuits are established by the Board from time to time; therefore, be it

RESOLVED that Overture 3.02 be respectfully declined; and be it further

RESOLVED that this request be forwarded to the Board for their consideration and action.

ACTION: Not considered due to time constraints

RESOLUTION 22.3.03a TO SUPPORT YOUTH, YOUNG ADULT, AND FAMILY MINISTRY IN THE SYNOD

(Reference Overture 3.03)

WHEREAS youth leaders in LCC are in need of resources, training, and support; and

WHEREAS young adult ministry in LCC needs to be cultivated where it does not exist, and be supported and encouraged where it already exists; and

WHEREAS children and family ministries need to be supported, with opportunities for Sunday school staff to be encouraged and trained, and to help churches provide Vacation Bible Schools for their communities; and

WHEREAS workers and volunteers who support the parents of the children, youth, and young adults of the Synod are also in need of resources, training, and support for equipping parents to encourage their children to grow in faith and to respond to the issues that they experience in the world with love and faithfulness; and

WHEREAS the opportunities to receive this support are currently severely limited within LCC; and

WHEREAS providing the necessary resources, training, and support for youth, young adult, and family ministry in LCC would include, but not be limited to, creating Bible study resources, visiting congregations, hosting training sessions and networking events, having a leadership role on the National Youth Gathering committee, encouraging Regional youth gatherings and young adult events, and supporting the spiritual and emotional needs of the workers and volunteers involved in these ministries would be a full-time job; and

WHEREAS a strategic planning meeting was held by the Board of Directors, Synod office staff, and representatives of the three Regional Mission and Ministry Councils in April 2019, at which having a synod-level staff member responsible for support of congregational ministries was identified as a critical target through which the Synod's ministry resources would be strengthened; and

WHEREAS it is estimated that the total annual cost of this position is approximately \$120,000, including salary, benefits, travel, etc.; therefore be it

- RESOLVED that LCC engage a full-time church worker to provide and create resources, training, and support to all youth, young adult, and family ministry workers and volunteers in LCC and be it further
- RESOLVED that this staff person be a resource to and also work with the relevant committees of the three Regional Mission and Ministry Councils.

C22-66 Motion: To adopt Resolution 22.3.03a

ACTION: Adopted as amended

RESOLUTION 22.3.04 TO DECLINE OVERTURE 3.04

(Reference Overture 3.04)

- WHEREAS the Personnel Committee of the Board of Directors is tasked with providing Compensation Guidelines for pastors and deacons to assist congregations in providing proper remuneration of their of their called pastors and deacons; and
- WHEREAS congregations have the right of self-government (Constitution Article VII) in connection with this matter and make the final decision relative to compensation of their called church workers; and
- WHEREAS the Synod President, Regional Pastors, and Missions Executive, while serving in ecclesiastical offices as attested to in our Lutheran Confession, are from a 'kingdom of the left hand' perspective employees of the Synod, just as is the case of the relationship of a pastor and the congregation he has been called to serve; and
- WHEREAS Statutory Bylaw 14.06 states that "The Personnel Committee shall develop policies to be administered by the administrator governing the employment and remuneration of executive staff and employees of LCC"; and
- WHEREAS the Personnel Committee has, after much research of various church bodies and other not-for-profit organizations, established a revised salary grid for all synodical employees, including the Synod President, Regional Pastors, and Missions Executive; and
- WHEREAS the BOD has approved the salary grids in accordance with the biblical mandate, "those who preach the Gospel should receive their living from the Gospel" (1 Corinthians 9:14) and again, "the elders who direct the affairs of the church well are worthy of double hone, especially those whose work is preaching and teaching" (1 Timothy 5:17); therefore, be it
- RESOLVED that Overture 3.04 (To Ensure The Proper Care Of Those Called To Serve As Synod President, Regional Pastors, And Missions Executives) be respectfully declined.

ACTION: Not considered due to time constraints

RESOLUTION 22.3.05 TO RECEIVE SHALOM OROMO LUTHERAN CHURCH, WINNIPEG, MANITOBA INTO MEMBERSHIP OF LUTHERAN CHURCH—CANADA

(Reference Overture 3.05)

WHEREAS the congregation of Shalom Oromo Lutheran Church, Winnipeg, Manitoba has applied for membership in Lutheran Church—Canada; and

WHEREAS the constitution and bylaws of Shalom Oromo Lutheran Church have been submitted and reviewed by the President and approved by the Board of Directors of LCC in accordance with Synodical Bylaw 1.15 a; therefore be it

RESOLVED that Shalom Oromo Lutheran Church, Winnipeg, Manitoba be joyfully received as a member of Lutheran Church—Canada.

C22-03 Motion: To adopt Resolution 22.3.05

ACTION: Adopted

RESOLUTION 22.3.06 TO RECEIVE ÉGLISE ÉVANGÉLIQUE LUTHÉRIENNE DE LA RÉCONCILIATION, SHERBROOKE, QUEBEC INTO MEMBERSHIP OF LUTHERAN CHURCH—CANADA

(Reference Overture 3.06)

WHEREAS the congregation of Église Évangélique Luthérienne de la Réconciliation, Sherbrooke, Quebec has applied for membership in Lutheran Church—Canada; and

WHEREAS the constitution and bylaws of Église Évangélique Luthérienne de la Réconciliation have been submitted and reviewed by the President and approved by the Board of Directors of LCC in accordance with Synodical Bylaw 1.15 a; therefore be it

RESOLVED that Église Évangélique Luthérienne de la Réconciliation, Sherbrooke, Quebec be joyfully received as a member of Lutheran Church—Canada.

C22-04 Motion: To adopt Resolution 22.3.06

ACTION: Adopted

RESOLUTION 22.3.07a TO RATIFY AMENDMENTS AND REVISIONS TO CONGREGATION CONSTITUTIONS

(Reference Overture 3.07)

WHEREAS upon review of changes to various congregation constitutions and subsequent recommendation of the President, the Board of Directors has approved the revisions and amendments to these constitutions; and

WHEREAS such actions by the Board are to be “submitted to the next Convention for ratification” (Synodical Bylaw 1.5.b); therefore be it

RESOLVED that the Convention ratify the actions of the Board pertaining to its approval of amendments and revisions to the constitutions of the congregations as they are listed in Overture 3.07.

C22-65 Motion: To adopt Resolution 22.3.07a

ACTION: Adopted

**RESOLUTION 22.3.08a TO DIRECT THE SYNOD BOARD OF DIRECTORS TO REVISIT
RESOLUTION 17.2.01**

(Reference Overture 3.08)

- WHEREAS** The Synod in convention (2017) passed resolution 17.2.01; and
- WHEREAS** Resolution 17.2.01 was passed, based on the Synod in convention (2011) which passed resolution 11.2.03; and
- WHEREAS** Resolution 11.2.03 reads ‘That the Board of Directors affirm the recommendations of the Vicarage Task Force, including the development and implementations of a synodical system of subsidizing vicarages whereby congregations, by a yearly assessment, contribute to a “Vicarage Placement Fund”; and
- WHEREAS** such an assessment and fund would allow for more beneficial placement of vicars; and
- WHEREAS** according to ARTICLE III Objectives #3 of the Synodical Constitution of Lutheran Church Canada The Synod, under Scripture and the Lutheran Confessions shall recruit and train pastors, deacons and other professional church workers and provide opportunity for their continuing growth’; and
- WHEREAS** vicars are studying and training to be future pastors for Lutheran Church Canada Congregations; and
- WHEREAS** there may be good congregations and on-site supervising pastors suited to train, guide and mentor vicars but do not have the funds to do so; and
- WHEREAS** the Board reported to the 2014 convention that ‘11.2.03 To Implement the Recommendations of the Vicarage Task Force Report required further work to develop a funding model’; and
- WHEREAS** no report or update on Resolution 17.2.01 (To Direct the Synod Board of Directors to Implement Resolution 11.2.03) has been given, verbally or written; therefore, be it
- RESOLVED** that the Board of Directors give a verbal progress report at this convention (2022) on the status of Resolution 17.2.01 and be it further
- RESOLVED** that Lutheran Church-Canada in convention direct the Board of Directors to expedite the implementation of Resolution 17.2.01 in conjunction with Resolution 11.2.03.

C22-63 Motion: To adopt Resolution 22.3.08a

ACTION: Adopted

RESOLUTION 22.3.09 TO APPOINT AUDITORS FOR LUTHERAN CHURCH-CANADA

(Reference Overture 3.09)

WHEREAS the statutory Bylaws (Article V – provision 5.01) state the delegates present at Convention appoint an auditor for auditing the financial statements of LCC; therefore be it

RESOLVED that KPMG be appointed auditors of LCC and hold office until the next Convention

C22-69 Motion: To adopt Resolution 22.3.09

ACTION: Adopted

RESOLUTION 22.3.10 TO SUPPORT AND AFFIRM THE DECISION OF LUTHERAN CHURCH-CANADA TO MERGE THE LCC PENSION PLAN INTO CAAT PENSION PLAN

(Reference Overture 3.10)

WHEREAS the Lutheran Church-Canada (LCC) Board of Directors (the LCC Board) authorized LCC Worker Benefit Service Inc. (WBS) to enter into a Memorandum of Understanding (MOU), with the Colleges of Applied Arts and Technology Pension Plan (CAAT), a jointly-sponsored defined benefit pension plan registered in the province of Ontario; and

WHEREAS the MOU outlined the intention of the two parties to consider the participation of some or all LCC employers and their eligible employees in CAAT on a go-forward basis and for the transfer of assets and liabilities from the Lutheran Church-Canada Pension Plan (LCC Plan) to CAAT (the Merger); and

WHEREAS the WBS Board of Directors evaluated the pros and cons to members and employers for merging the LCC Plan into CAAT and, having determined that the Merger was in the best interests of both LCC Plan-members and participating employers, recommended LCC proceed with the Merger; and

WHEREAS the LCC Board approved the recommendation and directed WBS to inform members and participating employers on the details of the proposed merger and to seek their support; and

WHEREAS WBS has held a number of information sessions with LCC Plan members and participating employers and believes they have received necessary information to make an informed decision on whether to support the Merger; and

WHEREAS the Merger will be subject to regulatory approvals, the requirements of which include receipt of the required number of consents from LCC Plan members; and

WHEREAS LCC is prepared to sign a memorandum of agreement with CAAT to move forward with the Merger, and is desirous of a strong endorsement of the Merger from the convention delegates; therefore be it

RESOLVED the convention supports and affirms the decision of LCC to enter into a Memorandum of Agreement (MOA) with CAAT for the purposes of the merger of the LCC Plan and CAAT; and be it further

RESOLVED that participating employers in the LCC plan will indicate their decision to participate in CAAT by returning a signed agency agreement to LCC by July 31, 2022 authorizing LCC to enter into the MOA on their behalf.

C22-10 Motion: To adopt Resolution 22.3.10

ACTION: Adopted

RESOLUTION 22.3.11 TO ACKNOWLEDGE RECEIPT OF AUDITED FINANCIAL STATEMENTS AND AUDITORS REPORT FOR FISCAL YEAR ENDING JANUARY 31, 2022

(Reference Overture 3.11)

WHEREAS the comparative financial statements prepared by management for the fiscal year ending January 31, 2022 were audited by KPMG in March 2022; and

WHEREAS the audited financial statements and accompanying report of the auditor was reviewed and approved by the Board of Directors at a meeting held on May 24, 2022; therefore be it

RESOLVED that the members of Lutheran Church–Canada, in convention, hereby acknowledge receipt of the audited statements and auditor report for the fiscal year ending January 31, 2022

C22-70 Motion: To adopt Resolution 22.3.11

ACTION: Adopted

RESOLUTION 22.3.12 TO RECEIVE THE LCC QUADRENNIAL WORK PROGRAM

(Reference Overture 3.12)

WHEREAS the Administrator and Board of Directors of Lutheran Church-Canada have prepared a four-year work program for the years 2022-2026; and

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

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

C22-71 Motion: To adopt Resolution 22.3.12

ACTION: Adopted

SERMONS

Opening Service Friday, June 10, 2022 - Rev. Dr. Timothy Teuscher
"Stand Firm In The Faith"
Acts 2:37-47

"Grace, mercy and peace be to you from God our Father and from our Lord and Saviour Jesus Christ. Amen."

The Word of God that is the basis for our meditation this evening is the Second Reading from Acts, chapter 2, that was read a few minutes ago.

Last Sunday – in our celebration of the third of the three highest festivals of the church year – we heard of those amazing things that took place on that first Day of Pentecost many centuries ago . . . the sound like that of a mighty, rushing wind which came down from heaven . . . tongues like fire that appeared on the heads of the disciples . . . the gift of tongues that enabled the disciples to speak in languages that they had never learned or even heard before . . . how these once-timid, fickle men stood up before the crowd of people and boldly proclaimed the saving message of Jesus Christ crucified and risen . . . and how, as a result, 3,000 people repented of their sins, were baptized, and became members of Christ's church and heirs of eternal salvation.

But what, however, has happened to the fires of enthusiasm and conviction that once burned so brightly in the hearts of those who bear the name of Christ? After all, there was a time when Christians were willing to face persecution and even death for the sake of Christ rather than deny His holy name; but today His name means little, if anything, to many people.

There was a time when Christians eagerly and frequently and joyfully gathered together for worship; but today it is often a chore and a bore for many who call themselves Christians to even attend church once or twice a month, if at all . . . and which has been exasperated over the past couple of years what with the covid pandemic.

There was a time when Christians gave freely to the Lord the first-fruits of what He had given to them; but today His Bride, the church, is a beggarly maid – often getting by on the crumbs

that might fall from our tables and on leftovers after we have first satisfied our own personal wants and desires.

There was a time when Christians were of one heart and one mind, holding steadfastly to the pure Word of God, struggling against false teachings with great fervor and zeal; but today the church is inundated with doctrinal errors and divisions, with a disregard for the truth of God's Word, with an indifference to the prophetic and apostolic Scriptures.

There was a time when Christians were moved to do something to help save the souls of those who did not know Jesus Christ as their Lord and Savior; but today there are many within the church who could care less even about the eternal destiny of members of their own families. For witness, if you will, the priority – or lack of it – that many parents place on the instruction of their children in God's Word while, at the same time, sparing no effort or expense when it comes to providing educational opportunities or social and athletic activities for their children.

There was a time when sin was regarded with upmost seriousness by people, taking to heart the catechism truth that *"God threatens to punish all who break His commandments"*; but today there are many, even within the church, who have a rather cavalier and nonchalant attitude toward sin . . . who never really admit that they are sinners . . . who do not intend to amend their sinful lives.

And what we need today, as such, is to be aroused and fired with that same holy zeal and fervor which marked that first Pentecost. We need

an outpouring, a rebirth, a renewal of the Holy Spirit to fill us with that same power and courage and conviction with which He once filled those early Christians of long ago. In short, we need Pentecost to come to us today.

And the wonderful and amazing thing is that it can and it will. After all, as St. Peter says at the end of that first Pentecost sermon recorded here in our text: ***"Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off."*** Even, yes, for people like you and like me who are far off from the time of that first Pentecost by some 2,000 years or so. Even for people like you and like me who are far off from the place of that first Pentecost by thousands of kilometers.

But how exactly can this happen? How can Pentecost take place among us today? How can . . . how does . . . the Holy Spirit come into the hearts and minds and lives of people today? Or, to use the theme of our convention, how can we *'stand firm in the faith'*?

Well, certainly not, as the catechism reminds us, *"by our own reason or strength."* No, not by some program cranked out by church bureaucrats; not by implementing various sociological and psychological principles of group dynamics; not by manipulating people's feelings and emotions and arousing them into some great emotional frenzy that so quickly fades away; not by chastising people and urging them on by all kinds of demands and threats.

Rather, the answer to this most important question is found in the simple description of those early believers as recorded by St. Luke: ***"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."***

How do Spirit-filled, baptized, forgiven people of God live? How does the Holy Spirit come to you and remain with you? How does the Holy Spirit empower and equip you to live a life of

faithful and dedicated service to our Lord Jesus Christ? Or, to put it another way, how can you *'stand firm in the faith'*?

Well, those early Christians who were cut to the heart and repented of their sins, those baptized people of God who believed in Jesus Christ as their Lord and Savior; gathered together frequently and regularly and joyfully for ***"the fellowship"***, the 'communion' . . . that is, for worship – the Divine Service. Moreover, they gathered together not to hear about ten tips for successful living, or four principles of time management, or seven steps to financial security; but, rather, to hear ***"the apostles' teaching"*** . . . that is, the apostolic message of Jesus Christ crucified and risen. They gathered together also for ***"the breaking of bread,"*** for the Lord's Supper, to eat and to drink the very body and blood of our Lord Jesus Christ. And they gathered together for ***"prayer"*** – lifting up their hands together in word and in song to their Father in heaven.

Now . . . and let us note this carefully . . . not only was this gathering together of these early Christians the result or effect of the work of the Holy Spirit on that first Pentecost; but in this way, and in this way alone, He would continue to work in them – preserving them in that one true saving faith in Jesus, increasing in them their knowledge and understanding of God's Word, equipping and empowering them to be witnesses in word and in deed to others of this new life in Christ, enabling them to *'stand firm in the faith'*.

And, yes, Pentecost can indeed take place among us today, as well. After all, when those who are baptized in Christ's name have hearts of repentance; when they join together in worship with fellow believers; when they hear and learn the apostolic teaching of the Scriptures; when they kneel together at the Lord's Table; when they fold their hands in prayer – then . . . then something wonderful and amazing is taking place; then Pentecost is happening again; then the Holy Spirit comes and fills the hearts of people, kindling in them the fire of His love.

Now, did you notice how those six chief parts of the Christian faith as contained in the catechism – the Ten Commandments, the Creed, the Lord's Prayer, Holy Baptism, the Office of the Keys & Confession, and the Sacrament of the Altar – are reflected here in our text?

Those early Christians strove to live their lives according to God's will, to His Law, the Ten Commandments. They believed and confessed, heard and learned the apostles' teaching – the teaching that is summarized in what is called the Apostles' Creed . . . or as we just confessed – in the Nicene Creed . . . or as we will hear in a couple of days – in the Athanasian Creed. They continued steadfast in prayer – praying especially the prayer that Jesus Himself has taught us to pray . . . the Lord's Prayer – and all prayers which flow from the Lord's Prayer. They were baptized in the name of Jesus Christ. They were cut to the heart over their sins, repented of them, and received God's forgiveness. And they broke bread and ate together with glad and sincere hearts . . . the breaking of bread called Holy Communion, the Sacrament of the Altar, the Lord's Supper.

In fact, it was always the same apostolic teaching, the same worship, the same prayer of the Lord, the same Lord's Supper that was repeated with an almost sublime monotony in the early church. But all with the result that, as our text puts it, they **"received the gift of the Holy Spirit"**; all with the result that, as it goes on to say, **"and the Lord added to their number daily those who were being saved."**

And to this very day, dear brothers and sisters, it is the same. For the church of all times and in all places lives and endures, is empowered and equipped by the Holy Spirit only . . . only! . . . as believers **"devote themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."**

Sadly, however, in these last days many pastors and congregations and church bodies have not continued in the apostles' teaching and the fellowship, in the breaking of bread and in prayer. Instead, they teach and practice something new

and different and modern in order to supposedly keep up with the times . . . to give people what their itching ears wants to hear.

The Reformer, Martin Luther, speaks of this in his Preface to the Large Catechism in these words: *"A shameful and insidious plague of security and boredom has overtaken us. Many regard the Catechism as a simple, silly teaching which they can absorb and master at one reading. After reading it once, they toss the book into a corner as if they are ashamed to read it again. Therefore, I beg these lazy-bellies and presumptuous saints, for God's sake, to get it into their heads that they are not really and truly such learned and great doctors as they think. I implore them not to imagine that they have learned these parts of the Catechism perfectly, or a least sufficiently, even though they think they know them ever so well. Even if their knowledge of the Catechism were perfect (though that is impossible in this life), yet it is highly profitable and fruitful daily to read it and make it the subject of meditation and conversation. For in such reading, conversation, and meditation the Holy Spirit is present and bestows ever new and greater light and fervor. . . . Therefore, I implore all Christians to exercise themselves in the Catechism daily, and constantly put it into practice, guarding themselves with the greatest care and diligence against the poisonous infection of such security or vanity. Let them continue to read and teach, to learn and meditate and ponder. Let them never stop until they have proved by experience that they have taught the devil to death and have become wiser than God Himself and all His saints. If they show such diligence, then they will gain much fruit and God will make excellent people of them."*

Oh, to be sure, not only to the world out there, but even, yes, to us at times . . . it does seem rather foolish and out-of-date and utter nonsense to go on teaching and worshipping, praying, and celebrating the Lord's Supper the same way today that the church did on that first Pentecost; to continue teaching the same catechism truths today as the church has done for the past 500 or a thousand or 1,500 or 2,000 years. But the fact of the matter is that because it is the same old thing . . .

. ***"the apostles' teaching and the fellowship, the breaking of bread and prayer"***; the Holy Spirit, as the catechism puts it, thereby *"calls us and continues to call us by the Gospel, enlightens us with His gifts, sanctifies us, and keeps us with Jesus Christ in the one true faith."*

Now, today, as always, people ask in one form or another: What, exactly, does the church do? What, really, is the purpose of the church? What is to go on in the church? What does being a member of the church mean and involve? Well, St. Luke answers that very clearly and very simply and for all time when he says again: ***"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."***

To paraphrase Dr. Herman Sasse, one of the foremost confessional Lutheran theologians of the 20th century, those early Christians founded no mission society. They wrote no best-selling books on successful Christian living. They sent no petitions to the Roman government to urge them to pass laws to stop the moral perversions like homosexuality or abortion that were devastating society and increasing at an alarming rate in the 1st century, just as they are doing here in our nation in the 21st century. They held no conferences to solve the problem of the Middle East, which the world's political powers are still trying in vain to do. They conducted no mass evangelism crusades in the arenas and colosseums scattered throughout

the Roman Empire. Instead, ***"They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer."***

And why? Because in this way . . . and in this way alone . . . the Holy Spirit is poured out again and again in order to sustain people – yes, even you – in this one saving faith in Jesus Christ, to give you the strength and the desire to serve your Lord and Savior in this ungodly, unbelieving world, to enable you to *'stand firm in the faith'*. And that is really nothing else than Pentecost happening today! And in order that such might continue to take place in our congregations and among all of us; how important, how necessary, that we thus pray over and over with great fervour and zeal the words of the hymn:

"Lord Jesus Christ, will You not stay? It is now toward the end of day.

Oh, let Your Word, that saving light, Shine forth undimmed into the night.

Rekindle for this endtime stress Faith's ancient strength and steadfastness

That we keep pure till life is spent Your holy Word and Sacrament." Amen.

"The peace of God which passes all understanding, keep your hearts and minds in Christ Jesus. Amen."

Service of Prayer and Preaching Saturday, June 11, 2022 - Rev. M.L. Smith
"Sermon for the Commemoration of Saint Barnabas"

My dear brothers and sisters in Christ,

During one of my first classes at the seminary in Australia, a professor who would become a mentor of mine shared a story about an event that took place before one of their conventions several decades ago. Before their conventions the pastors would gather together to discuss various theological topics and one of the topics on the agenda was whether the gospel needed to be preached in every sermon. In other words, can you simply – every now and again – preach only Law. After a bit of discussion, an infamous mic-hawk approached the microphone to give his two cents. Now a mic-hawk is someone who hovers around the microphone during a convention - not so much because they have anything of substance to say but mostly because they like hearing the sound of their own voice. Well, this particular mic-hawk got up to the microphone and boasted that he preaches *about the gospel* every sermon and so should everyone else. After saying this the assembly erupted in applause. [They're a little rowdier at their gatherings down under.] But the applause quickly started to die down when people noticed a little old man slowly approaching a microphone. And then the assembly hall was dead silent as every eye fixed on the little old man – for he was considered a theological giant, possibly the most influential confessional Lutheran theologian of his generation – Hermann Sasse. And in his thick German accent, Dr. Sasse said, "I have not preached about the Gospel one day of my life." And then he paused for effect. The people were puzzled by this, for this was a man who devoted his life to the Gospel, a champion of the Gospel. And then he continued. "For God has not called us to preach about the Gospel, but to proclaim and deliver the Gospel of our Lord Jesus." That was all he said. That was all that needed to be said.

So what was the point that he was making?
 What's the difference between preaching about the Gospel and proclaiming/delivering the Gospel?
 Well, just imagine coming across a man dying of thirst, too weak to move as a result, and you say to

him, "brother, I know you're in dire-straits, so let me tell about this wonderful thirst quenching water. It's the most delicious water you'll ever taste; in fact, you'll want nothing else after you have it, and once you have it you'll never be thirsty again. I hope you find this water and accept into your heart as your personal beverage of choice."

Simply talking about water isn't going to help a man dying of thirst. Delivering water to him will! And so it is with the Gospel. We are not simply called to talk about the Gospel, about Jesus, but we are called to deliver the Gospel of our Lord Jesus Christ. To those dying in sin we are to preach Christ crucified, to proclaim the "For you" of the Gospel: "Christ Jesus died for you, sacrificed Himself in your place to pay the penalty for your sin, to cleanse you from all unrighteousness and to gather and unite you to Himself. In Christ Jesus you stand forgiven; in Christ Jesus you have salvation; in Christ Jesus you have the inheritance of eternal life.

And when we proclaim the Gospel, we wield its power – for the Gospel is not simply informative, but performative and as a result transformative. It's living and active. It does what it says and says what it does. When forgiveness of sins is proclaimed in Jesus' name – forgiveness is given. When the Word of God, is faithfully proclaimed, when the Gospel is delivered in Word and Sacrament, the Word made flesh enters into hearts and minds – delivering the victory of the cross. And it's through the faithful proclamation of the Gospel, and the Gospel alone, that the Holy Spirit creates saving faith when and where He pleases, faith to believe, trust in and embrace the salvation that was won for us by our Saviour and the communion we now have with God.

Saint Barnabas, whom we commemorate today, devoted his life to the proclamation of the Gospel, in order to deliver the saving gifts of Jesus to those the Lord led him to. This great missionary saint didn't spend his time developing a 7-step programs

to grow the church, he didn't go around sharing his own personal testimonial about his feelings about Jesus, nor did he travel to some far-off place only to lead a week long VBS and then move along to some other exotic location. Instead, Barnabas devoted himself to the preaching of Christ crucified. Filled with the Spirit, Barnabas recognized that he couldn't be content simply spending a few days with people, but that the people - whom God sent him to - needed to be frequently nourished by Jesus and His Life-giving gifts. And so as we read from our text, Barnabas and Paul spent an entire year in Antioch – shining the light of Christ on those living in the darkness sin and delivering the gifts of Jesus to those whom the Holy Spirit called and gathered into the Church in that place. He devoted his time and energy instructing them in the faith, helping them to grow in the knowledge and love of our Lord, warning them of false teachings and practices that could lead them astray, encouraging them to live as children of God, uniting them to Jesus and each other - along with all the saints in every place - by administering to them our Lord's precious Body and Blood, comforting them with the peace that only God can bring in this life. And he stayed with them until presbyters/pastors were put in place who would continue to deliver the Gospel to them before moving on to another mission field.

This ministry that Saint Barnabas devoted his life to continues to be the ministry of the Church today. Our Lord calls on us to proclaim His Life-giving Gospel to all nations, to devote ourselves to delivering the saving gifts of grace to those whom the Lord leads us to serve, trusting that when the Gospel is faithfully proclaimed it comes not only in word but also in power and the Holy Spirit. And that is why Luther writes in the Large Catechism: "Everything in the Christian Church is to be so ordered that we may obtain full forgiveness of sins through the Word and Sacraments which are appointed to comfort and revive our consciences as long as we live." In other words, everything we do as a Church, our

ministry and mission work, should be focused on delivering the Gospel – for it is the only means in which the Holy Spirit creates and strengthens saving faith.

And yet so often we lose sight of this. Not recognizing or trusting in the power of the Gospel, we often exchange the Word of God for the word of man, telling people what they want to hear rather than what they need to hear; trying to entertain people in our Services rather than nourishing and edifying them with God's Word, having our Services look more like Canadian Idol tryouts rather than the Divine Service where God comes to serve us with His gifts of grace; being content with flying to remote areas only to spend just a few days with people and thinking that's mission work, instead of following in the footsteps of Saint Barnabas and acknowledging that people need to receive Jesus and His gifts on a regular basis and thus devote ourselves to providing ongoing ministries in our mission fields.

And for this we must repent, my dear friends, and receive from God His free gift of forgiveness. Let us turn to God and first breathe in Christ Jesus by receiving the Gospel so that we may breathe Him out in our proclamation of the Gospel. For we must first be receivers of the Gospel before we can be transmitters of the Gospel. And when we receive the Gospel of our Lord- the Holy Spirit performs His work in us, transforming us, inspiring and leading us to be His workmanship in the world.

All of you, my dear brothers and sisters, have been made anew in Christ Jesus through the power of the Gospel when it was delivered to you. And so let us pray that the Holy Spirit will inspire and lead us as individuals, as congregations and as synod to boldly and faithfully proclaim and deliver the Gospel of our Lord Jesus Christ to our neighbors and loved ones, our communities across this county and to the ends of the earth so that others may receive new life in Jesus and be gathered into His Body, the Church – Amen.

Responsive Prayer 2 Saturday, June 11, 2022 - Rev. David Haberstock
"A Temporary Tribulation"
Revelation 2:8-11

⁸“And to the angel of the church in Smyrna write: ‘The words of the first and the last, who died and came to life.

⁹“I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are a synagogue of Satan. ¹⁰Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life. ¹¹He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.’

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

When you die and come back to life many things that bothered you and seemed to matter in this world will no longer matter. Let me say that again. If you die and come back, stuff no longer bothers you. You let things slide. For you have seen the beginning and the end, the first and the last of this life. And in Christ you’ve won! So people’s slanders of you pass away. It sure hurts at the moment it happens, but it doesn’t matter when you go to be with the Lord and you come back to life in the resurrection of the dead. It especially hurts, in this life, when those who claim to be of the Lord slander and say of you things that only Satan would say. But in the end their words do not matter. For it is the Lord who justifies. Their words pass away. His Word endures forever.

In this life the powers that be can take your wealth, your reputation, your freedom, your life from you. And the powers that be have done that to many Christians over the ages. Many in recent times watched events of recent years wondering if this was not the beginning of such things? But no matter your view of this, it is true to say that much worse than the last two years has happened before and will happen again to Christians. For we have not yet resisted to the point of shedding our blood. So in the future they may take our freedoms. Even our lives. This is nothing new. For the world and her prince always do this to test you. To break you. To shut you up and to tempt you to give up on faith in Christ our Lord. And many over the ages have been tested. And some have not endured. But those trials and tribulations that the world and its

prince puts you through are weak, minor, short, just a mere 10 days—which was the length of time some Christians in Smyrna suffered. But 10 is a symbolic number. A complete number. A number of judgement and testing linked with our Lord’s 10 commandments. But it is also a short number. For within 10 days the world always moves on to the next issue of the moment. For the suffering of this present time is not worth comparing with the glory that is to be revealed in us. For our sufferings are light and momentary compared to the glory which resides in Christ our soon coming Lord who has conquered sin and death! Triumphant over it in the resurrection.

In these Last Times we are grieved by various trials and yet we rejoice for Christ has granted you His grace to stand firm. Even in the midst of the world’s slanders we stand firm proclaiming our risen Saviour as the answer to all the world’s ills. Just as Stephen the first martyr did even as they stoned him to death. And he received a crown of life. It is interesting that the first Christian Martyr’s name literally means crown, or victor’s wreath that encircles the head, for that’s what he now has—the crown of life. And you shall too. For the Lord will see you through the days ahead. For He supplies all His Church—and therefore you—need at this present time having called you by name in Holy Baptism, supplying you with life and salvation weekly in His Supper, and lifting up and constantly restoring you by His Absolution. They can take everything away from us, but they can not take your salvation!

So hear and receive the word of power by which
you will overcome and conquer the Second
Death—eternal death. For your risen Lord has paid

the price your sins owe and paved your way to life
everlasting in His kingdom of everlasting
righteousness, innocence, and blessedness.
In +Jesus' name, Amen.

Matins Sunday, June 12, 2022 - Rev. Dr. Robert Bugbee
“Unless You Are Born Again...”
St. John 3:1-15

In Christ our Lord, beloved sisters and brothers, one and all of you!

Unless one is born again, he cannot see the kingdom of God. When Jesus said that, it surely hit Nicodemus like a bucket of ice-water. The whole conversation took a turn he never imagined. The Lord knew he needed it. You do, too, friends, as we move today into the so-called “time of the Church.” We just spent roughly six months tracing events and deeds from Jesus’ life since last Advent in the “half-year of the Lord.” Now we shift to this half-year of the Church to focus, not so much on the life-events of Jesus, but on the rich teaching of Jesus. The people who shaped our system of Bible readings were wise indeed to begin this half of the Christian year by fixing your mind on the foundational word Jesus speaks here: **Unless one is born again, he cannot see the kingdom of God.**

I. I repeat: The Lord knew Nicodemus needed this. There’s a reason for that. Even well-meaning people don’t know how to get to God. Nicodemus brought quite a resume with him that night when he came to see Jesus; a teacher, Pharisee, member of the Jewish ruling council. He was a religious man who had a certain respect for Jesus. The compliments he spoke were not fake nor sarcastic, like some were in their friendly-sounding words toward Christ. But the Lord saw Nicodemus still came with the wrong questions on his mind. In a time when they had plenty of teachers who loved talking about heavenly things – angels and thrones and God’s glory – even well-meaning people often didn’t grasp earthly things, in other words, what needs to happen down here in this life for you to come to God.

Longtime church people – and that would include the pastors and laypeople at a synodical convention – need this word from Jesus, too, because our concerns about many things are often quite beside the point.

Yes, well-meaning people on their own don’t know how to get to God. Jesus explains why

that is: **Flesh gives birth to flesh.** Every one of you here today had flesh-and-blood parents who became the instruments bestowing on you a flesh-and-blood birth. But flesh-and-blood birth cannot do anything except to produce a person who is completely distant from God. Our world likes to think that you raise yourself up by education, wealth or refinement. The plain fact is that in relation to the Lord no matter how much money you take home, how many diplomas hang on your wall, what an influential mover-and-shaker you are among your fellow human beings, the truth remains: **Flesh gives birth to flesh.** It’s haunting to me to think that some of the bloodiest and most brutal conflicts in recorded history have taken place in our sophisticated 20th and 21st centuries. And where did many of them start? Not in the third world, not always in primitive places where everybody is “backward” by our reckoning, but in countries that had the longest traditions of art and music and literature and every conceivable form of higher learning. **Flesh gives birth to flesh.** No matter how refined or wealthy you are, if a flesh-and-blood birth is all you have, Jesus makes clear that this is all you’re ever going to be.

To enter into the holy assembly where God rules, you need a birthday. You need a moment when a new person arises; when a new life comes into being. **Unless a person is born again, he cannot see the kingdom of God.** This calls for deep repentance, because what you have by nature – and what you *are* by nature – is not truly life at all. It’s pseudo-life, kind of like the life a chicken displays after its head gets lopped off but it still appears to be alive and flailing around. And yet this solemn call to repentance is at the same time a monument to the saving kindness of God because He makes people into His own creation. And He knows how to give you a new birthday by laying His divine life down into your soul.

II. Old Dr. Georg Stöckhardt wrote that a

preacher in a single sermon cannot possibly get his arms around the full riches of what Jesus in this text is teaching about the new birth. He was likely picturing guys like me when he said that. But I want you to focus on this truth of being “born again” and how richly it teaches. First of all, the mere concept “new birth” points to an undeserved gift. Jesus had a reason for describing the bestowal of spiritual life as a “new birth.” When it came to your first birth, your father and mother didn’t come to ask how you felt about it, whether you were interested, or even deserved to be conceived and born. They just became instruments in the creative hand of God and – boom! – birth and life were given to you!

When I was a teenager, I had a good many friends in my huge public high school who were committed evangelical Christians. They were pious people, and I want to give them credit for being pious people. Some of them spoke often about the idea of being “born again,” and made clear how they thought such a thing takes place when a penitent, trusting person decides to follow the Christ. Your first birth didn’t happen by your decision, and Jesus calls spiritual life a “new birth” because it doesn’t happen that way, either.

This is one reason you don’t have to fret as I did back in those days because I couldn’t name the precise date or moment when faith in Christ was consciously there in my life. Most of you here present will not remember the day at the hospital when you were born; your birth was real, just the same. Many of you here present cannot recall the exact point at which you came to faith – though perhaps some of you can – but that new birth was just as real, whether you can identify the moment or not.

Jesus’ teaching about spiritual life as a “new birth” imparts so much help. On one side it carries a sober warning. I just told you that all this “birth talk” points to something undeserved that you could not cause by your decision. But even though you did not give yourself life in your first birth, you know very well that you are able to destroy that life. You can put yourself in dangerous places or get involved in violent action that may end your life, just as you could do it with

addictions or substances. And even though it’s just as true that you did not bestow the “new birth” and spiritual life on yourself, because Christ gives it to you, you can destroy and snuff out that life also. You can cut yourself off from the Word that keeps repentance and faith alive within you. You can starve yourself and stay away from the Lord’s holy Table. All the confirmation certificates and church membership cards a person has tucked away at home in the china cupboard will never stop that.

On the other hand, Jesus’ teaching about “new birth” is oozing with comfort. Newborn children and toddlers can be clumsy and weak; adolescents may do and say troubling things that show they have a long way to grow and mature. The parents of those children don’t switch off their love or terminate them from the family; no, they admonish and correct and coax and encourage them to use the life that’s been given them to get stronger and move forward. Now that the true God has given you new birth He doesn’t write you off, either, just because you have a long way to go, or just because you may have upset others and perhaps even become ashamed of yourself. **Like as a father pities his children, so the Lord pities those who fear Him; He knows how we are formed, He remembers that we are dust.** That’s what Jesus is teaching you about the new birth: It’s undeserved. It’s vulnerable and must not be trifled with. It also makes you – like a growing child – the object of God’s bottomless, fatherly patience.

III. How can [all] this be? Nicodemus didn’t get this “born again” stuff. In caring love Jesus tried to teach Him, as He seeks to teach you today. It doesn’t have anything to do with re-entering wombs. God’s unseen Spirit does it. Jesus said of that Spirit, **the wind blows where it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit.** You can’t see the wind. But when a storm comes in the night and uproots a tree in your front yard, you can look out in the morning and see the result. You know it’s real. You cannot see God’s Spirit creating the new birth and spiritual life in people. But when you meet men and women, boys and girls who have

given their hearts to Jesus Christ, who trust Him, who really want to live for Him even though like children they stumble and still have growing to do, you realize that new birth into a new spiritual life is for real.

The Spirit does this using water as a vehicle. Jesus said that: **Unless one is born of water and the Spirit, he cannot enter the kingdom of God.** Jesus did not say it's your sorrow that does this, your penitence, your promise to do better. Water was the vehicle He named. But because water cannot accomplish this by its normal properties, the Spirit ties itself to water. It's why the apostle Peter told all those terrified listeners of his on the great day of Pentecost, **Repent and be baptized, every one of you, in the Name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.**

That Spirit Who can use water as a vehicle also uses God's words to do it. The Bible says, **You have been born again, not of perishable seed but of imperishable, through the living and abiding Word of God.** And the new birth which the Lord bestows is all centered on God's holy Son, Jesus. Nicodemus came likely wanting new insights or clever explanations, but Jesus made clear that He was the One Who had been in heaven and had descended; He's the One Who knew both places, heaven and earth, inside and out. Jesus Himself is the God-given focus of your trust, your whole life, every hope you have that's worth hoping. Just as Moses once lifted the bronze snake up in the desert and told people to gaze upon it in

trust for pardon and a future, so, said Jesus, **the Son of Man must be lifted up ...** in other words, He Himself must spiked up high on that frightful Cross where He shed holy blood ... **so that everyone who believes in Him may have eternal life.**

Dear ones, all of you: As you cling to Christ the Crucified, you *have* the precious gem Jesus lays before us all in His little visit with Nicodemus ... you're born again. This is why the never-tiring preaching of Christ the Crucified must stand front and centre at every local church that sent you delegates here to represent it. Christ the Crucified must stand front and centre in your personal life for as many years as God gives you. Christ the Crucified is the saving treasure that we have to hold up to our current church members and to the growing number of our Canadian neighbours outside the faith who simply don't know Him. Christ the Crucified will stand front and centre of the eternal worship in heaven, where ten thousand times ten thousand angels sing in their loud voices, **Worthy is the Lamb, Who was slain, to receive power and wealth and wisdom and strength and glory and honour and praise!**

Our synodical President and Board of Directors have brought us together this weekend around the theme, *Stand Firm in the Faith*. I'm here to tell you that you and I have got what it takes to do that. We've been born again! And so on this Lord's Day, before the work of our Convention resumes, we bless the Name of the Holy Triune God, Who has given us rescue, life, and hope in Christ Jesus the Lord. Amen.

Vespers Sunday, June 12, 2022 - Rev. Marvin Bublitz
“Made Worthy By Christ”

Rev. 3:1-6

Grace, mercy, and peace be unto you from God our Father and the Lord Jesus Christ. Amen.

When you look you up here what do you see?

Now be kind. There is more to me than just a short, stubby, preacher man. Look deeper. Isn't that what we want. We don't want people to just judge us by what they see. There is more to each of us. Like our moms taught us...Don't judge a book by it's cover... Appearances can be deceiving. Look inside. We want others to look deeper.....Well sometimes.

Sometimes, we don't want them to look too deep. I mean when someone peeks inside your closet they see it all. And there is no telling what they will focus on. Sometimes, we would rather they just look at what we want them to see. So we often put on a show. We portray ourselves to be something we really are not on the inside. And we hope no one peeks in.

This is not only true of us as individuals but collectively as families, congregations, and a synod. Think of how dinner is different in the family depending on who is there. Is it paper plates and paper towels or the fine china and linen napkins? And in our congregations we can observe some of the same things. We try to put our best foot forward when there are a lot of visitors or the community is watching. We want the community to see that we are a welcoming, caring congregation. What matters is what they see or more correctly what we want them to see.

We may do something for the community like host a new parents night, or a day care, or any other number of things. Now, I am not saying those things are bad. But sadly, what I often hear is ... If we do this then maybe we can get people to come here. So we are doing a good thing but with ulterior motives. But that may not even be the problem. Maybe a congregation does good things in the community 'cause that's what we should do. It is what is expected of us. Long gone is the fact that this good work grows out of true faith in

Christ. Such was the case for the church of Sardis:

Revelation 3:1-6

¹“And to the angel of the church in Sardis write: ‘The words of him who has the seven spirits of God and the seven stars.

“‘I know your works. You have the reputation of being alive, but you are dead. ²Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. ³Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. ⁴Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. ⁵The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. ⁶He who has an ear, let him hear what the Spirit says to the churches.’

You have the reputation of being alive. How much stock is put in one's reputation? This congregation appeared to be alive and thriving. To those who looked at the cover they were really doing well. And if one looked a little deeper, into their actions, they would appear as alive and vibrant. You can fool some of the people all of the time and all of the people some of the time... but be not deceived God cannot be mocked. There is no fooling Him. To the One Who looks deeper than appearances and deeds, they were seen as dead.

Some can only look at our cover, our outward appearance. Others can look a little deeper and view our actions. Those closest to us can peer into our motives to some extent. But none of these, no matter how deep they look or how close they are to us, can explore the depths of our soul. So often we don't even think that deep.

We are concerned with how others see us

and concerned about how we see ourselves. But if we hear anything in this letter to Sardis it should remind us that what is truly important is how the Lord sees us. When He peers into the depths of our soul, into the heart of our congregations and synod, what does He see? Does He see that like Sardis we are only appearing alive, perhaps only going through the motions. Or worse, does He see that we have long forgotten that any good work can only flow from faith. For without faith it is impossible to please Him.

We must be honest. The Lord sees in us that we are poor miserable sinners; that have failed and stand condemned. Thou art dead. And no matter how we try to dress it up or excuse and explain it away it changes nothing. This It does not change the reality that before the Lord, thou are condemned.

And so as we look deep into our soul we must admit, yes, Lord I stand condemned. And if that were the end, if that were our end, indeed we are dead. Dead eternally condemned to the hell reserved for the devil and his crew. For as the Lord tells us we remember. We remember the Word spoken to us. The wages of sin in death. The soul that sins it shall die.

But the Lord sees more. He sees more in us than just condemned sinners. He sees us through the eyes of a Good Shepherd. He sees us through eyes stinging with sweat and blood running down His thorn crowned brow.

Hear again what He declares: *⁴Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. ⁵The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. ⁶He who has an ear, let him hear what the Spirit says to the churches.*

To those worthy He declares they will be clothed in white and walk with Him. He will confess them before the Father.

Now who is worthy? Worthy is the Lamb. None of us are worthy of our own works or efforts or motives. But He makes us worthy. For..

Eph 2: ¹[And] you were dead in the trespasses and sins ²in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴But God, being rich in mercy, because of the great love with which he loved us, ⁵even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— ⁶and raised us up with him and seated us with him in the heavenly places in Christ Jesus, ⁷so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. ⁸For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹not a result of works, so that no one may boast.

In the message to Sardis we are reminded that our focus must not be on our actions, our works; not even on our appearances or motives. Rather we focus on the Word we are to remember, for faith cometh by hearing. We focus on repentance for our false actions and motives, for our lack of faith in His righteousness to be all sufficient to make us worthy.

For it is the worthy Lamb of God Who takes away the sin of the world, Who takes away your sin and my sin; the Lamb slain that makes us worthy; Worthy to stand in the judgement; Worthy to stand with Him in the heavenly realms dressed in His pure white righteousness; Worthy to live forever in our Father's mansion for His Son, our Saviour, confesses our name before the Father. He Who bore our sins declares, Father forgive them, I have made them worthy. Worthy to have their name written in the Lamb's book of life.

Rejoice, the Lamb has worked your redemption.

He who has ears let him hear. Amen

Morning Prayer Monday, June 13, 2022 - Rev. Robert Mohns
“Hold Fast!”
Revelation 3:7-13

Dear fellow redeemed saints of the risen and ruling saviour, Jesus the Christ. Amen. Now is the day of God’s favour. Now is the day of salvation. God’s Word to His Church, which we have been asked to meditate upon this morning is from Revelation 3:7–13

“And to the angel of the church in Philadelphia write: ‘These things says the holy one, the true one, the one who has the key of David, the one who opens and no one can close, who closes and no one opens.’⁸ ‘I know your works- Behold, I have placed before you an opened door, which no one is able to shut -namely I know that you have a little power, and yet you have kept my Word and you have not denied my name.’⁹ Behold, I am going to hand over those of the synagogue of Satan who say that they are Jews and are not, but rather they lie. Behold, I am going to force them to come and bow down before your feet, and they will acknowledge that I have loved you.’¹⁰ Because you have kept the word of my patient endurance, I will keep you from the hour of trial that is coming on the whole world, to test those who dwell on the earth.

¹¹ I am coming quickly. Hold fast what you have, so that no one may seize your crown.

¹² The one who conquers, I will make him a pillar in the temple of my God. Never again shall he go out of it, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God, and my own new name.’¹³ The one who has an ear, let him hear what the Spirit says to the churches.’

Now let us pray: Lord open now my heart to hear, And through Your Word to me draw near; Let me Your Word e’er; pure retain; Le me your child and heir remain. Your Word inspires my heart within; Your Word grants healing from my sin; Your Word has power to guide and bless; Your Word brings peace and happiness.

To God the Father, God the Son, And God the Spirit, Three in one, shall glory, praise and honor

be Now and throughout eternity. Amen. Amen. Amen.

I should begin this morning by saying that I consider it to be all joy to be with you this morning. Most of the days we are scattered across Canada and in a few hours we again will be on our homeward way to our various communities and congregations. But today at this appointed hour of Morning Prayer God has physically gathered us together in this place. And it feels good. It feels right. It is a wonderful blessing from God that He has gathered us together to speak His Word into us, to speak His life giving Word into His beloved body, His people, His Church.

And what is that Word? It’s the Word He once gave to his congregation in Philadelphia and now bestows on His called and gathered people of Lutheran Church Canada. It is not a Word of condemnation, such as we rightfully deserve because of our sin. No. the Lord comes to you church with a word of commendation, a word of concern, a word of consolation, a word comfort, and a word of commission. The message He speaks to you is the word of forgiveness, the word of salvation. He came into the world, suffered and died in your place on the cross, that He might open to you eternal life. He is the Word, made flesh who in his blood absolves, washes us clean of all our sins. The Word of Grace to His church has not changed. It is our legacy as Lutheran Church Canada to hold fast to the word of God. We are the church of sola scriptura, the word alone. Our Lutheran Study Bibles are prefaced by these words of Luther, “Whoever believes and holds to Christ’s Word, heaven stands open to him, hell is shut, the devil is imprisoned, sins are forgiven, and he is a child of eternal life. That is what this book teaches you – the Holy Scripture, the Bible – and no other book on earth.

By God’s grace our text can be applied to you and me today. Where the Lord has said, “you have kept my word and you have not denied my name. Hold

fast to that word.” That means you should always hear it. Hear it when you come to God’s house of prayer for worship, when Your pastor applies that life giving word to your life. Hear it as you go to Bible Study, in your gathering together of the saints to discuss, and question and apply The Word of God to your own life. Hear it as you read your Bible at home for your edification and growth in the knowledge of the Lord Jesus. And believe it. You know you can do that, You can believe every Word of God. There is no fake news here. The Word of God is true, certain, dependable, enduring. Grass fades, says the seer Isaiah, but the Word of the Lord endures forever.

To the congregation at Philadelphia and so to us God speaks into us: “Kr-a-tei,” Hold on! Hold on to what? Hold on to all that I have given you.” Hold on to my Word. Hold on to my promises. Hold on to my name.

This message given to the Philadelphian congregation was timely. This congregation was located in a super powered city, the seat of economic power, of agriculture power, trade power boldly calling itself the gateway to Asia. It was the seat political influence. For a time it was called neo Caesarea, the new city of Caesar, the self proclaimed god-man of the Roman Empire. If this city existed in our day, it would be filled with all the world’s social influencers. It was religious powerhouse, dedicated not only to the cultus of Caesar, but also to Dionisius and Bacchus and claimed a large Synagogue for the Jews. The city was all about power and influence. Into this city the Lord had planted His seed, His Word and that seed took root, it did not look like much, not a glorious cedar from Lebanon, but to all appearances a blade of grass which withers and dies. I suppose if anyone were to ask the question if this congregation died, would anyone notice? Would anyone care? Most people would answer, no.

And dying was a very real possibility for this congregation. It had enemies seeking its destruction. In this case the Lord uses the term, the synagogue of Satan. He was referring to those who claimed that they were true Israelites and were not,

but rather they lied. These are those who rejected the true Israel, who is Jesus, and who sought to prevent by any means possible the Lord’s Word from being heard. The Lord had planted His Church into a hostile environment.

“Hold on! Hold onto my Word, Hold on to my promises. Hold on to my name.” It was timely Word that the Lord spoke into His people at Philadelphia. It’s a timely Word that Lord once again speaks into you His people of Lutheran Church Canada this morning.

All that the Lord has for his people in Philadelphia He has also given to you. You have his Word, You have His promises and you have received His name. And it is enough. Hold on to these things.

It is true. You are faithful people of God. You have gathered in your communities to receive His gifts, through Word and Sacrament, His forgiveness chief among them, and life and salvation. And you have gathered together to pray and sing praises to His holy name. The Lord knows how you have kept His patient endurance, how you have held onto him, his suffering and death, that you might join him in victory over sin, death and Satan. Under the cross, the trials and tribulations and testing you have held on to the gift of His patient endurance. You who have only little power and yet here you are, by the grace and mercy of God. You are faithful people of God.

It is timely Word dear redeemed that the Lord speaks into us today. Hold on to my Word. Its is the Word of Jesus, the Word of forgiveness, the Word of life, the Word of Salvation. By His word the Lord has set you freed you from your sin, opened heaven and locked hell, Hold on to God’s Word dear church.

Hold on to the promises of God. God spoke into His Church his Word of promise for their comfort and consolation in the days of persecution. Because the Philadelphians kept Christ’s Word during their trials and showed endurance as they waited on the Lord, the Lord of the Church and of all history would defend them when the great trials

and tribulation came upon the whole human race at the end of time.

It is not always easy for us to hear the Word of God. It is not always easy to live by the Word of God.

The Church has endured much. Famines, world wars, interment, terrorism, plagues and pandemics, endemics, fires, floods, and all sorts of natural disasters. All of these things are global in nature. We also must endure the personal struggles and testing. We endure the death of loved ones, cancer, covid and whatever other life threatening disease and all sorts of life threatening accidents, financial failures, divorces, loss of a job, loss of identity.

Your little church has endured much of these things. Satan knows that you are God's people. He will not rest. Every place where there is a Christian congregation there too is Satan's Chapel. There he is seeking to destroy you. Seeking to separate you from God, from the Word and knowledge of God so that you will go the way of the world who does not know God. Hold fast to the promises of God, to his enduring presence and to His grace. He who was beset by Satan's temptations, beaten and afflicted, hung on a cross and died, gives His patient endurance to His Church where it is needed.

In our text the Lord promises the Philadelphians, "Because you have kept the word of my patient endurance, I will keep you from the hour of trial that is coming on the whole world, to test those who dwell on the earth. So the Lord of the Church speaks into you this day this Word of promise.

The Lord speaks another promise into the Philadelphian congregation. Each faithful member of the Philadelphian Church is given the Lord's word of victory and the assurance of their place in the Lord's Kingdom. They will be God's pillars in his temple, his church. And on that day of His return they will live forever in His Church triumphant. I am coming quickly. Hold fast what you have, so that no one may seize your crown.

What those Christians in Philadelphia have is also what you have. Hold fast to the Word of God, Hold fast to the promises of God, hold fast to the name of God.

His name is written in blood on you. In your baptism the name of the triune God, Father, Son and Holy Spirit was put on you. You became a daughter of, a son of the Heavenly Father. You became a brother, or sister of the Lord Christ and a temple of the Holy Spirit. Through baptism you are connected to the death and resurrection of the Lord Jesus Christ.

To you the baptized He says, The one who conquers, I will make him a pillar in the temple of my God. Never again shall he go out of it, and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God, and my own new name.

What is your Christian name? Is it Rob, Timothy, Elizabeth, Min, Miriam, Dawit, Ephriam, Shegitu. Your name is written in the book of life with the blood of Christ.

God's people's citizenship in the heavenly kingdom of God is confirmed by the name of God, the name of the New Jerusalem and by Christ's new name being written upon you. You are registered by your name as a citizen of heaven in the book of life. And one day at the Lord's appearance, your name in all its newness, in all its completeness and glory will be revealed. For finally at the end of days what the name of Jesus means and what it means for Christians to bear it, will be made fully known. Hold on to the name of God. It is your great reward.

At one time God spoke to the church at Philadelphia. He speaks the same word to you Lutheran Church Canada saying to you 'I know your works- Behold, I have placed before you an opened door, which no one is able to shut. The open door Jesus speaks of here is the door of salvation, the door of eternal life. This is the door He has opened to you, and to those whom you take into your hands and lead.

When my family was just starting out we served a small two point parish. One community had no services and the other had a small main street with a few essential shops and services. When my first son was very young we took a road trip to speedy creek, also known as Swift Current. We decided to go a grocery store. We had only a little time and so much to get so we divided up the shopping. My wife and I went our own way to get the things on our list. We had however, not taken into account our son. Soon we realized that he was not with either one of us. Panic set in. We looked all over the store for him. We finally found him. He was at the front of the store watching in amazement these sliding doors suddenly opening and closing. You could tell the wheels of curiosity were turning. To our amazement he did not try to go through the doors. He just stood there. But when I took his hand in mine, he without hesitation, went through the doors. What he had no thought to do on his own, he was small, innocent, powerless, he gladly did when his father took his hand.

The Lord of the Church had opened the doors of opportunity for the Philadelphian Church. His concern was that they would make use of the opportunities he has provided. His concern is also for us that we make use of the opportunities He has prepared for us to confess Christ, to grab hold of the hands of those who remain outside of salvation, and bring them to Christ, to the open door of salvation.

For this and every generation may God give us good courage to boldly confess Christ and lead others to the open door, to the Kingdom of our God.

Hold fast to the Word of God, Hold fast to the promise of God, hold fast to the name of God.

Hold fast to what you have. Hold fast the crown of life, the crown of victory which you have received and is now your most valuable possession.

For a generation and more now this has been your legacy. By the grace and mercy of God you have been confessing Christ and you have held the hands of people and led them, your spouse, your children and grandchildren, your friends and neighbors to the open door of salvation. The Lord has seen it. He has seen your powerlessness and He has shown you the power of His Word, His promise and His name.

I suppose if we took a census now we might be surprised to find out that the number of those who are with the Lord in His eternal kingdom, the kingdom triumphant, are more numerous than those we have on our rolls in the Church militant. They have all received the crown of life and a place in God's heaven. That crown also has your name written on it.

The Lord's concern continues for you Lutheran Church Canada. He continues to provide opportunities to hear and hold on to His Word. He has given you opportunities to receive His promised comfort and consolation. He has given you opportunities to confess Christ, and to take hold of the hands of those whom he set before you to lead to Christ.

Hold on! Hold on to the Word of God, Hold on to the promises of God, Hold on to the name of our God, hold on to those whom the Lord has given to you to, the opportunities the Lord has prepared for you to witness the love of God in Christ Jesus for us and for all people. Amen. Amen. Amen.

CONVENTION ESSAY - Standing Firm in the Faith: Martin Luther at the Diet of Worms, 1521
John A. Maxfield

Brothers and sisters in Christ,

The theme of our meeting together as Lutheran Church – Canada is “Stand Firm in the Faith,” and I have been asked to address our convention on the topic of Martin Luther’s famous stand at the Diet of Worms in April of 1521.¹ Through this topic we acknowledge one of the many quincennial celebrations of Luther and the Reformation that Christians across the globe have highlighted through all sorts of events for well over a decade now, starting in the ten years leading up to October 31, 2017, the date celebrating the five-hundredth anniversary of the beginning of the Protestant Reformation. In many ways that celebration of nearly six years ago was premature: Luther’s posting and publication his 95 Theses on indulgences, on October 31, 1517, was indeed the beginning of Luther’s emergence as a public figure, but it was not yet the beginning of a reformation. The publication of Luther’s 95 Theses was only the beginning of his personal transformation from brother Martin, faithful Catholic friar and professor of theology, to Luther the Reformer, whose appeal to the Bible for the reform of Christianity was winning considerable support among scholars and preachers and also the common people of Germany, but was rejected as heresy by the pope and bishops of the Catholic Church. That personal transformation, which Luther himself interpreted as an experience of freedom gifted by God, was a spiritual journey for brother Martin that took three full years—from November 1517 through the end of the year 1520, during which time Luther became the most popular author and probably the most famous man of his day.

Through his many writings in those years, defending his teaching and proposals for the reform of Christianity in response to vigorous attacks by ordained churchmen who defended the papal church and laid charges of heresy against brother Martin, Luther had grown more and more radical in his public advocacy for reform or

“improvement” in the state of Christendom—that is, in the Church, in society, and in the spiritual life of Christians in his day. This “Luther Affair” (as it came to be called) had culminated already by June of 1520 in the decision of the pope to excommunicate Luther as a heretic, if he refused to recant his teachings. In the papal bull formally announcing this threat of excommunication, Luther was given sixty days to submit to the Church’s authority, to recant his views, and to seek forgiveness from the pope. If he failed to do so, his books were to be burned and Luther himself should be turned over to the civil authorities for punishment as a condemned heretic. According to longstanding tradition and numerous precedents, the punishment for heresy was death by burning at the stake, condemnation of the heretic’s followers, and burning of the heretic’s books.

Sixty days after he was served notice of the papal bull, on December 10, 1520, Luther responded by gathering with a group of students and colleagues at the University of Wittenberg and staging a book burning of their own—they burned various theological books and official documents of church law, including the papal document threatening Luther’s excommunication. Soon after this radical, iconoclastic act of defiance, Luther defended his action with a pamphlet entitled *Why the Books of the Pope and His Disciples Were Burned by Doctor Martin Luther*. In this pamphlet, Luther attacked the claim that the pope alone judges Christian doctrine. Luther responded, “If this [claim] stands, then Christ and His Word are defeated. But if it does not stand, then the whole canon law, together with the pope and his see, is defeated.” With this defiant public act and his defense of it, Luther was standing firm in His faith in Christ and His Word. In response to this brazen defiance, the pope formally excommunicated Luther on January 3, 1521. The Church had spoken, and the pope’s decision was final.

So why did Martin Luther travel three months later to the Diet of Worms? And what was

the purpose and meaning of Luther's speech at the diet that we commemorate through our convention theme, "Stand Firm in the Faith"?

Briefly stated: condemned by the authorities of the Church, Martin Luther travelled to Worms in order to be heard by the authorities of the State—the rulers, the politicians of what was called the Holy Roman Empire of the German Nation. Those politicians—including Emperor Charles V—those politicians were gathered, much like we are this week, in a kind of convention. This was not a convention or synod of the Church. This was an assembly, what was called a "diet," of the civil authorities, the State—although in fact some of the most powerful civil authorities in Germany in that day were also bishops or archbishops of the Church. These civil authorities met, normally annually and for a period that often continued not just for days but for months, in order to conduct the business of the Holy Roman Empire, just as we are gathered to conduct the business of Lutheran Church – Canada. Their convention started meeting in late January of 1521, soon after Martin Luther had been excommunicated by the Church. One of their many items of business was this Luther Affair. As I mentioned earlier, the longstanding tradition was that an excommunicated heretic who refused to recant should be turned over to the civil authorities for punishment—the death penalty, ritually performed through public burning. But Luther's prince, the very powerful and highly respected Duke Frederick the Wise, Elector of Saxony, was bucking the tradition. Citing a recent agreement between the estates of the Empire and emperor Charles V, Frederick negotiated for Luther to receive a hearing before civil authorities in Germany before they could apply the death penalty for heresy. Three months after his excommunication by the Church, Luther was traveling to Worms in order to stand before the authorities of the State.

This, however, was not a scenario of re-trying Luther's case. According to church law, there was no appeal beyond the decision of the pope. Despite repeated irregularities that did indeed undermine the justice of the pope's

decision to condemn Luther, that decision could not be appealed. The only question that remained was whether the State would abide by the longstanding tradition to execute the heretic. Charles V—a young man of only twenty-one years of age who had been elected emperor just over a year earlier—Charles V needed the support of the Roman Church for the success of his reign as emperor, but he also needed the support of his princes and nobles, the estates of the Empire. He needed the support of Luther's prince, Frederick the Wise. Elector Frederick was playing his political cards and he was playing them well. By negotiating a hearing for Luther at the diet of the Empire, Frederick was, in effect, challenging the older, longstanding tradition that the pope's decision was final.

When the emperor after months of negotiations granted Frederick's request, he was in effect re-opening the Luther case. The pope's nuncio, or representative, was furious and worked tirelessly to convince the emperor to withdraw from this agreement to have Luther appear at the diet. Two months before Luther appeared in Worms, the emperor's personal chaplain and confessor, a Franciscan friar named Glapion, was engaged in negotiations with Duke Frederick's counselor, the Chancellor of Saxony, Gregor Brueck. Glapion had expressed sympathy with Luther's ideas for reform but took sharp issue with Luther's radical rejection of the Catholic sacramental system that he had publicized in October 1520 through a Latin treatise with the inflammatory title: *The Babylonian Captivity of the Church. A Prelude by Dr. Martin Luther*. In this treatise Luther had recounted for his readers how his Catholic opponents had driven him to ever more radical criticism of the papal church and its sacraments, which Luther now called tools of the Antichrist to enslave Christians, rather than God's gifts to free sinners through their promise of grace and forgiveness of sins through Jesus, the only mediator between God and man. Luther had indeed come a long way since raising his debating points about the sale of indulgence back in 1517. Now he had come to reject the papal church and its claim of priestly mediation for sinners through seven sacraments under the control of Rome's priests.

During his negotiations with Chancellor Brueck, Glapion argued that all the good Luther might have accomplished through his reform ideas would come to nothing if he refused to recant his radical views rejecting the papal church's priesthood and sacraments. Had these negotiations proceeded fruitfully, Luther might have appeared at Worms with the expectation that he recant only his most radical views, not the whole of his reform ideas as he had expressed them in book after book, sermon after sermon, and many short pamphlets addressed to the laity as well as learned treatises responding to his opponents among the Church's clergy.

In the end these negotiations as well as others all failed. In March, Luther received the emperor's official summons to appear at the diet of the Empire, with a promise of safe-conduct. (This promise of safe-conduct meant that Luther would be protected by law from imprisonment and punishment, both for his journey to the diet and for his journey home, even if he was condemned after the hearing.) The summons bore the official seal of the emperor and was signed by Cardinal Albrecht, archbishop of Mainz, the highest church official in all of Germany. As to the reason for Luther's appearance, the summons stated that the Estates of the Empire "have purposed and decided to obtain information about the doctrine and books which have been issued by you some time ago."² The emperor's summons said nothing about the pope's condemnation and excommunication of Luther. Elector Frederick's demand for a hearing of Luther on German soil had been granted.

In March, Luther began preparations for the journey and for the hearing. He told his friends that if he was to appear only to recant his views, he would not bother with the journey—he could recant his views just as easily in Wittenberg as in Worms before the Emperor. But to go in order to confess his faith, to state his views clearly and to request that his opponents point out clearly where his ideas were exposed as false on the basis of the Word of God, this Luther viewed as a call from God, even if it meant martyrdom. As Luther later stated, "If I had a thousand heads, I would lose them all rather than recant."³

Luther started out on the long journey to Worms in early April. While in the city of Erfurt, where he had become an Augustinian friar fifteen years earlier, Luther preached to a huge crowd of supporters in the large church of the Augustinian convent. He preached on the subject of faith and good works, complaining that there were thousands of priests but very few preachers of the gospel—the good news that we are saved by faith in God's work in Christ, not through our good works such as praying, fasting, going on pilgrimage to holy places, or even going to Mass. This brief sermon epitomized Luther's faith that he had shared in so many writings the past three years. One brief quote conveys the central issue: "If you come to me and say: The Philosopher [that is, Aristotle, whose book on Ethics was at the heart of the understanding of virtue and the good life in those days] says: Do many good works, then you will acquire the habit [of virtue], and finally you will become godly; then I say to you: Do not perform good works in order to become godly; but if you are already godly [through faith in Christ], then do good works, though without affectation and with faith. There you see how contrary these two points of view are."⁴

Nine days later Luther entered the city of Worms, where just as in Erfurt he was greeted by crowds of supporters among the people. Now he was even accompanied by an imperial herald leading horsemen sent by his supporters among the politicians. One observer at the time estimated that a crowd of some two thousand supporters accompanied Luther for the last two-and-a-half miles of his journey into Worms.⁵ The impression being made very clear was that this condemned heretic had a huge following.

At the diet Luther would stand alone before the emperor and the estates, either to confess his faith and be condemned to death or perhaps exile, or he could recant his views, denying his faith and forsaking the movement for reforming Christianity that he had begun the previous year through his major treatises demanding reform. This was the moment of decision, of personal crisis. Fifteen years later Dr. Luther would describe this crisis in comparison

with the destruction of the world in the time of Noah, as he was lecturing on the book of Genesis. Luther told his students:

If I were the only one in the entire world to adhere to the Word [of God], I alone would be the church and would properly judge about the rest of the world that it is not the church. . . . Therefore let the pope, the cardinals, and the bishops either ally themselves with us or stop boasting that they are the church, which cannot exist without the Word [of God], because it is brought into existence by the Word alone.

Much hatred is heaped upon us when it is said that we have fallen away from the ancient church. The papists, on the contrary, boast that they have remained with the church and are willing to submit everything to the judgment of the church. But the accusation is false. If we want to confess the truth, we fell away from the Word by remaining in their church. But now we have returned to the Word and have ceased to be apostates from the Word.⁶

For Martin Luther at the Diet of Worms, standing firm in the faith meant standing firm in his confession of the Word of God in defiance of the authorities of the Church, who had condemned his teaching as heresy but in so doing had actually condemned the Word of God.

The day after his arrival in Worms to the fanfare of the people and many of their civil leaders, on the seventeenth of April, Luther was called to stand before the emperor and the estates. According to various reports he was escorted to the diet by way of side streets, in order to avoid large crowds along the more direct route, into the bishop's residence where the hearing would take place. It was not a large hall but it was packed with officials of both Church and State. The papal nuncio at the diet, Jerome Aleander, who had worked so vigorously to oppose inviting Luther to appear at the diet and who sought to control events so as to prevent Luther from having an opportunity to debate the justice of his condemnation, [Aleander] wrote to Cardinal Medici, the cousin of

Pope Leo, that Luther acted nervously before the imperial majesty, "moving his head hither and thither, up and down." Aleander concluded, "Luther's appearance has had the most salutary consequences; for now the emperor and almost all other persons recognize that he is a foolish, immoral, crazy man. At the very first glance the emperor said, 'He will never make me a heretic.'"⁷

Johann von der Ecken, general secretary of the bishop of Trier, had been chosen as the spokesman for the emperor during the hearing. Everything had to be spoken in both Latin and German, addressing both imperial and ecclesiastical officials. The emperor himself understood little Latin and no German (his mother language was the Burgundian form of French), so Luther's answers needed to be explained to him. Secretary Eck stated, "His imperial majesty has summoned you here, Martin Luther, for these two reasons: first, that you may here publicly acknowledge if the books published so far under your name are yours; then, whether you wish all these to be regarded as your work, or whether you wish to retract anything in them."

Luther's lawyer, Dr. Jerome Schurff, "cried out in a loud voice: 'Let the titles of the books be read.'" Luther's ecclesiastical opponents, probably through the leadership of the nuncio Aleander, had made sure there were plenty of Luther's books present in the room, laid out on a table in front of Luther and the emperor. Titles or brief descriptions of pamphlets were read aloud, of Luther's writings in both German and Latin. A list of the assembled books in the records of the diet includes twenty-two of Luther's writings there on the table. Luther acknowledged that they were all his and stated, "I shall never deny any of them." But the second question, whether he would recant what he had written, was more difficult.

"As for the next question," Luther answered, "whether I would likewise affirm everything or retract what is supposed to have been uttered beyond the testimony of Scripture: Because this is a question of faith and the salvation of souls, and because it concerns the divine Word, which we are all bound to reverence, for there is nothing

greater in heaven or on earth, it would be rash and at the same time dangerous for me to put forth anything without proper consideration. Since without previous deliberation I could assert less than the cause demands or more than accords with the truth, I might in either case come under Christ's judgment when he said, 'Whoever denies me before men, I will also deny before my Father who is in heaven.' For this reason I beseech your imperial majesty for time to think, in order to satisfactorily answer the question without violence to the divine Word and danger to my own soul."⁸

A consultation followed between some of the officials with the emperor. Luther was upbraided by their spokesman Eck for not being prepared to give an answer immediately. The imperial and church officials were concerned to prevent Luther from any opportunity to debate openly his teachings that had already been condemned by the pope. But the emperor was gracious: he gave Luther one day, and the next day he must be ready to answer the question whether he would recant the teachings of his books. He must reply orally, and would not be permitted to read aloud a prepared written statement.

Escorted back to his room, Luther received encouragement that evening from various supporters, either through personal visit or through letters delivered to him. But apparently his bearing in the diet this first day had not impressed those in the hall. Supporters who earlier had read Luther's writings had been impressed with the boldness, the defiance, even the audacity of his written defenses of his teachings and his attacks against the pope and against defenders of the pope's authority. But Friar Luther's bearing in the hall before the emperor and the estates was much more reserved; Luther was not playing to the gallery but knew he was speaking before the emperor and powerful officials of Church and State. His request for time to think more fully before answering struck some as a delaying tactic.⁹

The pressure for Luther must have been immense. Preserved among the many written records of these days at the diet is a prayer of Luther's, perhaps written down by one of his

companions as Luther prayed aloud in his room; its precise context cannot be determined but it reveals both the stress and the fervent faith of Luther in his God, in the midst of this crisis in his life. Among its many petitions: "O God! O my God! Thou who art my God, be with me in this conflict with the reason and wisdom of all the world. I pledge Thee. Thou must do it, Thou alone. This affair is not mine, but Thine. Personally I have no business here with these great lords of the world. . . . But, O Lord, this affair is Thine, and it is righteous and concerns eternity. Stand by me, Thou faithful and everlasting God . . ."¹⁰

The next day, Luther was escorted once again by four o'clock in the afternoon to the bishop's residence, where the proceedings were taking place, now in a larger hall and with a larger crowd present. But his hearing was delayed by the business being conducted between the emperor and the princes, so that only at six o'clock was Luther presented once again before the emperor's court for the continuation of his hearing. The imperial spokesman Eck once again addressed Luther, chiding him for being unready the previous day to give his answer and ending his reproachful address: "Come then; answer the question of his majesty, whose kindness you have experienced in seeking time for thought. Do you wish to defend all your acknowledged books, or to retract some?" Again, all statements in the hearing were spoken in Latin and then repeated in German. Careful notes must have been taken by several parties, for there are preserved several written accounts of Luther's speech, with very little difference of substance between them even when they were later published in both Latin and German versions.¹¹

Luther began his answer more carefully than the previous day, acknowledging the auspicious gathering of emperor, princes, and lords before whom he stood: "Most serene emperor, most illustrious, most clement lords, obedient to the time set for me yesterday evening, I appear before you, beseeching you, by the mercy of God, that your most serene majesty and your most illustrious lordships may deign to listen graciously to this my cause—which is, as I hope, a cause of justice and of truth. If through my inexperience I

have either not given the proper titles to some, or have offended in some manner against court customs and etiquette, I beseech you to kindly pardon me, as a man accustomed not to courts but to the cells of monks. I can bear no other witness about myself but that I have taught and written up to this time with simplicity of heart, as I had in view only the glory of God and the sound instruction of Christ's faithful."¹² Luther went on to acknowledge once again the books there present in the room as his books, although he could not guarantee that in the process of publication some matters might have been changed or misinterpreted by the printers.

But in answer to the second question, about whether he would retract what he had written, Luther replied that his books were not all of the same kind. "For there are some in which I have discussed religious faith and morals simply and evangelically, so that even my enemies themselves are compelled to admit that they are useful, harmless, and clearly worthy to be read by Christians."¹³ To recant these writings was out of the question.

"Another group of my books," Luther continued, "attacks the papacy and the affairs of the papists as those who both by their doctrines and very wicked examples have laid waste the Christian world with evil that affects the spirit and the body. For no one can deny or conceal this fact, when the experience of all and the complaints of everyone witness that through the decrees of the pope and the doctrines of men the consciences of the faithful have been most miserably entangled, tortured, and torn to pieces. . . . If, therefore, I should have retracted these writings, I should have done nothing other than to have added strength to this tyranny and I should have opened not only windows but doors to such godlessness."¹⁴ Here Luther was aptly characterizing the substance of his increasingly vigorous criticism of the pope and the papal church over the past three years, and he was refusing to back down. Luther had been condemned because he had charged the papacy and his papal opponents not just with moral and political corruption, as many had done before him, for well over a century; Luther had been

condemned because in several of his writings, especially over the past year (1520), he had exposed the papal church and its system as tyranny and godlessness. Luther had done this not only in sharply polemical treatises such as *The Babylonian Captivity of the Church* and in his several responses answering the specific charges of heretical teaching in his earlier works, teachings that had been collected in the papal bull threatening his excommunication. Luther had also exposed the papal system as godless in his treatise *On Christian Liberty*, which he had prefaced with a personal letter addressing the pope respectfully and as a Christian brother—though one, Luther said, who was like a lamb in the midst of wolves. The rhetorical climax of this open letter draws irony from the customary titles of the pope as "servant of the servants of God" and as Vicar of Christ. Luther exposes the error of the pope's servants who exalt his authority even over church councils and ascribe to the pope alone the right to interpret Scripture. He then had concluded in this letter to Pope Leo:

In sum, believe none who exalt you but only those who humble you. For this is the judgment of God, who "has brought down the powerful from their thrones and lifted up the lowly." Look at how different Christ is from his successors, although they still all want to be his vicars. And I fear that most of them have been too literally his "vicars." For a person is a vicar only in the absence of a superior. But if the pope rules when Christ is absent and not present and dwelling in his heart, what is that but to be a Vicar of Christ? And then, what is the church other than a whole group of people without Christ? Truly, what is such a vicar except an Antichrist and idol? How much more correctly did the apostles call themselves servants of a present Christ than vicars of an absent Christ!¹⁵

Now at the Diet of Worms, several months after he had written these words to the pope and published them as the preface to one of most popular writings, Luther was standing before the emperor and the princes and lords of the empire. And he was standing firm in his faith that Christ Jesus is

present with His Church. Christ was present with Luther himself as he did not deny but rather confessed this present Christ and therefore could not retract his beliefs and teachings rejecting a papal system that was persistently attacking the Word of God.

Luther then went on in his speech to identify a third kind of book that he had written: books “against some private and (as they say) distinguished individuals—those, namely, who strive to preserve the Roman tyranny and to destroy the godliness taught by me. Against these I confess I have been more violent than my religion or profession demands. But then, I do not set myself up as a saint; neither am I disputing about my life, but about the teaching of Christ. It is not proper for me to retract these works, because by this retraction it would again happen that tyranny and godlessness would, with my patronage, rule and rage among the people of God more violently than ever before.”¹⁶ So then, even while acknowledging his fault of provocation and violent language in certain of his writings—these writings addressed to churchmen—Luther stood firm in his faith and refused to compromise, because the question at hand was not Luther’s opinions or Luther’s interpretation of the Bible or Luther’s manner of responding to his opponents; the question at hand was the teaching of Christ. This is why Luther went on in his speech to compare himself to Jesus, for Jesus too had been questioned about his teaching by the highest religious authority of his day, the high priest of the Jews in Jerusalem. Luther explained, “When questioned before Annas about his teaching and struck by a servant, [Jesus] said: ‘If I have spoken wrongly, bear witness to the wrong’ [John 18]. If the Lord himself, who knew that he could not err, did not refuse to hear testimony against his teaching even from the lowliest servant, how much more ought I, who am the lowest scum and able to do nothing except err, desire and expect that somebody should want to offer testimony about my teaching! Therefore, I ask by the mercy of God, . . . bear witness, expose my errors, overthrowing them by the writings of the prophets and evangelists. Once I have been taught I shall be quite ready to

renounce every error, and I shall be the first to cast my books into the fire.”¹⁷

Luther had indeed considered his situation carefully. He knew that his teaching, which he was refusing to retract, was causing dissension. As he went on to say, “To see excitement and dissension arise because of the Word of God is to me clearly the most joyful aspect of all in these matters. For this is the way, the opportunity, and the result of the Word of God, just as [Christ] said, ‘I have not come to bring peace, but a sword.’ . . . Therefore, we ought to think how marvelous and terrible is our God in his counsels, lest by chance what is attempted for settling strife grows rather into an intolerable deluge of evils, if we begin by condemning the Word of God.”¹⁸ These and similar words given toward the end of his speech probably sealed Luther’s fate in the mind of the emperor and many of the princes. They feared nothing more than dissension and strife in Christendom, especially dissension and strife over religion. When the pope years earlier had learned of the controversy developing in Germany over Luther’s Ninety-five Theses, he had initially dismissed it as “a squabble among some German monks.” Luther standing firm in his faith at the Diet of Worms made it clear that this controversy over the monk Martin Luther had become a controversy that threatened the social fabric of the Christian world because it was in fact a controversy over the Word of God.

When Luther had finished his speech, the imperial spokesman reproached him once again for straying from the issue at hand, that Luther had called into question “things which had been condemned and defined in [church] councils.” Once again Eck demanded a simple answer: would he or would he not recant? Luther replied:

Since then your serene majesty and your lordships seek a simple answer, I will give it in this manner, neither horned nor toothed: Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is

captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand. May God help me, Amen.¹⁹

These are the words that have reached legendary status and would come to define the Protestant Reformation. This is the moment in Luther's speech that was portrayed at the time in printed woodcut images and in later generations would be remembered as the scene that displayed the essence of the Reformation: Luther standing firm in his faith, refusing to recant, defiant before the powers of the day and determined to confess the truth of the Word of God even should it mean his condemnation to death or exile.

Some historians are skeptical of the authenticity of one phrase toward the end of Luther's speech: the words "I cannot do otherwise, here I stand" do not appear in some of the transcripts recording Luther's speech. Perhaps Luther spoke them in the Latin version of his speech and not the German, or vice versa. Perhaps he did not speak those words at all. But there can be no doubt that this is what Luther in fact did: he stood firm in his faith, relying solely on the help of God in this moment of crisis. These few words may have thus been an amplification of what Luther did in fact do there at the Diet of Worms, added in the earliest printed version publicizing the event and Luther's speech, prepared with Luther's input by his closest supporters present there at the hearing.

More important than debating this one phrase is understanding the substance of these closing sentences of Luther's speech. While not ambiguous in the least, these words were variously interpreted right from the start. Although this was the end of Luther's speech, this was not yet the end of the hearing. The imperial spokesman continued to charge Luther with denying known truths of the Catholic faith and of holding to positions already condemned by both popes and councils. At issue both in Luther's response and in his published works was that Luther had proclaimed as a condemnation of the Christian creed the decision

of the Council of Constance, a hundred years earlier, to condemn the Bohemian (Czech) reformer Jan Hus as a heretic for teaching that the universal Church is not the church of the pope but rather the whole community of the predestined, that is, the invisible, truly universal Church that exists throughout the world and will exist until Jesus comes again at the last day, according to the Lord's promise. The imperial spokesman Eck stated that Luther could not prove his statement that councils had erred in matters of doctrine. Luther responded that he could indeed prove it. This was at the back of his statement that councils and popes had erred and contradicted one another—that the visible or institutional church could indeed stray from the Word of God and had even at times condemned God's Word.

This was why Luther demanded that he be convinced of his errors by testimony from Scripture and clear reason. Luther was not asserting, as continues to be charged by Roman Catholic apologists even today, that his own personal interpretation of Scripture had more authority than the interpretations of popes and councils. Luther was demanding that his teachings be refuted by Scripture and reasonable arguments based on the Bible. Luther's appeal to Scripture as the highest authority became the *sola scriptura* or "Scripture alone" principle of the Reformation, and this continues to be the principle of authority for Christian teaching for Lutherans today, as for all Protestants. As Christians of Lutheran Church – Canada, we will stand firm in our faith only as we stand firm on Scripture alone, confessing "that the only rule and guiding principle according to which all teachings and teachers are to be evaluated and judged are the prophetic and apostolic writings of the Old and New Testaments alone" (FC Ep. Rule and Norm 1).

A second way Luther's concluding speech at the Diet of Worms has been misconstrued has to do with Luther's appeal to his conscience. Already at the diet, Luther was charged with setting up his own conscience as his authority, thus defying the authority of the Church and therefore the authority of God. According to the report by the papal nuncio Aleander, the hearing of Luther before the

diet ended with the admonition by the imperial spokesman: “Lay aside your conscience, Martin; you must lay it aside because it is in error; and it will be safe and proper for you to recant.”²⁰ In later centuries in the history of Western civilization, during and after the European Enlightenment with its appeal to human reason and individual freedom from all traditional authorities, Luther’s appeal to conscience was likewise interpreted as an appeal to personal freedom and autonomy. At Worms—more importantly and in a life-changing way after the Diet of Worms was over, while he was in exile—Luther did indeed experience personal freedom from the tyranny of the papal church’s rule over his conscience. But in his speech and in the discussions that followed, Luther appealed not to a free conscience but to a *bound* conscience: as he stated, “I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God.” We today of Lutheran Church – Canada will experience a similar freedom from the tyrannies of our age—tyranny over our religious freedom, tyranny over our freedom of conscience guided by the Word of God, tyranny over our freedom to think and believe according to our faith in Christ in defiance of the manifest idolatries of our society and the political systems of our age—we will experience freedom as Luther did only as we stand firm in our faith as Luther did, subject only to Christ Jesus our only Lord, free in Christ as our consciences are captive to the Word of God.

Why was Luther’s stand at the Diet of Worms important in 1521? Luther’s standing firm in the faith turned his own freedom and defiance into a reformation movement that likewise became a declaration of freedom from the papal church’s tyranny over the gospel, the good news of Jesus Christ who justifies sinners through faith alone in His redeeming work.

The very evening after Luther’s speech, the emperor prepared his own speech, which was read aloud before the diet the next day. In his speech the emperor made clear that he would stand firm in the faith of his ancestors, the faith of the Roman Church. Charles took on Luther’s stand directly: “It is certain,” he said, “that a single monk errs in his opinion which is against what all

of Christendom has held for over a thousand years to the present.” Charles went on to pledge: “To settle this matter I am therefore determined to use all my dominions and possessions, my friends, my body, my blood, my life and my soul. . . . After the impertinent reply which Luther gave yesterday in our presence, I declare that I now regret having delayed so long the proceedings against him and his false doctrines.”

But the determination of Charles to proceed against Luther as a notorious heretic was thwarted at the diet and for the next several decades by broad support of Luther’s Reformation among the people, and in particular by powerful civil authorities who continued to protect the Reformer and other preachers who followed Luther’s teaching. After Luther’s departure from Worms, still protected under the imperial safe-conduct, Elector Frederick the Wise had arranged for Luther to be abducted and taken into hiding. At the time it was expected that Luther would spend the rest of his life in exile, under the protection of the Elector at his fortress called the Wartburg. Meanwhile at the diet, Frederick and other princes worked to prevent the diet from issuing a condemnation of Luther. The Edict of Worms, formally condemning Luther as an outlaw and demanding that his followers and his books be eradicated from the earth, was drawn up by early May, within two weeks of Luther’s famous stand.

But the Edict was never endorsed by the estates of the empire, and was issued in the name of the emperor alone after those princes and other civil authorities supporting Luther had left the diet. Frederick the Wise even secured a promise from the emperor that the Edict would not be proclaimed in the elector’s lands where Luther was in fact being protected rather than prosecuted. In fact, for the next decade the Edict was viewed in many areas of the Empire as unenforceable: any attempt to destroy Luther or his books or his followers in the several areas of the Empire supporting him would cause an insurrection among the people. Powerful knights such as Ulrich von Hutten and Franz Sickingen offered Luther their arms for a military defense of his movement for reform, which they hoped to turn into a movement

of German nationalism. Luther, for his part, refused these and other endorsements of violence, declaring again and again that God alone would bring about a reformation of His Church and He would do so only through the sword of the Spirit which is the Word of God. In short, the significance of Martin Luther's stand at the Diet of Worms was that Luther's confession of his faith became a reform movement that would change Christianity, despite condemnation by the authorities of both Church and emperor. Martin Luther would begin leading this reformation while in exile—the most important fruit of which was the Reformer's translation of the New Testament into German, the language of the people. Luther's many followers would take up his bold confession of God's Word and make it their own, so that one of the rallying cries of the Reformation became "God's Word and Luther's doctrine." The princes who supported Luther's Reformation in defiance of the laws of the Empire as well as the laws of the Roman Church, would within a decade wear as a badge of honor on their shoulders and later on their battle standards the motto, "The Word of God Endures Forever."

Those outcomes of Luther's stand at the Diet of Worms continue today as Lutherans throughout the world continue to confess and proclaim God's Word, the law but especially the gospel. We today of Lutheran Church – Canada continue to "Stand Firm in the Faith" as we proclaim the freedom of every Christian to confess Jesus Christ as Lord, to the glory of God the Father, our consciences captive to the Word of God in defiance of every human tradition and authority that distorts or obscures the gospel, just as Luther's conscience was captive to God's Word at Worms and throughout his lifetime. Those authorities and human traditions, both in the Church and in our society, may look different today than they did to Martin Luther as he stood before Empire and Church to make his faithful stand at the Diet of Worms. Today the Roman Catholic Church, through its papacy and bishops and traditions, seems more like an ally than an opponent as Christians in Canada and throughout the world are increasingly marginalized and oppressed by worldviews and even by civil

governments that are hostile to God and to God's law, as well as to the gospel of life and victory over death through the risen Lord, Jesus Christ. But our present and future as heirs to Luther's Reformation and therefore to the pure and treasured gospel of Jesus Christ will not be secured through the ecumenical compromises so prevalent in our age. Nor will we stand firm through some kind of restoration of Christendom—that is, a society where one visible form of the holy catholic and apostolic Church gains powerful influence in a society and its laws. Our present and future as heirs to Luther's Reformation, our existence and flourishing as the Lutheran Church, is secured only by standing firm in our faith as Luther did, looking to God and believing His promise that the gates of hell itself will not prevail against the assembly of believers who hold the keys to the kingdom of heaven (Matt. 16:15-20).

The only question before us today is the question of faith. As Jesus ended His parable about the widow who persistently demanded justice from an unjust judge: "Will not God give justice to his elect, who cry to him day and night? Will he delay long over them? I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?" (Luke 18:7-8).

I close by inviting you to sing with me a prayer Martin Luther composed as a hymn late in his life, some twenty years after his famous stand at the Diet of Worms. This was yet again a time when the Reformation seemed doomed to fall to the tyranny of the papal church and the sword of the Empire. But God answered that prayer in Luther's day, despite the odds, despite the powers of papal church and empire that were yet again threatening to crush the Lutheran churches that had emerged as the fruit of Luther's Reformation. Through this hymn that hopefully you know and love, let us stand firm in the faith and pray with God's servant Martin Luther: "Lord, Keep Us Steadfast in Your Word."

1 Lord, keep us steadfast in your Word;
 Curb those who by deceit or sword
 Would wrest the kingdom from Your Son
 And bring to naught all he has done.

2 Lord Jesus Christ, your pow'r make
known,
For You are Lord of lords alone;
Defend your holy Church that we
May sing your praise eternally.

3 O Comforter of priceless worth,
Send peace and unity on earth;
Support us in our final strife
And lead us out of death to life.

¹ The character of this essay as an oral address to the Twelfth Regular Convention of Lutheran Church–Canada (June 10-13, 2022) has been preserved for the most part in the published essay. Readers seeking a more extensive analysis of Luther's appearance at the Diet of Worms (and access to primary documents in English translation) need go no further than the publication of 100 years ago, W. H. T. Dau, *At the Tribunal of Caesar. Leaves from the Story of Luther's Life* (St. Louis: Concordia Publishing House, 1921), though researchers with facility in German may benefit from the analytic introduction and articles (by various German scholars) in *Der Reichstag zu Worms von 1521: Reichspolitik und Luthersache im Auftrag der Stadt Worms zum 450-Jahrgedenken*, ed. Fritz Reuter (Worms, 1971).

² Quoted in Dau, *At the Tribunal of Caesar*, 151.

³ St.L. 15:1880, quoted in Dau, *At the Tribunal of Caesar*, 222.

⁴ Martin Luther, *Luther's Works*, American Edition, vols. 1-55 ed. Jaroslav Pelikan and Helmut T. Lehmann (St. Louis; Philadelphia: Concordia Publishing House and Fortress Press, 1955-1986); vols. 56-79 ed. Christopher Boyd Brown (St. Louis: Concordia Publishing House, 2009–present), 51:64. This edition hereafter cited as LW. The German text of the sermon is found in WA 7:808-13.

⁵ Dau, *At the Tribunal of Caesar*, 189.

⁶ WA 42:334.25-335.2; LW 2:102.

⁷ Dau, *At the Tribunal of Caesar*, 199.

⁸ LW 32:107.

⁹ See Dau, *At the Tribunal of Caesar*, 204-10; and Theodore Dieter, "The Diet and Edict of Worms (1521), *Lutheran Quarterly* 35 (2021): 4.

¹⁰ St.L. 10:1420-1423, quoted in Dau, *At the Tribunal of Caesar*, 193.

¹¹ The various reports and accounts published at the time are presented in WA 7:814-87. See also *Deutsche Reichstagsakten unter Kaiser Karl V.*, vol.

2, ed. Adolf Wrede (Göttingen: Vandenhoeck & Ruprecht, 1962 [original edition 1896]), 569-94.

¹² LW 32:109.

¹³ LW 32:109.

¹⁴ LW 32:110.

¹⁵ Martin Luther, "The Freedom of a Christian, 1520," in *The Annotated Luther*, vol. 1: *The Roots of Reform*, ed. Timothy J. Wengert (Minneapolis: Fortress Press, 2015), 474-538 (quotations at pp. 485-86); LW 31:333-77; Latin text in WA 7:39-73.

¹⁶ LW 32:110-111.

¹⁷ LW 32:111.

¹⁸ LW 32:111.

¹⁹ LW 32:112-113.

²⁰ LW 32:130.

CONVENTION BIBLE STUDY - Standing Firm in Christ's Armour
Thomas M. Winger

“BE WATCHFUL, STAND [FIRM] IN THE FAITH, BE MANLY, BE STRONG” (I Cor. 16:13).

With four punchy imperatives Paul draws to a close his magnificent first epistle to the Corinthians. Five hundred years ago Martin Luther took this exhortation to heart and stood firm at Worms. And by adopting this theme verse at our convention we are confessing that what Paul wrote to the Corinthians he also wrote to us. In our modern world this doesn't seem like an exciting mission statement. Standing still is a metaphor for inaction. Companies that don't move with the times go out of business. Standing still can be a sign of laziness or indifference, a refusal to take on hard work and accomplish something worthwhile. In the Christian faith standing still can be a rejection of God's calling, like the third servant in the parable of the talents who buried his master's treasure rather than putting it to work (Mt. 25:18), or like the steward who beat his fellow servants and got drunk while his master was away instead of feeding the household (Mt. 24:49). It's the accusation sometimes levelled against struggling churches when “maintenance ministry” is pitted against “mission”. And it's a charge to which traditional church bodies like ours are vulnerable.

But replace “still” with “firm” and the image changes completely. “Standing firm” is a courageous and often life-saving strategy. When a tsunami threatens the coastline it's a matter of life and death to stand on high ground. When stuck in a snowstorm, stick to the shelter of your car; don't venture out into the lethal cold. A wise military leader must decide where and when to “take a stand”, to find the most defensible place and “stand firm”, to remain in an impregnable fortress rather than being drawn out foolishly to be slaughtered on the plain. Figuratively speaking, where we choose to stand shows what we value the most. We stand by our man, stand up for our friends, and stand by what we believe. To stand for what is good and true is more noble than to join our society's slide into ever-increasing immorality. We want to be part of a

church that still stands for something—and that something must be what God's Word teaches. That was the immovable high ground on which Dr Luther placed his feet and uttered his famously defiant words. And so it's not really whether we're standing “still” or standing “firm”, but *where* we're standing that matters.

Jesus said that the wise man builds a house on rock, so that when the stormy waves crash down it will stand firm and not be washed away. He delivered that famous parable at the very end of His Sermon on the Mount. The rock-solid foundation is the words and teaching Jesus had just delivered (Mt. 7:24-25). It's enlightening to see how often Paul ends his sermonic writings (the epistles) with just such an exhortation. He leads his flock away from the deadly precipice where false teachers have driven them, brings them back into the safety of Christ's sheepfold, and then tells them to stay put. Where Paul wants them to stand is where he has delivered them through his teaching. To the Galatians who had been tempted to backslide by Judaizers preaching the law of circumcision, Paul delivers again the truth of the Gospel. And having put them back where they belong, Paul exhorts: “For freedom Christ has set us free; *stand firm* therefore, and do not submit again to a yoke of slavery” (Gal. 5:1 ESV). So also to the Philippians, whom Paul needed to deliver from Jewish false teachers who wanted to mutilate their flesh to save their own skin, Paul closed by writing: “Therefore, my brothers, whom I love and long for, my joy and crown, *stand firm* thus in the Lord, my beloved” (Phil. 4:1 ESV). And when the Thessalonians were being knocked off their feet by false teachings about the resurrection of the dead and the return of Christ, Paul directed them back to the secure foundation, concluding: “So then, brothers, *stand firm* and hold to the traditions that you were taught by us, either by our spoken word or by our letter” (II Thess. 2:15 ESV). This is to be “traditional” in the proper sense of the term, to cling to what Christ has delivered to us through the apostolic Word.

The Corinthians were perhaps the most precarious of all the churches Paul had founded.

They were divided into factions that ran this way and that after different teachers. But, most dangerously, they were falling back into the ways of their pagan religion. Thinking that the idols were harmless, they went to the neighbourhood temples on Saturday to eat a raucous meal of sacrificed meat before coming to the Lord's table on Sunday. But Paul opened their eyes to see the demons who were gleefully serving up poison in that seemingly harmless fare, and warned them that they could not partake of both the table of the Lord and the table of demons (I Cor. 10:21). So likewise when they were attracted by the spectacle of speaking in strange tongues, Paul called them back to the certain prophetic Word of Christ that comes in clear and understandable language (I Cor. 14:2-4). What he left unsaid, but hinted at, is that it might be demons speaking in those unintelligible words, calling them back to paganism like sirens singing on shipwreck shoals. The Corinthians were standing on a slippery slope, being dragged away from Christ and towards the demonic world of their old lives by seemingly harmless pursuits. Against these temptations from the pagan world Paul warned them with his final cry: "Be watchful, stand [firm] in the faith" (I Cor. 16:13).

His words of encouragement and warning ought to resonate strongly with us because the temptations we face are so alike—not that we might literally slide into idol worship. But we live in the same world inhabited by the same spiritual actors who masquerade as angels of light (II Cor. 11:14) or, more cunningly, pretend they don't exist at all. As Luther has taught us to sing in his great battle hymn against the devil: "Deep guile and great might Are his dread arms in fight" (*LSB* 656:1). "He comes against us not with force, but with cunning, that is, with lies (John 8[:44])," Luther warned.¹ As C. S. Lewis illustrated so masterfully in his *Screwtape Letters*, the devil is most dangerous when he persuades us that he's harmless, when he hides behind seemingly innocuous things and convinces us that we can join in without spiritual harm. For us

the "pagan temple" where we blithely partake of meat sacrificed to idols is the society around us that we deem "secular". We think that means neutral, devoid of spiritual life. But while "secular" used to mean simply "of this age", as opposed to the heavenly age to come, it now means something much more sinister. We must learn to heed Paul's warning about the shipwreck shoals hidden beneath the surface of our secular age. Whether it be the relentlessly anti-Christian messaging of films, television, and popular song, or the substitute religion of social justice causes like homosexual or trans rights; whether it be distracting toys like video games and expensive cell phones that consume our time and money, or the subtle seductions that draw us away from Sunday worship (like cottages and golf); these are not harmless "secular" amusements but weapons wielded by our spiritual adversary to weaken and wound us and manipulate us into his deadly embrace. That's why, when Paul introduces his most extensive concluding exhortation to "stand firm", he begins by opening our eyes to the reality of the battle in which we're engaged: "For our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual [forces] of evil in the heavenly [places]" (Eph. 6:12).²

Paul's exposé of the true nature of our enemies means several things for us Christians in our daily battles. Firstly, while this is a stark warning about the greatness of the dangers we face, Paul's point isn't to frighten, but to equip. He redirects our attention away from what we think is the enemy towards the true evil power. We tend to think the greatest problems of our age are the headline issues: the COVID-19 pandemic, the people who've been harmed physically and mentally, the division it has brought to both society and church as we struggle to know how to act. We think the godless government is our great enemy, as it restricts Christian worship and pushes an agenda of death through abortion and assisted suicide. We

¹ "Sermon for the Twenty-first Sunday after Trinity" (25 October 1545); AE 58:304-5; WA 51:68.

² For obvious reasons, much of this essay draws on my published commentary, which will not

be footnoted otherwise: THOMAS M. WINGER, *Ephesians*, Concordia Commentary (St. Louis: Concordia Publishing House, 2015).

think the great threat to our children's future is wokeism and critical race theory. These are, indeed, great dangers, and should be fought tooth and nail. But we cannot defeat them by attacking them head on. For they are only superficial symptoms of a deeper underlying battle, like the cloud of smoke over a battlefield or the waves of an advancing submarine. Or put another way, they're the weapons of battle, but not the true Enemy. We need to look away from the tools towards the one wielding them, or we will fail to respond with the right weapons and tactics. A spiritual enemy can't be defeated by fleshly weapons. So also in the church Paul's insight holds. We tend to view those who disagree with us as our enemies, whether it be in doctrine or practice; and the devil takes great delight in the success of his diversion tactics, getting us to tear apart the church with division and strife. This diversion tactic is precisely what Paul wants to open the eyes of our heart to see (Eph. 1:18). For we cannot win a battle if we're fighting the wrong foe. And we can't defeat the real Foe with the wrong weapons. So to the right weapons we must now turn.

Ephesians chapter six, with its magnificent portrayal of the armour of God, is rightly beloved for many Christians. But we sometimes forget why such armour is needed! That is, we tend to concentrate narrowly on the armour, described in the second half of this passage; but without the first half, the armour makes no sense. In an age of peace, armour stands gathering dust in a museum or is donned only for state pomp and ceremony; but in time of war it comes into its own. We are in a battle, but it's a battle that's spiritual, not fleshly, in nature. That's what Paul wants us to see in this rousing conclusion to his letter. In rhetorical terms, this final section of Ephesians can be called a peroration, a rousing finale, like the concluding speech of Perry Mason to the jury; but that's far too tame an image. Think instead of a general on the battlefield stirring up his troops to victory. Perhaps the most famous example is the words Shakespeare gave to Henry V on St Crispin's Day before the Battle of Agincourt, which made famous the phrase "band of brothers".

Preaching on the heavenly battle of Revelation 12, Luther places such a speech into the mouth of Christ:

Therefore he [Christ] here warns and musters his soldiers, saying, "You are in my army and under my flag; see to it that you are on the look-out for the enemy, ready to defend yourselves against his angels, for he is never far away from you." As long as you do that, you need have no fear. For we belong to a Lord who has angels Himself and power enough, and is called the Lord of hosts and the true victor over the dragon, and He stands by us, even fights for us, so that the devil and all his angels will fall down and be cast out. For the Word of the Lord abides for ever.³

This is the counterpart of identifying the demonic nature of our enemy. Our captain is likewise a great spiritual warrior. With Christ as our captain, we don't enter into battle with fear, wondering what the outcome might be. The victory is assured by His mighty power. His army consists in far more than what we see. We do not fight alone. Christ will not be defeated. His Word will never fail.

Luther is calling on us to view the battle with the eyes of faith rather than with fleshly eyes. One of the greatest biblical pictures of this reality comes in a brief story in II Kings 6. Every attempt by the king of Syria to attack Israel has been thwarted; it is as if their army knows ahead of time where the Syrians are going to attack. Of course, they do, because Elisha the prophet has been delivering that intelligence through revelation. Realising that he will never win the war without eliminating the prophet, the Syrian king sends a great army to surround Elisha in the city of Dothan. Terrified by the forces arrayed against them, Elisha's servant cries out, "Alas, my master! What shall we do?" (II Kgs 6:15).

¹⁶ He said, "Do not be afraid, for those who are with us are more than those who are with them." ¹⁷ Then Elisha

³ Luther, "Sermon for the Feast of St. Michael, Revelation 12:7-12" (29 September 1544), *Day by Day We Magnify Thee*, 381; WA 49:583-84.

prayed and said, “O LORD, please open his eyes that he may see.” So the LORD opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha. (II Kgs 6:16-17 ESV)

Through the prophet God showed the poor lad the true nature of the battle. It wasn't Elisha and his servant who were outnumbered and outmatched by the army surrounding them, but rather the reverse.

That's precisely Paul's message in Ephesians six. On the one hand, he shows us that our battle is not against the people we see but more truly against the demonic forces of the old evil Foe, a potentially frightening revelation. But at the same time he teaches that our strength lies not in our human flesh but in the spiritual forces of Christ and the great armour He gives us. Truly those who are with us are more than those who are with them—or put more clearly: the One who fights for us is greater than the one who fights for them.

With might of ours can naught be done,
Soon were our loss effected;
But for us fights the valiant One,
Whom God Himself elected.
Ask ye, Who is this? Jesus Christ it is,
Of Sabaoth Lord,
And there's none other God; He holds
the field forever. (*LSB* 656:2)

So Paul begins his speech to the troops by pointing out where our true strength lies: “be strengthened in the Lord, that is, in His mighty strength” (Eph. 6:10).

There is a yet a deeper truth that underlies the Paul's confidence. And that's the message that, while the battle certainly rages on, the war itself has already been won. In Ephesians one Paul declared the working of [God's] mighty strength,²⁰ which He worked in Christ Jesus by raising Him from the dead, and by seating [Him] at His right hand in the heavenly [places],²¹ far above every ruler and authority and power and lordship, and every name that is

named, not only in this age but also in the one to come,²² and “He subordinated all things under His feet,” and He appointed Him as head over all things for the Church. (Eph. 1:19-22)

With His death, resurrection, and ascension into heaven Christ has already beat the old evil Foe, who now lies impotent like a defeated king with Christ's foot upon his neck. And then Paul went on to draw us into that victory through our Baptism into Christ's body. If we are united with Him, then everything He has won is ours, everywhere He has gone we have gone, every enemy defeated by Him has been defeated for us. And so Paul's famously Lutheran words must be heard as our participation in Christ's victory:

God, being rich in mercy, because of His great love with which He loved us, even us, when we were dead in [our] trespasses, [God] made alive together with Christ—by grace you have been saved!—and He raised us together and seated us together in the heavenly [places] in Christ Jesus. (Eph. 2:4-6)

What is remarkable about this declaration is how Paul takes events that are normally thought of as lying in our future and declares them to be already completed realities through faith in Christ. Because we're baptised into Him, we're already raised from the dead as He is; we're already lifted up into heaven where He is; we're already rescued from the troubles of this life. Yes, all this is the presupposition for how Paul describes the battle in which we are engaged. It's a battle that Christ has won already. And so it's not our calling to win the world for Jesus—He has already won it for us. It is not our calling to “Stand up, stand up, for Jesus”—He has stood up for us. Far more faithful to Paul are again the words of Luther's hymn:

This world's prince may still scowl
fierce as he will, He can harm us none.
He's judge; the deed is done. (*LSB*
656:3)

It's this confidence, that the war has already won by Christ, that leads Paul to focus his exhortation on the seemingly foolish posture of standing. Three times Paul calls on us to stand:

¹¹ Let yourselves be clothed with the full armour of God so that you may be able to stand against the devil's schemes. ¹² For our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual [forces] of evil in the heavenly [places]. ¹³ For this reason take up the full armour of God, that you may be able to withstand in the evil day, and so, having accomplished all things, to stand. ¹⁴ Stand, therefore, ... (Eph. 6:11-14)

The repetition of "stand!" highlights it as Paul's central thought. The contrast between standing and attacking is striking. Holding one's ground until the decisive moment, luring in the enemy, may be a cunning tactic, but that's not what Paul has in mind. The point, rather, is that we are not the ones fighting the battle but the ones for whom it has already been won. And so our position is one of defence, not offence. The fundamentally defensive nature of the armour God gives us will become clear when we look at it in detail, but it's important to note that the major offensive weapons of an ancient warrior are conspicuously absent: there is no spear, long sword, or bow and arrow. For with Christ's victory won, the only one on the attack is the devil, who flails out in anger from his position of defeat, firing fiery arrows and hoping in his dying breath to drag a few of his enemy's troops down with him. And so the imperative for us who are conscripted into Christ's army is to stay where He put us. We aren't called upon to take ground from the evil Foe but to stand in the safety of the ground Christ won. Our God is our refuge and the Christian Church is the walled city where He keeps us safe. It is our Rivendell when the Ringwraiths rage against us. Though we face an evil day (Eph. 6:13), we need only stand firm for a little while longer. For Christ is coming soon.

That is our hope, that on the Last Day Christ will deliver us from all evil into the eternal kingdom of our Father. But there's more to the promise than that future rescue. For as Luther also put it: "He's by our side upon the plain With His good gifts and Spirit" (*LSB* 656:4). That is to say: we stand firm not simply because the greater victory has already been won, but because any further victory in this dark spiritual fight will be won not by us but by Christ. Luther gifted us with this promise by translating one of the most powerful and beautiful hymns of the ancient church:

Grant peace, we pray, in mercy, Lord;
Peace in our time, O send us!
For there is none on earth but You,
None other to defend us.
You only, Lord, can fight for us. (*LSB*
778)

This reality is most beautifully pictured by a story (or two) from the Old Testament. Their backs were to the Red Sea. Their faces watched the dust cloud of the advancing Egyptian forces, churned up by chariot and tramp of soldiers' boots. One might think that the people Israel would be a pretty formidable army themselves, with 600,000 adult men marching forth from Egypt by rank and file. And yet they stood there without weapons, simply with their loins girded and staff in hand. What was to be their tactic? Moses cried out:

¹³ Do not fear, *stand firm*, and see the salvation of YHWH, which He will work for you today. For those whom you see today, the Egyptians, you shall never see them again for ever. ¹⁴ YHWH will fight for you, and you yourselves are to be silent. (Ex. 14:13-14)

It is these words that most clearly explain what Paul means with his exhortation to "stand [firm]". For this isn't a trick to lure in the enemy for the kill. It's rather a command borne of the conviction that the Lord Himself will fight for them, that their role was simply to stand and watch, to entrust themselves completely to His strength. The Egyptians who were sinking in the mud and drowning got it: "Let us flee from before Israel, for YHWH fights for

them against the Egyptians” (Ex. 14:25). What terror this must have struck in their hearts!

Throughout the history of Israel, this message was repeated in battle after battle. On the famous day when the sun stood still, the Lord killed more Amorites by hailstones than the swords of Israel struck down (Josh. 10:11). In other words, the hailstones showed that the true Warrior was God, who fought on Israel’s behalf. In the conquest of the Promised Land, it was always the Lord who won the battles for them, as Joshua reminded Israel: “And you have seen all that YHWH your God has done for your sake to all these nations before you, for it is YHWH your God who has fought for you” (Josh. 23:3). This is the explanation for God’s peculiar instructions to Gideon to *reduce* the size of his army: “The people who are with you are too great for Me to give the Midianites into their hand, lest Israel boast against Me, saying, ‘My own hand has saved me’” (Judg. 7:2). God could win with 300 men, but not with 32,000! And to make it more clear, God wins not through their swords but by sending confusion into the enemy camp so that they slew each other (Judg. 7:32).

Paul’s words to the Ephesians are best understood in light of these ancient divine battles, as God Himself summed up in His encouraging words to King Jehoshaphat:

You will not need to wage war in this [battle]. *Stand firm, stand*, and see the salvation of YHWH on your behalf, O Judah and Jerusalem. Do not be afraid and do not be terrified. Tomorrow go out against them, and YHWH will be with you. (II Chr. 20:17)

If God is on their side, no one can harm them, for no one who opposes God can succeed (Acts 5:39).

One final story will bridge the gap between this principle of divine warfare and the full armour of God in Ephesians six: the tale of David and Goliath. In that well-known account, armour features in a sort of inverted fashion. The one who is defended by a seemingly impenetrable armour and equipped with invincible weapons is Goliath (I Sam 17:5-7). When he steps onto the battlefield, his appearance strikes terror into the hearts of the

Israelites, such that no one is willing to engage him. This, of course, is the intention, to cow the Israelites into surrender without a fight. The scene evokes Luther’s description of the devil: “on earth is not his equal” (*LSB* 656:1). We know, of course, that young David steps up to the challenge; but it’s the way he enters the battle that is so instructive. King Saul, who appears as a bit of a coward—after all, he should have been the one to take up the challenge—, offers David his personal armour. David, unused to military combat and smaller than Saul, politely declines the bulky outfit. At first this all seems purely practical: Saul wants David to win, and David feels more capable without it. But there’s something more significant going on, bound up in the symbolic meaning of armour in the ancient world. By giving David his own personal armour, Saul deviously hopes to take credit for his possible victory. If David loses, it’s his own fault; if he wins, it’s because of Saul’s armour. David’s thoughts are entirely different. By approaching the giant with nothing more than five smooth stones, David isn’t being cocky. After all, the odds that he could sling a stone and strike the one vulnerable spot were incalculably low. No, by this choice of weapon he’s showing his faith in God to give him the victory, as he declares defiantly:

⁴⁵ ... “You are coming against me with a sword and with a spear and with a javelin, but I am coming against you in the name of YHWH of hosts, the God of the battle lines of Israel, whom you have mocked. ⁴⁶ This day YHWH will deliver you into my hand, and I will strike you down, and I will remove your head from upon you. And ... all the earth will know that there is a God for Israel, ⁴⁷ and all this assembly will know that it is not with a sword or with a spear that YHWH saves. For the war belongs to YHWH, and He will give you into our hand.” (I Sam 17:45-47)

In a way, Saul was right. It was the champion’s armour that would win the victory; but the true champion was God.

We're all familiar with legends about supernaturally powerful weapons. Achilles wore a suit of armour forged by the god Hephaestus that enabled him to defeat Hector at Troy (*Iliad* 18, 19). (You may also know the later legend in which his mother dipped him in water to make him invincible, a reminder of Baptism that you should tuck away for later.) King Arthur believed he could never be defeated in battle so long as he wielded Excalibur. Tolkien alludes to such legends when he gives Gandalf an elven sword to strike down the Orcs, when Frodo is protected from the troll's giant spear by a hidden mithril shirt, and when Aragorn is given the broken elven sword that had once struck down Sauron. The strength for victory lay not in themselves but in the weapons once wielded by champions before them.

So also we cannot understand Ephesians six until we grasp whose armour it is that is bestowed upon us. For the six pieces of the full armour of God are certainly forged by God and endowed with His spiritual power to defend us. But the mighty strength of the Lord (Eph. 6:10) they convey comes from the victory that He already won while wearing them. For the armour is not just what God gives, but what God Himself first wore in battle. In Isaiah 59 God looks out upon the world and sees great wickedness and unrighteousness. His own people disobey Him, their enemies persecute them, and there is no human champion to rescue them. So God Himself decides to take arms and go to war:

¹⁷ He put on righteousness as a breastplate, and a helmet of salvation on His head; He put on garments of vengeance for clothing, and wrapped Himself in zeal as a cloak. (Is. 59:17)

Sound familiar? Here and in a dozen other Old Testament passages we find the source of Paul's description of God's full armour. But there are two important differences between these descriptions and Ephesians 6. Firstly, God does not "stand" but strides forth in battle (Hab. 3:12-13). He goes on the offensive; He takes the battle to His people's enemies and defeats them. This offensive direction, then, is illustrated by the weapons God wields, which include arrows to be launched and a mighty spear to be hurled (Hab. 3:9, 11) and, crucially, a great long sword which God swings in mighty

swipes to draw the blood of His enemies (Is. 34:5-6). God is a fearsome and mighty warrior.

When King Saul tried to put his armour on David, to claim his victory for himself, David refused. But when the spiritual battle for God's people was elevated to a whole new level, when God took the fight to the very gates of hell, His Son Jesus willingly took on His Father's armour and won the victory in His name. Isaiah had prophesied it, that the coming Son of David would "strike the earth with the rod/Word of His mouth, and with the spirit/breath of His lips He shall put to death the wicked" (Is. 11:4). So when John in his revelation sees a gleaming man with a sword proceeding from His mouth, we know precisely who this is:

¹³ And in the midst of the lampstands one like a Son of Man, clothed with a long robe and belted with a golden girdle round His breast; ¹⁴ His head and His hair were white as white wool, [white] as snow; His eyes were like a flame of fire, ¹⁵ His feet were like burnished bronze, refined as in a furnace, and His voice was like the sound of many waters; ¹⁶ He had in His right hand seven stars, and from His mouth issued a sharp two-edged sword, and His face was like the sun shining in full strength. (Rev. 1:13-16)

This is the risen and ascended Jesus, no longer humbly hiding His glory but standing in the exalted state of victory, displaying His fearsome power—not to frighten us who belong to Him, but to show us the strength He used to defeat our enemies.

When John sees this divine Warrior later in his revelation, Jesus is mounted on a white horse, with eyes like flames of fire, a crown on His head, and a sword proceeding from His mouth (Rev. 19:11-15)—these are the signs of His battle victory. But John notes two remarkable details that illustrate what kind of victory it was: Jesus wears a white robe that has been dipped in blood. Literally this is a nonsense. But symbolically it teaches us that Jesus didn't win His victory over death and the devil through force of arms. He won it in an inverse way,

by submitting to death Himself, by shedding His own blood, as a Lamb that is slain (Rev. 5:19). And God the Father accepted that sacrifice as a victory over death and the devil, bestowing on Christ a white robe of righteousness. The second intriguing detail is that Jesus on His high horse is surrounded by a host who are dressed in exactly the same outfit. His heavenly army of angels and saints wears His own robe as their “armour”. In other words, what He has won is transferred to them.

We can only make sense of this transfer through Baptism. “For as many of you as were baptised into Christ have been clothed with Christ” (Gal. 3:27). The ancient practice of stripping off one’s old clothes, being baptised naked, and then being clothed with a white robe was meant to picture what was really going on invisibly (cf. Eph. 4:24). We have a relic of this in our contemporary practice of putting a white robe on those who are baptised. But it’s just a picture. The spiritual reality is that in Baptism we are put into Christ in such a way that He surrounds us, that God the Father looks at us and sees only Christ with His righteousness, and, crucially for our theme, that we face the world entirely protected by Him. Just as the saints in heaven appear in the same white robe as Jesus Himself, so the saints on earth wear the fearsome full armour that Jesus wore in battle and still wields to defend us. And that recognition is crucial for understanding what Paul means to say in Ephesians six.

First of all, we aren’t kitted out so that we can go forth and attack our enemies. The battle has already been won. Those spiritual enemies Paul warned us about (Eph. 6:12) already lie defeated in the dust by Christ’s work on the cross (Col. 2:14). “[God] disarmed the rulers and authorities and put them to open shame, by triumphing over them in [Christ]” (Col. 2:15 ESV). Through Holy Baptism God then puts on us the armour He wore. Like a mother bundling up a child to wait for the school bus on a Saskatchewan winter morn, He gives us what will keep us safe. He kits us out like a quartermaster preparing raw recruits, an image Paul used of the pastoral ministry earlier in the letter (Eph. 4:12). This armour confers on us that invincibility that the ancients saw in their legends—but in our case it’s entirely real. That’s why the

imperative is three times over to “stand”. Stand with Christ. Stand in His victory. Stand in the divine armour that bestows His almighty protection. Yes, that’s the point. The armour is armour of protection. It is almost entirely defensive. The offensive weapons that a Roman soldier would have used to attack the enemy, the great weapons God had wielded against His people’s enemies—the spear and arrows and long sword—are conspicuously absent from the picture. Or rather, the only one still on the attack is the devil. Though defeated and weakened, he still flails his arms in fight. He flings fiery arrows at us, symbolic of his spiritual attacks on our conscience. He tries to convince us that Christ’s blood is not enough to cleanse us from our many sins. He tries to make us feel guilty, to sit down and weep in despair, to listen to his lies rather than Christ’s truth. But Christ would have us say, as Luther so often repeated, “I am baptised!” (LC 4:44). That Word is our armour. The devil wants us to think that Christ has fled the field in fright and that Satan is winning victory after victory in the world around us. But the reality is that Christ is still “by our side upon the plain With His good gifts and Spirit”; “He holds the field forever” (*LSB* 656:4, 2).

To illustrate the great strength that defends us in the final days of battle, Paul chooses six pieces from the full equipment of an ancient soldier and describes it in two groups of three. The first three are foundational, body armour to go over a person’s tunic; the second three are taken up in the hand and on the head.

- I. **“Stand, therefore, having belted your waist with truth” (Eph. 6:14a).** There are two aspects to this image. Firstly, like the common phrase “girding the loins”, Paul describes the practice of preparing for action by lifting long robes and tucking them into your belt so that you can work or fight. But it’s probably better to focus on the soldier’s belt itself, made of thick and wide leather covered in metal plates, designed to protect the lower vital organs. Paul equates this belt with “the truth”—and if this is a gift from Christ, it’s not our truthfulness (which would fail at the first test), but the truth of God’s Word found in Christ, who is the Truth (Jn

- 14:6; Eph. 4:21). And from this belt will hang the sword of the Spirit, which is the Word of God (v. 17).
2. **“and having clothed yourselves with the breastplate of righteousness” (Eph. 6:14b).** God defends our spiritual heart and lungs by covering us with a strength that the devil’s filthy lies cannot penetrate: not our acts of righteousness, which, as Isaiah had said, are as worthless as filthy rags (Is. 64:6), but rather the righteousness of God that He wore into battle (Is. 59:17), the righteousness of Christ that was put over us as a holy covering in Baptism.
 3. **“and having shod your feet with the preparation of the Gospel of peace” (Eph. 6:15).** The ancient Jewish historian Josephus describes the clattering sound of Roman soldiers marching across the stone pavement of the Temple grounds. Their military sandals had nails driven through them to give them sure footing in battle. So also the baptised Christian is enabled to stand firm against the devil’s pressing attack by standing on the Gospel of peace proclaimed by God’s apostolic messengers. Ironically, the best preparation for battle is to know that the peace has already been won! This, too, is none other than Christ Himself, who is our peace (Eph. 2:14).
 4. **“among all [these things] having taken up the shield of faith, with which you will be able to extinguish all the flaming arrows of the Evil One” (Eph. 6:16).** We shouldn’t imagine the round shield or “buckler” that was small enough to allow use of a long sword in attack. The word Paul uses here is like our English word “door”. It was a full length shield that could be jammed into the ground and hidden behind while the devil shot his arrows. One of the most frequent Old Testament images of God is that He Himself is our shield. But Paul may also have been thinking of the practice of soaking wooden shields in a stream before battle so that pitch-covered flaming arrows couldn’t catch it on fire. So also our shield is the water-soaked gift of faith bestowed in Holy Baptism, which withstands all the devil’s attacks.
 5. **“and receive the helmet of salvation” (Eph. 6:17a).** This, too, is a piece of God’s own armour, who put salvation on His head when He went forth in battle against Israel’s enemies (Is. 59:17). While Paul usually reserves the word “salvation” for the rescue Christ will bring on the Last Day, in Ephesians Paul has said that by grace through faith there’s a sense in which we’ve already been saved (Eph. 2:5, 8). This sure confidence held in our mind is like a helmet against the devil’s attacks, to know that despite all we see all around us, our salvation has been won.
 6. **“and the short sword of the Spirit, which is the Word of God” (Eph. 6:17b).** I’ve deliberately translated the Greek word Paul uses as “short sword” to make a point. God in Christ has already wielded the long sword to destroy our devilish enemies. As they launch their final feeble forays against us, God places in our hands a short sword to parry their blows. As Jesus wielded the Word of God in His temptation victory on our behalf, so we are enabled to defend ourselves by holding up God’s unbreakable Word. “One little word can fell him” (LSB 656:3).
- Paul ends his dramatic picture with the Word of God not as if to tack it on as one more weapon among many. Rather, it runs like a golden thread through the entire garment. If we’re to stand firm in the face of a hostile world, false teachers masquerading as church, and the demonic forces that drive them both, we must stand on and with God’s Word. To stand firm isn’t a position of weakness and inaction, but a confident stance in the place where God has put us. From His Word we know that the real enemies aren’t those we see but those we don’t. From God’s Word we know that our spiritual enemies are fierce and can’t be defeated by earthly means. This is a sober warning not to put our

confidence in human institutions, political processes, or military strength. But from God's Word we also know that He has gone into battle for us and won the victory. Christ defeated the devil, tamed and imprisoned him, and left him on such a short leash that he can only flail at us from afar. To us God has given the supernatural armour that makes His victory ours. We stand in that armour by trusting in our Baptism, listening to His Word, feeding on the rations of His Supper, taking up again and again the full armour of Christ's truth,

righteousness, and Gospel peace, the faith He gave, the salvation He won, and the powerful Word He wields. Only the message of Christ's victory could embolden a poor young monk to stand before the Emperor and cling to what God had taught him. Only such a message can give us hope and confidence in times that seem dark and hopeless. So Paul exhorts us: "For this reason take up the full armour of God, that you may be able to withstand in the evil day, and so, having accomplished all things, to stand" (Eph. 6:13).

TOGETHER, ONE: Advancing the Mission & Ministry Lutheran Church-Canada
David Friesen, Director of Advancement

My written report regarding the Purpose & Priorities Planning Process contains information previously presented as updates in the Canadian Lutheran and LCC's website. The following is a transcript of my presentation at Convention titled "TOGETHER, ONE: Advancing the Mission & Ministry Lutheran Church-Canada". Alan Zacharias, President of Zacharias Advancement Consulting, and I share LCC's new Strategic Framework, which is the outcome of all the work completed to date on this process.

(David Friesen – Director of Advancement, LCC)

It is a privilege to address all of you at this time, especially at this Convention, which of course is the first of its kind for our church body. We started this process approximately thirteen months ago. When we began, there were a lot of challenges our church body had to deal with, not the least of which was the fact that we had gone through, and were still going through, this period of a very difficult Covid situation. Of course even in the process we were following, it made it quite interesting on how we would gather and how we would do the work we were about to do. Hopefully what you get out of this presentation is a good understanding of where we are headed and what the next steps of this process will look like.

If you were to hear terms like scarcity, lack, disorganized, apathetic, disparate, disconnected, estranged, out of touch, lack of trust, you would hardly think that these would be words used to describe a church body. Yet over the past decade of work that I had been doing with Lutheran Foundation Canada, visiting with congregations and members, these words came up a lot more often than one would like. That doesn't mean our synod was all of those things, but we've all heard the term "perception is reality". If that's how we were being described out there, that obviously created some challenges. If I could be a bit bold and use some marketing terms, our brand, our image, and our reputation, at least to some degree, needed some work in order to adjust this perception and position our church body to bring about some positive change.

As we began this convention yesterday, again the first of its kind for our Synod where we all came together from across the country, we have great opportunity. Leading up to today and again especially over the last two years, all of the challenges we had to deal with, those obstacles that were put in front of us, they were hard, but yet we persevered. Some of those obstacles revealed there was a need to reflect on the "the way we have always done things", especially since our structure has changed and, as President Teuscher just talked about, our environment has changed. As we looked to the next four years and beyond, it was important to create a shared vision for our future. A vision developed from the ground up that went beyond financial limitations, laying the foundation for future strategic initiatives, that aligned not only our priorities as a church, but also built plans and used our people in a very effective way. A vision that produced the mission of ministry we want to accomplish as a synod.

This is not a one-off process. It's not a "we are doing a report and it sits on the shelf and four years from now somebody looks at it". It's a work in progress that will guide the development our church body and assist Lutheran Church-Canada for mission expansion and congregational vitality. Before I go any further, just to be very clear, the purpose of this process was not to change what we believe related to our doctrine, our theology, or our confessional practises. That was not on the table. In fact, those three terms came up over and over again as we went through the process. Those three terms were always expressed as the strength of our synod. They were not on the table to change. We developed the process though to identify the challenges we face today as a synod, based both on some internal factors as well as some external factors. The input from all our constituents, which included pastors, deacons and laity from across the country, was very important. We used this input to define what those challenges were. At a grassroots level, we wanted to know; What do our people, our members, our pastors, and our deacons think the problems are and the challenges we face? Then we brought people together to further define and discuss those problems and develop how we might approach solutions to deal with them.

Now without sounding naïve, we wanted the process to be as positive as possible. We definitely have many passionate people within our church body that understand who we are as a church. We have opportunity because of who we are as a church. Yet it's not uncommon for me to be in front of a congregation and hear over and over and over again "Gosh we're getting older". Well yes, I mean we are, every day. But if you were to sit down with some of our young people, and there are young people here in this room, and ask them what they are passionate about in their church, you might be surprised. So as much as we have some challenges, we also have tremendous strengths that we can build upon. We live in a country with untold abundance and yet in desperate need of the great news of the Gospel. We have ample possibility and promise to fulfill our mission as a church. Yes, it was probably pretty good in the 50s. That was before my time. But that's not our reality today. So creating a vision for our future that is meaningful, hopeful, intentional, I like that word intentional, and purposeful, will provide the foundation for many synodical decisions to come.

One might ask, "Why undertake this task?". There are of course both short and long-term implications of any good plan. At a high level, they were two major reasons we began this.

- 1) To help direct our overall mission in ministry. What does that look like?
- 2) To strengthen and sustain that mission and ministry not just today and tomorrow, but into the future.

So what do we desire? To help Lutheran Church-Canada identify the critical issues and work through these issues, to begin to shape a positive future for our church body, the Board of Directors retained the services of Zacharias Advancement Consulting. Alan, who you will hear from shortly, worked with the Purpose and Priorities Planning leadership team, co-chaired by Arnold Drung and Cam Pelzer. There was a committee that came together to discuss and define a number of things. It was such a joy to be able to work with this cross-section of our church. The charge was to accomplish the following:

- 1) Bring clarity to our mission priorities
- 2) Create efficacy in our initiatives

- 3) Establish greater appreciation of walking together as synod
- 4) Enrich the sense of unity across our synod.
- 5) Enhance the way we communicate
- 6) Guide our funding priorities

Alan will talk about how we went through this process, what we found in this process, and what some of the outcomes were.

(Alan Zacharias – President, Zacharias Advancement Consulting)

It is a pleasure to be in your midst and in your fellowship this weekend for this convention. A lot of work has gone into what David began telling you about and it will be my pleasure to share with you the approach that is being taken to affect a positive change for the future of the church. One of the first decisions that any organization desiring to affect change must make is to determine to what extent are we wanting to engage people in the conversation. There are some organizations, and I daresay Lutheran Church-Canada could have created a wonderful strategic plan as it were, by bringing the Board of Directors together, or even just the leadership team of the office in Winnipeg. We could have probably created a pretty good plan. But we know plans that don't engage conversation, that don't involve a lot of voices and gain input and insights, are not likely to affect change. In fact, they are going to be stymied almost at every turn. As witnessed by Rosabeth Moss Kanter, "Change is debilitating when done to us but exhilarating when done by us". That is a concept we adopted early on in this process.

There were four steps that were taken to engage this.

- 1) Formative interviews
- 2) An every-congregation online survey
- 3) Focused leadership events
- 4) A strategic in-person retreat

Again, throughout this entire process, the desire was to get a good cross-section, demographically, from regions, among age groups, among races representative of the church and our societies, the communities we live in, to hear voices and feed into the process. The formative interviews were the

first step in this process. This involved me sitting down with a number of people, 35 confidential one-on-one interviews, to ask pointed questions about hopes and dreams, what is working well, what is not working well. This list included pastors, church leaders, lay people, older folks, and younger folks, to get a good feel for what the critical issues are facing Lutheran Church-Canada. The second step was to take that information and design an online survey that went out to the broader church. Two hundred and forty-two surveys were returned from this effort alone. This went out to every pastor of Lutheran Church-Canada, to deacons, and at least one lay person from each congregation. We asked similar questions to determine the critical issues that must be dealt with in this plan. The third step were the Focused Leadership Events, a series of eight Zoom sessions to continue the conversation. These conversations were rich in content and insights and laid the groundwork for greater participation. Clear themes that emerged from these Focused Leadership Events were:

- 1) Pursue growth while adhering to Lutheran theology
- 2) Stay true to our strong doctrine and confession

As David said, this has never been on the table to change and I'm proud of that.

The final step was the in-person retreat. This was extraordinary weekend that was held back in April. We scheduled it for a time when we thought we would have lovely spring weather. In fact it was more like a blizzard, but the warmth and the energy inside of the Holiday Inn in Winnipeg was extraordinary. This retreat brought together 32 people from across Canada, from each of the regions. Six pastors, two deacons, and eighteen laity. It involved LCC leadership and all of the members of the board that were able to attend. There was also virtual participation as well. It was a facilitated large and small group discussion. The retreat itself dealt with very difficult issues that you are all aware of, that have happened within LCC over the last seven years. Not to mention the change that has occurred with the structure which has been greeted mostly positively, but represents change, nonetheless. That open, honest, candid conversation, where voices were allowed to be heard, produced a positive environment of

collaboration, creativity, and a desire to change. You can see from the comment here "I have been at many conventions and meetings where difference of opinion has been met with argument, sometimes heated and overly critical. The absence of that kind of response was a blessing." Another comment from the retreat from someone who has had very little to do with, and not much engagement with, conversations within the church, "If this retreat is a fair depiction of how most synod-level retreats and meetings are run then I'm eager to participate more in the future. It was pleasant experience." In fact, these kinds of comments have been heard throughout this effort. One of the early findings of the formative interviews, was this desire for unity and a desire to acknowledge the challenges that face us and to approach the future with a spirit of positivity and collaboration.

So quickly, what were the findings that came out of all of these. When I said that we had frank and candid conversation at the retreat, I would say that was true for each step of this process. We are all familiar with SWOT, strengths, weaknesses, opportunities, and threats. Strengths and weaknesses are internal things we can control if we desire to change things. Whereas opportunities and threats are the environment we operate in where we can't affect change in these items, but we need to be aware of them. The issues that came out of this were quite clear in terms of what was viewed as the strengths of Lutheran Church-Canada. Again doctrine and the Lutheran confessions. A sense of family in the church. A high regard for the clergy and the diaconate. The strong fellowship. The weaknesses of ageing demographics that we are all aware of. Financial transparency issues that have beset the church especially in recent years. Lack of resources. Lack of communication and a lack of unity due to geographics and just lack of talking to one another. However, there was positivity in terms of the opportunity. The fact that we have the world coming to Canada in the form of immigrants and the opportunity to share the Gospel with new peoples that are here, not to mention those that have lived in Canada for decades. There is opportunity in reaching young people who, especially in Covid, felt disaffected and distanced. The desire for individuals to engage of works of mercy. And of course, the threats that we all acknowledge, that exist in the environment in the form of government regulation and

oversight. The squelching of Christian thought, of confessional Christian thought, and comments on issues of the day. Indifference in society. All of the things that President Teuscher so eloquently discussed in his essay.

The needs assessment was very clear through all of these steps, from the formative interviews to the online survey, to the retreat:

- 1) Clarify the role, function, and resources provided by Lutheran Church-Canada
- 2) Improve communication and transparency
- 3) Provide laity training and catechesis
- 4) Promote unity at the synodical level
- 5) Provide better engagement, support, and resources for struggling congregations
- 6) Provide catechesis and training for new immigrants to Canada
- 7) Technology support for local congregations
- 8) Creation of Lutheran Church-Canada education resources for all ages

What all these things boiled up to was the distillation of the critical issues. These issues that I'm going to present here you will see also reflected in the goal statements that David will review here in a moment. Because everything that was heard leads up to this point, that is, what are the critical issues that the Purpose and Priorities Plan must deal with effectively.

- 1) The first was a churchwide approach and plan that aligns resources and builds unity. There is a desire among everyone we talked to for a clarity, a crystal clarity, of mission and vision, the values that guide our work, and the desired outcome we're all striving for. Where there is no vision, the people perish, Proverbs tells us. That's true in life and it's true in organizational life. The vision for LCC is something that is desired by the people that we talked with.
- 2) Program training and resource support for congregations of all sizes and locations. There are a number of large, very prosperous, thriving congregations in Lutheran Church-Canada. There are some in the middle who are doing okay or hanging on, holding their own if you will. But there is a portion that are struggling

and find it difficult to afford a full-time pastor. They don't know how they can provide resources for their members, even in the form of a regular worship. So the desire for support and resources for congregations of all sizes, types, and circumstances.

- 3) A communications strategy to build awareness and engagement. In every planning process, and I have done scores of these, communications is always an issue that arises. But I think this is a true opportunity for Lutheran Church-Canada because there is a desire, a stated desire, for people to be in fellowship, to talk with one another, to feel a sense of unity. Communications is imperative in this and maintaining the type of open, candid, honest, and safe conversation that we had at the retreat, is imperative for the work that we do together going forward.
- 4) Review and improve synodical structure and relationships to promote financial and leadership transparency. Again, overwhelmingly people are positive about the structure change that occurred in LCC, but it hasn't been fully implemented. It requires additional fine-tuning. It requires greater input and resources for it to be fully realized. This is another critical issue.
- 5) Expand pastoral formation options, enhance pastoral and church recruitment efforts, and streamline the call process. I know there is a lot bundled in that statement. It's a loaded one to a degree. But this is clearly an issue that has arisen over and over and the people of Lutheran Church-Canada are asking that it be dealt with in an effective way that serves congregations.

Perhaps the most important finding in all of this, what my firm found to be true throughout all the conversations that we've had and in the data that has been gathered, that there is a strong desire to see Lutheran Church-Canada expand, grow, and sustain a theologically sound ministry which reaches throughout Canada and the world. That is my prayer for you. David Friesen is now going to share with you the Strategic Framework and the next steps in the process.

(David Friesen – Director of Advancement, LCC)

Thank you Alan. So the culmination of all the work that we have done so far, and I say so far because this of course isn't the end of the process, was to develop this Strategic Framework, the results of which were greatly influenced not just by the retreat and the input that we had of those 32 people coming together, but also taking into consideration those initial interviews, the survey results, and the focus leadership events. By the way, Alan talked a little bit about those virtual events. Some of those things were supposed to be done in person. Because we could not travel and we could not get together, this in fact was one of the first times that Alan had to do all of them via Zoom. As much as we are tired of that environment, it was quite useful in conversation and bringing up ideas and thought processes and so forth.

The primary purpose of a good framework is to answer the following questions:

- 1) Who are we or why do we exist?
- 2) What do we wish to become?
- 3) What do we value?
- 4) What are our priorities?

The answers to these clarify the Mission, Vision, Values, and then most important, the Goals as they are right now. That doesn't mean those goals won't change over time, but right now and into the near future, that's what we were focused. The creation of the strategic plan was not the end of the process but rather the foundation from which everything else gets built upon. It will help guide the future direction of decisions both today and tomorrow and ensure the initiatives we do undertake as a church fit into the framework of what's most important. If you think about a framework like a funnel, you can see that as ideas, proposals, opportunities, and whatever is suggested from you the people, from our congregations, from the board, and from the synod leadership, they go in the top and not every one of them goes down and comes out the bottom. If you think about it as a funnel with a sieve at each level, you can see how something might enter but doesn't quite even make it to the next step. Or maybe it goes through two or maybe it goes through three, you get the picture.

At the very top of the funnel is our Mission Statement, which we spent a fair amount of time on. Now LCC does have a current Mission Statement, but we worked through that to determine if it was exactly what we wanted to have moving forward. The mission statement in essence is who are. It's a starting point from which the rest of the plan cascades. It's quite a broad sieve at the beginning so as those ideas and proposals and opportunities and initiatives enter the funnel, we can decide whether they actually speak to who we are as a church today.

Next in the funnel is Vision which describes what we aspire to become. In other words, how we want the outside world to view us. Using the same example, as those initiatives come in, those ideas come in, do they actually help us achieve that vision or desired state.

The third level the funnel starts to narrow a little bit. It gets to our Values. These are the key ideals within our church body, within our organization, that we hold sacred and non-negotiable. This was a really interesting part of the exercise.

Then the final step, that final stage of the funnel is Goals, where it narrows even further and those ideas and proposals and opportunities must speak to the priorities as established by the board that help us get to where we want to be.

The first element is that Mission Statement. It's the most often used. It is the one that of course we should all know. It should be memorable. If somebody says who is Lutheran Church-Canada we can share this statement. It establishes our purpose. It serves to assess the fit of ideas that we take on as a church body and it describes why we exist, not how we do the work. LCC's mission statement as we move forward is to:

“Serve, strengthen, and equip congregations for bold, faithful, Christ centred witness”

The wording of your mission statement is very important and we spent a lot of time deciding which words really did describe who we were. In the end Lutheran Church-Canada exists to serve congregations so that in turn they can build up their members to boldly serve their neighbours.

A vision statement as I said just a few minutes ago, describes the organization we aspire to become. When we asked our people about the church they wish to see in the future, this statement is really an encapsulation of everything that they talked about and a direct reflection of this essence that they shared. The concepts we heard over and over again, important concepts, were the desire for unity in LCC, that we remain a confessional Lutheran body, that as congregations we work together to share the gospel and bring it out to not only the people in our country but around the world. LCC's vision statement going forward:

“A unified confessional body of believers, fulfilling the Great Commission”

If you recall the funnel, as we move through mission and vision, we get to this place called values. Remember these values are the inviolate ideas of LCC. They define how we operate. They inform our decisions and they create our identity within our own constituents and how we present ourselves to the world. When we did this at the retreat, we probably had over 30 words that were discussed. Some were very similar to others. We distilled them down and came up with these next seven. I'm simply going to read them. Of course as I said earlier, if you have questions not only about the whole process but how we came to these things and some of the goal statements that are coming up, come to one of our sessions that we're having this afternoon.

The Values:

- 1) Truth – We value Scripture is the inerrant, written Word of God, and the only rule and norm of faith and practice
- 2) Grace – We value grace as the free and undeserved gift of God through Jesus Christ, which empowers believers to show forgiveness and mercy to others.
- 3) Unity – We value unity in doctrine, proclamation, and practice as expressed in scripture and Lutheran confessions
- 4) Vocation - We value each person's unique God-given gifts, talents, and abilities enabling them to witness Christ's redeeming love in all aspects and stations of life.
- 5) Sanctity of Life – We value life as a gift of God to be cherished, nurtured, and

protected, from conception to natural death.

- 6) Trust – We value telling one another the truth in love, doing what we say we will do, and stewarding all ministry resources to the glory of God
- 7) Relationships - We value and respect one another as children of God, demonstrating love in all things because he first loved us.

In summary, Truth, Grace, Unity, Vocation, Sanctity of Life, Trust, and Relationships. These are the elements that set our church body apart from other Lutheran counterparts and most mainline denominations. This is what makes us unique. You won't find all these values anywhere else and for that I think we can be proud.

A moment ago, Alan referred to the critical issues facing Lutheran Church-Canada. The goal statements that I am about to share with you and speak to briefly, are a reflection of those critical issues and provide a response to overcoming them. Now keep in mind these are goal statements. They're not in fact everything that comes under those goal statements which are initiatives. We will talk about that at the breakout sessions this afternoon. Going back to the funnel, this is a stage that as ideas come in, they might make it through mission, vision, and values, but they may not help us achieve our strategic priorities. In other words, these goals are meant to keep us focused, to achieve the greatest return on the work and the resources we are devoting to the mission and ministry of Lutheran Church-Canada.

- 1) Disciple-Making Culture is truly a reflection of our mission statement and why we exist. Therefore, goal number one, Disciple-Making Culture is to serve, support, and equip congregations and partner ministries, for mission and discipleship.
- 2) A central reason why Synod exists is to do the work together that we cannot do as effectively on our own and this is especially true in the area of missions. Goal number two is Mission Outreach. Pursue bold domestic and international outreach and ministry. Remember there will be lots of things that come in underneath this goal statement.

- 3) The growing clergy shortage facing our congregations and the financial realities of many of our congregations requires a fresh look at our church worker recruitment and formation. Therefore, goal number three is Equip Leaders. Recruit, educate, and support ecclesiastical, diaconal, and lay leaders for the church
- 4) Four years ago the new restructuring was adopted. Our research shows that most consider the restructuring to have been a success in terms of what it was meant to accomplish, but that being said, the use of the structure and the fine-tuning of the processes is a work in progress and as Alan pointed out, there's still some stuff to be done. Therefore, goal number refers to Organizational Effectiveness. Use and strengthen synodical structure, services, and processes, to foster unity transparency, and relationships.
- 5) Funding the mission of our church and optimizing the use of our resources today and tomorrow and into the future, is a key responsibility of Synod. It doesn't fall on one person, or five people, or the Winnipeg office. It is a synodical responsibility. One of the initiatives that already came up through this process, that was voiced many different times, was the importance of supporting the mission work that we do, and in that nature how do we do that. Therefore, goal number five is focused on Fiscal Resources and Responsibility. Gather, manage, and allocate financial resources to increase and optimize mission impact. It is all about the work that we do together.
- 6) Finally, creating a culture of two-way communication is the key component of this plan. The phrase two-way communications is important. Therefore goal number six is Strategic Communications. Cultivate open, consistent communications to inform, engage, and encourage awareness and response throughout the synodical family.

What does this all mean. For the last 35 minutes or so we've shared with you the foundational elements of the Purpose and Priorities Plan. There's more work to be done. With great care and

thoroughness, this process listened to many voices. That was the most significant thing. How do you gather the information and hear and listen to the people that form the actual church. We gathered all this data. We looked at the trends. We identified the needs and wants of congregations and laid the groundwork for future strategic initiatives. What you have just seen and heard is not the end of this process. At the beginning I used the phrase "We're not in the 1950s anymore". And as great of a time as that might have been, we are faced with different challenges and hurdles today. The world has changed. The attitudes toward the church and religion have changed and, in some cases, even our families have changed. The one thing that hasn't changed is the need for confessional Word and Sacrament ministry, and the proclamation of the Gospel, especially in our own backyard.

Yesterday as I watched people come into this convention, I could feel the buzz of excitement. I mean we have been away from each other for so long. The fact that we have representation from so many of our congregations, not quite all but so many of them, is such a wonderful thing. Being together as one, you may recall that magazine that was put together back last year called Together, One. Everyone has a role in that. Everyone has a role in that! The one thing that that you can do is to lift up the result of this work and the forthcoming plans and initiatives that come out of it, both in your individual and in your congregational petitions. In other words, pray for your church. If you have opportunity to participate, if you're asked to participate in some form of this continuing process, consider doing it. Speak to the people that have already been involved. And of course, be on the lookout for additional information about how you can support this Together, One initiative. Alan do you have anything else to add?

(Alan Zacharias – President, Zacharias Advancement Consulting)

As I shared with you, I have facilitated scores of strategic planning efforts and the thing that most enthuses me about the work that you are doing here in Lutheran Church-Canada, is the desire for unity. In the Strategic Framework, the values that David walked through often get the short shrift. Everyone's interested in mission and vision and goals, and the values get pushed to the side. But I guess what I am most impressed with is the values

reflect the unique nature, the unique DNA, of Lutheran Church-Canada. It's helpful to realize that we are among a handful of church bodies in the world that have a strong set of values like the ones that the board has adopted. That in my mind is a guiding light for the church. You (David) referred to the brand, the Lutheran Church-Canada brand. Perhaps such language is not often used. As we build an image of Lutheran Church-Canada and project to the world who we are, the impact we desire to make, what we believe in, those values are going to be the surest way to do so. That is in summary the Lutheran Church-Canada brand. That's what excites me.

As I said, if you have questions, I'm sure you have some questions, we have two sessions this

afternoon that you can attend. If you were already attending other sessions don't worry about it, you can call, text, or email me almost anytime and I'd be happy to provide answers or find the answers if I don't know them. Finally, invite me out to your church and I'd love to come speak to your congregation, and to you individually as pastors. The end result is we want a cohesive front for who we are as a church in order that this important work that we do, and continue to do, gets done.

Thank you.

(David Friesen – Director of Advancement, LCC)

Elections Addendum

Due to time constraints the elections for Circuit Counsellors and lay RMMC members were not completed during the convention. Subsequently, using online voting software provided by Data of the Spot (DOTS) or at circuit meetings, elections for all circuits where an election was necessary were completed.

ELECTIONS**Summary****CENTRAL REGION– Circuit Counsellor and RMMC Lay Member**

	Assiniboine Circuit	Northland Circuit	Southland Circuit
Circuit Counsellor	Rev. Barry Wood	Rev. Clint Magnus	Rev. Jason Schultz
Lay Member	Gloria Rathgerber	Laurent Durand	To be appointed by Pastor Haberstock
	Ontario Circuit	Portage Circuit	Qu'Appelle Circuit
Circuit Counsellor	Rev. Alexander Timm	Rev. Sean Smallwood	Rev. Joshua Kurtenbach
Lay Member	Howard Fiskar	To be appointed by Pastor Haberstock	Elton Fiege
	Red River Circuit	Saskatoon Circuit	Wascana Circuit
Circuit Counsellor	Rev. Harold Borchardt	Rev. Robert Grout	Rev. Arron Gust
Lay Member	Robert Kitlar	Daryl Walter	Barb Schentag

EAST REGION– Circuit Counsellor and RMMC Lay Member

	Hamilton Circuit	Hanover Circuit	Windsor Circuit
Circuit Counsellor	Rev. Kevin Walrath	Rev. Ken Maher	Rev. Kirk Radford
Lay Member	Paul Otterman	Jane Ryan	James Krestick
	Kitchener Circuit	London Circuit	Niagara Circuit
Circuit Counsellor	Rev. Andre Schroth	Rev. Donald Schieman	Rev. John Makey
Lay Member	Stephen Klinck	Jim Lang	Scott Allan
	Ottawa Circuit	Stratford Circuit	Toronto Circuit
Circuit Counsellor	Rev. David Smilek	Rev. John Trembulak III	Rev. Vishal Paul
Lay Member	Ron Groskleg	Steve Davidson	David Chant

WEST REGION – Circuit Counsellor and RMMC Lay Member

	Calgary Circuit	Cariboo Circuit	Elk Island Circuit
Circuit Counsellor	Rev. David Bode	Rev. Noel Smith	Rev. Jeffery Dul
Lay Member	Michelle Heumann	Charles Von Hahn	To be appointed by Pr. Mohns
	Greater Vancouver Circuit	Okanagan Circuit	Peace River Circuit
Circuit Counsellor	Rev. Wayne Lunderby	Rev. Craig Tufts	Rev. Terrance Goerz
Lay Member	Allen Schellenberg	Leona Hammerton	Rick Slater
	Vancouver Island	Edmonton Circuit	Kootenay Circuit
Circuit Counsellor	Rev. Fraser Coltman	Rev. Jonathan Kraemer	Rev. Ron Abresch
Lay Member	Sonja Bland	To be appointed by Pr. Mohns	To be appointed by Pr. Mohns
	Lethbridge Circuit	Stony Plain Circuit	Wetaskiwin Circuit
Circuit Counsellor	Rev. Andy Kahle	Rev. Roland Kubke	Rev. Mark Schultz
Lay Member	Bill Fisher	Tiffany Playter	Deanna Friesen

ELECTIONS
Results

Per Handbook 4.11, circuit counsellor nominees who received a majority were declared elected. Only those circuits in which there was no majority required a further election.

Circuits where only one RMMC lay member was nominated were declared elected. Only those circuits in which there were multiple nominees required a further election.

CENTRAL REGION– Circuit Counsellor and RMMC Lay Member

ONTARIO CIRCUIT

Ballot 1 Circuit Counsellor Ontario Circuit	Votes Received	Result
Rev. Alexander Timm	4	
Rev. Brian Falkenholt	3	
Rev. Daniel Barr	1	
Rev. Jacob Quast	1	
Rev. Daniel Repo	0	
Rev. Keith Blom	0	
Rev. Michael Montague	0	
Rev. Neil Otke	0	
Rev. Stephen Bartlett	0	

Ballot 2 Circuit Counsellor Ontario Circuit	Votes Received	Result
Rev. Alexander Timm	6	Elected
Rev. Brian Falkenholt	2	
Rev. Daniel Barr	1	
Rev. Jacob Quast	0	

QU'APPELLE CIRCUIT

Ballot 1 Circuit Counsellor Qu'Appelle Circuit	Votes Received	Result
Rev. Joshua Kurtenbach	4	Elected
Rev. Gerald Andersen	1	

RED RIVER CIRCUIT

Ballot 1 Circuit Counsellor Red River Circuit	Votes Received	Result
Rev. Harold Borchart	4	
Rev. Dr. Richard Beinert	3	
Rev. Cameron Schnarr	1	
Rev. Glenn Worcester	1	
Rev. Assefa Aredo	0	
Rev. David Godkin	0	
Rev. Dr. Harald Schoubye	0	
Rev. Oboya Ochalla	0	

Ballot 2 Circuit Counsellor Red River Circuit	Votes Received	Result
Rev. Harold Borchart	5	
Rev. Cameron Schnarr	3	
Rev. Dr. Richard Beinert	3	
Rev. Glenn Worcester	1	

Ballot 3 Circuit Counsellor Red River Circuit	Votes Received	Result
Rev. Harold Borchart	6	
Rev. Cameron Schnarr	5	
Rev. Dr. Richard Beinert	2	

Ballot 4 Circuit Counsellor Red River Circuit		
Rev. Harold Borchart	6	Elected
Rev. Cameron Schnarr	5	

SASKATOON CIRCUIT

Ballot 1 Circuit Counsellor Saskatoon Circuit	Votes Received	Result
Rev. Murray Keith	3	
Rev. Robert Grout	3	
Rev. Peter Knelson	1	
Rev. Quentin Adams	1	
Rev. Rodney Parker	0	
Rev. Rudy Pastucha	0	
Rev. Wayne Olson	0	

Ballot 2 Circuit Counsellor Saskatoon Circuit	Votes Received	Result
Rev. Robert Grout	5	Elected
Rev. Murray Keith	2	
Rev. Peter Knelson	0	
Rev. Quentin Adams	0	

WASCANA CIRCUIT

Ballot 1 Circuit Counsellor Wascana Circuit	Votes Received	Result
Rev. Arron Gust	7	Elected
Rev. Bryan Rosnau	1	

EAST REGION– Circuit Counsellor and RMMC Lay Member**HANOVER CIRCUIT**

Ballot 1 RMMC Hanover Circuit	Votes Received	Result
Jane Ryan	4	Elected
Kim Kuhl	3	

KITCHENER CIRCUIT

Ballot 1 RMMC Kitchener Circuit	Votes Received	Result
Jane Ford	3	
Stephen Klinck	3	
Kevin Lee	1	
Karl Witzke	0	

Ballot 2 RMMC Kitchener Circuit	Votes Received	Result
Jane Ford	3	
Stephen Klinck	3	
Kevin Lee	1	

Ballot 3 RMMC Kitchener Circuit	Votes Received	Result
Jane Ford	5	
Stephen Klinck	5	

NOTE: due to the deadlock, it was determined by the CCMS that the Regional Pastor should appoint an RMMC lay member between the two candidates.

Ballot 1 Circuit Counsellor Kitchener Circuit	Votes Received	Result
Rev. Andre Schroth	2	
Rev. Dr. James Keller	2	
Rev. Richard Frey	2	
Rev. Allan Scharlach	1	
Rev. Robert Krestick	1	
Rev. Robin Korsch	0	
Rev. Ronald Mohr	0	
Rev. William Chuol	0	

Ballot 2 Circuit Counsellor Kitchener Circuit	Votes Received	Result
Rev. Dr. James Keller	3	
Rev. Andre Schroth	2	
Rev. Richard Frey	2	
Rev. Allan Scharlach	1	
Rev. Robert Krestick	1	

Ballot 3 Circuit Counsellor Kitchener Circuit	Votes Received	Result
Rev. Andre Schroth	6	Elected
Rev. Dr. James Keller	3	
Rev. Richard Frey	2	

LONDON CIRCUIT

Ballot 1 Circuit Counsellor London Circuit	Votes Received	Result
Rev. Donald Schieman	3	Elected
Rev. Dan Abraham	1	
Rev. Siem Manna	1	
Rev. Oscar Castillo	0	

NIAGARA CIRCUIT

Ballot 1 Circuit Counsellor Niagara Circuit	Votes Received	Result
Rev. John Makey	2	
Rev. David Hamp	1	
Rev. Kurt Lantz	1	

Ballot 2 Circuit Counsellor Niagara Circuit	Votes Received	Result
Rev. John Makey	3	
Rev. Kurt Lantz	3	
Rev. David Hamp	1	

Ballot 3 Circuit Counsellor Niagara Circuit	Votes Received	Result
Rev. John Makey	5	Elected
Rev. Kurt Lantz	2	

OTTAWA CIRCUIT

Ballot 1 Circuit Counsellor Ottawa Circuit	Votes Received	Result
Rev. David Smilek	5	
Rev. Dr. David Somers	3	
Rev. Paul Williams	2	

Ballot 2 Circuit Counsellor Ottawa Circuit	Votes Received	Result
Rev. David Smilek	6	Elected
Rev. Dr. David Somers	3	
Rev. Paul Williams	1	

STRATFORD CIRCUIT

Ballot 1 RMMC Stratford Circuit	Votes Received	Result
Steve Davidson	3	Elected
Mark Rohfrietsch	2	

Ballot 1 Circuit Counsellor Stratford Circuit	Votes Received	Result
Rev. John Trembulak III	3	
Rev. Michael Mayer	3	

Ballot 2 Circuit Counsellor Stratford Circuit	Votes Received	Result
Rev. John Trembulak III	3	
Rev. Michael Mayer	3	

Ballot 3 Circuit Counsellor Stratford Circuit	Votes Received	Result
Rev. John Trembulak III	3	
Rev. Michael Mayer	3	

NOTE: due to the deadlock, it was determined by the CCMS that the Regional Pastor should appoint a Circuit Counsellor between the two candidates.

TORONTON CIRCUIT

Ballot 1 Circuit Counsellor Toronto Circuit	Votes Received	Result
Rev. Jack Hetzel	4	
Rev. Matthew Habermas	4	
Rev. Vishal Paul	4	
Rev. Seungwoo Choi	1	
Rev. Lawrence Flohr	0	
Rev. Vasilios Christoforidis	0	

Ballot 2 Circuit Counsellor Toronto Circuit	Votes Received	Result
Rev. Jack Hetzel	4	
Rev. Matthew Habermas	4	
Rev. Vishal Paul	4	
Rev. Seungwoo "Sam" Choi	1	

Ballot 3 Circuit Counsellor Toronto Circuit	Votes Received	Result
Rev. Jack Hetzel	6	
Rev. Matthew Habermas	4	
Rev. Vishal Paul	4	

Ballot 4 Circuit Counsellor Toronto Circuit	Votes Received	Result
Rev. Jack Hetzel	6	
Rev. Vishal Paul	5	
Rev. Matthew Habermas	3	

Ballot 5 Circuit Counsellor Toronto Circuit	Votes Received	Result
Rev. Vishal Paul	8	Elected
Rev. Jack Hetzel	5	

WEST REGION– Circuit Counsellor and RMMC Lay Member
GREATER VANCOUVER CIRCUIT

Ballot 1 RMMC Greater Vancouver Circuit	Votes Received	Result
Allen Schellenberg	4	Elected
Rob Gafka	1	

OKANAGAN CIRCUIT

Ballot 1 Okanagan Circuit Counsellor	Votes Received	Result
Rev. Craig Tufts	4	
Rev. Darren Siegle	2	
Rev. Jonathan Asmus	2	

Ballot 2 Okanagan Circuit Counsellor	Votes Received	Result
Rev. Craig Tufts	4	Elected
Rev. Darren Siegle	2	
Rev. Jonathan Asmus	1	

PEACE RIVER CIRCUIT

Ballot 1 RMMC Peace River Circuit	Votes Received	Result
Rick Slater	5	Elected
Andrew Tivadar	1	

STONY PLAIN CIRCUIT

Ballot 1 Stony Plain Circuit	Votes Received	Result
Rev. Rojar Singh	2	
Rev. Roland Kubke	2	
Rev. Dan Hansard	0	
Rev. Robert Marshall	0	

Ballot 2 Stony Plain Circuit	Votes Received	Result
Rev. Roland Kubke	3	Elected