

Proceedings & Bylaws



“Imagine ... Living as God’s Loved and Compassionate Community”

101st Michigan District Convention

Concordia University Ann Arbor

June 28–30, 2015

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People of Hope ... Vigorously Making Known the Love of Christ

Brothers and Sisters in Christ,

”Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen”

Ephesians 3:20-21

Equipped with the promises of Christ to provide all for the sake of His church and her life and mission under the cross, the Lord gathered 520 voting delegates and an additional 314 advisory delegates and guests for the 101st Convention of The Michigan District of The Lutheran Church--Missouri Synod.

United under the theme, *“Imagine ... Living as God’s Loved and Compassionate Community,”* the convention began with a celebration of God’s means of grace in a Divine Service on June 28, 2015, within the Chapel of the Holy Trinity on the campus of Concordia University, Ann Arbor.

Over the course of the convention, delegates addressed initiatives and issues aligned with four critical targets of the district: Great Commission, Great Compassion, Healthy Congregations, and Healthy Workers. Various other proposals regarded church administration, structure, and constitutional matters to aid the harmonious labors of God’s people in service to Christ and for the sake of others.

These Proceedings are a compilation of much effort committed to faithfully carrying forward the work of Christ’s church in this portion of His kingdom. The various reports received by the convention gave testament to how God the Holy Spirit continues to bless the Michigan District. Exposure to diverse ministry ventures also gave rise to hopes for new undertakings.

By allegiance to Holy Scripture and the Lutheran Confessions, our beloved Michigan District will remain the community of churches and confessing believers living within the love of God in Christ. We acknowledge the devoted labors of laity, pastors, commissioned workers, and district officials integrated into that portion of Christ’s work indicated by these Proceedings.

The enclosed reports, minutes and articles of these Proceedings outline objectives, plans, and resources to enable that work of Christian ministry under the Gospel.

May all who comprise the Michigan District continue living as God’s loved and compassionate community throughout the coming triennium as blessed recipients of God’s favor, forgiveness, and concord.



Rev. David H. Reed
Michigan District Secretary

Officers

The Lutheran Church—Missouri Synod

Rev. Dr. Matthew C. Harrison, President (2016)
1st Vice-President: Rev. Herbert C. Mueller, Jr. (2016)
2nd Vice-President: Rev. Dr. John C. Wohlrabe, Jr. (2016)
3rd Vice-President: Rev. Daniel Preus (2016)
4th Vice-President: Rev. Dr. Scott R. Murray (2016)
5th Vice-President: Rev. Nabil S. Nour (2016)

6th Vice-President: Rev. Christopher S. Esget (2016)
Secretary: Rev. Dr. Raymond L. Hartwig (2016)
Chief Administrative Officer: Mr. Ronald P. Schultz (Appointed)
Chief Financial Officer: Mr. Jerald C. Wulf (Appointed)
Chief Mission Officer: Rev. Kevin D. Robson (Appointed)

Michigan District

Rev. Dr. David P. E. Maier, President (2018)

1st Vice-President: Rev. Mark D. Brandt (2018)
2nd Vice-President: Rev. Donald O. Neuendorf (2018)
Secretary: Rev. David H. Reed (2018)

3rd Vice-President: Rev. David A. Davis (2018)
4th Vice-President: Rev. John M. Duerr (2018)
Treasurer: Mrs. Bonnie L. Mann (2018)

Michigan District Circuit Visitors (2018)

1. Charles B. Burhop
2. Jason L. Mandley
3. Timothy P. Azzam
4. Rodney L. Morrison
5. Michael G. Buchhorn
6. William H. Allwardt
7. Kenneth D. Lueke
8. G. Stevens Bagnall
9. Gary L. Bender
10. William W. Hessler
11. Erik K. Cloeter
12. Kelly D. Todd
13. Gary L. Beck
14. Gerhardt A. Doroh
15. Barry L. Mueller

16. Craig M. Meyer
17. John E. Kassen
18. Ray E. Scherbarth
19. John E. Merrill
20. Steven J. Essenburg
21. Eddie Morales
23. Erwin M. Hutter
24. Jeffrey E. Heimsoth
25. Andrew D. Gruenhagen
26. Terry A. Nelson
27. Dean M. Davenport
28. Jakob K. Heckert
29. Larry G. Courson
30. Joel H. Sarrault
31. Peter W. Elliot

32. Mark E. Berlin
33. Joel A. Hess
34. John A. Bookshaw
35. G. Travis Downs
36. Edward W. Filter
37. Steven N. Frentz
38. Dennis L. Lassanske
39. Christopher M. Boehnke
40. James H. Blain
41. David J. Rufner
42. Karl N. Streng
43. Michael J. Roth
44. Aaron B. Chittick

Boards and Committees

Board of Directors

Region

Metro East: (2018)
West: (2018)
Metro West: (2021)
North & East: (2021)

Ordained

Norman A. Kay
Craig L. Bickel
Paul M. Moldenhauer
Paul D. Theiss

Commissioned

Natalie A. Haupt
Richard C. Krueger
Daniel R. Burk
Eric M. Hagenow

Laypersons

Stephen R. Boergert
Ruth E. Martin
Scott Beam
Dale Gust

Williard C. Ducharme
John C. Raffel
James M. Riske
Jeffrey Reinbold

Church Extension Fund Board of Trustees

Rostered

Robert B. Appold (2021)
Joel F. Hoyer (2018)
Julian Petzold (2021)

Laypersons

Julie Hoegeman (2021)
David C. C. Eberhard (2018)
Kurt Kuck (2021)

Timothy H. Haberling (2018)
Jeffrey T. Roscoe (2018)
Eric Prisby (2021)

Staff: Ronald L. Steinke, President & CEO; John Bates, Sr. VP & CFO; Paul Wills, VP for Marketing

2015 Convention Nominating Committee

Region

Metro East:
Metro West:
North & East:
West:

Ordained

Thomas F. Fischer
Andrew D. Gruenhagen
Paul R. Hinz
Ryan A. Winningham

Commissioned

Terry M. Davis
Matthew D. M. Dummann
Stephanie L. Baarck
Bradley R. Massey

Laypersons

Laura Davis
Philip M. Krauss II
John W. Nutzmann
William L. Boice

Commission on Ministerial Growth and Support

Ordained

Gary L. Beck
Ryan R. Peterson
Daniel W. Ramthun
Bryan R. Salminen
Richard J. Wolfram

Commissioned

Gregory Arnett
Beverly Koch
Kathy Krause
Amanda Neumeyer

Laypersons

Christie Hansard

Ex-Officio: Rev. Dr. David P. E. Maier

Commission on Deacon Qualification

Ordained

Rev. Todd Frusti
Rev. Dr. Robert Kasper, Advisory
Rev. Dr. Robert Schultz, Advisory

Commissioned

Mr. Dale Vorwerk
H. James Boldt, Chairman

Laypersons

Mrs. Christine Brown
Mr. Walter W. Storm, Secretary/Treasurer

District Reconcilers

Ordained

Rev. Harry N. Edenfield
Rev. Terry E. Hoesel

Laypersons

Mr. Duane F. Nagel
Mr. Duane A. Renken

New/Revised Constitution Committee

Rev. Theodore Voll, Chairman, Rev. Arnold H. Brammeier, Mr. Aaron J. Baylis, Mr. Richard J. Carolan

District Legal Counsel

Mr. Dana Dever

District Standing Committees

Stewardship Committee:

Mr. Ronald Chewning, Rev. John M. Duerr, Rev. Daniel C. Meckes, Rev. R. William Roper, Rev. Stephen E. Schilke

Education Committee:

Ms. Janet Larocque, Mr. Dan Burk, Mr. David Waltz, Mr. Julian Petzold, Ms. Lisa Singleton, Mr. Roger Wolter, Mr. Greg Johnson, Mr. Matt Couser, Ms. Jen Enge, Mr. Rich Schumacher, Ms. Cindy Brown, Ms. Paula Ceplacha, Mr. Steve Meseke

District Committees

Endowment Advisory Council:

Mr. John Bates, Mr. Stephen Boergert, Rev. John Bush, Mr. Michael Greve, Mr. Adam Heinlein, Mrs. Bonnie Mann
Non-Voting Members: Mr. Chad Woltemath, Mr. Raymond Zavada

Junior High Gathering Planning Committee:

Mr. James Anderson, Mr. Luke Esselman, Mrs. Kristin Hardy, Ms. Brenda Heissenbuettel, Mrs. Kimberly Holdeman, Mrs. Rachel Hinz, Mrs. Terri Kober, Mrs. Michelle Kranz, Mrs. Dawn Rupe

Senior High Gathering Planning Committee:

Mr. James Anderson, Rev. James Bruner, Mrs. Deb Fall, Mrs. Kristen Hardy, Mr. Seth Hinz, Mrs. Mary Koboldt, Mr. Keith Minda, Dr. Sara Pendleton, Mrs. Jennifer Rossi, Mrs. Stephanie Rummel, Rev. Bill Yonker

Lutheran Adult Gathering Planning Committee:

Dan and Patti Bogema, Rev. David and Sallie Davis, Dennis and Miriam Sohn, Dan and Lara Stoelting, Ron and Peggy Steinke, Keith and Kim Waller

Principal's Planning Committee:

Mr. David Waltz, Mr. Daniel Stoelting, Mr. Dan Burk, Mrs. Dawn States, Mrs. Kathi Pearson, Mr. Jonathan Kamin

School Accreditation Committee:

Mrs. Janet LaRocque, Mrs. Cynthia Brown, Mr. Paul Looker, Mr. David Dembeck, Mr. David Kusch, Mr. Timothy Frusti, Mrs. Barbara Eisenman, Mr. David Waltz, Mr. Brian Young, Mr. Julian Petzold

Early Childhood Cabinet:

Mrs. Judy Williams, Mrs. Kelley Fehn, Mrs. Deborah McDonald, Mrs. Kathleen Prusak, Mrs. Dawn States, Mrs. Kathi Pearson, Mrs. Dina Matasovsky, Mrs. Kathryn Hartfield, Ms. Jennifer Welch

State Basketball Committee:

Mr. Tim Siekmann, Mr. Jeff Young, Mr. David King, Mr. Mark Schiefer, Mr. Joel Neumeyer, Mr. Scott Neumeyer, Mr. Dennis Neumeyer, Mr. Jim Bunkelmann

State Track Committee:

Mr. John Boldt, Mrs. Jessica Carter, Mr. Jerry Monroe, Mr. Kurt Hofmeister, Mr. Tim Siekmann

Finance Committee:

Rev. David Maier, Mrs. Ruth Martin, Rev. Paul Moldenhauer, Mr. Chad Woltemath, Mrs. Bonnie Mann

Staff

Office of the President

Rev. David P. E. Maier, President
Rev. Dr. Robert E. Kasper, Asst. to the President - Congregation Mission and Ministries, Metro Zone / Ministry Support
Rev. Wayne H. Wentzel - Call List Support
Julie Strobl - Executive Asst. to the President
Laurie Brown - Administrative Asst. to the President / Ministry Support
Julie Nielsen-Schmidt - Chaplain - University of Michigan Medical Center, Ann Arbor
Barbara Laughlin Adler, Archivist - Zimmerman Library

Acts 2 Enterprise (A2E) Urban Ministry Initiative

Rev. Christopher R. Bodley, Missionary at Large for A2E
Rev. Steven Essenburg, Missionary at Large in Detroit

Worker Care

Rev. Dr. Bryan R. Salminen, Director of Worker Care

Congregation Ministries

Rev. Dr. Richard J. Wolfram, Asst. to the President - Congregation Mission and Ministries, North Zone / Stewardship Ministries
Rev. Galan D. Walther, Asst. to the President - Congregation Mission and Ministries, Southwest and Thumb Zones / Family Ministries
Jennifer Rumberger, Administrative Asst. - Congregation Mission and Ministries / Commissioned Workers
Mr. J. Chuck Anderson - Youth Support

Lutheran Day Schools

Bruce Braun, Asst. to the President - Superintendent of Schools
Carol Williams, Administrative Asst. - Schools

Communications

Debby Fall, Asst. to the President - Communications
Seth Hinz, Asst. to the President - Web / Media Director
Elisa Schulz, Staff Writer/Copy Editor
Linda Ekong, Art Director
Jenna Szpara, Designer

Development

Ray Zavada, Asst. to the President - Development
Sandy Mastenbrook, Administrative Asst. - Development

Business/Finance

Chad Woltemath, Asst. to the President - Business / Finance
Donna Conrad, Administrative Asst. - Business / Finance
Debra Cameron, Event Coordinator / Accountant

List of Registrants

by: Susan J. Grese, Chairman of Registration

This list contains only the names of those who actually registered and attended the convention. The entire list of professional church workers and congregations of the Michigan District appeared in the Convention Workbook and is not repeated here.

Ministers – Ordained, Voting

Allwardt, William H. - Zion, Bay City
Andrzejewski, Darryl L. - Guardian, Dearborn
Appold, Paul C. - Trinity, Muskegon
Appold, Robert B. - St. Matthew, Grand Rapids
Azzam, Timothy P. - Trinity, Oscoda
Bagnall, George Stevens - Good Shepherd, Cass City
Bakker, Jonathon J. - Zion, Mount Pleasant
Ball, Joshua T. - St. Andrew, Memphis
Bartz, Robert O. - St. Peter, Three Rivers
Bartzsch, Thomas W. - Messiah, Grand Rapids
Barz, Daniel S. - St. Paul, Buchanan
Baseley, Joel R. - Emmanuel, Dearborn
Beck, Gary L. - St. Mark, Flint
Becker, D. Andrew - St. Paul's, Farmington Hills
Bendewald, Jon D. - Immanuel, Bridgman
Benjamin, Scott E. - Resurrection, Detroit
Berlin, Mark E. - Redeemer, Interlochen
Bickel, Craig L. - Immanuel, Grand Rapids
Biermann, Todd A. - Faith, Grand Blanc
Bira, Clifford F. - Holy Cross, Flushing
Blain, James H. - St. James, Grand Rapids
Blythe, Richard J. - St. Paul, Trenton
Bode, Arthur J. - Bethlehem, Engadine
Boehne, Thomas V. - St. John's, Ludington
Boehnke, Christopher M. - Lakeshore Lutheran Fellowship, Spring Lake
Boerger, Paul M. - Lamb of God, Flint
Bomberger, Kenneth J. - Mount Olive, Grand Rapids
Bookshaw, John A. - St. Peter's, Big Rapids
Boyer, Michael D. - Immanuel, Sebawaing
Brandt, Mark D. - St. Lorenz, Frankenmuth
Bruner, James R. - St. Paul, Millington
Bruns, Benjamin R. - St. Stephen, Waterford
Brunworth, Todd J. - Trinity, Gaylord
Burhop, Charles B. - St. Paul, Kincheloe / Sault Ste Marie
Chinery, James D. - St. Martin, Birch Run
Chittick, Aaron B. - St. Paul, Coldwater
Clark, Paul M. - St. Paul, Fowler
Claus, Terry A. - Faith, Highland
Cloeter, Erik K. - Messiah, Clio
Cordts, Frederick T. - St. John, Au Gres
Courson, Larry G. - Peace, Ann Arbor
Davenport, Dean M. - Christ Our Savior, Livonia
DeMeritt, Carl F., Jr. - St. Thomas, Ann Arbor
Dent, Matthew T. - Bethlehem, Standish
DeVries, Phillip M. - Messiah, Saginaw
Dodge, David A. - Our Savior, Union City
Doellinger, Paul M. - St. Paul, Cassopolis
Doerner, Edward F. - Messiah, Midland
Downs, G. Travis - Trinity, Lansing
Draeger, Jeffrey G. - Our Redeemer, Washington
Dressler, Martin B. - Christ, Milford
Duerr, John M. - Hope, Warren
Dumbrille, Dean G. - Trinity, Fenton
Duncan, Randall S. - Living Word, Plymouth
Eggert, James F. - Faith, Whitehall
Eichinger, Kurt W. - Lord Of New Life, Midland
Eickmann, Robert E. - Prince Of Peace, Quincy
Eisinger, Alan P. - Holy Cross, Warren
Ekong, Eric I. - Trinity, Jackson
Elliott, Peter W. - Christ, Boyne City
Engel, Brant A. - Christ The King, Flint
Erickson, James D. - Immanuel, Alpena
Fairbairn, Christopher D. - St. Paul, Northville
Ferguson, Jack D. - Faith, Hawks
Fienen, Daniel H. - Grace, Baldwin
Filter, Edward W. - St. Andrew, Portland
Fischer, Thomas F. - Gethsemane, Rochester Hills
Fleming, David C. - Our Savior, Grand Rapids
Flynn, Daniel J. - St. Luke, Ann Arbor
Frechette, Jeffrey D. Sr. - Bethlehem, Roseville
Fremer, Joseph - Good Shepherd, Lowell
Frentz, Steven N. - Bethel, Howard City
Frusti, Todd I. - Trinity, Davison
Gadeken, Robert G. - St. Michael's, Richville
Gaertner, Evan P. - St. Paul, Hamburg
Geml, Michael A. - Redeemer, Jackson
Gilson, Mark E. - St. Mark, Muskegon
Goers, Michael M. - St. Matthew, Spring Lake
Gorlitz, Larry R. - St. Paul, Battle Creek
Grenz, Greyson D. - Trinity, Wyandotte
Griffin, Marvin A., Sr. - St. Philips, Detroit
Griffith, Greg S. - Immanuel, Macomb
Grimm, Dale A. - Our Savior, Chelsea
Grimm, David A. - St. Paul's Centreville and Colon
Gruenhagen, Andrew D. - St. Michael, Wayne
Hales, Henry J. - St. John, Palms
Haller, Mark J. - St. Peter's, Richmond
Hamilton, George O. - Christ Our Savior, Holland
Haupt, Dieter E. - St. John's, Grand Haven
Hauser, Paul A. - Zion, Hemlock
Heimsoth, Jeffrey E. - Trinity, Monroe
Helms, Steven C. - Holy Redeemer, Dryden
Hemme, Seth R. - Zion, Auburn
Herrod, J. Robert - First, Algonac
Herter, Paul W. - Hope, Adrian
Hess, Joel A. - Emmanuel, Cadillac
Hessler, William W. - Faith, Bridgeport
Hetzner, Mark W. - St. Thomas, Eastpointe
Hinz, Paul R. - Peace, Saginaw
Hoerr, Steven R. - St. Peter, Fair Haven
Hooper, William J. - Christ, White Cloud
Hoyer, Joel F. - Grace, Coopersville
Hubbard, Bradley B. - St. Mark, Battle Creek
Hutter, Erwin M. - Our Redeemer, Taylor
Jansen, Daniel L. - Faith, Prescott
Johnson, Randy L. - St. John, Cheboygan
Johnson, Russell D. - St. Luke, Clinton Township
Johnson, Scott E. - St. Paul's, Hillsdale
Jones, Kevin C. - Immanuel, Bay City
Jung, David A. - St. John, Pinconning
Kempin, Daniel A. - St. John's, Midland
Kenitz, Terry W. - Good Shepherd, Middleville
Ketelsen, Joshua C. - Holy Cross, Onaway
Klamer, Lance D. - Hope, DeWitt
Koltz, Gary E. - Good Shepherd, Lake Orion
Korte, Michael R. - Bethlehem, Saginaw
Koy, Norman A. - Trinity, Utica
Krach, James M. - Our Savior, Gladwin
Krueger, James F. - Holy Cross, Saginaw
Kruse, Paul G. - Light of Christ, Marysville
Kuhlmann, Kurt P. - St. John, Burr Oak
Lambart, Kurt E. - St. Matthew, Westland
Langewisch, John E. - Good Shepherd, Saginaw
Lassanske, Dennis L. - St. Luke, Nunica
Lemley, Keith H. - Crown Of Life, Rochester Hills
Lett, Randy D. - Trinity, Sawyer
Liebich, Jonathan A. - Trinity, Buchanan
Llewellyn, Joseph J. - St. Paul, Hubbard Lake
Loewe, Timothy J. - Christ The King, Lambertville
Loree, Larry K., Jr. - Holy Ghost, Monroe
Low, M. Robert - Faith, Mesick
Lucas, Bruce K. - Immanuel, Monroe
Lueke, Kenneth D. - Our Savior, Bad Axe

Lunneberg, Allen D. - Incarnate Word, Rochester Hills
 Madson, Mark J. - Trinity, Port Huron
 Majeski, Eric W. - Grace, Romeo
 Mandley, Jason L. - St. John, Hillman
 Martin, Michael R. - Grace, Leslie
 Matyas, Dennis W. - St. Paul, Albion
 Measel, Martin P. - Christ, Stevensville
 Meckes, Daniel C. - Faith, Bay City
 Menz, Andrew P. - Salem, Coloma
 Messer, Thomas C. - Peace, Alma
 Meyer, Craig M. - Shepherd's Gate, Shelby Township
 Mikkelson, Robert L. - Peace, Detroit
 Milatz, Mark D. - Shepherd Of The Lakes, Brighton
 Moldenhauer, Paul M. - St. Matthew, Walled Lake
 Monson, Paul C. - St. Augustine, Troy
 Morales, Eddie - Outer Drive Faith, Detroit
 Morris, William L. - St. Peter, Hemlock
 Morrison, Rodney L., Jr. - Hope, Saint Helen
 Mueller, Barry L. - Christ, New Baltimore
 Muhle, Dean R. - St. Paul, Hale
 Naumann, Paul R. - St. Michael, Portage
 Neigh, Dennis J. - Faith, Harrisville / Good Shepherd, Ossineke
 Nelson, Terry A. - Cross of Christ, South Lyon
 Neme, Donald P. - Drummond Island, Drummond Island
 Neuendorf, Donald O. - St. Paul, Ann Arbor
 Newberg, Steven E. - Lutheran Church Of The Lakes, Addison
 Newton, Steven M. - Grace, Canton
 Nickel, Peter S. - Huntington Woods, Huntington Woods
 Nihiser, James L. - St. Michael's & All Angels, Traverse City
 Nuttmann, Quentin T. - St. Peter, Saint Johns
 Olson, Timothy W. - First, Charlotte
 Oswald, Mark A. - Trinity, Conklin
 Parent, Raymond D. - Redford, Detroit
 Penhallegon, Philip W. - St. Paul, Milan
 Peters, Matthew A. - Zion, Petoskey
 Peterson, Russell A. - Trinity, Sturgis
 Poellet, Dean R. - St. Matthew, Holt
 Rahn, Dennis D. - Trinity, Manistee
 Ramthun, Daniel W. - St. Stephen, Detroit
 Reese, Ryan D. - Trinity, Warren
 Reith, Samuel B. - St. Paul, Sanford
 Richert, Aaron M. - St. John, Fraser
 Richert, Cary M. - Redeemer, Birmingham
 Riddle, J. Derek - Peace, Rogers City
 Riggs, Robert V. - Calvary, Carson City
 Robinson, Richard E. - Open Arms, Belleville
 Rohwer, Gary E. - Atonement, Dearborn
 Rolf, James E. - Hope, Linden
 Roth, Michael J. - Trinity, Saint Joseph
 Rufner, David J. - New Hope, Hudsonville
 Salminen, Bryan R. - St. John, Saint Johns
 Sarrault, Joel H. - St. John's, Adrian
 Schaedig, Michael W. - St. Luke, Harrison
 Schaeffer, Kendall L. - St. Trinity, Clarkston
 Schilke, Stephen E. - Grace, Auburn
 Schindel, Bryan K. - Cross & Resurrection, Ypsilanti
 Schmidt, David P. - St. Paul, Royal Oak
 Schneider, Paul H. - Chapel Of The Lakes, Mecosta
 Schroeder, James E. - Our Savior, Scottville
 Schroeder, Thomas L. - Christ Our King, Saline
 Schuler, Matthew G. - Holy Cross, Oxford
 Schultz, Randall P. - Our Savior, Flint
 Schultz, Roderick D. - Our Redeemer, Dearborn
 Schultz, Ronald C. - Zion, Harbor Beach
 Schwartz, John W. - Peace, Warren
 Schwichtenberg, Marc N. - St. John, Rochester
 Schwieger, Alan J. - Immanuel, Saint Clair
 Seeber, Timothy W. - Zion, Kalamazoo
 Sherouse, M. Samuel, Jr. - Our Saviour, Armada
 Sherry, David F. - Trinity, Bay City
 Sidwell, David H. - Immanuel, Kalamazoo
 Snider, Merelyn R. - Trinity, Pinckney
 Sommerfeld, Scott G. - Holy Cross, Jenison
 Spence, Kenneth M. - Greenfield Peace, Detroit
 Stahl, Michael G. - Trinity-St. James, Munger

Starke, Stephen P. - St. John, Bay City
 Steeh, Edward J. - St. John, Ray
 Steele, Cameron K. - St. Paul, Caro
 Stolarczyk, Steven M. - St. Paul, Unionville
 Straub, John A. - Prince Of Peace, Farmington Hills
 Straub, Roger K. - Good Shepherd, Lansing
 Streng, Karl N. - Redemption, Battle Creek
 Sutton, A. Trevor - St. Luke, Haslett
 Sutton, David J. - Our Savior, Marlette
 Theiss, Paul D. - St. Paul, Bay City
 Thiel, Steven E. - Bethlehem, Lewiston
 Thoms, Leo G. - St. John, Port Sanilac
 Tino, Richard L. - Peace, Sandusky
 Tkac, Russell S. - Peace, Waterford
 Todd, Kelly D. - Christ, Goodrich
 Travis, Howard S. - St. John, West Branch
 Ulm, David M. - Good Shepherd, Chesterfield
 Undlin, Paul J. - Hosanna-Tabor, Redford
 Van Dellen, James H. - Prince Of Peace, Ortonville
 Vanderbilt, Thomas W. - Messiah, Holt
 Vergin, Aaron H. - St. Mark's, West Bloomfield
 Vogeli, Mitchell R. - Nativity, Saint Charles
 Voigt, Eric W. - Immanuel, Rogers City
 Voll, Theodore E. - Pilgrim, Essexville
 Voltattorni, Anthony R. - Zion, Marshall
 Wade, Jeffrey E. - St. John, New Boston
 Wagener, Kenneth C. - St. Peter, Macomb
 Wagner, Ainslie B. - Trinity, Onkama
 Wagner, Robert V. - Holy Cross, Belding
 Walsh, Jeffrey B. - St. Paul, Flint
 Wangelin, William R. - Our Savior, Lansing
 Wenskay, Lee C. - St. Paul, Pigeon
 Werner, Paul G. - Living Hope of the Bay, Ray
 Wilhelm, Jeffrey M. - Mount Calvary, Greenville
 Wilson, Richard G. - Trinity, Minden City
 Winningham, David C. - Ascension, East Lansing
 Winningham, Ryan A. - Zion, Holland
 Winter, William C. - St. John, Houghton Lake
 Wise, Kenneth M. - Trinity, Clinton Township
 Witte, Mark K. - Grace, Monroe
 Woodfin, Stephen W. - Our Shepherd, Birmingham
 Wurst, Robert W., Jr. - St. Pauls, Cedar
 Young, Paul V. - Prince Of Peace, Clare
 Zagore, Robert M. - Trinity, Traverse City
 Zeile, Richard A. - St. John's, Taylor

Ministers – Ordained, Advisory

AuBuchon, Stanley R. - Emeritus, Monroe
 Avers, Harold A. - Emeritus, Grosse Pointe Farms
 Baye, Matthew D. - St. Peter, Macomb
 Bayer, Robert F. - Christ Our Savior, Livonia
 Bodley, Christopher R. - Michigan District, LCMS, Ann Arbor
 Brown, Robert E. - Emeritus, New Era
 Buchhorn, Michael G. - Zion, Auburn
 Bush, John L. - Concordia University, Ann Arbor
 Casiglia, Joseph A. - Faith, Troy
 Clemons, Daniel F. - Emeritus, Alto
 Couch, Mark T. - Zion, Kalamazoo
 Cullen, D. Lee, Jr. - Lutheran High South, Newport
 Davis, David A. - St. Luke, Haslett
 Doroh, Gerhardt A. - Emeritus, Columbus
 Dunseth, Thomas W. - Lutheran Friends of the Deaf
 Essenburg, Steven J. - Michigan District, LCMS, Ann Arbor
 Garrison, Bradley G. - Fenton
 Gerber, Anthony J. - Trinity, Saint Joseph
 Gladden, Dietrick A. - St. Paul Community, Pontiac
 Grafe, Stephen D. - St. John, Rochester
 Grannis, Michael J. - Open Arms, Belleville
 Grimm, Gerald E. - Emeritus, Macomb
 Hakes, David E. - Emeritus, Reese
 Hanson, Michael B. - Trinity, Jackson
 Heckert, Jakob K. - Emeritus, Ann Arbor
 Hein, Matthew C. - St. Luke, Ann Arbor
 Heinecke, Gerald D. - Utica

Heins, John L. - Emeritus, Saline
 Heise, Matthew W. - Lutheran Heritage Foundation
 Hoesman, C. William - Emeritus, Frankenmuth
 Hoft, Thees C. - Emeritus, Clinton Township
 Huber, David G. - Emeritus, Plymouth
 Janetzke, Douglas K. - Emeritus, Midland
 Johnson, Andrew M. - St. Paul, Lapeer
 Johnson, L. Daniel - St. Paul's, Hillsdale
 Kasper, Robert E. - Michigan District, LCMS, Ann Arbor
 Khan, Khurram M. - All Nations, Troy
 Kleimola, Dale M. - Emeritus, Jackson
 Koeppen, Robert D. - Emeritus, Midland
 Kroll, Micheal D. - Emeritus, East Lansing
 Kuhn, Donald A. - Emeritus, Dundee
 LaFeve, Joshua C. - Immanuel, Leland
 Lewis, Bertram B., Sr. - Tabernacle of Praise, Romulus
 Mahlborg, Steven C. - Lutheran Church-Missouri Synod
 Maier, David P. E. - Michigan District, LCMS, Ann Arbor
 Marshall, Robert H., Jr. - Emeritus, Riverview
 McVey, Daniel J. - Howell
 Merrill, John E. - Emeritus, Roseville
 Moyer, Jonathan J. - Faith, Grand Blanc
 Nelson, Robert J. - St. Matthew, Walled Lake
 Paulson, Warren L. - Emeritus, Ypsilanti
 Peck, Adam J. - Holy Cross, Jenison
 Peterson, Ryan R. - Concordia University, Ann Arbor
 Pflug, Mark R. - Emeritus, Greenville
 Rathje, John R. - Concordia University, Ann Arbor
 Reed, David H. - Immanuel, Sebewaing
 Richard, Gary L. - Trinity, Clinton Township
 Roberts, Robert R. - Emeritus, Bay City
 Roland, Ronald B. - Chesterfield
 Rossow, Richard H. - Emeritus, Howell
 Ruediger, Paul G. - Emeritus, Rose City
 Sattelmeyer, Glenn O. - Emeritus, Rochester Hills
 Scherbarth, Ray E. - Our Shepherd, Birmingham
 Schultz, Joshua M. - Immanuel, Alpena
 Schultz, Robert J. - Dist Commission on Deacon Qualification
 Schulz, Charles R. - Concordia University, Ann Arbor
 Scott, Robert G. - Faith, Grand Blanc
 Shuta, Richard J. - Emeritus, Ann Arbor
 Smith, Bradley A. - St. John, Fraser
 Staudacher, Theodore L. - Emeritus, Lake Leelanau
 Sundaradhas, Arul John A. - Faith Tamil, Troy
 Ulledalen, Benjamin J. - Zion, Mount Pleasant
 VanBriggle, Richard A. - St. Thomas, Eastpointe
 Walther, Galan D. - Michigan District, LCMS, Ann Arbor
 Walworth, Tyler A. - Our Savior Deaf, Birmingham
 Wentzel, Wayne H. - Emeritus, Grand Blanc
 Wiesenauer, Stephen C. - Missionary, Lutheran Church-Missouri Synod
 Wolff, Paul A. - Emmanuel, Dearborn
 Wolfram, Richard J. - Michigan District, LCMS, Ann Arbor
 Wuggazer, Mark T. - St. Peter, Macomb
 Yang, Lang - St. Michael's, Richville

Lay Delegates, Voting

Addison, Lutheran Church Of The Lakes - Kipke, Betty
 Adrian, Hope - Kohn, Bill C.
 Adrian, St. John's - McDowell, John
 Albion, St. Paul - Cook, Gregory
 Allen Park, Mount Hope - Blevins, Scott L.
 Alma, Peace - Ortiz, Miguel
 Alpena, Immanuel - Sterns, Fred
 Ann Arbor, Peace - Ramos, Juan
 Ann Arbor, St. Paul - Martin, David
 Ann Arbor, St. Thomas - Manny, Bruce A.
 Armada, Our Saviour - Coleman, Arthur D.
 Au Gres, St. John - Klein, Dennis R.
 Auburn, Grace - Pfundt, Herb J.
 Auburn, Zion - Gray, Dean
 Bad Axe, Our Savior - Rumsey, Jon D.
 Baldwin, Grace - Gibbons, William R.
 Battle Creek, Redemption - Hess, Jon
 Battle Creek, St. Mark - Langfeldt, Jack E.
 Battle Creek, St. Paul - Jiran, Susan K.

Bay City, Faith - Kidwell, John W.
 Bay City, Immanuel - Cushway, Ritch R.
 Bay City, St. John - Enge, Jonathan M.
 Bay City, St. Paul - Emeott, Richard
 Bay City, Trinity - Herzberger, Richard
 Bay City, Zion - Haiderer, Donald
 Belding, Holy Cross - Spence, Lori A.
 Belleville, Open Arms - Moore, Eric S
 Big Rapids, St. Peter's - Lutzke, Walt
 Birch Run, St. Martin - Prested, Larry E.
 Birmingham, Our Shepherd - Chewning, Phyllis
 Birmingham, Redeemer - Tafel, Andrew J.
 Bloomfield Hills, Cross Of Christ - Cupp, Joshua M.
 Boyne City, Christ - Arego, Douglas A.
 Bridgeport, Faith - Lewis, Richard E.
 Brighton, Shepherd Of The Lakes - Kraft, Andrew
 Britton, Emmanuel - Huner, Kenneth A.
 Brooklyn, St. Mark - Krauss, Philip M.
 Buchanan, Trinity - King, Steven A.
 Burr Oak, St. John - Hagen, Brian A.
 Byron Center, Journey of Faith - Starner, Matthew
 Cadillac, Emmanuel - Champion, David
 Canton, Grace - Cox, Andrew G.
 Caro, St. Paul - Gettel, Daniel
 Caseville, Good Shepherd - Zemke, Gary W.
 Cass City, Good Shepherd - Balzer, Daniel H.
 Cassopolis, St. Paul - Frechette, David
 Cedar, St. Pauls - Barcey, Scott
 Charlotte, First - Arends, Herman J.
 Cheboygan, St. John - Kalis, Karl
 Chelsea, Our Savior - Friedel, Heidi P.
 Chesterfield, Good Shepherd - Bell, Norman
 Clare, Prince Of Peace - Stevens, Curtis C.
 Clinton Township, St. Luke - Saal, Thomas A.
 Clinton Township, Trinity - Aufdemberge, John
 Clio, Messiah - Nutzmam, John W.
 Coldwater, St. Paul - Taden, Rick
 Coloma, Salem - Menz, Emily
 Conklin, Trinity - Weston, Dan E.
 Coopersville, Grace - Seppamaki, Ray
 Davison, Trinity - Geisler, Robert
 Dearborn, Emmanuel - Schott, William M.
 Dearborn, Guardian - Glennie, Bruce
 Dearborn, Our Redeemer - Clements, James
 Detroit, Berea - Price, Lynne A.
 Detroit, Bethany - Rowe, Gerald A.
 Detroit, Greenfield Peace - Morris, Flonetta A.
 Detroit, Historic Trinity - Goddard, Randall L.
 Detroit, Outer Drive Faith - Pyles, Dianna
 Detroit, Peace - Billingsley, Ernst
 Detroit, Redford - Ostrom, Jeremy L.
 Detroit, Resurrection - Scanlon, James
 Detroit, St. John - Champine, Leonard M.
 Detroit, St. Philips - Anderson, Michael K., Sr.
 Detroit, St. Stephen - Solano, John
 DeWitt, Hope - Peskey, Dennis N.
 Dryden, Holy Redeemer - Lowe, Sue
 East Lansing, Ascension - Durkee, Alan M.
 Eastpointe, St. Peter's - Beck, Ronald G.
 Eastpointe, St. Thomas - Phaneuf, Timothy A.
 Engadine, Bethlehem - Bode, Jody
 Fair Haven, St. Peter - Watt, Darryl
 Fairgrove, Grace - Reid, Thomas
 Farmington Hills, Prince Of Peace - Straub, Suzanne R.
 Farmington Hills, St. Paul's - Zaska, Todd
 Fenton, Trinity - Paehlke, Glenn A.
 Flint, Lamb of God - Smith, Jerry
 Flint, Our Savior - Bradford, Sidney
 Flint, St. Mark - Gutgesell, George A.
 Flint, St. Paul - Smith, Donald
 Fowler, St. Paul - Nobis, Jeff
 Frankenmuth, St. Lorenz - Frank, Christopher
 Fraser, St. John - Scharich, Scott
 Gaylord, Trinity - Raithe, Thomas W.
 Gladwin, Our Savior - Morley, Ron

Goodrich, Christ - Putz, Leo L.
 Grand Blanc, Faith - Baehr, Gregory
 Grand Haven, St. John's - Yore, Jacquelyn M.
 Grand Rapids, Immanuel - Kulaszewicz, Bob
 Grand Rapids, Messiah - Hula, Dan
 Grand Rapids, Mount Olive - Moklebust, Michael C.
 Grand Rapids, Our Savior - Havemeier, Floyd C.
 Grand Rapids, St. James - Kirt, Charles H.
 Grand Rapids, St. Matthew - Lemley, Rebecca
 Grayling, Mount Hope - Bendick, Kenneth R.
 Greenville, Mount Calvary - Daenzer, Carrie A.
 Hale, St. Paul - Adams, Jimmie D., Sr.
 Hamburg, St. Paul - Mowers, Christopher I.
 Harrison, St. Luke - Shipley, David L.
 Haslett, St. Luke - Behnke, Donald
 Hawks, Faith - Ferguson, Kathryn W.
 Hemlock, St. Peter - Bluemer, James
 Hemlock, Zion - Bohn, Paul
 Highland, Faith - Sawdon, Brandon
 Hillman, St. John - Cordes, Scott A.
 Hillsdale, St. Paul's - McArthur, Douglas
 Holland, Christ Our Savior - Campbell, Bruce H.
 Holland, Zion - Pohanka, David
 Holt, Messiah - Lack, William H
 Holt, St. Matthew - Wright, Michael
 Houghton Lake, St. John - Pedersen, C. Richard
 Howard City, Bethel - Gekeler, Daniel
 Hudsonville, New Hope - Chambers, Dan
 Huntington Woods, Huntington Woods - Ducharme, Willard C.
 Imlay City, Family of Christ - Haver, William L. III
 Interlochen, Redeemer - Green, Charley
 Ionia, St. John - Cotter, David F.
 Jackson, Redeemer - Geml, Ruth
 Jackson, Trinity - Wagner, Lloyd , Sr.
 Jenison, Holy Cross - De Jonge, David
 Kalamazoo, Immanuel - Roekle, Philip S.
 Kinde, St. Peter - Brade, Donald E.
 Lake Orion, Good Shepherd - Cotter, Barbara
 Lambertville, Christ The King - Ray, Edmond T.
 Lansing, Good Shepherd - Hoesl, Lisa M.
 Lansing, Our Savior - Sundstrom, James
 Lansing, Trinity - Wolfe, Gary
 Lapeer, St. Paul - Slaten, Mark F.
 Leslie, Grace - Fenningsdorf, Gerald L.
 Lewiston, Bethlehem - Korican, Sherry
 Lexington, St. Matthew - Strablow, Sheldon C.
 Lincoln Park, Calvary - Gerring, Norman J.
 Linden, Hope - Golden, Kevin P.
 Livonia, Christ Our Savior - Baxter, Bruce
 Lowell, Good Shepherd - Betz, Gary
 Ludington, St. John's - Abel, Kenneth E.
 Macomb, Immanuel - Prisby, Eric
 Macomb, St. Peter - Fagg, Roy M.
 Mancelona, St. Matthew - Atkinson, Patty L.
 Manistee, Trinity - Staffeld, Gregory
 Marlette, Our Savior - Rachow, Joel W.
 Marshall, Zion - Olson, Robert A.
 Marysville, Light of Christ - Magnuson, Scott S.
 Mecosta, Chapel Of The Lakes - Kaiser, William E.
 Memphis, St. Andrew - Hansen, Andrew J.
 Mesick, Faith - Diefenbach, John C.
 Middleville, Good Shepherd - Twietmeyer, Scott A.
 Midland, Lord Of New Life - Nielsen, Richard E.
 Midland, Messiah - Kreil, Dennis J.
 Midland, St. John's - Thompson, Ethan S.
 Milan, St. Paul - Pyle, Barry W.
 Milford, Christ - Beam, Scott
 Millington, St. Paul - Washburn, Chris
 Minden City, Trinity - Klaus, Dale A.
 Mio, Living Water - Ferguson, Timothy J.
 Monroe, Holy Ghost - Kregel, Dale A.
 Monroe, Immanuel - Connelly, Jennifer
 Monroe, Trinity - Wellhousen, Howard E.
 Mount Pleasant, Zion - Narr, Timothy
 Munger, Trinity-St. James - Baylis, Aaron J.

Muskegon, Our Redeemer - Suckow, Timothy
 Muskegon, St. Mark - Mattson, Michael J.
 Muskegon, Trinity - Bogema, Don E.
 New Baltimore, Christ - Poliski, Lee A.
 New Boston, St. John - Davis, David A.
 New Boston, St. Paul's - Szyndlar, Cathy
 Newberry, Trinity - Price, Donald
 Northville, St. Paul - Frusti, James
 Nunica, St. Luke - Schultz, Paul
 Onaway, Holy Cross - Siebel, Donovan A.
 Onekama, Trinity - Schalow, Dean
 Ortonville, Prince Of Peace - Bowmaster, Brent
 Oscoda, Trinity - Golm, David
 Ossineke, Good Shepherd - Neigh, Barbara
 Otisville, St. Timothy - Kircoff, Ken A.
 Owosso, St. Philip - Daenzer, James
 Palms, St. John - Hales, Catherine
 Petoskey, Zion - Geuder, Frederick W.
 Pigeon, St. Paul - Sauer, James C.
 Pinckney, Trinity - Yek, Barbara
 Pinconning, St. John - Michalski, Don F.
 Port Hope, St. John - Bush, Kenneth
 Port Huron, Faith - Warsinski, Mark C.
 Port Sanilac, St. John - Burgess, Robert
 Portage, St. Michael - Conklin, Richard
 Portland, St. Andrew - Haworth, Mark D.
 Quincy, Prince Of Peace - Beier, Beverly J.
 Ray, Living Hope of the Bay - Shelton, William
 Ray, St. John - Crawford, John H.
 Reed City, Trinity - Allen, Joseph
 Reese, Trinity - Zimmer, Kendall
 Richmond, St. Peter's - Harkness, Howard L, Jr.
 Richville, St. Michael's - Hecht, Wayne F.
 Rochester Hills, Crown Of Life - Bane, Frederick
 Rochester Hills, Gethsemane - Luecke, Margaret A.
 Rochester, Living Word - Nieman, Ronald C.
 Rochester, St. John - Evanson, Brian D.
 Rockford, St. Peter - Watts, Michael G.
 Rogers City, Immanuel - Grainger, Donald
 Rogers City, Peace - Schaedig, David J.
 Rogers City, St. John - Brege, Willard
 Rogers City, St. Michael - Schalk, Wayne D.
 Romeo, Grace - Radford, Kirk
 Roseville, Bethlehem - Wilber, Linda M.
 Royal Oak, St. Paul - Storck, Donald T.
 Saginaw, Bethlehem - Kerouac, Kenneth A.
 Saginaw, Good Shepherd - Vaydik, Mary Ellen
 Saginaw, Holy Cross - Duclos, David R.
 Saginaw, Immanuel - Abraham, James G.
 Saginaw, Messiah - Winistorf, William F.
 Saginaw, Peace - Heyn, Daniel D.
 Saint Charles, Nativity - LaBelle, Larry H.
 Saint Clair, Immanuel - Dubois, David
 Saint Helen, Hope - Coddington, Debra
 Saint Johns, St. John - Roll, Billy J.
 Saint Johns, St. Peter - Heimsoth, Jeremy E.
 Saint Joseph, Trinity - Matzke, Mark E.
 Saline, Christ Our King - Fischer, Brian
 Sandusky, Peace - Keinath, Gerald
 Sanford, St. Paul - Barnard, Donald M.
 Sault Sainte Marie, St. Barnabas - Wellington, Jeanne M.
 Sawyer, Trinity - Priest, Kenneth
 Scottville, Our Savior - Melchert, Ron
 Sebawaing, Immanuel - Walz, Peggy L.
 Shelby Township, Shepherd's Gate - Stephens, Mike
 South Lyon, Cross of Christ - Albin, Gary
 Southgate, Christ The King - Dutka, Harry F.
 Spring Lake, Lakeshore Lutheran Fellowship - Krause, Michael R.
 Spring Lake, St. Matthew - Reinking, Jack W.
 Standish, Bethlehem - Schwab, Matthew J.
 Stevensville, Christ - Scowcroft, Glenn
 Sturgis, Trinity - Scheske, Ronald
 Tawas City, Zion - Stoll, William
 Taylor, Our Redeemer - Pranschke, Joshua S.
 Taylor, St. John's - Fuchs, Hans D.

Three Rivers, St. Peter - Smallcombe, Edward H.
 Traverse City, Trinity - Schneider, George R.
 Troy, St. Augustine - Boeberitz, Gerald
 Union City, Our Savior - Dibert, Rodney L.
 Unionville, St. Paul - VanTol, Rebecca S.
 Utica, Trinity - Schroeder, Jon
 Walled Lake, St. Matthew - Jerue, Matthew
 Warren, Holy Cross - Wojciechowski, Anthony
 Warren, Hope - Merte, David C.
 Warren, Trinity - Pouliot, Russell R.
 Washington, Our Redeemer - Riske, James M., Sr.
 Waterford, Peace - Poe, Robert L. III
 Wayne, St. Michael - Petrowsky, Harold
 Wellston, Beautiful Savior - Richardson, Jewel
 West Bloomfield, St. Mark's - LoCascio, Thomas S.
 West Branch, St. John - La Tulip, Linda
 Westland, Salem National - Leppanen, Norbert C.
 White Cloud, Christ - Foster, Rick
 Whitehall, Faith - Marchuk, Peter L.
 Whittemore, Good News Ministries - Sadler, Michael S.
 Wyandotte, Trinity - Kowalczak, John
 Ypsilanti, Cross & Resurrection - Hahn, James
 Ypsilanti, Faith - Morrison, Earl

Ministers – Commissioned, Advisory

Allen, Ronald M. - Emeritus, Ann Arbor
 Anderson, James C. - St. Lorenz, Frankenmuth
 AuBuchon, Barbara A. - Emeritus, Monroe
 Aufdemberge, Theodore P. - Emeritus, Dexter
 Auger, Robert G., Jr. - Our Savior, Bad Axe
 Ball, Rebecca L. - Immanuel, Bay City
 Baughman, Terry A. - St. Stephen, Waterford
 Bickel, Randall J. - St. Martin, Birch Run
 Bielby, Sara M. - Immanuel, Monroe
 Block, Richard A. - Emeritus, Lambertville
 Bode, Timothy A. - Christ The King, Southgate
 Brandt, John M. - Valley Lutheran High School, Saginaw
 Braun, Bruce N. - Michigan District, LCMS, Ann Arbor
 Bruenger, A. Kenneth - Emeritus, Detroit
 Christopher, Steven L. - Concordia University, Ann Arbor
 Chuhran, Kyle B. - Concordia University, Ann Arbor
 Davis, Terry M. - Emeritus, Macomb
 Dummann, Matthew D.M. - Guardian, Dearborn
 Eisenman, Barbara M. - Guardian, Dearborn
 Ernst, Timothy L. - Trinity, Saint Joseph
 Esselman, Luke M. - Grace, Coopersville
 Fanta, Amy L. - Octane Ministry
 Freudenburg, Benjamin F. - Concordia University, Ann Arbor
 Fricke, John M. - Emeritus, East Lansing
 Furr, Ruth C. - Holy Cross, Saginaw
 Garrabrant, Rachel A. - Trinity, Utica
 Garrabrant, Steven A. - Lutheran High Northwest, Rochester Hills
 Gerds, Fredrick A. - Emeritus, Royal Oak
 Gibson, Lisette L. - Emeritus, Bay City
 Grannis, Kristy M. - Open Arms, Belleville
 Grese, Susan J. - Convention Committee
 Griffin, Shirley - St. Philips, Detroit
 Hass, Kenneth E. - Emeritus, Memphis
 Haupt, Natalie A. - Lutheran High North, Macomb
 Hausch, Michael F. - St. Paul, Hamburg
 Heinert, Karla S. - Guardian, Dearborn
 Heissenbuettel, Monica M. - St. Paul, Ann Arbor
 Hilfiker, Johanna L. - Holy Cross, Saginaw
 Hoch, Robert M. - St. Peter, Macomb
 Hoehne, Matthew J. - Christ Our Savior, Livonia
 Hofmeister, Kurt R. - Valley Lutheran High School, Saginaw
 Hollman, Linda M. - Christ Our Savior, Livonia
 Hooper, Susan L. - Faith, Grand Blanc
 Horak, John B. - Our Savior, Lansing
 Jones, Karen B. - Concordia University, Ann Arbor
 Kalmes, Michael W. - Concordia University, Ann Arbor
 Kamin, Jonathan M. - Immanuel, Saginaw
 Kayser, Doris A. - Caledonia
 Kempff, Elna M. - Emeritus, Reese
 Kohtz, Roger O. - Emeritus, Dearborn

Kratz, Dean E. - Lutheran High North, Macomb
 Krone, James R. - Livonia
 Krone, Walter K. - Emeritus, Dearborn
 Krueger, Richard C. - Messiah, Grand Rapids
 Kusch, David S. - St. Paul's, Farmington Hills
 Laeder, Leroy D. - Emeritus, Midland
 Locke, George M. - Emeritus, Canton
 Looker, Paul J. - Lutheran High School Association
 McDonald, Ian K. - Lutheran High Northwest, Rochester Hills
 Merrill, Kenlyn S. - Emeritus, Roseville
 Meseke, Steven D. - Lutheran High School Association
 Moehring, David P. - Emeritus, Manistee
 Moehring, Mary M. - Trinity, Manistee
 Mol, James M. - St. Mark, Flint
 Moro, Martin L. III - Concordia University, Ann Arbor
 Nimitz, Mark A. - Our Shepherd, Birmingham
 Nimitz, Wendy E. - Our Shepherd, Birmingham
 Olson, John R. - Emeritus, Auburn
 Pfeiffer, Ann M. - St. Matthew, Westland
 Refenes, James L. - Concordia University, Ann Arbor
 Reincke, John M. - Lutheran High North, Macomb
 Rockensuess, Larry H., Sr. - Emeritus, Trenton
 Rudick, Annette K. - Immanuel, Bay City
 Schaffer, Joel P. - St. John, New Boston
 Schaidt, Lauren A. - Lutheran High North, Macomb
 Schempf, Richard H. - Emeritus, Clarkston
 Schmidt, Paul M. - Emeritus, Melvindale
 Schroeder, Kenneth W. - Emeritus, Rogers City
 Schultz, Patricia A. - Emeritus, Livonia
 Schultz, Robert L. - Emeritus, Traverse City
 Schwecke, Steven A. - Lutheran High Westland, Westland
 Singleton, Lisa A. - St. James, Grand Rapids
 Thunder-Haab, Keturah A. - Emeritus, Ann Arbor
 Truog, David J. - Emeritus, Big Rapids
 Truog, Susan L. - Emeritus, Big Rapids
 Twork, Clara J. - St. Paul, Ann Arbor
 Von Fange, Susan D. - Trinity, Clinton Township
 Weillnau, Jeanette N. - Valley Lutheran High School, Saginaw
 Weisenbach, Janice L. - Concordia University, Ann Arbor
 Weismantel, Paul O. - Emeritus, Bath
 Weston, Amy J. - St. Matthew, Walled Lake
 Wills, Paul R. - Church Extension Fund
 Winter, Elizabeth A. - Valley Lutheran High School, Saginaw
 Witte, Lucie E. - Emeritus, Roseville

Other Registrants

Adams, Harry - St. Paul Community, Pontiac
 Allen, Janet M. - Guest
 Arends, Karen - First, Charlotte
 Auxter, Robert C, Jr. - Grace, Monroe
 Balzer, Ruth E. - Good Shepherd, Cass City
 Boergert, Stephen R. - District Board of Directors
 Briggs, Andrew - Communications Staff
 Brown, Laurie - Michigan District, LCMS, Ann Arbor
 Brown, Regina - Guest
 Bruenger, Angeline - Guest
 Burgdorf, Noah E. - St. Peter's, Eastpointe
 Cameron, Debra R. - Michigan District, LCMS, Ann Arbor
 Chauvin, Christine - District Board of Directors
 Clous, Jenna - Padgett Communications
 Conrad, Donna - Michigan District, LCMS, Ann Arbor
 Davenport, Amy - Christ Our Savior, Livonia
 DeWees, Kyle - Valley Lutheran High School, Saginaw
 Ekong, Linda M. - Convention Committee
 Fall, Deborah S. - Michigan District, LCMS, Ann Arbor
 Ferch, Bradley E. - Guardian, Dearborn
 Ferry, Patrick T. - Concordia University, Mequon / Ann Arbor
 Gehm, David M. - Wellspring Lutheran Services
 Gibbons, Nikolai J. - Immanuel, Macomb
 Gieschen, Charles A. - Concordia Theological Seminary, Fort Wayne
 Grimm, Lillian M. - Guest
 Guenther, Andrew - Communications Staff
 Gust, Dale D. - District Board of Directors
 Harrison, Matthew C. - Lutheran Church-Missouri Synod
 Hartwig, Raymond L. - Lutheran Church-Missouri Synod

Hass, Esther E. - Guest
Haupt, Ruth A. - St. John's, Grand Haven
Heckert, Ilona - Guest
Heins, Wilma - Guest
Henry, Willie Marie - Lutheran Women's Missionary League
Heyn, Lisa - Peace, Saginaw
Hinz, Sally - Peace, Saginaw
Hinz, Seth - Michigan District, LCMS, Ann Arbor
Hoesman, Barbara - Guest
Hoffman, David K. - Family of Christ, Imlay City
Hoft, Margaret A. - Guest
Janetzke, Marguerite E. - Guest
Kersten, Alfred A. - Immanuel, Alpena
Khan, Cynthia - People of the Book Lutheran Outreach
Kroll, Sue - Guest
La Tulip, Dennis - St. John, West Branch
Lessing, R. Reed - Guest
Luster-Bartz, LindySue - St. Peter, Three Rivers
Maier, Patricia - Guest
Marone, Dawn M. - Michigan District, LCMS, Ann Arbor
Martin, Ruth E. - District Board of Directors
Mastenbrook, Sandra - Michigan District, LCMS, Ann Arbor
Meyer, Dale A. - Concordia Seminary, Saint Louis
Molnar, Rebekah - Immanuel, Alpena
Neuenfeldt, Jerry - Guest
Nielsen-Schmidt, Julie A. - Michigan District, LCMS, Ann Arbor - Chaplain
Paulson, Virginia - Guest
Peters, Meghan E. - Zion, Petoskey
Raffel, John C. - District Board of Directors
Reincke, Karen L. - Immanuel, Macomb
Renken, Duane A. - District Board of Directors
Riske, James M., Jr. - Holy Ghost, Monroe
Roberts, Eileen B. - Guest
Rumberger, Jennifer A. - Michigan District, LCMS, Ann Arbor
Salminen, Casey - St. John, Saint Johns
Sanft, James F. - Concordia Plan Services
Sattelmeyer, Lorraine - Guest
Schempf, Meta A. - Guest
Scheske, Elizabeth - Trinity, Sturgis
Schiller, Lois - St. Paul's, New Boston
Schroeder, Lenita M. - Guest
Schultz, Linda - St. Luke, Nunica
Schulz, Elisa - Michigan District, LCMS, Ann Arbor
Simon, Ralph - The LCMS Foundation
Smallcombe, Karen - St. Peter, Three Rivers
Smolinski, Amanda - People of the Book Lutheran Outreach
Steinke, Ronald - Church Extension Fund
Stenson, Eric - Project Compassion, Detroit
Strablow, Jackie - St. Matthew, Lexington
Strobl, Julie A. - Michigan District, LCMS, Ann Arbor
Vieker, Jon D. - Lutheran Church-Missouri Synod
Walther, Barbara - Convention Committee
Warner, Carissa - Padgett Communications
Watters, Samuel P. - Living Word, Plymouth
Weismantel, Barbara - Guest
Williams, Carol - Michigan District, LCMS, Ann Arbor
Witte, Daryl - Guest
Wohlraabe, John C., Jr. - Lutheran Church-Missouri Synod
Wolfram, Judith A. - Guest
Woltemath, Chad R. - Michigan District, LCMS, Ann Arbor
Woltemath, Heidi L. - Guest
Young, William H. - District Board of Directors
Zavada, Cynthia - Michigan District, LCMS, Ann Arbor
Zavada, Raymond J. - Michigan District, LCMS, Ann Arbor

Burmeister, William - Church Extension Fund
Chewning, Ronald J. - MI District Stewardship Committee
Cohrs, David - Shepherd's Canyon Retreat Ministry
Conrad, Daniel E. - Lutheran Church-Missouri Synod
Davis, Connie E. - Lutherans For Life of Michigan
Dow, Roger - Concordia Seminary, Saint Louis
Farnham, Dave - Concordia Publishing House
Gauss, Steven - Wellspring Lutheran Services
Goga, Michael - People of the Book Lutheran Outreach
Gruenwald, Steve - Concordia Plan Services
Haiser, Jill - Wellspring Lutheran Services
Hansard, Christie - MI District Parish Nurse Representative
Heinz, Jackie - Lamp Ministry, Inc.
Heinz, Walter F. - Lamp Ministry, Inc.
Hubbard, Rebecca - LATINO Mission Society
Johnson, Louis - Concordia Plan Services
Klinger, John - Concordia Seminary, Saint Louis
Kremkow, Gregory B. - Lutheran Hour Ministries
Leighty, Matthew F. - Lutheran Ministries Media, Inc
Meyer, Michael W. - Lutheran Church-Missouri Synod
Mueller, Keith W. - Lutheran Benefits Group / Lutheran Trust
Murdock, Linda M - MOST Ministries
Orozco, Brooke - LATINO Mission Society
Orozco, Samuel - LATINO Mission Society
Peterson, Roy - Concordia University, Mequon / Ann Arbor
Redford, Michael - Wellspring Lutheran Services
Schmidt, Tonya - LATINO Mission Society
Scholz, Amy - Lutheran Church-Missouri Synod
Schumacher, Richard W., Jr. - Lutheran Special Education Ministries
Stettler, Mark - Concordia Theological Seminary Family Press
Storm, Walter W. - Dist Commission on Deacon Qualification
Sutherland, Bruce - Lutheran Hour Ministries
Syring, Les - MOST Ministries
Trotter, Matt - Time of Grace
Wingfield, Albert B. - CTS Family Press
Wingfield, Marjorie L. - CTS Family Press
Wright, Larry D. - Concordia Theological Seminary, Fort Wayne

Other Guests, Ministry Tent Exhibitors

Baird, Peter - Connection by Design
Barnhart, Anna - Extra Mile Video Productions
Barnhart, Joe - Extra Mile Video Productions
Bates, John H. - Church Extension Fund
Becker, Hannah - Bethesda Lutheran Communities
Bennett, Robert H. - Luther Academy
Bohde, Donn E. - Sauriol Bohde Wagner Architects and Assoc
Boice, William L. - Siberian Lutheran Mission Society
Burmeister, Todd - Concordia Publishing House

Congregations by Circuit and Region

North & East Region

Circuit # 1 Mackinaw Straits	Confirmed Members	Circuit #6 Bay	Confirmed Members
Cheboygan, St. John	175	Bay City, Faith	1,028
DeTour Village, Redeemer	7	Bay City, Immanuel	1,253
Drummond Island, Drummond Island	100	Bay City, St. John	599
Engadine, Bethlehem	128	Bay City, St. Paul	740
Germfask, Grace	91	Bay City, Trinity	593
Hawks, Faith	96	Bay City, Zion	947
Kincheloe, St. Paul	16	Essexville, Pilgrim	281
Newberry, Trinity	121	Pinconning, St. John	<u>375</u>
Onaway, Holy Cross	135	8 Member Congregations	5,816
Rogers City, Immanuel	183		
Rogers City, Peace	349	Circuit #7 Thumb East	Confirmed Members
Rogers City, St. John	533	Bad Axe, Our Savior	573
Rogers City, St. Michael	256	Minden City (Forestville), Trinity	111
Sault Sainte Marie, St. Barnabas	59	Harbor Beach, Zion	511
Trout Lake, Trout Lake	<u>5</u>	Kinde, St. Peter	58
15 Member Congregations	2,254	Marlette, Our Savior	239
		Palms, St. John	83
Circuit # 2 Alpena	Confirmed Members	Port Hope, St. John	574
Alpena, Immanuel	1,205	Port Sanilac, St. John	124
Harrisville, Faith	21	Sandusky, Peace	<u>287</u>
Hillman, St. John	430	9 Member Congregations	2,560
Hubbard Lake, St. Paul	240		
Lewiston, Bethlehem	245	Circuit #8 Thumb West	Confirmed Members
Mio, Living Water	51	Cass City, Good Shepherd	393
Ossineke, Good Shepherd	75	Fairgrove, Grace	162
Posen, St. Paul	<u>26</u>	Kilmanagh, St. Johns	194
8 Member Congregations	2,293	Linkville (Pigeon), St. Paul	480
		Caseville, Good Shepherd	90
Circuit #3 Timberline	Confirmed Members	Sebewaing, Immanuel	865
Au Gres, St. John	258	Sebewaing, St. Peter	82
Glennie, Our Savior	32	Unionville, St. Paul	<u>399</u>
Hale, St. Pauls	362	8 Member Congregations	2,665
Oscoda, Trinity	335		
Prescott, Faith	264	Circuit #9 Frankenmuth	Confirmed Members
Tawas City, Zion	311	Caro, St. Paul	616
Whittemore, Good News Ministries	<u>80</u>	Frankenmuth, St. Lorenz	3,989
7 Member Congregations	1,642	Millington, St. Paul	1,537
		Munger, Trinity-St James	550
Circuit #4 Gladwin	Confirmed Members	Reese, Trinity	1,001
Clare, Prince Of Peace	64	Richville, St. Michael	1,205
Gladwin, Our Savior	594	Saginaw (Frankentrost), Immanuel	<u>550</u>
Harrison, St. Luke	188	7 Member Congregations	9,448
Houghton Lake, St. John	447		
St. Helen, Hope	118	Circuit #10 Saginaw	Confirmed Members
Standish, Bethlehem	237	Bridgeport, Faith	525
West Branch, St. John	<u>139</u>	Hemlock, St. Peter	1,060
7 Member Congregations	1,787	Hemlock, Zion	403
		Owosso, St. Philip	101
Circuit #5 Midland	Confirmed Members	Saginaw, Bethlehem	965
Alma, Peace	114	Saginaw, Good Shepherd	797
Auburn, Grace	410	Saginaw, Holy Cross	434
Auburn, Zion	843	Saginaw, Peace	1,625
Brant, St John	105	Saginaw, St. Mark	465
Midland, Lord Of New Life	108	Saginaw, Messiah	178
Midland, Messiah	991	St. Charles, Nativity	<u>78</u>
Midland, Our Savior	101	11 Member Congregations	6,631
Midland, St. Johns	1,066		
Mt. Pleasant, Zion	436	Circuit #11 Flint North	Confirmed Members
Sanford, St. Paul	349	Birch Run, Christ	263
Wheeler, Immanuel	<u>414</u>	Birch Run, St. Martin	545
11 Member Congregations	4,937	Clio, Messiah	1,405
		Flint, Christ The King	35
		Flint, Our Savior	208
		Flint, St. Paul	730
		Flint, United In Christ	261
		Flushing, Holy Cross	<u>321</u>
		8 Member Congregations	3,768

Circuit #12 Flint South	Confirmed Members
Burton, Pilgrim	194
Fenton, Trinity	538
Flint, Lamb of God	185
Goodrich, Christ	225
Grand Blanc, Faith	1,297
Linden, Hope	287
Swartz Creek, New Life Community	<u>154</u>
7 Member Congregations	2,880

Circuit #13 Lapeer	Confirmed Members
Davison, Trinity	582
Dryden, Holy Redeemer	196
Flint, Calvary	34
Flint, St. Mark	624
Lapeer, St. Paul	1,060
North Branch, New Life In Christ	85
Otisville, St. Timothy	<u>215</u>
7 Member Congregations	2,796

113 Member Congregations 49,477

Metro East Region

Circuit #14 Port Huron	Confirmed Members
Algonac, First	121
Armada, Our Saviour	269
Fair Haven, St. Peter	135
Goodells, Hope	12
Lexington, St. Matthew	560
Marine City, Living Faith	39
Marysville, Light of Christ	120
Memphis, St. Andrew	157
Port Huron, Faith	292
Port Huron, Trinity	903
Ray, Living Hope of the Bay	105
Richmond, St Peters	828
St. Clair, Immanuel	<u>792</u>
13 Member Congregations	4,333

Circuit #15 Macomb North	Confirmed Members
Chesterfield, Good Shepherd	86
Clinton Twp. St. Luke	749
Clinton Twp. Trinity	1,801
Macomb, Immanuel	2,912
Macomb, St. Peter	2,792
New Baltimore, Christ	90
Ray, St. John	<u>168</u>
7 Member Congregations	8,598

Circuit #16 Macomb NW	Confirmed Members
Imlay City, Family of Christ	110
Romeo, Grace	556
Shelby Twp. Peace	575
Shelby Twp. Shepherds Gate	953
Sterling Heights, Redemption	95
Sterling Heights, St. Paul	218
Troy, All Nations	78
Troy, Faith	2,608
Troy, Faith Tamil	45
Utica, Trinity	3,240
Washington, Our Redeemer	<u>424</u>
11 Member Congregations	8,902

Circuit #17 Oakland	Confirmed Members
Clarkston, St. Trinity	430
Lake Orion, Good Shepherd	374
Rochester, Living Word	351
Ortonville, Prince Of Peace	54
Oxford, Holy Cross	121
Pontiac, St. Paul	41
Rochester, Gethsemane	131
Rochester, St. John	1,852
Rochester Hills, Crown Of Life	90
Rochester Hills, Incarnate Word	23
Waterford, St. Stephen	<u>648</u>
11 Member Congregations	4,115

Circuit #18 Birmingham	Confirmed Members
Birmingham, Redeemer	1,120
Birmingham, Our Savior Deaf	28
Birmingham, Our Shepherd	1,355
Bloomfield Hills, Cross Of Christ	446
Huntington Woods, Huntington Woods	140
Royal Oak, St. Paul	822
Troy, St. Augustine	201
Warren, Holy Cross	<u>372</u>
8 Member Congregations	4,484

Circuit #19 Macomb South	Confirmed Members
Eastpointe, St. Peters	1,308
Eastpointe, St. Thomas	535
Fraser, St. John	975
Roseville, Bethlehem	238
Warren, Hope	834
Warren, Peace	268
Warren, Trinity	<u>320</u>
7 Member Congregations	4,478

57 Member Congregations 34,910

Metro West Region

Circuit #20 Detroit East	Confirmed Members	Circuit #27 Livonia	Confirmed Members
Detroit, Bethany	112	Canton, Grace	58
Detroit, Charity	49	Dearborn Heights, Immanuel	75
Detroit, East Bethlehem	65	Farmington Hills, Prince Of Peace	270
Detroit, Historic Trinity	1,210	Farmington Hills, Saint Paul	404
Detroit, Mt. Calvary	110	Livonia, Christ Our Savior	1,261
Detroit, Peace	85	Northville, St. Paul	435
Detroit, Resurrection	<u>107</u>	Redford, Hosanna-Tabor	258
7 Member Congregations	<u>1,738</u>	Westland, Salem National	<u>139</u>
		8 Member Congregations	2,900
Circuit #21 Detroit West	Confirmed Members	Circuit #28 Milan	Confirmed Members
Dearborn, Atonement	82	Ann Arbor, St. Thomas	72
Detroit, Berea	70	Belleville, Open Arms	244
Detroit, Evergreen	50	Britton, Emmanuel	230
Detroit, Greenfield Peace	95	Canton, Tabernacle of Praise	15
Detroit, Iglesia Luterana Pan De Vida	97	Milan, St. Paul	231
Detroit, Nazareth	50	New Boston, St. Pauls	257
Detroit, Outer Drive Faith	145	Saline, Christ Our King	497
Detroit, Redford	57	Ypsilanti, Faith	<u>101</u>
Detroit, St. John	63	8 Member Congregations	1,647
Detroit, St. Philip	132		
Detroit, St. Stephen	<u>83</u>	Circuit #29 Ann Arbor	Confirmed Members
11 Member Congregations	<u>1006</u>	Ann Arbor, Divine Shepherd	44
		Ann Arbor, Peace	250
Circuit #23 Down River	Confirmed Members	Ann Arbor, St. Luke	1,284
Allen Park, Mt. Hope	115	Ann Arbor, St. Paul	755
Flat Rock, Community	430	Chelsea, Our Savior	201
Lincoln Park, Calvary	252	Pinckney, Trinity	115
Southgate, Christ The King	1,491	Hamburg, St. Paul	569
Taylor, Our Redeemer	80	Ypsilanti, Cross and Resurrection	<u>127</u>
Taylor, St. Johns	290	8 Member Congregations	3,345
Trenton, St. Paul	1,063		
Wyandotte, Trinity	<u>396</u>	Circuit #30 Jackson	Confirmed Members
8 Member Congregations	<u>4,117</u>	Addison, Lutheran Church Of The Lakes	363
		Adrian, Hope	194
Circuit #24 Monroe	Confirmed Members	Adrian, St Johns	565
Lambertville, Christ The King	155	Adrian, St Matthews	117
Monroe, Grace	458	Blissfield, Blessed Savior	14
Monroe, Holy Ghost	597	Brooklyn, St. Marks	197
Monroe, Immanuel	375	Hudson, Our Saviour	135
Monroe, Trinity	1,016	Jackson, Redeemer	547
Newport, Christ Our Shepherd	86	Jackson, Trinity	<u>788</u>
Petersburg, St. Peter	202	9 Member Congregations	2,920
Waltz, St. John	<u>907</u>		
8 Member Congregations	<u>3,796</u>	82 Member Congregations	28,475
Circuit #25 Dearborn	Confirmed Members		
Dearborn, Emmanuel	365		
Dearborn, Guardian	1,004		
Dearborn, Our Redeemer	130		
Plymouth Twp. Living Word	196		
Wayne, St. Michael	515		
Westland, Our Saviour	18		
Westland, St. Matthew	<u>486</u>		
7 Member Congregations	<u>2,714</u>		
Circuit #26 Kensington	Confirmed Members		
Brighton, Shepherd Of The Lakes	1,158		
Highland, Faith	434		
Milford, Christ	382		
South Lyon, Cross Of Christ	289		
Walled Lake, St. Matthew	1,400		
Waterford, Peace	464		
West Bloomfield, St. Mark	102		
White Lake, Cedar Crest	<u>63</u>		
8 Member Congregations	<u>4,292</u>		

West Region

<p>Circuit #31 Petoskey</p> <p>Bellaire, Hope 72</p> <p>Boyne City, Christ 363</p> <p>Charlevoix, Bethany 70</p> <p>Gaylord, Trinity 219</p> <p>Grayling, Mt. Hope 127</p> <p>Kalkaska, St. Paul 227</p> <p>Mancelona, St. Matthew 85</p> <p>Petoskey, Zion <u>429</u></p> <p>8 Member Congregations <u>1,592</u></p>	<p>Confirmed Members</p>	<p>Circuit #37 Tri River</p> <p>Belding, Holy Cross 74</p> <p>Greenville, Mt. Calvary 172</p> <p>Howard City, Bethel 178</p> <p>Ionia, St. John 50</p> <p>Lowell, Good Shepherd 126</p> <p>Sand Lake, Resurrection 97</p> <p>Stanton, Hope 42</p> <p>7 Member Congregations <u>739</u></p>	<p>Confirmed Members</p>
<p>Circuit #32 Traverse City</p> <p>Benzonia, Our Savior 96</p> <p>Elk Rapids, Grace 90</p> <p>Glen Arbor, Bethlehem 73</p> <p>Good Harbor, St. Paul 70</p> <p>Interlochen, Redeemer 313</p> <p>Leland, Immanuel 170</p> <p>Traverse City, St. Michael 190</p> <p>Traverse City, Trinity <u>1,251</u></p> <p>8 Member Congregations <u>2,253</u></p>	<p>Confirmed Members</p>	<p>Circuit #38 Muskegon</p> <p>Conklin, Trinity 512</p> <p>Montague, St. James 485</p> <p>Muskegon, Our Redeemer 355</p> <p>Muskegon, St. Mark 504</p> <p>Muskegon, Trinity 390</p> <p>Nunica, St. Luke 170</p> <p>Shelby, St. Stephens 78</p> <p>Whitehall, Faith <u>191</u></p> <p>8 Member Congregations <u>2,685</u></p>	<p>Confirmed Members</p>
<p>Circuit #33 Manistee</p> <p>Arcadia, Trinity 178</p> <p>Cadillac, Emmanuel 420</p> <p>Ludington, Peace 30</p> <p>Ludington, St Johns 354</p> <p>Manistee, Norwalk 69</p> <p>Manistee, Trinity 546</p> <p>Mesick, Faith 24</p> <p>Onekama, Trinity 175</p> <p>Pentwater, Lighthouse 44</p> <p>Scottville, Our Savior 544</p> <p>Wellston, Beautiful Savior <u>11</u></p> <p>11 Member Congregations <u>2,395</u></p>	<p>Confirmed Members</p>	<p>Circuit #39 Holland</p> <p>Coopersville, Grace 325</p> <p>Grand Haven, St. Johns 553</p> <p>Holland, Christ Our Savior 222</p> <p>Holland, Zion 344</p> <p>Spring Lake, Lakeshore 283</p> <p>Spring Lake, St. Matthew 168</p> <p>West Olive, United <u>162</u></p> <p>7 Member Congregations <u>2,057</u></p>	<p>Confirmed Members</p>
<p>Circuit #34 Big Rapids</p> <p>Baldwin, Grace 50</p> <p>Big Rapids, St. Peters 610</p> <p>Fremont, Redeemer 125</p> <p>Mecosta, Chapel Of The Lakes 332</p> <p>Reed City, Trinity 449</p> <p>White Cloud, Christ <u>121</u></p> <p>6 Member Congregations <u>1,687</u></p>	<p>Confirmed Members</p>	<p>Circuit #40 Grand Rapids N Cent</p> <p>Comstock Park, Family of Christ 90</p> <p>Grand Rapids, Immanuel 463</p> <p>Grand Rapids, Messiah 265</p> <p>Grand Rapids, Mt. Olive 79</p> <p>Grand Rapids, Our Savior 246</p> <p>Grand Rapids, St. James 425</p> <p>Grand Rapids, St. Matthew 415</p> <p>Rockford, St. Peters <u>319</u></p> <p>8 Member Congregations <u>2,302</u></p>	<p>Confirmed Members</p>
<p>Circuit #35 Capitol</p> <p>Charlotte, First 403</p> <p>Holt, Messiah 236</p> <p>Holt, St. Matthew 273</p> <p>Howell, Heart of the Shepherd 425</p> <p>Lansing, Good Shepherd 154</p> <p>Lansing, Living Word 16</p> <p>Lansing, Our Savior 775</p> <p>Lansing, Trinity 101</p> <p>Leslie, Grace <u>75</u></p> <p>9 Member Congregations <u>2,458</u></p>	<p>Confirmed Members</p>	<p>Circuit #41 Grand Rapids SW</p> <p>Byron Center, Journey of Faith 77</p> <p>Caledonia, St. Paul 626</p> <p>Grandville, Bethel 169</p> <p>Hudsonville, New Hope 148</p> <p>Jenison, Holy Cross 768</p> <p>Jenison, St. John 196</p> <p>Kentwood, St. Mark 300</p> <p>Middleville, Good Shepherd <u>30</u></p> <p>8 Member Congregations <u>2,314</u></p>	<p>Confirmed Members</p>
<p>Circuit #36 St. Johns</p> <p>Carson City, Calvary 63</p> <p>De Witt, Hope 237</p> <p>East Lansing, Ascension 261</p> <p>Fowler, St. Paul 122</p> <p>Haslett, St. Luke 572</p> <p>Portland, St. Andrew 199</p> <p>St. Johns, St. Johns 243</p> <p>St. Johns, St. Peter <u>413</u></p> <p>8 Member Congregations <u>2,110</u></p>	<p>Confirmed Members</p>	<p>Circuit #42 Battle Creek</p> <p>Albion, St. Paul 277</p> <p>Battle Creek, Redemption 209</p> <p>Battle Creek, St. Mark 464</p> <p>Battle Creek, St. Paul 193</p> <p>Kalamazoo, Immanuel 248</p> <p>Kalamazoo, Zion 675</p> <p>Marshall, Christ 186</p> <p>Marshall, Zion 165</p> <p>Paw Paw, Trinity 635</p> <p>Portage, St. Michael 646</p> <p>Three Rivers, St. Peter <u>135</u></p> <p>11 Member Congregations <u>3,833</u></p>	<p>Confirmed Members</p>

Circuit #43 St. Joseph	Confirmed Members
Berrien Springs, Trinity	386
Bridgman, Immanuel	610
Buchanan, St. Paul	72
Cassopolis, St. Paul	90
Coloma, Salem	291
Glendora, Trinity	319
Niles, St. Paul	375
St. Joseph, Trinity	1,332
Sawyer, Trinity	482
Stevensville, Christ	<u>1,198</u>
10 Member Congregations	5,155

Circuit #44 S Central-W	Confirmed Members
Burr Oak, St. Johns	140
Centreville, St. Pauls	106
Coldwater, St. Paul	150
Colon, St. Pauls	98
Hillsdale, St. Pauls	297
Quincy, Prince Of Peace	20
Sturgis, Salem	37
Sturgis, Trinity	427
Union City, Our Savior	<u>137</u>
9 Member Congregations	1,412

118 Member Congregations 32,992

370 Member Congregations 145,854

Advisory Delegates to the 2016 Synodical Convention

Ministers of Religion – Ordained

Delegates

Rev. Michael Grannis
Rev. Gerald Heinecke
Rev. Gerald Grimm

Alternate

Rev. Paul Ruediger
Rev. Dr. Jakob Heckert

Ministers of Religion – Commissioned

Delegates

Mrs. Barbara Adler
Mr. Dale Fish
Mr. Ray Gierach
Mr. Richard Hackbarth
Ms. Deanna Hindenach
Ms. Susan Hooper
Ms. Karen Keup
Ms. Ruth Kurth
Mr. George Locke
Dr. Mark Nimitz
Mr. John Olson
Ms. Kathi Pearson
Mr. Paul Weismantel
Ms. Amy Westo

President's Address

2015 Michigan District Convention



**The LORD is RISEN!!
HE IS RISEN INDEED! Alleluia!
What a difference a day makes!**

Welcome to the 101st Convention of the Michigan District! ... with the theme: **Living as God's Loved and Compassionate Community**. This theme was meant to emphasize the second of Synod's 3 Foci: **MERCY!** ... from *Witness, Mercy, and Life Together*.

Three years ago the convention theme was *Life Together* ... and that theme colored much of what was accomplished, encouraged, and studied over the last three years. That theme eventually contributed to the reorganization of our District into Zones in order to assist local congregations and ministries looking at *Life Together* as an opportunity for collaborative and cooperative work and ministry together ... deliberately. We've have been blessed with very special examples of that in ...

- **WellSpring Lutheran Services** ... the social ministry organization created by combining **Lutheran Child and Family Services** and **Lutheran Homes of Michigan**;
- **Family of God in Detroit** – where more than a dozen congregations have combined some of their resources to do effective, cutting-edge ministry with the homeless and downtrodden in south Detroit;
- **St. Paul, Pontiac and the Franklin Street Mission** – inner cities ministries in Pontiac and Flint, are both being supported by congregations in four different circuits;
- **LEAP – Lutheran Education Advancement Plan** – supported by more than 20 congregations in the Saginaw-Midland-Bay City area, who are working together to promote, maintain and advance Lutheran grade schools.

The *Life Together* convention emphasis also helped determine the topics for our Theological Conferences over the past 2 years:



• 2014's **Theological Conference on Church, State, and Culture** ... a stirring study on our life together within the church, our government, and our culture ... and how we could best accomplish being salt and light as God's people; and ...



• 2015's **Theological Conference on Life in the Spirit: Watered, Fed, and Armed** ... which provided a strong emphasis and encouragement to recognize the importance of our baptisms, the Lord's Supper, and being in the Word where God's Holy Spirit is, Who will surely guide us in our lives together,

our work together, and in our collective influence in the world.

The **October, 2014 PCW Conference** (Professional Church Worker Conference) *IMAGINE: Immeasurably More*—wonderfully chaired by Rev. Dean Davenport— ... brought all of our professional church workers together for the first time in 7 years ... emphasizing our *Life Together* and the rich grace of God in our lives and His continued faithfulness.

With the emphasis at this convention on **Mercy**—and presumably for the next three years on **Mercy** and **Mercy Ministries**—we will delve into the privilege and opportunity of **Living as God's Loved and Compassionate Community**.



Under this theme there will surely be a vast horizon of opportunities for service for congregations, ministries, church workers, and our District, as we love and serve others as Christ has loved and served us!

Let me say, at the very beginning here, that there is a distinction between the **“grace” of mercy**—which we all have received and experienced ... and the spiritual **“gift” of mercy**—a supernatural gift that is given to particular individuals. You may *not* have the **gift of mercy**, but all of us who are saved have received **the grace of mercy**. Some people might **then** say, “Well, since I don't have the supernatural gift of mercy then I don't have to show mercy.” No, friend, the Bible says, **“Blessed are the merciful for they shall obtain mercy” (Matthew 5:7)**. Every person who has received the mercy of God, who has received the love of God, who has received the grace of God, **is to be one who shows the mercy of God**.

To have received the mercy of God into our lives by grace through faith is to be enabled now to recognize the truth—the fact—that God loved us and had pity on us even when we were dead in our sins. Simply put, the love of God—the great agape love of God—was His motivation for **demonstrating** His love in mercy toward us. If **grace** is receiving what we don't deserve—God's free, full, undeserved love, **mercy is not getting what we do deserve**—the just judgment of God both now, temporally, and in hell forever, eternally. In other words, God's mercy even removes *the consequence of sin in our lives* ... **ALL praise and thanks be to God**. God's mercy wasn't just **pity** for our poor, sinful 'selves'; it was **performance**, what He did for **us** ... and for **ALL mankind**, through Christ's accomplished work of on Calvary's cross.

Now, we who have received mercy can similarly show mercy to others. Friends, there is a difference between **pity** and **faith in action or performance**. Just because you have pity on someone does not mean you “do” and “display” the grace of mercy for them. Many, many times a need is presented to us and we feel sorry for that person or group of individuals. We feel **pity** in our heart, but our **performance** really doesn’t follow through and **demonstrate mercy** ... taking care of the need. In *chapter 2* of his Epistle, *James* talks about **putting religion in “shoe leather,”** if you will—living what you believe, walking your talk. He says, *“If a brother or sister is without clothing and in need of daily food, and one of you says to them, “Go in peace, be warmed and be filled,”* (and you can see the crocodile tears in the corner of their eyes as they say it) *“and yet you do not give them what is necessary for their body, what use is that?”* (*James 2:15,16*).

You see, mercy is not just seeing somebody in need and having “**sentiment**” toward that person. The gift of mercy is not just pity; it is faith in action. And please, don’t get the idea that if a person **has the grace or gift of mercy** he or she is “**soft.**” **The Bible teaches us that God is the greatest example of mercy there is. Our God is a merciful God.** If our God were not a merciful God, brothers and sisters, I would be in the fires of hell this morning. God is a God of mercy (*2 Corinthians 1:3*). His mercies are new every morning (*Lamentations 3:22, 23*). The Bible says that **He is filled** with tender mercy (*Luke 1:78*). **Yet, God is not soft on sin.** God thunders His judgment on sin from the mountain of Sinai. God will judge sin. Sin will not get by God. Sin will either be pardoned in Christ or punished in hell. So, just because you are merciful doesn’t mean that you’re soft; **it means you are walking with Jesus.**

Friends, **mercy is sympathetic service.** To show mercy is to be able to feel sympathy deep in your heart for those who are in need—especially those suffering, those who are miserable—and bless them in some helpful, practical kind of way so as to encourage them. Mercy is the Spirit-given ability to manifest practical, compassionate, cheerful love to **members of the Body of Christ ... and to the unsaved.**

By God’s grace, through the demonstration of mercy by God’s children, three things are specifically accomplished:

- **the character of God is revealed;**
- **the children of God**—whoever is hurting within the body of Christ, are relieved; and
- **the chosen of God, the elect**—whom only God knows—**are reached.**

People need this mercy. They need God. People are hurting in their marriages. They’re hurting in their homes. Teenagers are hurting. Many people are lonely and isolated. People are under stress and have anxiety. So many people are under the attack of the devil. And that’s just **members in our congregations!**

But **this lost world** is also under a burden of sin.

Unbelievers don’t know who to turn to. They have no God upon whom they can call. They have no Savior in whom they can trust. They have no Redeemer they can turn to. They have no Holy Spirit to comfort and walk alongside them in life’s trials, tribulations, and trouble. People go to the office and nobody cares. They go to the ball game and nobody cares. They live in the neighborhood and nobody cares.

God cares! ... and our LCMS congregations should be known as “**The church that cares.**” *The Lutheran Church–Missouri Synod* has been blessed with right doctrine. But we need to be careful that we do not become “dead right.” I have heard it said and have often repeated these truisms:

- **Before people will care and sing “What a Friend We Have in Jesus,” they will need to know the friend they have in you!**
- **Before people will care how much we know—why would they—they will need to know how much we care!**

Mercy ministries are a way—*maybe the best way*—of displaying God loves, God care and concern, and **that there is hope** for a better tomorrow ...

Peter, who never forgot *his denial of Christ* or **His Lord’s gracious restoration**, knew what it was like to be embraced by God’s mercy, to have renewed hope and confidence with which he could live. Listen to him as he begins his First Epistle: *“Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead”* (*1 Peter 1:3*).

He would also write 2 chapters later: *“But even if you should suffer for what is right, you are blessed. ‘Do not fear what they fear; do not be frightened.’ But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander”* (*1 Peter 3:14-16*).

If we are not out **in the world as salt and light**, demonstrating mercy **in relationship with others** ... how could we ever be asked to give an account for the hope that is in us?

Truly, we are living in a world that is full of, if you will, “**doubting Thomases**”. People are skeptical. They want **some type of evidence**. People don’t want to be taken in like they had been once before, where they were hurt and let down—sometimes by churches. They’ve seen—we’ve seen—church members who weren’t living what they professed, or worse, leaders using **position** as a cloak for lust, or greed, or bullying.

Still others are doubting ... or want proof ... because the churches they’ve encountered were stale and dusty and

didn't display the glory of life and beauty they discovered **outside** the church. Like Thomas **they “hear something”**—if they get that far—that sounds way to good to be true.

N.T. Wright pens this descriptive and insightful comment: these people, he says,

“fold their arms and say, ‘No, I’m not going to be taken in again, I’m not going back into that stifling little world where I felt cramped and constrained. Anyway, if I allow myself to **hope** like that I’ll only be disappointed and hurt again.’ There are many like that on the edges of our churches and beyond. They want something more solid to go on.”

Jesus doesn't deny Thomas what he asks for. You want evidence? Very well, here it is: here are the wounds that love has borne, here are the marks of what it cost to complete the work, to finish the world's redemption. And you see, **the evidence is not just intellectual evidence**, though if that's what's wanted, that is there too, in plenty. The evidence is *the evidence of a living Jesus, a loving Jesus, a Jesus who had done everything Thomas needed. “Bring your finger here,” he says, “and inspect my hands. Bring your hand here and put it into my side. Don't be faithless! Just believe!”*

The question for us, as we learn again and again the lessons of hope for ourselves, is **how we can be for the world what Jesus was for Thomas: how we can show to the world the signs of love and mercy; how we can reach out our hands in love and service; wounded though they will be if the love has been true; how we can invite those whose hearts have grown shrunken and shriveled with sorrow and disbelief to come and see what love has done, what love is doing, in our communities, our neighborhoods.** The works of justice and beauty that speak of God's new creation, the works of healing and new life that should abound in our hospices and detention centers, our schools and our countryside. It is when the church is out there making all that happen, not waiting for permission or encouragement but simply doing what Christian people from the very beginning have always done that **suddenly** resurrection makes sense, because **suddenly** the idea of God's love in new creation makes sense, and people who were formerly skeptical find their hearts and minds transformed so that they say, with Thomas, **“My Lord and my God.”**

Yes, it might have been better if they had believed without seeing. But Jesus isn't fussy. Jesus will meet Thomas **where he is**, because the new life of the Easter gospel is always going out to meet people **where they are**, to surprise them once again with **the overflowing and powerful love of God. And our task, in the power of the Spirit, is always to be meeting the world ... with the surprising signs of God's generosity. And those signs will be all the more powerful if we do them together.**

(N.T. Wright, *Surprised by Scripture*, pp. 212, 213).

Dr. Jack Schultz, a sociologist from Concordia University Irvine, Calif., addressed the Council of Presidents and had this to say regarding **“ministry” today**:

We must take both our **theology** and our **culture** seriously.

- If we take **only our theology seriously**, we have the tendency to retreat into enclaves, to barricade ourselves behind bunkers (or fortresses, if you prefer), and become, in effect, an ethnic group of like-minded and behaved people and mistake that **like-mindedness** for **faithfulness**.
- If we take **only culture seriously**, we will so relativize and water down the Word of God that our proclamation will be little more than empty assurances that “God loves you” and admonitions to “be good to one another.”

But by taking both seriously we, in ongoing dialectic with our other-cultured brothers and sisters, press our theological understandings to ascertain how these eternal truths **are contextually relevant** and work to discover authentic Christian responses to the living Word of God. (*Properly Dividing: Distinguishing the Variables of Culture from the Constants of Theology or It's Not How You Look, It's How you Think You Look* by Dr. Jack M. Schultz)

Mercy ministries—serving others—are authentic Christian responses to the living Word of God in the context and culture in which we **reside** and in which we **serve**. Mercy is a very wonderful gift of God's grace that shows up at the **intersection** of Jesus and His body—the church ... and the world and culture we live in. Showing mercy, being involved with mercy ministries, allows us to be in the world, to serve our communities as salt and light.

I would like to reference in **Workbook 2, in the yellow pages, on page 10**, a diagram entitled **Moving From Habit to INTENTION**.

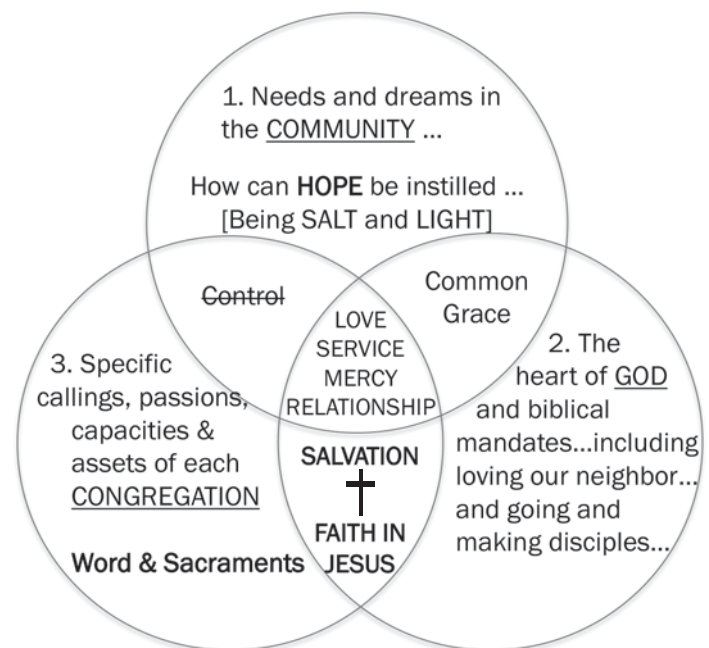


Diagram adapted from *To Transform A City* by Eric Swanson & Sam Williams

Moving From Habit to INTENTION

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Peter 3:15).

Truly, the Sweet Spot, the Bullseye—where a congregation is using its gracebestowed “assets” in **service, demonstrating mercy** to the community ... results in visibility and a respected and honored position in its contemporary context. **Humble service and servanthood—showing mercy—should be the hallmark of our congregations** as we live as **God’s sons and daughters**.

Too often we are concerned about **dollars, donors, and donuts. But it seems that we are not concerned with the damned. 100 million people who have no relationship with Jesus or church affiliation ... are needing WHO we have to offer, and 6 million of them reside in Michigan.**

C. S. Lewis shares this **important truth**: “It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. **All day long we are, in some degree, helping each other to one or the other of these destinations.**”

The Book of Acts—The Acts of the Apostles—announces, **“God is afoot!”** Too often we wonder, and the world questions, “Is He still?” Would God do with us what he did with his first followers then? **We should pray so; we hope so. These are devastating times:**

- 75 billion people are desperately poor, 11 billion are hungry;
- 2 millions are trafficked in slavery, and pandemic diseases are gouging entire nations;
- Each year nearly 2 million children are exploited in the global commercial sex trade;
- In the 20 minutes it took you to hear this address up to now ... almost 360 [90 every 5 min] children died of preventable diseases;
- More than half of all Africans do not have access to modern health facilities. As a result, 10 million of them die each year from diarrhea, acute respiratory illness, malaria, and measles. Many of those deaths could be prevented by one shot. Yet that is the continent where Christianity, indeed Lutheranism, is growing by leaps and bounds;
- A mere 2 percent of the world’s grain harvest would be enough, **if shared**, to erase the problems of hunger and malnutrition around the world. There is enough food on the planet to offer every person twenty-five hundred calories of sustenance a day. We have enough food to feed the hungry;
- And we have enough bedrooms to house the orphans. Here’s the math: There are 145 million orphans worldwide. Nearly 236 million people in the United

States alone call themselves Christians. From a purely statistical standpoint, **American Christians** by themselves have the wherewithal to house every orphan in the world. Of course, many people are not in a position to do so. They are elderly, infirm, unemployed, or simply feel no call to adopt. Yet what if a small percentage of them did? Hmmm, let’s say **6 percent**. If so, we could provide loving homes for the more than 14.1 million children in sub-Saharan Africa who have been orphaned by the AIDS epidemic. Among the noble causes of the church, how does this one sound as a newspaper headline? **“American Christians Stand Up for AIDS Orphans.”** Wouldn’t that headline be a welcome one?

Let me bring it closer to home. In Michigan, there are around 12,500 children who need to be in **foster homes** annually. Roughly 350 of those are served by **WellSpring Lutheran Services**. In the past three years, how many of our LCMS families do you think have asked to serve through **WellSpring** in this way? ... to show mercy in this way? Maybe 2 per year ... certainly not more than 6-8 families.

When it comes to **adoptions** there are about 1,100-1,400 kids in the system annually that could be adopted, and **WellSpring Lutheran Services** places about 400-500 of these adoptions. Again, in the past three years how many of our LCMS families do you think have asked to serve in this way? ... to show mercy in this way through **WellSpring**? Maybe 2 per year ... certainly not more than 6-8 families. **We can do better!**

In the midst of the wreckage of the times in which we live, here we stand, **the modern-day version of the Jerusalem church. You, me, and our one-of-a-kind lifetimes and once-in-history opportunity.** Ours is the wealthiest generation of Christians ever. We are bright, educated, and experienced. We can travel around the world in twenty-four hours or send an email or text message in a millisecond. We have the most sophisticated research and medicines at the tips of our fingers. We have ample resources.

AND ... We are ... God’s light, God’s presence in this world.

Lucado, Max (2010-09-14). *Outlive Your Life: You Were Made to Make A Difference* (Kindle Locations 340-350 and 327-340). Thomas Nelson. Kindle Edition.

In addressing the Colossians, **the Apostle Paul** lets the saints there know that he has prayed for them. He asks God that they clearly know His will in how to live and minister in their context: **“For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding” (Colossians 1:9).**

And **James**, in **chapter 1 verse 5** of his Epistle, writes: **“But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it**

will be given to him” (James 1:5). God-given wisdom is the answer to prayer that similarly allows his readers to take their knowledge of God and His Word and apply it to their lives and to the contemporary context in which they live, show mercy, and serve.

The Apostle Paul also instructs in *Romans 12:12* that the child of God should daily be *“rejoicing in hope, persevering in tribulation, devoted to prayer.”* With regards to praying, my wife shared this quote with me that has gripped me, cajoled me, encouraged and motivated me to be more regularly involved in what Martin Luther called “the breath of the Christian life”—**PRAYER: “Probably the number one reason prayer malfunctions in the hands of believers is that we try to turn a wartime walkie-talkie into a domestic intercom. Until you know that life is war, you cannot know what prayer is for”** (John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*).

Friends, in a world, culture, and context of “**hopelessness**” we—God’s people, “**hope-mongers,**” those who are to be showing **mercy** according to God’s purpose and will ... truly are **the salt of the earth and light of the world.** God will answer our prayers for wisdom and knowledge as we pursue knowing how to show **MERCY** as we reach into our communities to serve in Jesus’ Name ... fighting the Evil One as we do. **Please pray!**

- **Study** the diagram—**Moving From Habit to INTENTION**—with your church leaders, with all the members of your congregation;
- **ask** the questions that are found in **Workbook 2** on the page immediately before the diagram (page 8);
- **discuss** your answers, and ...
- as a congregation—or individual families—**implement** or **begin** a new mercy ministry.

How wonderful **it will be** to see God’s faithfulness in answering our prayers as demonstrated in the multitude of **Mercy Ministries that will begin** in your communities in Jesus’ Name. **We can be God’s agents together ... and collectively as District;** we can’t wait to help. **Please let us know how we can ... how God’s Holy Spirit is moving you.**

Friends, **let me state the obvious:** the times in which we live and conduct ministry are best characterized by one word: **CHANGE.** The entire United States—indeed the world—is experiencing social, economic, cultural, technological, educational, sexual (we can think of the Supreme Court’s ruling last Friday, June 26), spiritual, and contextual **changes** more rapidly than we can even realize. In fact, it is conjectured that our world and our country will continue to experience all these **changes** at an accelerated rate with no end in sight.

At one time we were thought to be a Christian nation. Although, I believe, the validity of that statement could be

challenged, the reality today is that we are a **Hindu nation:** one nation with a zillion gods with liberty and justice for all. That’s the result of the **1st Amendment**—which guarantees the rights of all religions that pursue small “g”—“god.”

In truth, however, American culture **has never** belonged to Christians—in reality or in *Biblical Theology*. We, perhaps, and many others, **may have mistakenly thought it did,** but

it never has. The tailspin we are presently experiencing toward Sodom and Gomorrah is not a fall from Christian proprietorship, but rather a vivid, visual display

of *1 John 5:19: “... the whole world lies in the power of the evil one.”*

It will continue to be until the return of Christ in glory. God’s rightful ownership will finally be revealed in due time—His time. Until then, Christ’s Lordship over all creation is manifest in stages: first **the age of groaning** and then **the age of glory.** “... we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies” (*Romans 8:23*). **While we wait, we exiles are groaning with all creation.**

Please listen to this salient comment by Andrea Seu, one of the editors for *World Magazine*: “But Christian exiles are **not** passive. We do **not** smirk at the misery or the merrymaking of immoral culture. We weep. Or we should ... being exiles does **not** mean being cynical. It does **not** mean being indifferent or uninvolved. The salt of the earth does **not** mock rotting meat. Where it can, it saves and seasons. And where it can’t, it weeps. And the light of the world does **not** withdraw, saying “good riddance” to godless darkness. It labors to **illuminate.** But **not dominate.**”

Here’s the truth we should embrace:

(1) **being Christian exiles in American culture** is just the continuing story of God’s children over the past centuries and millennia who found themselves “exiles” in whatever “foreign” place they were living; and ...

(2) **being Christian exiles in American culture does not end our influence;** but “**it takes the swagger out of it.**”

We shouldn’t whine about the triumphs of evil. We shouldn’t become calloused with anger. This is **not new;** this is the way it was from the beginning with Antioch, Corinth, Athens, and Rome.

Then the author makes this concluding remark: “The [Roman] Empire was not just **degenerate,** it was **deadly.** For three explosive centuries Christians paid for their Christ-exalting joy with blood. Many still do. More will.” (Andrea Seu, *World Magazine*)

I certainly believe that will be true in the United States, as well, in the years ahead.

Brothers and sisters in Christ, those early Christians involved in the *persecutions* and the resulting *diaspora* did **NOT** rant about the pervasive, ubiquitous advance of godless, secular humanism. The words of **King Jesus**

continued to ring in their ears – **as it should in ours: “You will be hated by all for my name’s sake. But the one who endures to the end will be saved” (Mark 13:13).**

But, PLEASE remember, that was a time—as it should be **now—for indomitable joy and unwavering ministries of mercy and service.**

Conclusion: Are there any veteran’s here today? (Thank you for your service!) One of the most powerful thirty minutes of film I have ever seen is the opening sequence of *Saving Private Ryan*. Veterans groups say it is perhaps the most realistic picture ever given of the brutal suffering the Allied soldiers faced on D-Day. An unbelievable price was paid to gain a toehold, a few feet of Omaha Beach in Normandy. **It was paid in blood.**

At the end of D-Day, in one sense not much had changed. The vast majority of the continent of Europe was still, as it had been the day before, under the power of the swastika. There was just this one plot of ground, a few feet of sand on an obscure stretch of beach in one lonely country that was not under the domination of the enemy. But that one tiny stretch of land was enough.

The truth is, by the end of that one day, **everything had changed. What a difference a day makes! ... just like EASTER!** Now there was an opening. It was just a tiny crack, but it would get a little larger every day. The Allied forces would get a little stronger every day. There would still be a lot of fighting, a lot of suffering, a lot of dying. But now it was just a matter of time.

V-E Day: Victory in Europe would come; then V-J Day: Victory over Japan in the Pacific.

Between the initial landing at Omaha Beach and the final firing of the final shot, there was a long gap. But the truth is ... victory was sealed on D-Day.

After the Sabbath day, before Jesus’ friends went to care for his body ... **the stone was moved.**

In one sense nothing had changed. Pilate and the chief priests were still in charge; Caesar still reigned and didn’t even know the name of this obscure Messiah in a remote country.

Nobody knew at first, except a couple of women, **but that was D-Day. Easter = D-Day.** Now there was an opening. Tiny at first – no bigger than the entrance of a tomb.

BUT YOU KNOW THE REST OF THE STORY!

Friends ... **EVERY TIME** you engage in the battle, ...

- **every time** you resist sin;
- **every time** you boldly proclaim the Gospel;
- **every time** you forgive someone as you have been forgiven;
- **every time** you give a portion of your resources for the spread of the kingdom;
- **every time** you diligently try and think of the good and put the best construction on everything;
- **every time** you offer a cup of cold water in Jesus’ name;
- **every time** you live for Jesus and give silent witness

to your master and King—as the salt of the earth;

- **every time** you speak of Jesus and let your light shine forth as the light of the world;

EVERY TIME ... that opening gets a little larger. The darkness gets pushed back a little more. The echo of final victory sounding back from Christ’s **triumphal return** is louder ...

Brothers and sisters, for yourself individually, for your family, your friends, your congregation ... there will be—make no mistake—a lot of fighting, a lot of suffering, and a lot of dying. **We are NOT home yet!!**

But **D-Day has already happened**—when hardly anybody was looking. At the end of that one day, **EASTER, EVERYTHING had changed.**

For whatever reason God has entrusted us **to be human agents of His miracle of love, grace, and mercy ... of His Gospel power.**

People of Hope, in the strength of Christ, let us determine to LIVE as God’s Loved and Compassionate Community!

In Jesus’ Name, Amen.



2015 Michigan District Convention Essayist

Rev. Dr. Reed Lessing
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Thank you, so very much, for the kind invitation to return as your convention Bible Study leader. At your 2009 convention we studied Philippians. In 2015 it's ... **Ephesians. Ephesians!** Let's get started.

John Mackay, a former president of Princeton Seminary, once said that Ephesians is *"theology set to music."* Martin Luther held that, while Romans is the purest expression of the Gospel, Ephesians is the most sublime because it so eloquently reminds us of who we are in Christ.

Our convention theme is based upon Ephesians 3:20–21: *"Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."*

From these verses comes our theme: **IMAGINE...Living as God's Loved and Compassionate Community.** In this loved and compassionate community ...

We are Rich (Ephesians 1:1–14);

We are Made New (Ephesians 2:1–10);

We are at Peace (Ephesians 2:12–22);

We are Heard (Ephesians 3:14–21);

We are All in This Together (Ephesians 4:1–6);

We are Filled (Ephesians 5:15–21).

Before we dig into Ephesians, though, let's look at the big picture.

Outline of Ephesians

God's Gospel Resources: OUR RICHES IN CHRIST (chapters 1–3)

1. Our spiritual possessions in Christ (1:1–14)
First Prayer: for enlightenment (1:15–23)
2. Our spiritual position in Christ (2:1–22)
Second Prayer: for enablement (3:1–21)

Our Godly Response: OUR RESPONSIBILITIES IN CHRIST (chapters 4–6)

1. Walk in unity (4:1–16)
2. Walk in purity (4:17–5:17)
3. Walk in harmony (5:18–6:9)
4. Walk in victory (6:10–24)

IMAGINE...Living as God's Loved and Compassionate Community. This is an apt summary of

Ephesians. Let's see why.

1. In the New Testament the term, "unity" (*henotes*) only appears in Eph 4:3, 13.

2. The word "one" appears fourteen times in the book (e.g., Eph 4:4–6)

3. The preposition "with" is combined with other words fourteen times (e.g., Eph 2:21–22; 4:16).

4. This unity is achieved "in Christ," an expression (or a near equivalent) that appears thirty-eight times.

5. Unity is in the "church" (*ekklesia*), a word Paul uses nine times.

6. Unity, in Christ, expressed in the church, is generated by God's love (*agape*) and is demonstrated in our love. Paul uses *agape* twenty times in Ephesians.

We are Rich

(Ephesians 1:1–14)

Imagine a baby eagle who falls out of its nest and lands in a gopher hole. He begins thinking that he's a gopher. The baby eagle can't crawl through the gopher tunnels so he has to go to gopher school and take tunneling 101. He has no appetite for gopher food, so the baby eagle chokes down leaves and roots as best he can.

That's the situation we frequently find ourselves in. God has recreated us in Christ to soar on wings like eagles — **to live as God's Loved and Compassionate Community** — but often we live like gophers in the ground, crawling through tunnels and choking down leaves and roots as best we can.

One day, though, this eagle-turned-gopher sticks his head out of the hole, looks up and sees far above him an eagle gliding in the air. Some ancient memory inside him stirs. He climbs out of the hole, shakes the dirt off his wings, spreads them wide, and begins to fly!

Ephesians is God's call for us to climb out of the hole, shake the dirt off our wings, spread them wide and begin to fly! God says we're eagles, meant to fly in the sky, not gophers destined to digging in the dirt!

And we begin to fly by means of Ephesians 1:1–14, where God says that in the community of the church we are rich. How rich are we?

WE ARE BLESSED “Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ ... that he **lavished** on us with all wisdom and understanding” (Ephesians 1:3, 8). The expression “heavenly realms” appears five times in Ephesians. It is very instructive.

Ephesians 1:20, “He raised him from the dead and seated him at his right hand in the **heavenly realms**.” Ephesians 2:6, “And God raised us up with Christ and seated us with him in the **heavenly realms** in Christ Jesus.” Ephesians 3:10, “His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the **heavenly realms**.” Ephesians 6:12, “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the **heavenly realms**.” Did you catch who Paul says is in the heavenly realms? God’s blessings are there and so is the crucified, risen and ascended Christ. The baptized are there and so are demonic rulers and authorities.

What does it all mean? In Ephesians 1:18 Paul prays that the eyes of our heart might be enlightened to see these spiritual realities in the heavenly realms! A battle is going on! But get this. Christ has died. Christ is risen. Christ has ascended. And that means the demonic rulers and authorities are done. Finished. Vanquished. On the run! For we have every spiritual blessing in the heavenly realms. Can you see it?

Hetty Green couldn’t. Hetty Green was called “The Witch of Wall Street.” She died in 1916 and left an estate valued at over one billion dollars. But get this. Every morning Hetty ate cold oatmeal because she didn’t want to pay money to heat her oatmeal. And Hetty’s son had his leg amputated because she didn’t want to pay money to treat him. Hetty Green was rich, but if you saw her, you’d swear she was dirt poor.

How often do we say, “Poor me”? “Poor me, I don’t have the resources to deal with this. Poor me, I don’t have the wisdom to solve this. Poor me, I don’t have the power to conquer this.” That’s not true. We’re incredibly rich with every spiritual blessing in Christ. Then why do we live as though we’re dirt poor?

Paul says that God “... **lavished** on us all wisdom and understanding.” Every minute, about 200,000 tons of water plunge over Niagara Falls. God could’ve used a lot less water, but he didn’t. God could’ve made the falls lower, but he didn’t. The Greek word translated “lavish” means “an exceedingly great measure, something way beyond the ordinary.” God’s spiritual blessings of wisdom and understanding aren’t squeezed out from an eye-dropper. They aren’t carefully rationed like water during a California drought. These blessings are a Niagara of superabundance. We are blessed!

WE ARE ADOPTED “He predestined us to be **adopted** as his sons through Jesus Christ, in accordance with **his pleasure and will**” (Ephesians 1:5). We were born into the Adam and Eve family, a family famous for big egos, hard hearts and selfish ambitions. And boy howdy does this family love to blame. “The woman, you put her with me, she gave me the fruit from the tree.” “The serpent deceived me and I ate it.” But when we were baptized, God took us out of that dead-end dysfunctional family and adopted us into his family.

And he did it, “in accordance with his pleasure.” It was God’s great pleasure to adopt us! God wants us that much! We are adopted! We are now in God’s forgiven and forever family!

WE ARE REDEEMED “In him we have redemption through his **blood**, the forgiveness of sins, in accordance with the riches of God’s grace” (Ephesians 1:7). I recently read about an older gentleman who had eighty million dollars and his family was chomping at the bit to get their hands on all that cash. Finally, the guy died and they pulled out the will and it said, “I, being of sound mind and body spent it all!”

Instead of spending it all, Jesus Christ paid it all. He paid everything. The only reason we have every spiritual blessing, the only reason we are adopted, the only reason we are redeemed, is because Jesus Christ paid it all. He paid it all with his blood.

“What can wash away my sin? Nothing but the blood of Jesus!” “He purchased and won me from all sin, death and the power of the devil; not with gold or silver but with his holy precious blood.” We are redeemed.

WE ARE SEALED “Having believed, you were **marked in him with a seal**, the promised Holy Spirit, who is a **deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory**” (Ephesians 1:13–14). To place your seal on a document in the Graeco-Roman world of the first century meant that a business transaction was complete. We’ve been notarized. God took his notary seal, sealed us in baptism and then said, “I’ve completed this transaction. I paid for you in full. You’re mine!”

A seal also meant authenticity. When somebody had a letter, and it had been sealed, they knew it was the real deal. Christians know that the Holy Spirit in our hearts says our riches are the real deal. They’re not fake. They’re not phony. They’re not a fraud. Romans 8:16: “*The Spirit himself testifies with our spirit that we are God’s children.*” But there’s more. There’s always more in Ephesians!

The Holy Spirit is given as our deposit, our down payment, our guarantee of heaven. The Spirit’s presence in our hearts is a foretaste of the greater riches we will enjoy when the Bridegroom, Jesus Christ, comes again for his Bride, the Church. The greatest wealth on earth is the sure hope of heaven. Let me say that again. *The greatest wealth*

on earth is the sure hope of heaven.

During the Great Depression, there was a man named Ira Yates who owned a ranch in West Texas. But the bank was getting ready to repossess it all; lock, stock and barrel. Ira Yates was bankrupt.

One day, though, a crew from an oil company visited and asked permission to drill a wildcat well. At 1,000 feet they struck oil. Did they ever! The first well came in at 80,000 barrels a day. Subsequent wells were more than twice as large. This huge oil reserve is known today as Yates Pool.

Ira Yates thought he was poor. He didn't know that he was rich, exceedingly rich. That's us. "Poor me ..." We think we're bankrupt. And it's because we don't drill down to life's most important question. And what would that be?

Who does *God* say we are? The question is not, repeat, *not*, who do our parents say we are? Or our friends. Or our neighbors. Or our bosses. Or our spouses. Or ex-spouses. What counts today and for all eternity is this—who does *God* say we are? And *God* says we are blessed, adopted, redeemed and sealed.

Do the math. Add it all up and what do you get? **In God's Loved and Compassionate Community** we are rich, exceedingly and forever rich!

We are Made New (Ephesians 2:1–10)

I recently saw an online ad for a book called, *Total Body Makeover*. It read, "Do you feel bored with yourself, lost your confidence? You can be made new in no time. Get a 100% full body makeover, from head to toe!" I especially like the promise on the front of the book, don't you? "Maximum Results in Minimum Time." And the fact that Bob Greene is Oprah's trainer—well, that just about seals the deal, doesn't it?

In Ephesians 2:1–10 *God* offers us his own version of a 100% full body makeover from head to toe. You see, *God* could have said, "I'll make all new things, the old won't do." But instead he said, "I'll making all things new—even you!"

Paul takes what happened to Jesus—our Savior's death, resurrection and ascension (events he describes in Ephesians 1)—**and applies it to us**. Baptized into Christ, what happened to Jesus now happens to me. He was dead; I was dead. He's alive; now I'm alive. He sits in the heavenly realms; I sit in the heavenly realms. His body is perfect and the day is most certainly coming when my entire body, mind and heart will be made all-together perfect. Talk about a 100% full body makeover. We are made new! And we all need it. More than we'll ever know, we all need it. That's how Paul begins Ephesians 2.

WHAT WE WERE "*As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those*

who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath" (Ephesians 2:1–3). In the first three verses of Ephesians 2 we go downhill all the way. "Down, dooby, do, down, down!" Dead, disobedient, depraved and doomed. This is why I need a 100% full body makeover, from head to toe! We're all one huge, massive spiritual train wreck!

WHAT WE ARE "*But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved* [participle with present and ongoing results, also in 2:8]. *And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus*" (Ephesians 2:4–6). Did you catch that? "But." "But" *God* loves you when you are deep in sin and don't know and don't care. "But" *God* is rich in mercy when you are dead, disobedient, depraved and doomed. "But" *God* reaches out when you are a stubborn fool and a liar to yourself. Paul calls this grace.

Imagine a perfect marriage. He always puts her needs and desires ahead of his own, always focuses on her concerns, always encourages and supports her, cleans up his own messes and takes out the garbage. He is the perfect husband. And she is the perfect wife. She always puts his needs and desires ahead of her own and always focuses on his concerns. There is tremendous love in this marriage—but there's no grace. Because there's no need for grace.

What if the wife comes down with Alzheimer's? Her personality changes. She becomes irritable, petty and self-centered. Nothing her husband does is ever good enough. She's constantly making demands, criticizing and complaining. And yet he continues to be the perfect husband. He continues to treat her the way he always has. That's grace. Grace is love toward the unlovable.

Grace says the unlovable are loveable! And this grace moves us from death to life to being seated with Christ in the heavenly realms! We've gone from the spiritual cemetery to the heavenly throne room. *God* has removed our grave clothes and clothed us with royal robes!

The lowest spot in the United States is Death Valley at 280 feet below sea level. But just 80 miles northwest is the highest spot in the continental United States, Mt. Whitney. It stands a majestic 14,495 feet above sea level. Paul says that we've gone from the "Death Valley" of being dead, disobedient, depraved, and doomed, to the highest mountain peak! We sit with Christ in the heavenly realms! And remember, in the heavenly realms is where Christ is, in victory, blessing us with every spiritual blessing! Can you see it now?

"*For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast*" (Ephesians 2:8–9).

The teaching of salvation by grace, through faith, apart from works, distinguishes Christianity from all other world religions. We may suffer for Christ, and loving service proves the genuineness of our faith. However, neither our suffering nor our service saves us. Let me repeat that. *Neither our suffering nor our service saves us.* We are saved by God's mercy, not by our merit—by Christ's dying, not by our doing. Grace is God's everything for absolutely nothing. This is the doctrine upon which the church stands or falls!

"For we are God's workmanship [poema], created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). The Greek word behind "workmanship" is *poema* and *poema* is where we get our word "poem." You are a beautiful poem! You are a masterpiece, an awesome work of art! But there is more. There is always more in Ephesians!

WHAT WE WILL BE *"In order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus" (Ephesians 2:7).* In the coming ages, when you are in heaven and you talk with an angel he might say, "I'm in the New Creation Section. My job is to make sure the New Creation keeps running." You might talk with another angel and ask him about what he does and he says, "I work in the Worship Section. My job is to make sure all the angels gather around God and worship him." And us? If someone comes up and asks us what our job is? We will tell them that we work in the Grace Section. For all eternity we're going to be examples of the marvelous grace of God. "I was dead, disobedient, depraved and doomed. But now I'm divinely and definitively delivered!"

Ireland has castles for sale, each priced at about one US dollar. There is a catch, however. According to a New York Times article, the historic structures are in advanced stages of disrepair, and buyers must restore each property "consistent with its historical architecture." Estimates for restoration run from \$7 million to \$60 million per castle.

Buying a fixer-upper gives us a picture of what God has done for each of us. God could have said, "I'll make all new things. The old won't do." But (there's that word again "but"). "But instead God said, "I'll make all things new ... even and especially ... **you!**"

We are at Peace (Ephesians 2:11–22)

Ancient Romans and ancient Celts just didn't get along. In 55 AD the Romans scored a series of victories that extended their reach north, all the way to what is now called Scotland. But the Celts fired back with fierce guerrilla warfare. Rome countered, and war continued.

So what do you do when you don't get along? *You build walls.* That's it! You build walls. In 122 AD, Roman Emperor Hadrian ordered a wall to be built to separate the

Romans and the Celts. Hadrian's Wall is still standing today.

There are a lot of walls that are still standing today. Walls are still standing between husbands and wives; parents and children; and walls are still standing between sisters and brothers in Christ. We all need for some walls to come down. That's why Paul pens Ephesians 2:11–22.

The first half of Ephesians 2 is about living in peace **with God**. The second half of Ephesians 2 is about living in peace **with people**. The order is extremely important. I can't live in peace with people until I live in peace with God.

Who do you need to live in peace with? An ex-spouse? An ex-boss? Are you in a rocky marriage? Do you have wayward children? What about the people at work? How about those new next-door-neighbors? Is there someone in your church? It's time for walls to come tumbling down. How does that happen?

We begin with this truth: **JESUS MAKES PEACE** *"For he himself is our peace, who has made the two **one** and has destroyed the barrier, **the dividing wall of hostility**" (Ephesians 2:14).*

Remember? The word "one" appears fourteen times in Ephesians. Ephesians is about making the two one, classically stated in Ephesians 5:31–32, *"For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery, but I am talking about Christ and the church."* If Ephesians is about anything, it's about **God's Loved and Compassionate Community** living in peace with each other.

In Christ's day, there was a higher and stronger wall than Hadrian's Wall. Paul calls it, "The dividing wall of hostility." It was the most famous wall in the ancient world. Herod the Great renovated the Second Temple to include this wall.

If you went to Jerusalem in the first century you would see the wall between the Court of the Gentiles and the Women's Court. It had warnings posted every few feet. A few years ago some archeologists dug up one of those warning signs. Several scholars translated it from the Aramaic and this is what they came up with; "No foreigner may enter within the wall which surrounds this sanctuary. Anyone who is caught doing so will have himself to blame for his ensuing death." That's how experts translate the Aramaic. Do you know how I translate it? "Someone's gonna pay!"

Paul says that Jesus destroyed this dividing wall of hostility. How did he do it? *"His purpose was to create in himself **one** new man out of the two, thus making peace, and in this **one** body to reconcile both of them to God through the cross, by which he put to death their hostility" (Ephesians 2:15–16).* When people cross our line in the sand, when we're hurt, when we're offended, what's our

first response? Let me translate it for you, “Someone’s gonna pay!”

Listen very closely to what I’m about to say. Someone else has already paid. Someone else has already paid for all your hurt and all your rejection. His name is Jesus. Jesus paid it. Jesus paid it all. Jesus paid the price for all sin, for all people, for all time; and he did it, Paul says, through the cross and with his blood. That’s how Jesus makes peace. You can put down your bricks now, and stop building walls. Jesus makes peace. He destroys the barrier, the dividing wall of hostility.

JESUS PREACHES PEACE *“He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by **one Spirit**” (Ephesians 2:17–18).* In his ministry Jesus preached peace to Romans, peace to Samaritans, peace to Canaanites, and peace to the world.

When I was six years old I got my first dog, Spotty. She was a beautiful collie. It was love at first sight. So what if Spotty smelled like a dog? So what if Spotty whined and whimpered? And so what if Spotty barked a lot? I didn’t mind. I was in love.

After a month or so, though, my feelings strangely began to change. I got tired of Spotty’s smell and all the whining and all the whimpering. And let me tell you, the barking drove me crazy. So I stopped caring for Spotty, but my parents insisted, “Reed, you must take care of Spotty. She’s *your* dog.” The words haunted me, “She’s *your* dog.”

That’s when I understood. The honeymoon was over. It was now “in sickness and in health, for richer, for poorer. Till death do us part!”

I know you can relate. Only instead of being reminded, “She’s *your* dog,” you’re reminded, “He’s *your* husband. That’s *your* wife. He’s *your* elder. That’s *your* mother. He’s *your* pastor!”

[Spotty was the same hairy, hungry face every morning; with bad breath to boot! Wives, you’re thinking, “That sounds a lot like my husband!” It was the same barking every night. Pastors, you’re thinking, “That sounds a lot someone in my church. Bark. Bark. Bark.” And Spotty would never, ever, clean up her messes. Parents with teenagers are thinking, “That sounds pretty much like my kid!”]

Into those stressed relationships, Jesus preaches peace. In one sermon he said to forgive 70X7 times. In another sermon he preached to leave our gift at the altar and first be reconciled with our enemy. And when he washed his disciple’s feet he included Judas Iscariot. I’m still looking for a version of John 13 that says Jesus didn’t wash Judas’ feet, but I can’t find it. Jesus makes peace and Jesus preaches peace. And so ...

I LIVE IN PEACE In Matthew 5:9 Jesus says, “Blessed are the peacemakers.” Jesus doesn’t say, “Blessed are the peace fakers ...” Jesus doesn’t say, “Blessed are the peace

breakers ...” No, “Blessed are the peacemakers.”

Peacemakers ... **Begin with prayer.** Don’t panic, pout, pose, posture, or pretend. Get God involved. Pray. **Plan a peace conference.** Too often we catch people by surprise and then we wonder why they don’t want to make peace. I know I shouldn’t bring up anything with my wife Lisa before Downton Abbey; during Downton Abbey or right after Downton Abbey! **Stay at the cross.** No one needs to pay. Jesus has already paid for all the hurt and pain and confusion and he did it with his blood. **“Tell me more.”** Don’t become defensive. Don’t make excuses. Don’t blame. Don’t interrupt. **Don’t fly too high.**

The ancient Greeks told a story about a father and son, Daedalus and Icarus, who were prisoners on an island. The father, Daedalus, found some feathers and, using wax, created wings so, like birds, they could fly away from their island prison. Daedalus warned Icarus, though: “The sun’s heat will melt the wax and you’ll fall and die. So don’t fly too high.” But Icarus didn’t listen. He got too close to the sun and the heat melted his feathers. Icarus fell into the sea and died.

The moral of the story? Don’t fly too high. Come down from your high horse. Swallow your pride. When you are at your peace conference dare to say the three hardest words in the English language, “I was wrong.” Or the four hardest words, “Yes, you are right.” Or the five hardest words, “I probably don’t know everything.” Or the six hardest words, “I think I need some help.”

Your only other option is to keep building walls—day by day, year by year and brick by brick. Until you’re isolated and alone and depressed and you do something desperate that will cause irreparable damage to yourself and those you love. Is there a better way?

Pray. Plan a peace conference. Stay at the cross so you stop making other people pay. “Tell me more.” Don’t fly too high. Then, then, then ... your walls will come tumbling down.

Hymn: The Church’s One Foundation

Day Two

Ephesians 3:20–21: *“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”*

IMAGINE ... Living as God’s Loved and Compassionate Community. In this loved and compassionate community ...

We are Rich (Ephesians 1:1–14);

We are Made New (Ephesians 2:1–10);

We are at Peace (Ephesians 2:12–22);

We are Heard (Ephesians 3:14–21);

**We are All in This Together (Ephesians 4:1–6);
We are Filled (Ephesians 5:15–21).**

Let's revisit the big picture.

Outline of Ephesians

God's Gospel Resources: OUR RICHES IN CHRIST
(chapters 1–3)

1. Our spiritual possessions in Christ (1:1–14)
First Prayer: for enlightenment (1:15–23)
2. Our spiritual position in Christ (2:1–22)
Second Prayer: for enablement (3:1–21)

Our Godly Response: OUR RESPONSIBILITIES IN CHRIST
(chapters 4–6)

1. Walk in unity (4:1–16)
2. Walk in purity (4:17–5:17)
3. Walk in harmony (5:18–6:9)
4. Walk in victory (6:10–24)

We are Heard

(Ephesians 3:14–22)

In Ephesians 1–2 God says we're a broken down Volkswagen that he has turned into a shiny, new Ferrari. Oops. I'm in Michigan! That should be a Ford Pinto turned into a shiny, new Cadillac! Remember? We have a convention theme and we need to stick with it, especially now! **IMAGINE...Living as God's Loved and Compassionate Community.** And remember, all of us are part of this loved and compassionate community—even if we live in Indiana! So, for now, please indulge me as I use my Volkswagen and Ferrari illustration. Ok?

In Ephesians 1–2 God says we're a broken down Volkswagen that he has turned into a shiny, new Ferrari. And in Ephesians 4, 5 and 6 God describes where the Ferrari takes us. These chapters are a road map, showing us where God wants to take us in our new life.

So what's missing? Ephesians 3.

It's one thing to have new life. It's another thing, though, to get our new life moving. That's why we have Ephesians 3. In Ephesians 3 Paul gives us the key that turns on the engine to our new life in Christ. And what would that be? Paul calls it prayer. God wants us to get moving into our beautiful new life described in Ephesians 4–6, and we get moving through prayer.

THE POSTURE FOR PRAYER *“For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name” (Ephesians 3:14–15).* Ephesians is all about our spiritual posture in Christ. Sit (2:6), **Kneel (3:14)**, Walk (chapters 4–5). Paul uses the word “walk” six times in these two chapters. Stand (chapter 6). Four times in this chapter we're told to **stand** our ground against the devil. Get it? Sit. Kneel. Walk. Stand. It's no accident that right in the middle of Ephesians Paul says, “I **kneel** in ... prayer.” God wants his church to do more than just sit. He wants us to walk and stand. For

that to happen, we kneel.

Paul wants us to kneel in prayer; to be humble before God as we call him *Father*.

The Father in Ephesians: *“Grace [God's love to the unlovable] and peace [Christ has destroyed the dividing wall of hostility] to you from God our Father” (Ephesians 1:2).* *“For through him [Christ] we both have access to the Father” (Ephesians 2:18).* *“One God and Father of all, who is over all and through all and in all” (Ephesians 4:6).* How do we get our new life moving? We kneel in prayer before this Father.

THE PURPOSE OF PRAYER *“I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell [katoikeo/oikeo] in your hearts through faith” (Ephesians 3:16–17a).* Remember, Paul is writing to Christians. Christ already lives in their hearts. So what does Paul mean when he uses the word “dwell”? Paul uses an amplified form of a Greek verb; not *oikeo*, but *katoikeo*. The prefix *kat* intensifies the verb. *Katoikeo* therefore means “settle in, take up residence, make yourself at home.”

Allow me to illustrate. When we become friends with people, we often invite them into our home. Some friends are what we might call, “Living room friends.” They're our friends. And we invite them over. But they never get past the living room. We don't want them to see the mess in the rest of the house and especially our closets that are full of clutter!

But there are other friends who can go anywhere in our home, people we're so comfortable with that we say, what? “Make yourself at home!” They can raid our freezer and eat all of our frozen Snickers Bars. No problem! And we don't care if they see that our bathroom isn't clean or that there's laundry piled high on the bed. *“Mi casa es su casa.”* My home is your home.

Paul says that the purpose of prayer is for Christ to make our heart his home; *all* of our heart *all* of his home. That's because Jesus isn't a Living Room Lord. He wants to go to our office and turn on our computer and look at the sites we've been visiting. Then he wants to see our kitchen, bedroom, man-cave, and text messages. Jesus is not a Living Room Lord. He wants access to everything in our lives.

The purpose of prayer is to open the doors to all the rooms in our heart and say, “Jesus make yourself at home! Throw out anything that you don't want in here. Put it on Craig's List. Sell it! Get rid of it! *Mi casa es su casa.* My home is your home.”

THE POWER OF PRAYER *“And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge” (Ephesians 3:17b–19a).* The Lord who wants access to every part of our lives is

also the Lord who tenaciously and passionately loves us. The power of prayer enables us “to grasp how wide and long and high and deep is the **love** of Christ.”

I’ll never forget the spring of 1995. It was the spring when anything seemed possible. And why is that? Because professional baseball players were on strike so the owners, determined to start the season, threw the gates open to almost anybody who knew how to scoop up a grounder or run out a bunt. These weren’t minor leaguers. The minor leaguers were on strike, too. These were guys who went from coaching Little League one day to wearing a St. Louis Cardinal jersey the next. The players weren’t very good, and they knew it. But boy howdy, they sure were happy to be on a major league team!

God’s love has placed us on the dream team beyond imagination: it’s called the church, his body, his beloved and his blood-bought bride, his loved and compassionate community.

Sure, we strike out a lot. And we sure let a lot of grounders go right through our legs. Some of us get picked off second base almost every day. Then we expect God to trade us.

But the power of prayer enables us to grasp how wide and long and high and deep is the **love** of Christ. It’s a love that forgives our sin. It’s a love that will never trade us. Never.

This love surpasses knowledge. We can’t reason this love out, we can’t figure it out and we can’t make an outline of it. We can’t understand God’s love. It’s bigger than that. It’s the cross and the nails and the thorns and the blood. It’s Jesus for us, forever!

THE PROMISE OF PRAYER *“Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen” (Ephesians 3:20–21).* What an awesome promise! **IMAGINE...Living as God’s Loved and Compassionate Community.**

Why don’t we pray more often like Paul in Ephesians 3? There are at least two reasons. Sometimes we don’t think we need to pray. We’re handling life pretty well right now, thank you very much. We say, “My beat up little Volkswagen gets me everywhere I want to go.”

But aren’t you tired of putzing along and breaking down? Aren’t you tired of all the foul smoke and flat tires?

Another reason why we don’t pray like Paul in Ephesians 3 is because we’re afraid to start the Ferrari. We’re afraid of where we’ll go! If we embrace the posture of prayer [kneeling before the Father], the purpose of prayer [to open up all the rooms in our heart], the power of prayer [to grasp God’s love] and the promise of prayer [God can do more than all we ask or imagine], we might go places we’d rather not go. Our retirement might start looking a lot different. I might become more generous

and loving. My commitment at church could get radical. And so we say, “I just love my new Ferrari, but it stays in the showroom. Once a week I clean and polish it there.” Really? **God’s Loved and Compassionate Community** needs to walk and stand. And how does that happen? We kneel.

We kneel and utter a six-word prayer. Six words that get us moving! What are they? Let me summarize Paul’s prayer. “God you’re able and I’m available.” Or, since I live in Indiana, perhaps I should use these six words; “Ladies and Gentlemen, start your engines!”

We are All in This Together (Ephesians 4:1–6)

Virgin Airlines plays a song before takeoff. It’s called, “We’re All in This Together.” Some of the lyrics include: “Flying through the air, clear skies and bad weather, like birds of a feather, we’re all in this together. Hey you talking loud! We’re all in this together. Hey, lady spraying that perfume cloud! We’re all in this together. Hey kid kicking that seat! Hey guy with the five burritos to eat! Hey soft-drink sipper! Hey over-zealous nail clipper! Reality stars, men from mars, guy sprawling like a hog, gal sleeping like a log. And don’t make fun of the guy in leather! We’re all in this together!”

We can summarize Ephesians 4:1–6 by envisioning that we’re all on the same plane, traveling towards the same destination. “Flying through the air, clear skies and bad weather, like birds of a feather, we’re all in this together.”

In the first three chapters of Ephesians, Paul talks about our wealth in Christ. In the last three chapters, Paul describes our walk in Christ. Beginning in chapter 4, Paul’s focus changes from belief to behavior; from doctrine to duty; from the roots of salvation to the fruits of salvation. *“As a prisoner for the Lord, then, I urge you to **walk** worthy of the calling you have received” (Ephesians 4:1).*

And the first item Paul takes up in our Christian walk is church unity; unity in **God’s Loved and Compassionate Community**. When Christ brings us into relationship with himself, he brings us into relationship with each other. The church isn’t a social network. It’s not an activist group. It’s not a collection of close friends. If we look at the church as merely a human organization we’ll probably get to the point where we say, “It’s a bore. It’s a snore. It’s a chore. No more!”

Paul says in Ephesians 4:4 that the church is a body. We’ve been cemented together by the blood of Jesus. There is no stronger bond. The ties that bind us to each other as Christians are stronger than ties to work, country, friends, children, or even our spouses. I realize that most of us don’t think this way. It’s much more comfortable to look at the church like any other organization we belong to; that way we can come and go when we feel like it. That’s a lot more comfortable, isn’t it? But flying through the air, clear

skies and bad weather, like birds of a feather, we're all in this together.

Paul discusses church unity from two different angles. The first is promoted through our behavior. The second is preserved through our beliefs. Get it? Behavior and beliefs go together. It's easy to emphasize one to the neglect of the other, but Paul won't let us do that. As Lutherans, we get this. Our theology is frequently articulated with the words "both/and" instead of "either/or." After all, our doctrine includes both Law and Gospel; both Word and Sacrament; both the Office of the Holy Ministry and the Priesthood of all believers. And just so in Ephesians 4:1-6; both behavior and belief are the bricks and mortar of church unity.

PROMOTE UNITY: THROUGH OUR BEHAVIOR

Paul writes: "*Be completely humble and gentle; be patient [macrothumia], bearing with one another in love*" (Ephesians 4:2).

Let's unpack this verse. **Be humble.** Almost every bone in our body longs to live by the opposite of humility. And what would that be? Pride. Pride shows up in churches when I think I'm better than you. Holier than you. Smarter than you. More spiritual than you. Churches are petri dishes for self-serving egomaniacs who masquerade as ministers of God. Luther once famously wrote, *omne peccatum est superbia*, all sin is pride. If you want unity, then, be humble.

Be gentle. The word literally means "strength under control." When the New Testament was written, the word was used to refer to a wind that would push a boat along at just the right speed. Or it was used when referring to a horse that had been broken so people could ride it. When winds and horses are out of control they're very destructive. But under control they're beautiful. God says, "This is what brings people together. Not brute strength. Not, 'My way or the highway so get out of the way.'" No. God calls us to be gentle; that's strength under control.

Be patient. *Macrothumia*. Macro, not micro. *Thumia*; thermometer, thermostat. Heat! Patience means we have a long fuse.

Bearing with each other in love. Sometimes people rub us the wrong way. They make decisions that we don't like. They say stuff that makes us cringe. When that happens, bearing with each other in love means that I won't pout like a child, take my marbles and go home.

Joe was dying, and he wanted to make everything right with Bill, who had been one of his best friends at church. But they hadn't spoken to each other in years. Wanting to resolve the conflict, Joe asked Bill to visit him in the hospital. When Bill arrived, Joe told him that he was afraid to die with bad feelings between them, and he wanted to make things right. Then Joe reached out for Bill's hand and said, "I forgive you, Bill. Will you forgive me?" Bill said he would, but just as Bill started to leave, Joe shouted,

"Hey Bill. If I get better, this doesn't count!" That's not humble, gentle, patient or bearing with each other in love!

PROMOTE UNITY: THROUGH OUR BEHAVIOR

PRESERVE UNITY: THROUGH OUR BELIEFS

Paul continues, "*Be eager to keep the unity of the Spirit through the bond of peace*" (Ephesians 4:3). How do we keep, preserve unity? Through our beliefs. And what are our beliefs? Paul summarizes the first three chapters of Ephesians with these words: "*We are built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone*" (Ephesians 2:20). Psalm 118:22-23, "*The stone the builders rejected has become the cornerstone. The LORD has done this, and it is marvelous in our eyes.*" The builders rejected Christ on Good Friday, but on Easter God made him the cornerstone and this is still marvelous in our eyes! Christ is the doorway to deliverance, the pathway to peace, and the gateway to glory. His mercy is matchless. His goodness is limitless. His love never changes. His grace is sufficient. His Word is enough. And his righteous reign is forevermore!

Christ is our Cornerstone; all other ground is sinking sand! On this we will not budge one inch. But there's more. There's always more in Ephesians!

One body—Unity doesn't mean uniformity. There is one body, but that body consists of eyes and ears and hands and feet.

One Spirit—One Spirit who works through the means of grace. One hope—The free gift of eternal life. Jeremiah 29:11. One Lord—There is just one Lord and that's not me and that's not you. It's Jesus. One faith—There aren't multiple faiths; multiple truths; multiple options. One Baptism—Baptism is what God does so we only need it once. One God and Father—The use of "Father" implies that we're not only part of the same body, we're in the same family.

Abby and Brittany Hensel are conjoined twins from Minnesota. Abby and Brittany are one of the rarest set of dicephalus twins in the world! It is very rare to be born conjoined (1 in 40,000) and it is even rarer to survive after birth (1% of the 1 in 40,000)! The fact that Abby and Brittany are alive is a miracle.

They have two hearts, two spines joined at the pelvis, four lungs, three kidneys, one ribcage, one liver, a partially shared nervous system and a shared circulatory system. From their waist down, all organs are shared. Abby, the right twin, can't feel anything on the left side of body while Brittany, the left twin can't feel anything on her right side. Neither survives without the other. **Separation is not an option. Cooperation is an obligation.** Separation is not an option. Cooperation is an obligation. That's what Paul teaches about the church in Ephesians 4:1-6.

Better yet ... Flying through the air, clear skies and bad weather, like birds of a feather, we're all in this together.

Hey you who are so proud! We're all in this together. Hey lady spraying that gossip cloud! We're all in this together. Hey elder who won't greet! Hey pastor who thinks he's too neat! Hey big lipper! Hey non-loving reputation clipper! Reality stars, men from mars, guy selfish like a hog, gal sleeping like a log. And don't make fun of the guy in leather. We're all, we're all in this together!

We are Filled

(Ephesians 5:15–21)

Many medieval cathedrals were built with beautiful domed and vaulted ceilings that had a number of trap doors. The trap doors were used to celebrate Pentecost. Before worship on Pentecost, some hapless souls would be drafted to climb up on the roof. At the appropriate moment during the service, the people on the roof would release live doves through trap doors in the cathedral ceiling. The doves would come swooping down on the congregation as living symbols of the Holy Spirit. At the same moment, the choirboys made whooshing and drumming sounds, like a holy windstorm. Then, as the doves swooped and the winds rose, the trap doors were opened again, and bushels of rose petals were poured upon the congregation, symbolizing the tongues of fire on Pentecost.

The holes in these cathedrals were called, "Holy Spirit Holes." Can you image the drama of the doves and windstorm and rose petals? In Ephesians 5:18–21 Paul explains what happens when the Holy Spirit empowers us to **live as God's Loved and Compassionate Community**. Brace yourself, though. This is also quite dramatic!

No, there are no holes in our ceiling (at least I hope there are no holes in our ceiling!), but the Holy Spirit still comes. We say in the Nicene Creed that the Holy Spirit "proceeds from the Father and the Son."

Throughout Ephesians, Paul teaches that the Father and the Son have worked together so that the Holy Spirit may come and fill our lives. The Father sent the Son; gave the Son; offered up the Son; resurrected the Son; and the Father seated the Son in the heavenly realms. Christ now sits at the Father's right hand. Why? So that our empty lives may be filled, filled with the Holy Spirit!

In Ephesians 5:18 Paul writes, "*Do not get drunk on wine, which leads to debauchery. Instead, **be filled** with the Spirit.*" Why does Paul equate being Spirit-filled with being drunk? What's up with that?

What does DUI stand for? Driving under the influence, right? That's what drunkenness is, being under the influence of alcohol. We're no longer in control. We say things we wouldn't say sober, we do things we wouldn't do sober and we think things we wouldn't think when sober. So being filled with the Spirit is being under the control of the Spirit. We say things we normally wouldn't say. We do things we normally wouldn't do. And we think things we normally wouldn't think. You might say we are

LUI. Living under the influence of God's Spirit.

The verb "be filled," is one of the most instructive verbs in the New Testament. First, it's an imperative, a command. When our three children were younger I would often give them choices. But at other times I'd tell them, "This is the zero-option plan." Meaning what? You have no choice but to do what I say! Being Spirit-filled is not a choice. It's the zero-option plan. God commands it. Second, the verb is in the present tense; "keep on being filled." We're commanded to keep being filled with the Spirit (Acts 2:4; 4:31). Why do I need to keep being filled with the Holy Spirit? Because I leak! Third, the verb is plural form: "you all be filled." Being filled isn't just for the pastor and church leaders. "You all be filled." No one is excluded. Fourth, "be filled" is passive in form. We can't fill ourselves. We must go to the Holy Spirit Holes, where the Spirit is poured out. (More on that in a minute). Fifth, the command, "Be filled," is followed by five participial phrases (-ing verbs). These participles show what life looks like when we're Spirit filled.

In 1958 Frank Borkenstein invented the breathalyzer. A breathalyzer indicates if you're driving under the influence of alcohol or not. The five participles in Ephesians 5:19–21 function as Paul's "Spirit-alyzer." These participles indicate if we are living under the influence of the Holy Spirit or not.

*"Speaking to one another with psalms, hymns and spiritual songs. **Singing and making music in your heart to the Lord**" (Ephesians 5:19).* What's your attitude towards worship? How willing are you to keep the Sabbath day holy? When we're Spirit-filled we're speaking, singing and making music. Psalm 122:1, "*I was glad when they said to me, 'Let us go to the house of the LORD.'*" Not mad or sad. I don't say, "It's so bad!" No, "I was glad ..." If you love Scripture, singing and making music in your heart, then you're living under the influence.

*"Always **giving thanks** to God the Father for everything, in the name of our Lord Jesus Christ" (Ephesians 5:20).* I remember strolling through an open-air market when our youngest daughter Lori was about four-years old. As she stared at a large pile of oranges, a generous vendor took one from the table and gave it to her. "What do you say to the nice man?" I asked Lori. Lori looked at the orange, then thrust it toward the man and said, "Peel it!" Thankfulness doesn't come naturally!

People living under the influence of the Spirit are "Always giving thanks ... for everything." Why would we thank God for everything that happens? Because God is in control and he doesn't allow anything into our life which we don't need and which doesn't contribute to his plan. And it's a good plan for our great benefit, even though, so often, we can't see it. Thanking him all the time is the way we say, "Father, I trust that you're working in everything that happens. I surrender myself to your will. Thank you

for your kindness to me and for the way you're going to work even this for my good." Regular thanksgiving shows we're living under the influence.

"Submitting to one another out of reverence for Christ" (*Ephesians 5:21*). At amusement parks, the bumper-car ride is always popular. Isn't it fun to drive recklessly for a few minutes, bumping deliberately into other people's cars? The last thing I ever want to do on the bumper cars is submit!

It's so easy, isn't it, to have a bumper-car mentality in our relationships with others. The last thing we ever want to do is submit! But submitting shows we're under the Spirit's influence.

I find that I am the most spiritual when I'm alone, don't you? When my wife Lisa goes to see her parents or when our three children leave after a visit, I sit there all alone and feel so spiritual. But the real test of being spiritual isn't when we're alone; it's when we're with other people. You think we should go east and I'm convinced we should go west. So what do I do? I give in. I submit. I do what you want to do. That's what Spirit-filled people do. They are filled with the Spirit and not filled with themselves.

Paul isn't talking about the clear commands of Scripture. We don't submit to anyone if it means disobeying God's Word. In Acts 5:29, Peter and the other apostles say, "*We must obey God rather than men.*" What Paul does mean is that, in decisions where the Bible doesn't give clear direction, and where we can't come to an agreement, if you're living under the influence, you submit.

In the Middle Ages, Holy Spirit holes were in the ceiling. What drama they had on Pentecost! Doves and rose petals and the whooshing sound of the wind. But where are the Holy Spirit holes today? Let me point them out to you. The Gospel is the audible Word and the Holy Supper is the edible Word. And the Holy Spirit also delivers all the gifts of the Gospel in Holy Baptism. The Spirit is Delivery Man, *par excellence*! When he delivers Christ's gifts, in these places, we're filled and filled and then filled again.

What is Paul saying? He's saying that Spirit-filled Christians not only **IMAGINE...Living as God's Loved and Compassionate Community**. Spirit-filled Christians actually begin to *live* as God's loved and compassionate community. And what does that look like? Speaking psalms, hymns and spiritual songs; singing and making music in our hearts to the Lord; thanking God for everything and submitting to each other out of reverence for Christ. A life like that is what we might call LUI. LUI? Remember? Living under the influence of God's Spirit!

Benediction: "*Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen*" (*Ephesians 3:20-21*).

In the name of the Father and of the Son and of the Holy

Spirit. Amen.

Hymn: The Church's One Foundation

Minutes

Sunday, June 28, 2015

The Chapel of the Holy Trinity on the campus of Concordia University, Ann Arbor, was the setting for the Opening Divine Service of the 101st regular Convention of the Michigan District of The Lutheran Church–Missouri Synod. At 7:00 p.m., The Name of the Father, the + Son, and the Holy Spirit was invoked by the Rev. William R. Wangelin, celebrant for the Divine Service which gathered delegates and guests. The Rev. Dr. Matthew C. Harrison, President of The Lutheran Church–Missouri Synod, preached the sermon based upon the Word of the Lord from Ephesians 3:20-21, theme text for the convention:

“Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

Theme for the convention was “Imagine Living as God’s Loved and Compassionate Community.”

Monday, June 29, 2015

Morning devotions were conducted in the chapel. Rev. Joshua Ketelsen of Holy Cross Lutheran Church, Onaway, was preacher for the service. His message was based upon Acts 20:26-35.

Monday Morning Session

The following attendance report was received from Susan Grese, Chair of the Registration Committee:

	Registered	Attending
Voting Pastoral Delegates		224
Voting Lay Delegates		240
Total Voting Delegates		464
Advisory Ordained Ministers		37
Advisory Commissioned Ministers		42
Advisory Emeriti		44
Total Advisory Delegates		123
Convention Guests		
Emeritus spouse		17
Vicars		2
Ministry tent exhibitors		42
Others		50
Total convention guests		111
Total present		698

Declaring a delegate quorum thus assembled, Rev. President David P. E. Maier called the Michigan District Convention to order in the Name of the Father and of the + Son and of the Holy Spirit.

Rev. Dr. Raymond L. Hartwig, Secretary of The Lutheran Church–Missouri Synod was introduced to delegates as parliamentarian.

Members of the District Board of Directors in attendance were introduced. A point of privilege was requested by the chair that prayer be offered for Larry Bauermeister, a member of the directors receiving hospice care. Upon word from the family, his Christian death was announced later to the assembly.

By voice consent, the Convention Agenda and 2015 Special Standing Rules were adopted as printed.

Rev. Dr. Patrick Ferry, President of Concordia University Ann Arbor and Concordia University Wisconsin brought greetings on behalf of the university hosting the convention. His welcomed remarks noted the second year anniversary of the consolidation of the university and anticipation of the largest incoming class expected for Concordia Ann Arbor in forty years.

Rev. John Bookshaw, chairman of the convention committee, addressed delegates with introductions of the many on the committee or serving as district staff who have labored faithfully to prepare all matters regarding the convention.

The Michigan District New & Revised Constitution Committee distributed a printed report naming the 59 congregations which have received approval for new or revised constitutions and/or bylaws during the previous triennium. Chairman of the committee, Rev. Theodore Voll, gave a summary of the committee's charge and urged the 154 congregations which do not currently have copies of governing documents on file with the district to provide them. By voice consent, the convention received the committee's report.

Three new congregations were acknowledged to have been officially received into membership of The Lutheran Church–Missouri Synod and the Michigan District in the last triennium:

Blessed Savior Lutheran Church, Blissfield
St. John Lutheran Church, Brant
St. Paul Lutheran Church, Pontiac

Requested to stand and be acknowledged by name were 34 Ministers of Religion Ordained and 46 Ministers of Religion Commissioned (ref. Convention Workbook II, pg. 29) who have become members of The Lutheran Church–Missouri Synod by signing the LCMS Constitution during the previous triennium. In recognition of the blessings God provides through these servants of the church, the full convention stood to give thanks to God by singing the Common Doxology.

President David P. E. Maier delivered the President's Address. Rallying the district under the theme "Imagine Living as God's Loved and Compassionate Community," he indicated the emphasis upon mercy. The accent upon "Life Together" during the previous three years (Ephesians 3) led to encouraging advances in such Christian work as Wellspring, City Ministries, and LEAP, and gave color to the district's theological conferences, professional church workers conference, and so forth. Now the thematic emphasis of living as God's loved and compassionate community delineates mercy as faith in action. Our living God is a merciful God. This eschews all notions of God soft on sin, but instead He readily demonstrates his mercy. By such mercy in Christ the character of God is revealed, the children of God are relieved, and the chosen of God are reached. Appealing to the first epistle of Peter (1:3 and 3:15), the president emphasized that mercy ministries are not only a way but perhaps the best way of displaying God's love, care, and concern.

The president spoke of mission direction and encouragement, in particular the challenge of changing from habit to intention (ref. Convention Workbook II, pg. 10) in which the intersection of community, congregations, and God is seen in the demonstration of Christ's love, service, relationship, and mercy.

He urged the district to begin new ministries of mercy. Though Christians are exiles, they are not without influence. When hated by the world, the church does not rant against it but gives mercy and serves. God has entrusted us to be his human agents, people of hope in the strength of Christ, determined to extend His miracle of love, grace, and mercy. In the strength of Christ, the people of hope determine to live as God's loved and compassionate community!

Following the president's address, Rev. Thomas Fischer, chairman of the Nominations Committee was called forward in anticipation of elections. By voice acclamation, the slate as previously submitted in the workbook was accepted, and nominations were closed.

Rev. Robert Appold, chairman of the Elections Committee was given the floor, and President Maier conveyed to Vice-President Mark Brandt the privilege of chairing the first election. The convention was led in prayer prior to balloting for the presidium.

Nominees for the office of president were stated. With a first ballot 79.0% majority, the Rev. David P.E. Maier was elected for a third term. In recognition of the support given to both her husband and the district, the president's wife, Pat Maier, was escorted forward together with members of the family for expressions of appreciation. The president responded with

cordial personal remarks. He introduced his family and requested the continuing prayers of the church.

Elections continued with balloting for the office of Vice President. That only one name was received in nomination for the office of Vice President of the Metro East region, a motion was made, supported, and unanimously adopted to affirm Rev. John M. Duerr as Vice President for the Metro East region.

With first ballot majorities, the following incumbent Vice Presidents were also returned to office in separate ballots for their respective regions: Rev. Donald O. Neuendorf, 77.6% (Metro West region); Rev. Mark D. Brandt 63.0% (North/East region); and Rev. David A. Davis, 57.4% (West region).

From the dais, the president extended cordial recognition of the former district presidents and their wives in attendance: Rev. William and Barbara Hoesman and Rev. John and Wilma Heins.

Balloting by the delegates further determined the position of the now-elected vice presidents. With a second ballot majority of 50.7%, Rev. Mark Brandt was named First Vice President. Before a convention break, Rev. David H. Reed, unopposed, was returned as District Secretary by acclamation.

Upon reassembling, Mr. Jim Sanft, President and Chief Executive Officer of Concordia Plan Services was introduced to the delegates to speak briefly of three key principles in fostering outcomes of healthier ministries at reduced costs. These include: lifestyle choices, health management, and stewardship of healthcare choices.

The Convention was then introduced to Convention Essayist, Rev. Dr. R. Reed Lessing, Senior Pastor of St. Michael Lutheran Church, Fort Wayne, Indiana, and former Professor of Exegetical Theology at Concordia Seminary, St. Louis, who led all participants at the convention in Part 1 of a wholesome study of St. Paul's letter to the Ephesians.

- We are rich (Eph. 1:1-14)
- We are made new (Eph. 2:1-10)
- We are at peace (Eph. 2:12-22)

The morning session was concluded with prayer.

During the lunch recess a conclave of Advisory Ordained Delegates gathered to determine the three Michigan District Advisory delegates (ordained) allotted for the 2016 Synod Convention. By general consensus it was determined the following would serve: Rev. Michael J. Grannis (Open Arms, Belleville), Gerald D. Heinecke, CRM (Utica), and Rev. Gerald E. Grimm, EM (Macomb). Rev. Paul G. Ruediger, EM (Rose City), and Rev. Dr. Jakob Heckert, EM (Ann Arbor) were named alternates.

Monday Afternoon Session

Devotions were led by Rev. Ryan Peterson, Campus Pastor and Assistant Professor of Theology of Concordia University, Ann Arbor.

Bringing greetings on behalf of the seminaries, Dr. Charles A. Gieschen, Academic Dean and Professor of Exegetical Theology of Concordia Theological Seminary, Fort Wayne, spoke first on behalf of President Larry Rast. He cited the growing Doctor of Ministry program and expressed appreciation for faithful seminary support. Dr. Dale A. Meyer, President of Concordia Seminary, St. Louis, also spoke of pastoral formation for the 21st century—"a great time to be in the ministry." Each took a few moments to remind delegates of the favor God has shown the church through His faithful seminaries.

In reference to a listing of Circuit Visitors (Workbook II, Section 4, page 24) nominated by their respective circuits according to Bylaw 5.2.2 of The Lutheran Church–Missouri Synod, the convention ratified the slate by voice acclamation which constitutes election. The president announced that, whereas two circuits have had visitor vacancies, he appointed according to presidential prerogative the following: Rev. Jeffrey E. Heimsoth, Circuit Visitor for Circuit #24 (Monroe), and Rev. Joel A. Hess, Circuit Visitor for Circuit #33 (Manistee). The president also expressed gratitude to all outgoing circuit visitors named and invited to stand in recognition of their service.

Elections were resumed. Lacking a clear majority with the first ballot, Rev. Donald O. Neuendorf was duly elected Second Vice President with a 59.9% majority on the second ballot. In the final ranking ballot, Rev. David A. Davis became Third Vice President with a 63.3%, majority in consequence of which Rev. John M. Duerr completed the presidium as Fourth Vice President.

In balloting for the office of District Treasurer, Bonnie Mann received a 52.6% majority to be elected.

Those elected to the District Board of Directors:

Metro West Region

Rev. Paul Moldenhauer (74.4%)
Daniel Burk (70.8%)
Jim Riske (56.3%)
Scott Beam (53.9%)

North/East Region

Rev. Paul Theiss (54.9%)
Eric Hagenow (69.5%)
Dr. Dale Gust (57.8%)
Jeffrey Reinbold (51.1%)

Church Extension Board of Trustees election results.

Rostered persons

Rev. Robert Appold (69.6%)
Julian Petzold (61.7%)

Laypersons

Kurt Kuck (69.5%)
Julie Hoegeman (65.5%)
Eric Prisby (65.3%)

Nominating Committee election results:

Metro East Region

Ordained: Rev. Thomas Fischer (68.9%)
Commissioned: Terry Davis was elected by acclamation.
Layperson: Laura Davis (52.9%)

Metro West Region

Ordained: Rev. Andrew Gruenhagen (52.4%).
Commissioned: Matthew Dummann was elected by acclamation.
Layperson: Philip Krauss II (69.0%)

North and East Region

Ordained: Rev. Paul Hinz elected by acclamation
Commissioned: Stephanie Baarck was elected by acclamation.
Layperson: John Nutzmann (88.8%)

West Region

Ordained: Rev. Ryan Wunningham (62.5%)
Commissioned: Bradley Massey (57.0%).
Layperson: William Boice (66.4%)

The convention was granted a brief recess.

President Maier called to the dais Floor Committee #1 (Great Commission and Great Compassion). Chair, Rev. Mark

Brandt, directed the convention to floor resolutions for this committee (ref. Convention Workbook II, Resolutions, pages 1-13). He indicated an oversight corrected by the inclusion of the words “be encouraged to” at four places in the committee’s floor resolutions (Resolution 1-01 added after the word “congregation” in the first resolve; Resolution 1-04 added after the word “ministry” in the second resolve and added after the word “congregation” in the third resolve; Resolution 1-05 added after the word “LCMS” in the third resolve; Resolution 1-06 added after the word “congregations” in the second resolve).

Resolution 1-01: “New Ministries ... New Believers” was moved and supported. An amendment was moved and supported to insert in line 35 following the words “congregation in” the words “an interim report to the Board of Directors annually, and in.” The amendment was defeated. A motion to remove the words “and effectiveness” in line 34 was received as a friendly amendment by the committee. A motion was made and supported to remove that last resolve, and also that line 32 be altered to read, “Resolved, that parishes be encouraged to share information on their outreach efforts with district publications.” The amendment failed. A further motion was made and supported to restate the final resolve to read, “Resolved, that the Circuit Visitors report on the actions of their congregations in their 2018 report to the Michigan District Convention.” The Amendment was adopted. The question was called. A vote to end debate was upheld. Resolution 1-01 was adopted as amended with a 81.0% majority.

Resolution 1-02: “To Let our Light Shine in the Darkness Around Us” was moved and supported. Motion was made and supported to amend line 43 by striking the words “fellowship principles” and to replace them with “confessions.” The amendment was adopted by 60.0%. Resolution 1-02 was adopted as amended by 87.9%.

Resolution 1-04: “To Encourage Lutheran School Ministry” was moved and supported. A motion was made and supported to dispense with the oral reading of the ‘Whereas’ portions of the resolutions. The motion was adopted. A motion moved and supported to remove the eighth “Whereas” (lines 32-34) was received by the committee as a friendly amendment. Resolution 1-04 was adopted as amended by 89.0%

Resolution 1-05: “To Intentionally Initiate Mercy Ministries in our Communities” was moved and supported. Receiving no debate, Resolution 1-05 was adopted 88.4%.

Citing orders of the day, Committee 1 relinquished the floor. A formal photograph of the assembled delegates was taken.

A motion was made and supported to ask Synod to determine the constitutionality of disenfranchising voting member congregations through Bylaw 3.12.2.4. which denies voting right to those congregations that do not attend the District Convention. The chair requested the motion be referred to Committee 3 and action delayed to enable obtaining printed copies for delegates. A vote to refer was approved by 88.6%

The convention was given opportunity to view two concise films from two recognized service organizations giving current ministry information. The first film was from MOST Ministries (Mission Opportunities Short Term). Following the film Carly Hatcher, Executive Director of MOST Ministries was acknowledged. The second brief film was from Lutheran Special Education Ministries (LSEM). Stacy Hoeft, the CEO of Lutheran Special Education Ministry was also recognized.

The president also took a moment to personally welcome to the convention Rev. Dr. Jon Vieker, Senior Assistant to LCMS President Matthew Harrison, and also Dr. John C. Wohlrabe, Jr., Second Vice President of The Lutheran Church–Missouri Synod who represents the Great Lakes Region.

It was then an honor for the convention to welcome again Rev. Dr. Matthew Harrison, President of The Lutheran Church–Missouri Synod for his remarks to delegates. He spoke of enormous international opportunities given the synod even as domestic difficulties challenge the church. Places such as Ethiopia and Kazakhstan are seeing the church burgeoning, a persuasive reason to advance the Global Seminary Initiative. The synod at home has been in a 40-year numerical decline of 18% (Michigan down 12%). The synod is also underrepresented in immigrant populations. Half of synod congregations last year did not report a single adult conversion. However, it is good news that presently the church is calm. Moreover, in the last five years a \$16M synod debt to itself has been satisfied. He is challenging the synod to double the number of career missionaries. He also raised the positive prospects of a Lutheran Federal Credit Union. The president also touched on such issues as close communion, worship, and licensed lay deacons, which can be addressed pastorally and without giving damage to others. In the synod, higher education is strong with a commitment to continued, clear Lutheran identity.

The president's remarks ranged across a number of blessings and encouragements.

After another brief break, President Maier reassembled delegates and expressed the district's thanks to those members of the district board of directors completing their terms of office.

President Maier called to the dais Floor Committee #3 (Administration, Structure, and Constitutional Matters). Chair, Rev. David Davis, directed the convention to floor resolutions for this committee (ref. Convention Workbook II, Resolutions pages 21-47).

Resolution 3-01: "To Amend the Articles of Incorporation and the Bylaws of the Michigan District" was moved and supported. In order to avoid reprinting the entire Resolution, the Floor Committee offered in writing the following changes upon presentation of the Resolution:

- Convention Workbook Resolutions (White Section), page 22: Eliminate lines 14,15,16.
- Convention Workbook Resolutions (White Section), page 23: Eliminate line 12, starting with the word "Resolved" through line 19. Add at the end of line 20 " , subject to final review by the CCM."

Member of the floor committee and board of directors, Rick Krueger, assisted the delegates by giving summary explanations of both the required and proposed revisions. The full resolution, as amended, was adopted with 95.1% approval.

The convention was afforded opportunity to view the first public airing of a video titled, "Ministry of the Michigan District, LCMS."

President Maier called to the dais Floor Committee #2 (Healthy Congregations and Church Workers). Committee co-chairmen were Rev. John Duerr and and Rev. Donald Neuendorf (ref. Convention Workbook II, Resolutions pages 14-20).

Resolution 2-01: "To Encourage an Ethic of Bible Reading," was moved, supported and adopted by a majority voice vote.

Resolution 2-02: "To Support Local Congregational Priority in Ministry." The resolution was moved and supported. The committee accepted a friendly amendment to remove the word "those" in line 20. Resolution 2-02 was adopted as amended; 78.6%.

Resolution 2-03: "To Assist Fellow Congregations in Utilizing Practices of Excellence for Ministry" was moved and supported. The resolution was adopted without amendment, 81.7%.

Resolution 2-04(a): "To Encourage Sabbath Rest (Sabbaticals, etc.)" was moved and supported. An amendment to change the resolution title to "To Encourage Time Off" was made and supported. The amendment was defeated by 80.1%. The committee accepted a friendly amendment to include the words "per week" on line 27 following the words "day off". The resolution as amended was adopted by a 91.6% majority.

Resolution 2-05: "To Encourage Congregations to Provide Health Insurance Benefits to Church Workers" was moved, supported, and adopted 95.0%.

Resolution 2-06: "To Provide Congregational Unity in Financial Support of Our Synod" was moved and supported. A friendly amendment was received to include the words "by the Michigan District" following the word "Synod" in line 23. Following extended debate the question was called and upheld by 74.2% of the delegates. Resolution 2-06, as amended, was adopted: 66.4%

Rev. Daniel Ramthun, Chairman of Michigan District Commission on Ministerial Growth and Support spoke to the convention, explaining the commission's work and ministerial care coalition.

Rev. John Rathje, Concordia University Ann Arbor Dean of Students, led the delegates in an afternoon closing devotion. By general consensus, a slight change was made for the Tuesday Agenda of according, as necessary, the 1:35 p.m. time slot to Floor Committee 3 rather than Committee 2.

The day's session was closed with prayer.

Tuesday, June 30, 2015

A Memorial Service was conducted in the Chapel of the Holy Trinity as convention delegates and guests gave thanks for the consecrated lives and service of pastors and teachers of the Michigan District whom the Lord of the church has brought home to heaven in the previous triennium. Rev. Robert M. Zagore, Pastor of Trinity Lutheran Church, Traverse City, offered the memorial sermon based upon John 20:1-18.

Tuesday Morning Session

The Convention reconvened and was again introduced to Convention Essayist, Rev. Dr. R. Reed Lessing, for Part 2 of the convention essay and study of the Epistle to the Ephesians:

- We are heard (Eph. 3:14-21)
- We are all in this together (Eph. 4:1-6)
- We are filled (Eph. 5:15-21).

Following the essay, opportunity was given to increase acquaintance with two more recognized service organizations. A first video captured the critical work and ministry of Lutherans For Life. Connie Davis, President of Lutherans For Life of Michigan was in attendance and acknowledged. Another film addressed the work of the Lutheran Heritage Foundation. Rev. Matthew Heise, LHF Executive Director, was greeted by the convention.

Returning to convention business, Floor Committee 3 proceeded with further resolutions.

Resolution 3-02: “To Memorialize the 2016 Synod Convention Regarding Voting Privilege for Advisory Delegates” was moved and supported. A friendly amendment was received to add the word “commissioned ministers” at line 32 following the words “after every 120.” The resolution as amended was adopted with a 50.8% majority.

Resolution 3-03(a): “To Memorialize the 2016 Synod convention Regarding Voting Privilege of Assistant Pastors” was moved and supported. A motion was made and supported to suspend Special Standing Rule 17 which prohibits new business or motions for reconsideration on the last day of the convention. A motion to amend the motion to suspend the standing rule to apply to one item only was defeated by voice vote and failing a requisite 2/3 majority (51.7% in favor) to suspend the standing rules, the motion to suspend was defeated. Discussion continued on the main motion, Resolution 3-03(a). The question was called ending debate upon 85.9% in favor of ending debate. Resolution 3-03(a) was adopted with a 80.7% majority.

Resolution 3-04: “To Memorialize the 2016 Synod convention regarding Bylaw 3.10.5.2 election Process for College and University Board of Regents” was moved and supported. Received as a friendly amendment, the final two words of line 27 were altered to read, “districts’ conventions.” The question was called and upheld 86.9%. Resolution 3-04 was adopted as amended; 71.3%.

Ron Steinke, President and CEO of Church Extension Fund of the Michigan District was introduced for a CEF Convention Report. He updated the convention on the work and benefit of the Fund. He accented the current theme of CEF, “Filled with Hope” (1 Peter 1:3-5), as it continues in its 114th year of service to the district. The fund is the largest extension fund in the synod with assets of \$274.1M. He spoke of the stability of CEF and the various financial benchmarks which confirm the fund’s strength. CEF’s mission is not only to build churches but also to build up churches. Different programs and initiatives such as Excel in Giving, Leadership Coaching, and the grant program for technology were among highlights.

Ray Zavada, District Vice-President for Development introduced the “Here We Stand” Campaign to mark and honor the 500th anniversary of the Lutheran Reformation. Mr. Zavada will be the campaign director for this multi-year initiative. The theme was inspired by Dr. Luther’s words at the Diet of Worms on April 18, 1521, and by our Lord’s Word at Psalm 71:17-18. The campaign initiatives were outlined with a total campaign goal of \$10M.

Professional Church Worker Scholarships
Innovation Missional Ministry
Michigan District Endowment
International Ministry

Here We Send - Matthew 9:37
Here we Care - Hebrews 13:8
Here We Imagine - 1 Chronicles 29:14b
Here We Share - Acts 1:8b

A five-minute campaign video was shown to the assembled delegates. In conjunction with the proposed campaign, Rev. Robert Kasper spoke of the District-wide Reformation Worship Service now planned for October 15, 2017, to be held at the Breslin Center on the campus of Michigan State University, the preacher for which will be Dr. Patrick Ferry of Concordia University.

Resolution 1-03: “To Support the ‘Here We Stand’ Initiative in Celebration of the 500th anniversary of the Reformation” was moved, supported, and adopted with a 94.2% majority.

Following prayer, the convention proceeded to a lunch break.

Tuesday Afternoon Session

A moment was taken by the chair to acknowledge guests from the foreign mission field and those preparing for the same:

Doris Kayser served as a medical missionary to Guinea, West Africa;

Rev. Steven Mahlborg is in process of acquiring resources to serve as an Ethnic Ministry Developer, Asia;

Rev. Stephen Wiesenauer is a missionary in China.

Devotions were led by Rev. John Bush, Director of Donor Relations, Concordia University Ann Arbor.

Floor Committee 3 was returned for continued business.

Resolution 3-05(a): “To Memorialize the 2016 Synod convention Regarding Bylaw 3.10.5.5.2 Election Process for College and University Presidents” was moved, supported, and adopted; 87.5%.

Resolution 3-06: “To Memorialize the 2016 Synod convention Regarding the Composition of Convention Floor Committees,” was moved, supported, and adopted; 89.2%.

Resolution 3-07: “To Encourage Annual review by Employees of Their Reported Salary Information to Concordia Plan Services,” was moved and supported. A motion was made and seconded to amend the resolution by adding the following resolve: Resolved, that the form shall now additionally require church workers to countersign the same; attesting that they have read both the directions and the report as it is to be filed.” During debate, the delegates who moved and supported the amendment accepted the following language as an acceptable alternative: “Resolved, that the Concordia Plan Services give consideration to church workers to countersign the same; attesting that they have read both the directions and the report as it is to be filed.” This amendment was adopted 76.7%. Resolution 3-07, as amended, was adopted 89.9%.

Serving as a report of Lutheran High Schools in Michigan, a video was shared with the convention, after which Mr. Steven Meseke, Superintendent of the Lutheran High School Association of Greater Detroit, and Mr. Kurt Hofmeister, Dean of Students at Valley Lutheran High School of Saginaw, were acknowledged.

Two new staff members of the Michigan District with special responsibilities were given opportunity to address the assembly. Mr. James “Chuck” Anderson, recently employed as Youth Ministry Facilitator, encouraged delegates to remit information toward a youth database and then spoke of various ministry initiatives and upcoming gatherings designed for the church’s youth. Also speaking was Rev. Dr. Bryan R. Salminen, Director of Worker Care, who is counselor/psychologist for the District. He not only is available to workers of the district for personal attentions but also emphasizes preventative care.

Also invited to the dais was President & CEO of Wellspring Lutheran Services, Mr. David Gehm. He spoke extensively about the new era of service and the mission and vision of Wellspring, grounded upon the biblical foundation of Isaiah 43:19 and John 4:14. Four themes of Life, Growth, Hope, and Renewal were portrayed along with the human care emphases of Changed Lives, Strong Families, and Transformed Communities. A Wellspring video was shown the delegates.

Resolution 3-08: “To Allow Family of Christ Lutheran Church, 7191 Imlay City Rd., Imlay City, MI 48444 to Change From Circuit 16 Macomb NW to Circuit 13 Lapeer,” was moved, supported, and adopted: 97.8%.

Resolution 3-09: “To Recognize and Thank Those Who Serve in the Office of Circuit Visitor,” was moved, supported,

and adopted: 98.1%.

Resolution 3-10: “To Request that the Commission on Constitutional Matters Review the Constitutionality of Synod Bylaw 3.12.2.4,” was moved, supported, and adopted: 95.8%.

Having completed its responsibilities, Committee 3 was dismissed with thanks as the convention was given a brief recess.

Once reassembled, the convention was again accorded time with Rev. Dr. Matthew Harrison, Synod President—this occasion for a question and answer period.

Insight into another recognized service organization, Octane Youth Ministry, was shared through a video shown the delegates, following which Amy Fanta, Founder and Director, was acknowledged.

Rev. Jonathon Bakker, pastor of Zion Lutheran Church, Mt. Pleasant who has served as a campus pastor, was granted occasion to introduce to the convention the Lutheran campus pastors in attendance. These men were brought forward and acknowledged. Two requests were made—for prayer and for names and contact information of university students without which campus pastors cannot know whom they may serve.

Though having brought greetings early in the convention, Rev. Dr. Patrick Ferry, President Concordia University Wisconsin and Concordia University Ann Arbor, was now accorded fuller opportunity to report on the health, core Lutheran identity, and future of our university. The consolidation of CUW and CUAA is a historic partnership that will define the future. In practical matters it continues “a work in progress,” but it is working. Dr. Ferry was accompanied by Gretchen Jameson, Senior Vice-President for Strategy and University Affairs, who spoke of The Concordia Promise, a scholarship program in which high-school-age students may enroll in online dual credit courses for reduced tuition costs and have the potential to obtain a first year of college free if enrolled at Concordia... another example of the university’s commitment to be the church’s school. Dr. Ferry concluded his remarks, “We are the church’s school, and we wouldn’t have it any other way.”

Committee 1 was recalled to complete its work.

Resolution 1-09: “To Address How Best to Deal with Same-Sex Marriage,” was moved and supported. Two friendly amendments were accepted by the committee. The first was to change the fourth whereas of lines 20-21 so that it would read, “Whereas, the Supreme Court has ruled same-sex couples have a right to marriage; therefore be it.” The second friendly amendment was to add the word “Issues” to the end of the resolution title.” Resolution 1-09 was adopted with a majority vote of 97.6% as amended.

Resolution 1-07(a): “To Protect Children from Sexual Abuse within the Michigan District Congregations, Schools, and communities,” was moved and supported. The committee accepted a friendly amendment to add in line 40 after the word “abuse” the following, “and heal the consequences.” Another friendly amendment at line 36 included the words “and/or develop” after the word “assess.” A final friendly amendment added the words “and ministering to” at the end of line 42. Resolution 1-07(a) as amended was adopted with a 99.5% majority.

Resolution 1-06: “To Encourage the Use of Resources Provided by our LCMS Disability Ministry Task Force,” was moved and supported. Motion was made and supported to change the final resolve to read, “Resolved, that the Circuit Visitors report on the actions of their congregations in their 2018 report to the Michigan District Convention.” The amendment was adopted with 55.6%. Resolution 1-06 was adopted with a 94.7% majority as amended.

A delightful highlight of the convention was a report given by Willie Marie Henry, Michigan District President of the Lutheran Women’s Missionary League. She had just returned from the LWML National Convention attended by over 180 women from Michigan. She shared the 2015-2016 LWML targets and goals and delineated special offerings received for LSEM and for Family of God, Detroit. Also, a \$100,000 gift is designated for hope to Detroit as a grant for the A2E initiative.

Mr. John Raffel, President of the Michigan District Lutheran Laymen’s League also addressed the convention to outline the breadth of programs in which the LLL is so faithfully engaged.

Floor Committee 2 returned to complete its work.

Resolution 2-07: “To Build Toward an Ethic of Tithing,” was moved and supported. A motion was made and supported to amend the resolution by substituting the words “first fruits giving” at all places where “tithing” is stated. The amendment was defeated 72.9%. The committee accepted a friendly amendment to include the words “be encouraged to” following the word “District” in line 23. Resolution 2-07 was adopted as amended; 79.6%.

Having completed its responsibilities, Floor Committee 3 was dismissed with thanks as Floor Committee 1 return for its final duties.

Resolution 1-08(a): “To Root Men and Women in their Baptismal Identity,” was moved and supported. A motion to amend line 18 with the word “sexual” after the word “false” and to omit the words “such as homosexual, transsexual, or bisexual” was seconded. The amendment failed by an 80.7% majority. The question was called and upheld by 92.4%. Resolution 1-08(a) was adopted; 97.50%.

Floor Committee 1, having completed its obligations, was excused with thanks.

President Maier informed the convention that the District Treasurer’s Report would be available on the District website. Mr. Bill Young was acknowledged for his twelve years of service as District Treasurer.

President Maier drew the convention toward its completion with final remarks, with thanks in particular to Rev. Dr. Stephen Starke for his authorship of the convention hymn, “Come, Imagine Life Together” and for others who contributed especially to the conduct of the convention. The convention was led in prayer.

The 101st regular Convention of the Michigan District of The Lutheran Church–Missouri Synod was adjourned by Rev. President David P. E. Maier in the Name of the Father and of the + Son and of the Holy Spirit.

A final attendance report was received from Susan Grese, Chair of the Registration Committee:

	Registered	Attending
Voting Pastoral Delegates	260	253
Voting Lay Delegates	269	266
Total Voting Delegates		519
Advisory Ordained Ministers	58	52
Advisory Commissioned Ministers	69	64
Advisory Emeriti	68	59
Total Advisory Delegates		175
Convention Guests		
Emeritus spouse	19	18
Vicars	5	4
Ministry tent exhibitors	52	46
Others	76	71
Total Guests		139
Total present		833

A Service of Sending and Installation was held in the Chapel of the Holy Trinity, at which President Maier offered the sermon. Elected officers and board members were also duly installed.

Respectfully submitted,

Rev. David H. Reed
District Secretary

Resolutions

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-01
SUBJECT: New Ministries ... New Believers
REFERENCE: Overture 1-01

WHEREAS, the Great Commission (Matthew 28:18-20) is the mission of the Christian church and is the Lord's will for each of us as Christians and our congregations; and

WHEREAS, the reason for the incarnation and resurrection of our Lord was to seek and save the lost (Luke 19:10); and

WHEREAS, a passion for the souls of people is a component of the existence of the LCMS, as evidenced in a sermon preached by the sainted founder and first president of the LCMS, Dr. C.F.W. Walther, entitled "Bringing Souls to Christ: Every Christian's Desire and Duty"; and

WHEREAS, in that sermon, Dr. Walther proclaimed, "This holy desire is inseparable from a true faith. Whoever has no desire to bring someone else to the knowledge of the saving Gospel has certainly not yet come to know the heavenly power himself." (This sermon, first preached in 1842, was published in Walther's sermon collection, *Gnadenjahr. Predigten ueber die Evangelien des Kirchenjahrs* - pp. 439-445 [Saint Louis, Concordia, 1891]); and

WHEREAS, our District President, Rev. Dr. David P. E. Maier, at the direction of the Michigan District Board of Directors, has called upon our congregations to address four Critical Outcomes, the first of which is Great Commission Ministry; and

WHEREAS, each congregation is uniquely situated in a community in which non-Christians are present, therefore be it

Resolved, that every congregation be encouraged to make every effort to develop at least one new approach to reach out to people in its own community in the next triennium; and be it further

Resolved, that these actions be highlighted in Michigan District communications; and be it finally

Resolved, that the Circuit Visitors report on the actions of their congregations in their 2018 report to the Michigan District Convention.

ACTION: Adopted as amended

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-02
SUBJECT: To Let our Light Shine in the Darkness Around Us
REFERENCE: Overtures 1-11

WHEREAS, our United States of America has become increasingly secularized and is, in fact, now a major mission field; and

WHEREAS, Jesus commissions His church to make disciples of all nations, including people living in our own nation (Matthew 28:19-20); and

WHEREAS, Jesus urges his disciples to love the way he has loved us (John 13:34) and states: "By this all people will know that you are my disciples, if you have love for one another" (John 13:35 ESV); and

WHEREAS, Jesus entreats us to "let your light shine before others, so that they may see your good works and give glory to your Father, who is in heaven" (Matthew 5:16 ESV); and

WHEREAS, God the Holy Spirit reminds us: "How good and pleasant it is when brothers dwell in unity!" (Psalm 133:1 ESV); and

WHEREAS, God the Holy Spirit reminds us that "we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places" (Ephesians 6:12 ESV); and

WHEREAS, St. Paul entreats us to be “eager to maintain the unity of the Spirit in the bond of peace” (Ephesians 4:3 ESV), in our battle against the spiritual forces of evil; therefore be it

Resolved, that in our personal lives we seek to love others as Jesus loves us and that we live in such a way so that He is glorified, and be it further

Resolved, that in our congregations, our Michigan District, and our Synod, we intensify efforts to reach others with the Gospel message, and be it further

Resolved, that our congregations and church workers be commended again to review and abide by the Ethics Documents of the Michigan District as adopted by the 2009 Michigan District Convention, and be it further

Resolved, that in our congregations, our Michigan District, and our Synod, we treat one another with gentleness, love, and respect, and be it finally

Resolved, that our dealings with individuals, congregations, and church bodies that are not a part of our LCMS be conducted with the utmost kindness and the greatest cooperation that is possible while still being faithful to our church body’s confessions.

ACTION: Adopted as amended

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-03
SUBJECT: To Support the “Here We Stand” Initiative in Celebration of the 500th Anniversary of the Reformation
REFERENCE: Overtures 1-06

WHEREAS, the Lutheran Reformation has been an inestimable blessing to all Christendom and the world by upholding the central Christian doctrine of justification by faith in Christ Jesus; and

WHEREAS, the confessional heritage of our District is traced in large measure to the influence of Martin Luther and those confessors with him who believed and bravely taught the Word of God, which declares salvation by grace alone, through faith alone, for the sake of Christ alone; and

WHEREAS, the commonly marked anniversary of the Lutheran Reformation is celebrated in commemoration of the posting of the Ninety-Five Theses by Martin Luther, October 31, 1517; and

WHEREAS, the year 2017 will be the 500th anniversary of the Lutheran Reformation, a unique opportunity to invite again the world’s attention to the pure Word of God and the Lutheran Confessions; and

WHEREAS, all congregations of the Michigan District, by expressing acceptance of the Holy Scriptures as the written Word of God and all the Symbolical Books of the Evangelical Lutheran Church as a true exposition of that Word of God, share the foundation of confessional unity; and

WHEREAS, a celebration of our Reformation heritage and unity under the Word of God is a powerful witness to the world and encouragement to the whole church; therefore be it

Resolved, that the Michigan District, under the auspices of the District President, will commence a District-wide Reformation celebration; and be it further

Resolved, that the celebration of this historic anniversary be entitled *Here We Stand*, in honor of the historic “Here I Stand” statement of the Reformation ascribed to Martin Luther at the Diet of Worms on April 18, 1521; and be it further

Resolved, that the Here We Stand initiative be inspired by the words of Psalm 71:17-18, “O God, You have taught me from my youth, And I still declare Your wondrous deeds. And even when I am old and gray, O God, do not forsake me, Until I declare Your strength to this generation, Your power to all who are to come,” so that we do all that is humanly possible to insure that the true and pure Word of God is boldly proclaimed to this generation and to generations to come; and be it further

Resolved, that the *Here We Stand* celebration include a District-wide thank offering with a goal of \$10,000,000, which,

prayerfully, will have an impact on four areas of the Michigan District mission and ministry, including Professional Church Worker Scholarships, Innovative Missional Ministry, Michigan District Endowment, and International Ministry (continued support of LCMS international missionaries from Michigan and other mission efforts); and be it further

Resolved, that the *Here We Stand* emphasis include organized events and activities throughout the District during 2017 to serve as a celebration of the 500th anniversary of the Reformation and to intentionally spread the Word of God to the neighborhoods and communities in which these events will be held; and be it further

Resolved, that all congregations of the Michigan District be encouraged to participate in the District-wide worship service to be held on October 15, 2017 at the Breslin Center on the campus of Michigan State University in East Lansing, Michigan; and be it finally

Resolved, that the congregations and individuals of the Michigan District be encouraged to participate by financially supporting the initiatives, by participating in community celebration events and the District-wide celebration worship service, and by diligently praying that the Here We Stand thank offering will make an impact for the sake of Christ's Kingdom for generations to come.

ACTION: Adopted

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-04
SUBJECT: To Encourage Lutheran School Ministry
REFERENCE: Overtures 1-05

WHEREAS, in Matthew 19:14 Jesus says, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these"; and

WHEREAS, in the Great Commission in Matthew 28:19-20, Christ reminds the church to teach Scripture to all nations, including children: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you"; and

WHEREAS, in Acts 2:39, Peter reminds the church that the gift of the Holy Spirit and forgiveness is "for you and your children"; and

WHEREAS, some congregations of the Michigan District have had Lutheran schools that have been involved in teaching children about Christ even before the Synod was formed in 1847, and these schools have developed faithful laypeople, dedicated church workers, and countless church leaders; and

WHEREAS, 7 high schools, 78 elementary schools, and 158 early childhood centers daily serve the educational needs of almost 15,000 students in Michigan; and

WHEREAS, these same schools daily incorporate the Gospel message into their instruction, seek to develop Christian disciples integrating faith development into all academic disciplines, and encourage Lutheran teachers to be role models, and to pray for the students and families they serve; and

WHEREAS, 17% of students (according to national synodical statistics) have no church home and often become connected to a local congregation through pastors and teachers who introduce Christ to them through Lutheran Schools; and

WHEREAS, Lutheran schools teach a biblical worldview that stands in sharp contrast to the culture and secular worldview taught in public schools and modern society; and

WHEREAS, Lutheran schools and a biblical worldview are needed in our culture, and the need for teaching children about their Savior is greater than ever; and

WHEREAS, the annual amount of time a child spends in a Lutheran School is many times greater than the time a child with perfect church and Sunday School attendance will spend in church only; and

WHEREAS, teachers in Lutheran schools have enormous impact on the faith formation of children in their school and congregation; therefore be it

Resolved, that the Michigan District in its 2015 convention thank God for the congregational ministry accomplished through Lutheran schools; and be it further

Resolved, that congregations without a school ministry be encouraged to pray for their neighboring Lutheran schools and investigate how they might encourage all parents in their parish and community to consider enrolling their children in a Lutheran school and also seek to creatively enhance Christian education in their respective congregations; and be it further

Resolved, that congregations be encouraged to consider forming associations and collaborating together to increase the mission impact of Michigan District Lutheran schools; and be it finally

Resolved, that the Michigan District, LCMS encourage “People of Hope” to help Lutheran schools to continue to grow in academic excellence, community connectedness, and spiritual effectiveness in preparing future citizens of our country and heaven.

ACTION: Adopted as amended

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-05
SUBJECT: To Intentionally Initiate Mercy Ministries in our Communities
REFERENCE: Overtures 1-08, 1-09

WHEREAS, our Lord Jesus said, “whatever you did for one of the least of these brothers and sisters of mine, you did for me” (Matthew 25:40); and

WHEREAS, the Apostle Paul by inspiration instructs us, “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Gal. 6:9-10); and

WHEREAS, common needs are experienced in unique and various ways in every community where God’s people gather around Word and Sacrament; and

WHEREAS, God’s people are called to be “neighbor” to our fellow human regardless of his/her station in life, as demonstrated by Jesus in His recounting the episode of the Good Samaritan, and as Luther expressed in his explanation to the Fifth Commandment; and

WHEREAS, Jesus consistently demonstrated mercy through His many healings and thereby also gave express testimony to the presence and power of God’s kingdom; and

WHEREAS, the church, as the body of Christ, “doesn’t do acts of mercy to get people into the church but because we are the church” (comments by LCMS President Matthew Harrison at a conference in Saginaw, Mich. in 2010); and

WHEREAS, St. Peter instructs us, “But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (1 Peter 3:15); and

WHEREAS, Selflessly serving to meet the needs of others gives evidence of Christ’s love within us and builds relationships of trust through which the message of salvation in Jesus Christ can be communicated with compassion and relevance; therefore be it

Resolved, that every congregation and circuit of the Michigan District be encouraged to intentionally study their respective communities to determine the needs of individuals or groups of people that are not adequately met; and be it further

Resolved, that each congregation and circuit be encouraged to also evaluate their unique position and abilities to meet those needs with the love of Christ through acts of service and mercy; and be it further

Resolved, that each congregation and circuit (where feasible) of the Michigan District, LCMS be encouraged to intentionally seek to initiate or participate in at least one new mercy ministry to address the needs of their local community in the next triennium; and be it further

Resolved, that where existing programs may already be in place in the community, with whom the congregation may not be able

to officially enter into partnership, that individual members and/or groups be encouraged to participate in these community organizations which are doing good in their communities, thereby giving witness to God's love in Jesus; and be it finally

Resolved, that stories of God's mercy at work through His people be highlighted through the Communications Department of the Michigan District office for the purpose of continued encouragement to God's people and to glorify God for the privilege of serving as we bear His name.

ACTION: Adopted as amended

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-06
SUBJECT: To Encourage the Use of Resources Provided by our LCMS Disability Ministry Task Force
REFERENCE: Overture 1-02

WHEREAS, Our Lord ministered to the needs of all people and asked His followers to emulate His example; and

WHEREAS, "All people" includes individuals with disabilities (those who are blind or visually impaired, deaf or hearing impaired, have developmental disabilities, live with severe mental illnesses, etc.) which may impact life activities; and

WHEREAS, People with disabilities are often faced with physical and attitudinal barriers to full participation in worship, education, fellowship, and service activities; and

WHEREAS, The removal of physical and attitudinal barriers is a sign of Christian love and hospitality to all; and

WHEREAS, People with disabilities are able to make positive contributions to parish life lived under the cross; and

Whereas, our Synod has established a Disability Ministry Task Force which has done commendable work and provided multiple resources; therefore be it

Resolved, that the District President direct the District's Communications Department to annually encourage all congregations to access resources readily available from the Disability Ministry Task Force of the Synod on the LCMS website www.lcms.org/socialissues/disability; and be it further

Resolved, that all congregations be encouraged to intentionally seek to implement suggestions provided by the Disability Ministry Task Force in order for people with disabilities to participate more fully in the life and ministry of the congregation; and be it further

Resolved, that these actions be highlighted in Michigan District communications; and be it finally

Resolved, that the Circuit Visitors report on the actions of their congregations in their 2018 report to the Michigan District Convention.

ACTION: Adopted as amended

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-07a
SUBJECT: To Protect Children from Sexual Abuse within the Michigan District Congregations, Schools, and Communities
REFERENCE: Overture 1-04

WHEREAS, while the prevalence of child sexual abuse is difficult to determine because it is often not reported, experts agree that the incidence is far greater than what is reported to authorities; and

WHEREAS, the U.S. Department of Health and Human Services' Children's Bureau report *Child Maltreatment 2010* found that 9.2% of victimized children were sexually assaulted; and

WHEREAS, studies by David Finkelhor, Director of the Crimes Against Children Research Center, show that:

- 1 in 5 girls and 1 in 20 boys is a victim of child sexual abuse
- Self-report studies show that 20% of adult females and 5-10% of adult males recall a childhood sexual assault or sexual abuse incident
- During a one-year period in the U. S., 16% of youth ages 14 to 17 had been sexually victimized
- Over the course of their lifetime, 28% of U.S. youth ages 14 to 17 had been sexually victimized
- Children are most vulnerable to Child Sexual Abuse between the ages of 7 and 13; and

WHEREAS, victims of child sexual abuse are found in every community, every socio-economic category and every walk of life; and

WHEREAS, child sexual abuse can and does occur even within our congregations and our communities; and

WHEREAS, God desires that all children are loved and cherished, nurtured and guided; therefore be it

Resolved, that all congregations be encouraged to have a Child Protection Policy in place; and be it further

Resolved, that the President of the Michigan District of The Lutheran Church–Missouri Synod and his staff provide adequate access to resources for congregations to assess and/or develop their Child Protection Policies; and be it further

Resolved, that congregations be encouraged to develop educational programs and strategies to detect, deter, and heal the consequences of child sexual abuse within our congregations, schools, and communities; and **be it further**

Resolved, that the Michigan District requests that Synod communicates guidelines for dealing with and ministering to members of our congregations and communities who have been convicted of criminal sexual conduct; and be it finally

Resolved, that we pray to God for guidance for all who work with, mentor, or parent children in all our vocations and that He would give each of us the grace to be His hands of protection and nurture.

ACTION: Adopted as amended

COMMITTEE NAME:	GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER:	1-08a
SUBJECT:	To Root Men and Women in Their Baptismal Identity
OVERTURE:	Overture 1-07

WHEREAS, Holy Scripture (Genesis 1: 27) and the Lutheran Confessions (SA 11:2) are unequivocal that we are created male or female and that a husband is the husband of one wife and a wife is the wife of one husband; and

WHEREAS, the LCMS in convention has consistently affirmed the same (2013 Res. 2-07A & 2004 Res. 3-05A); and

WHEREAS, our only lasting and true identity is as male and female recreated through our baptism in the name of the Triune God – God the Father who created us, God the Son who redeemed us from sin, death, and the devil, and God the Holy Spirit who calls, gathers enlightens, and sanctifies us; and

WHEREAS, in our contemporary culture there is much confusion about identity, and the proliferation of false identities such as homosexual, transsexual, or bisexual; and

WHEREAS, although the title ‘heterosexual’ seeks to defend against false teachings, but itself falls into the same trap of granting an identity that is outside of Scripture and our baptismal identity in the Triune God; therefore be it

Resolved, that we eagerly confess the vocation of marriage – the life-long union of one man and one woman which itself points to Christ and His church (Ephesians 5:21-33), without mistaking this to be our Christian identity; and be it further

Resolved, that we seek to confess our identity where it is located: men and women created of the Father, men and women redeemed and recreated by the Son, men and women called, gathered, and enlightened by God the Holy Spirit; and all of this in the Word and water of Baptism; and be it further

Resolved, that we avoid falling into any and all traps that seek to ground our identity beyond what was given and restored to us in Baptism; and be it further

Resolved, that we celebrate that this baptismal identity is anchored in the death and resurrection of Christ Jesus, Himself the bridegroom of his bride, the church, and that this baptismal identity will endure at His second coming; and be it finally

Resolved, that as people are being encouraged by the voices of the age to “discover who they are,” we, the church, be prepared to eagerly point them to whom the Triune God has already made them to be as men and women baptized in Christ Jesus.

ACTION: Adopted

COMMITTEE NAME: GREAT COMMISSION & GREAT COMPASSION
RESOLUTION NUMBER: 1-09
SUBJECT: To Address How Best to Deal with Same-Sex Marriage Issues
REFERENCE: Overture 1-10

WHEREAS, the LCMS in convention (2013 Res. 2-07A) stated: “God created man in His own image, in the image of God He created him; male and female He created them” (Gen. 1:27 and Matt. 19:4-6) and also that “The earthly relationship between husband and wife is to reflect Christ’s relationship to His bride, the Church” (Eph. 5:21-33), which Scriptures are foundational for all teaching about marriage and family; and

WHEREAS, the LCMS in convention (2004 Res. 3-05A) affirmed “on the basis of Scripture, marriage as the lifelong union of one man and one woman” (Gen. 2:2-24; Matt. 19:5-6); and

WHEREAS, the LCMS in convention (2001 Res. 2-08A) encouraged its congregations “to minister to homosexuals and their families in a spirit of compassion and humility, recognizing that ‘all have sinned and fall short of the glory of God, and are justified by His grace as a gift, through the redemption that is in Christ Jesus’” (Rom. 3:23-24); and

WHEREAS, the Supreme Court has ruled same-sex couples have a right to marriage; therefore be it

Resolved, that the Michigan District in convention affirms previous convention resolutions concerning the biblical picture of marriage; and be it further

Resolved, that, with regard to same-sex marriage, all Christians should prayerfully seek how best to compassionately care for the erring, while maintaining the truth of God’s Word (Matt. 10:16), loving the sinner while hating the sin (Jude 22-23); and be it further

Resolved, that, on the basis of the clear Word of God, pastors of the Michigan District, LCMS shall not bless or perform a wedding of a same-sex couple (Jer. 8:11), even if it means that the government may prohibit those pastors from performing any weddings (Acts 5:29); and be it further

Resolved, that the Michigan District requests the Synod to look into the ramifications, legal and otherwise, of pastors performing only religious unions, not civil weddings and report the same to the Council of Presidents; and be it finally

Resolved, that the Michigan District requests that Synod communicates guidelines for providing compassionate care for same-sex couples.

ACTION: Adopted as amended

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-01
SUBJECT: To Encourage an Ethic of Bible Reading
REFERENCE: Overture 2-01, 2-02, 2-03

WHEREAS, God reveals Himself through His inerrant Word and invites us to receive His blessings through it (cf. Romans 10:17, John 20:31, 2 Timothy 3:16-17); and

WHEREAS, the Holy Spirit works through the Word of God to draw us to and build us up in Jesus; and

WHEREAS, we find that revealed Word of God recorded in the 66 books of the Bible; and

WHEREAS, Article V of the Augsburg Confession encourages regular use of God's Word; and

WHEREAS, having the Bible available for reading by lay people was a central goal of the Reformation; and

WHEREAS, the Bible has never been more accessible for people through print and electronic media; and

WHEREAS, the church needs the power of the Word now as much as ever; therefore be it

Resolved, that the Michigan District in convention call, challenge, and encourage all Michigan District congregations to maintain or implement programs that will enable members to consistently and continually read through the Bible, and be it finally

Resolved, that the Michigan District elected leaders and staff make available tools and programs that will build an ethic of Bible reading in our congregations and encourage them in this ongoing practice.

ACTION: Adopted

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-02
SUBJECT: To Support Local Congregational Priority in Ministry
REFERENCE: Overtures 2-06

WHEREAS, God instituted congregations; and

WHEREAS, God entrusted the Keys of the Kingdom to congregations; and

WHEREAS, the Synod as an organization is of human origin; and

WHEREAS, an undue concentration on the bureaucracy and work of the Synod can dilute the efforts of local congregations; therefore be it

Resolved, that the Michigan District in convention submit to the 2016 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statement:

Resolved, that both district and synodical leadership focus their emphasis and resources on the health and vitality of local congregations by identifying and promoting programs or ministries that grow out of congregations.

ACTION: Adopted as amended

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-03
SUBJECT: To Assist Fellow Congregations in Utilizing Practices of Excellence for Ministry
REFERENCE: Overture 2-04

WHEREAS, The Lutheran Church–Missouri Synod is composed of approximately 6,000 congregations and numerous organizations, all with unique settings, gifts, talents, and experiences; and

WHEREAS, each congregation and entity of The Lutheran Church–Missouri Synod desires, through God’s leading, grace, and power, to disciple followers of Christ and share His love in the most effective way possible; and

WHEREAS, each of these congregations and entities has, over time and with the blessing of our heavenly Father, developed practices of excellence in various areas of witness, mercy, and life together; and

WHEREAS, sharing of these “practices of excellence” within the Synod among congregations and entities is difficult; therefore be it

Resolved, that the Michigan District, within the next triennium, will undertake the creation of a “Practices of Excellence” Electronic Database and inform the congregations of the district of its existence, which will then allow congregations and entities within the district to efficiently participate in an exchange of information; and be it finally

Resolved, that the Michigan District in convention submit to the 2016 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statements:

Resolved, that The Lutheran Church–Missouri Synod, within the next triennium, will undertake the creation of a “Practices of Excellence” Electronic Database and inform the congregations of Synod of its existence, which will then allow congregations and entities within the Synod to efficiently participate in an exchange of information; and be it further

Resolved, that this information will consist of “practices of excellence” which individual congregations and other entities have shown to accomplish the sharing of God’s Gospel and His love in a powerful way; and be it further

Resolved, that the “Practices of Excellence” Database will also contain demographic, geographic, and other information which will allow congregations and other entities to determine appropriate application of these practices within the context into which our Lord has placed them; and be it finally

Resolved, that through the exchange of these “practices of excellence,” our congregations and other entities will, by God’s grace, power, and will, become more effective in the glorious task of reaching into this world with the love, grace, and glory of our Savior, Jesus Christ.

ACTION: Adopted

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-04a
SUBJECT: To Encourage Sabbath Rest (Sabbaticals, etc.)
REFERENCE: Overture 2-09

WHEREAS, our God created the world in six days and on the seventh He rested; and

WHEREAS, God’s people, both lay and clergy, need times of rest and refreshment around Word and Sacrament; and

WHEREAS, God’s people also need rest and refreshment from duties and responsibilities connected with work; and

WHEREAS, the pressures of today continue to mount and increase substantially; and

WHEREAS, an increasing sense of guilt among church workers who do take a “Sabbath rest” is recognized; and

WHEREAS, it is vital for the life of the worker to make God, family, and rest of paramount importance; and

WHEREAS, sabbaticals have been shown (cf. Michigan District document Sabbatical Guidelines) to be beneficial to both church workers and their congregations upon return as the workers are re-energized, renewed, and strengthened for service and leadership; therefore be it

Resolved, that congregational leaders and church workers work collegiately to develop, maintain, and ensure that the church worker(s) take a minimum of one day off per week, and also time off on Sunday afternoons and evenings when possible; and be it further

Resolved, that every congregation adopt a policy governing sabbatical leave for church workers in the next triennium as an

ongoing intentional part of the congregation's and school's ministry, rather than a reaction to a crisis (i.e. burnout, forced removal, etc.); and be it finally

Resolved, that congregations seek to maintain and preserve Sabbath rest and sabbatical practice for their church workers.

ACTION: Adopted as amended

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-05
SUBJECT: To Encourage Congregations to Provide Health Insurance Benefits to Church Workers
RESOLUTION: Overture 2-05

WHEREAS, the body is the temple of the Holy Spirit (1 Corinthians 6:19-20) and healthy church workers are better equipped to serve healthy congregations; and

WHEREAS, the traditional practice for LCMS congregations has been to provide comprehensive health benefits for their eligible workers, either through the Concordia Health Plan or other health plan providers; and

WHEREAS, health insurance costs for Michigan District congregations and their eligible workers continue to increase, often at or near double-digit annual percentage increases; and

WHEREAS, the Affordable Care Act has attempted to provide easier and sometimes subsidized access to healthcare on the Marketplace, which could provide some opportunity for churches and schools to abandon group health care plans, forcing their eligible workers to find coverage on the Marketplace or elsewhere; and

WHEREAS, the Marketplace and other health plans may include coverage for procedures, such as abortion, that are not in line with sanctity of life and other beliefs of The Lutheran Church–Missouri Synod; therefore be it

Resolved, that churches and schools be encouraged to allocate financial resources for health coverage for their eligible workers and families, giving special consideration to Concordia Health Plan or other plans that are designed to allow for religious conscientious exceptions; and be it finally

Resolved, that churches and schools without the financial means to provide health coverage for their eligible workers consider collaboration or merger with other churches and schools to provide health care coverage for all their eligible workers.

ACTION: Adopted

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-06
SUBJECT: To Provide Congregational Unity in Financial Support of Our Synod
REFERENCE: Overture 2-05

WHEREAS, we have a long-standing practice of congregations sending a portion of their offerings to their district to support mission and ministry in their district and with an expectation that their district will send a portion of those funds to the Synod to support mission and ministry; and

WHEREAS, the model has never been officially reversed, removed or replaced; and

WHEREAS, we have seen a proliferation of appeals from all corners of the Synod for funds which has created an individualistic approach to fund-raising rather than championing the biblical practice of tithing and unifying the work of the Synod; therefore be it

Resolved, that each Michigan District congregation be encouraged to honor synodical fellowship by growing into giving a full-tithe directly to the district; and be it further

Resolved, that the board of directors of the Michigan District continue its historic leading role in giving to the work of the Synod; and be it further

Resolved, that the amount forwarded to the Synod by the Michigan District be annually determined by action of the board of directors; and be it finally

Resolved, that the Michigan District in convention submit to the 2016 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statement:

Resolved, that districts and Synod be encouraged to rely on unrestricted offerings from congregations to carry out the mission of the church.

ACTION: Adopted as amended

COMMITTEE NAME: HEALTHY CONGREGATIONS & CHURCH WORKERS
RESOLUTION NUMBER: 2-07
SUBJECT: To Build Toward an Ethic of Tithing
REFERENCE: Overtures 2-07, 2-08

WHEREAS, tithing is the ancient and consistent practice of the people of God; and

WHEREAS, tithing has great promises attached to it; and

WHEREAS, tithing serves to reduce our personal confidence in money and increase our trust in God; and

WHEREAS, these blessings of tithing are often misunderstood and not realized; and

WHEREAS, tithing by congregants to their local congregation would provide ample resources for local kingdom work and thereby work towards eliminating non-Biblical and worldly forms of fund-raising; therefore be it

Resolved, that the Michigan District in convention call, encourage, and challenge all district congregations to maintain or implement programs that will enable members to grow in the grace of giving generally and develop the disciplines of tithing and biblical financial management specifically, and be it further;

Resolved, that the pastors of the Michigan District be encouraged to clearly, intentionally, and regularly preach and teach the biblical ethic of tithing, and be it finally

Resolved, that the District Stewardship Committee provide continued encouragement, tools, and programs that will build an ethic of tithing in our congregations.

ACTION: Adopted as amended

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-01a
SUBJECT: To Amend the Articles of Incorporation and Bylaws of the Michigan District
REFERENCE: Overture 3-09

Rationale:

- The Michigan District Board of Directors proposes the following amendments to the District's Articles of Incorporation and Bylaws. The board has focused on three broad areas:
 - o Revisions required by changes in the Constitution and Bylaws of Synod, changing conditions, and review by the Synod's Commission on Constitutional Matters;
 - o Matters pertaining to Michigan law and compliance;
 - o Working for greater clarity and efficiency in the language and structure of the bylaws.

Required Revisions:

- The board proposes a revision of Bylaw 2.4, making the quorum required for a legal convention "at least one-third of the voting member congregations represented by at least one of their respective representatives (pastor or lay delegate)" as mandated in Synod Constitution XII.14. This same quorum rule has also been applied to regional assemblies (cf. proposed Bylaw 3.7).
- Bylaw 5.8c currently directs the regional nominating committee to draw up from its region a list of candidates and alternates for the board of directors and the nominating committee.

Synod Bylaw 4.7.2 states that nominating committees of any kind are not to be used to develop slates for regional board of director positions, even if such nominating committees are regional. Bylaw 5.8c is therefore no longer valid: a nominating committee of any kind may not be used to draw up a list of candidates and alternates for regional board of directors positions (see Synod Bylaw 4.7.1). The example of Synod Bylaw 4.2.1(a) would indicate the use of a regional nomination process.

The board proposes a nomination process for regional board of directors candidates similar to that currently used for the nomination of regional Vice-Presidents. The proposed procedure is included as Bylaw 5.13 below.

- The Synod adopted Resolution 7-02A, "To Return to Use of Title 'Circuit Visitor,'" at its 2013 convention, and the amendment to the Synod constitution included in the resolution was ratified by the congregations of the LCMS. The board proposes replacement of the title "circuit counselor(s) with "circuit visitor(s)" in all instances (proposed Bylaws 5.1, 5.5, 5.12, 7.3b and current Bylaw 8.6).
- Since Concordia University-Ann Arbor (CUAA) has entered into an alliance with Concordia University Wisconsin (CUW), under which CUW's Board of Regents assumed responsibility for governance and CUAA's Board of Regents was dissolved, the board proposes that all references to the Concordia University-Ann Arbor Board of Regents be removed from the Bylaws (current Bylaws 5.7a, 5.7b, 5.8d and 5.15).
- Upon review of the District Bylaws and all proposed revisions, the Commission on Constitutional Matters of the Synod has offered its recommendations and expectations. In addition to changes to the proposed revisions from those found in Convention Workbook I, the CCM's recommendations are reflected in the proposed revisions as follows:
 - o Revisions to current Bylaw 2.3;
 - o The deletion of current Bylaw 5.3(e);
 - o Revisions to current Bylaws 5.6(b), 5.6(f) and 5.10;
 - o The addition of a new Bylaw 6.4, and renumbering of the succeeding bylaws in Article VI
 - o The addition of references to the Synod's Constitution and Bylaws in Bylaws 8.1 and 11.1.

Proposed Revisions (Michigan Law, Clarity and Efficiency):

- Article I – Membership and Organization is revised for greater clarity.
- Working toward a more efficient bylaw structure, Articles III (Regional Assemblies) and XIV (Regions) are combined into a proposed Article III – Regions and Regional Assemblies. The proposed Article III is revised for greater clarity.

- Article V – Elections is retitled (see below) and revised for greater clarity.
- To enable the district to continue to find qualified servant leaders with the necessary financial expertise, the board recommends adopting an amendment to Bylaw 5.1, allowing the board of directors to appoint the district treasurer (cf. Constitution XII.3e). Note that, according to Bylaw 5.3, the treasurer is still appointed for 3-year terms, and still may serve no more than 4 consecutive terms before taking a 3-year break.
- Working toward a more efficient bylaw structure, Bylaws 5.5 (If President Is Unable to Serve) and 5.6 (Vacancies) are incorporated into Article VI (Succession). The proposed Article VI is re-titled Vacancies and Succession, and is revised for greater clarity.
- Article VII – Board of Directors is revised for greater clarity. Two additional items are included:
 - o The board’s power to appoint committees and task forces has been relocated from the present Article XII (Committees) to proposed Bylaw 7.2(a);
 - o A provision allowing for electronic participation in board meetings has been added as proposed Bylaw 7.4(c). This is allowed under Michigan law, provided provision is made in our governing documents.
- Working toward a more efficient bylaw structure, Articles XII (Committees) and XIII (Commissions) are reworked and combined into Article XII – Commissions and Task Forces. The article now refers solely to the district convention’s ability to appoint such bodies, and is revised for greater clarity. Articles following the new Article XII are renumbered.
- Working toward a clearer bylaw structure, Bylaws 9.5-9.8, referring to indemnification of directors, are moved to their own separate article, titled Article XV – Indemnification.
- The board proposes an addition to the renumbered Article XVI – Amendments. This addition would allow the board of directors to make necessary amendments to the bylaws following a Synod convention without having to wait and bring them before the district convention. This addition is modeled on Synod Bylaw 7.1.2, which gives power to the Synod’s Board of Directors to amend bylaws when directed to do so by a Synod convention. Amendments made this way will require prior review by the Commission on Constitutional Matters and a two-thirds majority of the board for approval.

Therefore, be it **Resolved** that the bylaws of the Michigan District be amended as indicated on the following pages (Deletions are ~~struck through~~; additions are in ***bold italic type***), subject to final review by the CCM.

Editorial Note: The By-laws as amended are printed in their entirety in this Proceedings Handbook. To save space, they were not also reproduced here. For a copy of the redlined version of the bylaws, please see Convention Workbook Part II, Resolution 3-01. Amendments to Resolution 3-01 were offered by the Floor Committee when the resolution was introduced. All of those amendments are included above and none affected the actual proposed changes to the Bylaws.

ACTION: Adopted as amended

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-02
SUBJECT: To Memorialize the 2016 Synod Convention Regarding Voting Privilege for Advisory Delegates
REFERENCE: Overture 3-04

WHEREAS, the LCMS has allowed commissioned ministers to be advisory delegates and have a voice at district and synodical conventions; and

WHEREAS, each advisory delegate represents sixty rostered workers; and

WHEREAS, each district, including Michigan, financially supports these advisory delegates to attend the synodical convention; and

WHEREAS, advisory delegates often attend district and Synod conventions and are underutilized;

WHEREAS, called commissioned ministers now serve as music ministers, directors of outreach, family life directors, directors of Christian education, early childhood directors, worship arts coordinators, principals, and teachers are currently on the synodical roster and members of Synod as individuals serving in congregations of the Synod; and

WHEREAS, called commissioned ministers have a critical ministry impact in the lives of families as an outreach arm of congregations; and

WHEREAS, the financial obligation of districts would be lessened by sending voting commissioned delegates at a ratio higher than the current sixty-to-one ratio; therefore be it

Resolved, that the Michigan District memorialize Synod in 2016 to approve changes to the Constitution & Bylaws of Synod enabling advisory delegates to become voting delegates at future district and synodical conventions; and be it further

Resolved, that this ratio be increased to one voting commissioned minister for every 120 commissioned ministers on the synodical roster; and be it further

Resolved, that this increased ratio maintain a balance between voting pastoral delegates and lay delegates while giving commissioned ministers voting representation; and be it further

Resolved, that this discussion begin at the 2016 synodical Convention with a decision reached by the 2019 Synodical Convention; and be it further

Resolved, that the LCMS Constitution and Bylaws be edited to reflect changes which allow commissioned ministers to vote at future district and synodical conventions; and be it finally

Resolved, that both Synod and the Michigan District seek ways to engage all advisory delegates for future conventions.

ACTION: Adopted as amended

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-03a
SUBJECT: To Memorialize the 2016 Synod Convention Regarding Voting Privileges of Assistant Pastors
REFERENCE: Overture 3-03

WHEREAS, all ordained ministers equally hold the office of the public ministry (John 20:21; *Treatise on the Primacy and Power of the Pope* 9); and

WHEREAS, nomenclature regarding the office of the public ministry (titles, responsibilities, etc.) are at the discretion of the local congregation; and

WHEREAS, assistant pastors who have been called and ordained in the office of the Holy Ministry are, according to the Constitution of The Lutheran Church–Missouri Synod, Article V, Section B, ineligible to vote at district meetings but are designated as “Advisory Members”; therefore be it

Resolved, that the Michigan District in convention memorialize the 2016 Synod convention to strike “Assistant Pastors” from the list of Advisory Members of the Synod from the Constitution of The Lutheran Church—Missouri Synod, Article V, Section B.

ACTION: Adopted

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-04
SUBJECT: To Memorialize the 2016 Synod Convention regarding Bylaw 3.10.5.2. Election Process for College and University Board of Regents
REFERENCE: Overture 3-06

WHEREAS, the board of regents of each school in the Concordia University System (CUS) currently consists of members elected or appointed as follows (Synod Bylaw 3.10.5.2):

- One ordained minister, one commissioned minister and two laypersons elected at Synod conventions;
- One ordained minister, one commissioned minister and two laypersons elected at the geographical district convention;
- Four to eight laypersons appointed as voting members by the board of regents;
- The president of the district in which the college or university is located.

WHEREAS, the local and regional constituents of each CUS school are highly invested in the direction and future of the CUS school, involved in the support and teamwork of the school’s leadership. The local influence and voice of the students (and their LCMS families) attending each school is essential; therefore be it

Resolved, that the Michigan District in convention submit to the 2016 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statement:

Resolved, that the elected members of the board of regents of each college and university of the Concordia University System shall be elected at the geographical districts’ conventions. Appointed members shall be appointed as the board of regents itself determines.

ACTION: Adopted as amended

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-05a
SUBJECT: To Memorialize the 2016 Synod Convention regarding Bylaw 3.10.5.5.2. Election Process for College and University Presidents
REFERENCE: Overture 3-07

WHEREAS, the current process of election of a president of a Concordia University System (CUS) college/university now happens at a board of regents meeting of the given college/university, using the short list approved by the prior-approval panel (the president of Synod, the district president on the institution’s board of regents, and the chair of the CUS board of directors); and

WHEREAS, the current bylaw provides that the panel may choose to remove names from the list but only with a two-thirds majority vote. When these votes come from the Synod president and the chair of the CUS board, it removes the process from the local and regional constituents of each CUS school; and

WHEREAS, the local and regional constituents of each CUS school are highly invested in the direction and future of the CUS school, involved in the support and teamwork of the school’s leadership. The local influence and voice of the students (and their LCMS families) attending each school is essential; therefore be it

Resolved, that the Michigan District in convention submit to the 2016 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statement:

Resolved, that Synod Bylaw 3.10.5.5.2(d)(2) be amended as follows:

The prior-approval panel shall meet to consider the short list submitted by the board of regents. The panel may choose to remove names from the list, but only **by a unanimous vote** ~~with a two-thirds majority vote.~~

ACTION: Adopted

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-06
SUBJECT: To Memorialize the 2016 Synod Convention Regarding the Composition of Convention Floor Committees
REFERENCE: Overture 3-02

WHEREAS, Scripture clearly speaks of all Christians as members of the royal priesthood (1 Peter 2:9); and

WHEREAS, the founders of the LCMS recognized the need for clergy and laity to share equally in the decision-making process as the foundation of its church polity; and

WHEREAS, current practices used in appointing floor committees for Synod conventions have the potential to disenfranchise our lay members of the royal priesthood; therefore be it

Resolved, that the Michigan District in convention memorialize the 2016 Synod convention to ensure that there are equal numbers of voting lay and ordained members on all floor committees at future Synod conventions.

ACTION: Adopted

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-07
SUBJECT: To Encourage Annual Review by Employees of Their Reported Salary Information to Concordia Plans Services
REFERENCE: Overture 3-01

WHEREAS, errors can and have occurred on the Annual Compensation of Participating Workers' form submitted yearly by employers to Concordia Plan Services (CPS), which can result in reduced retirement benefits for workers; and

WHEREAS, Concordia Plan Services has made available to all enrolled workers a user portal at mycps.org which allows workers to review their salary histories as recorded by Concordia Plan Services based on the Annual Compensation of Participating Workers' form; therefore be it

Resolved, that the Michigan District encourage enrolled workers to annually review their reported compensation through the mycps.org website and investigate any discrepancies; and be it finally

Resolved, that the Concordia Plan Services give consideration to church workers to countersign the same; attesting that they have read both the directions and the report as it is to be filed.

ACTION: Adopted as amended

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-08
SUBJECT: To Allow Family of Christ Lutheran Church, 7191 Imlay City Rd., Imlay City, MI 48444 to Change From Circuit 16 Macomb NW to Circuit 13 Lapeer
REFERENCE: Overture 3-05

WHEREAS, Family of Christ Lutheran Church is located in Lapeer County, Mich. and is within the geographical area of the Lapeer Circuit 13; and

WHEREAS, Family of Christ Church is located in a rural area which has different challenges than a metropolitan area and has a commonality for ministry with the Lapeer Circuit; and

WHEREAS, Family of Christ is in a ministry covenant with St. Paul Lutheran Church, Lapeer which is located in Circuit 13 and is sharing the ministry; and

WHEREAS, the changing of Family of Christ to the Lapeer Circuit 13 would allow Family of Christ to honor its covenant with St. Paul and facilitate that ministry to God's glory; therefore be it

Resolved, that Family of Christ Lutheran Church, Imlay City change from Circuit 16 Macomb NW to Circuit 13 Lapeer.

ACTION: Adopted

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-09
SUBJECT: To Recognize and Thank Those Who Serve in the Office of Circuit Visitor
REFERENCE: Overture 3-08

WHEREAS, the circuit visitor is the principal officer of the circuit and serves in accordance with the duties assigned to this position in the Constitution and Bylaws of the Synod and the Bylaws of the Districts; and

WHEREAS, each circuit visitor shall assist the district president within the circuit (Bylaw 5.2.3), as follows:

- He shall serve under the direction of and be accountable to the district president and shall serve as his spokesman when so authorized and directed and shall assist him in doctrinal and spiritual supervision;
- He shall serve in a servant role;
- He shall seek to remind and encourage members of the circuit of their responsibilities as God's people and the privilege they have in being about His mission;
- He and any other officers of the circuit shall have the primary responsibility for maintaining liaison between the circuit and the Synod at the national and district levels;
- He shall be conversant with and supportive of synod-wide and district resolutions and programs;
- He shall seek to strengthen the spirit of cooperation among pastors, commissioned ministers, and congregations;
- He shall assist in the development and attainment of synod-wide mission and ministry emphases;
- He may, when requested to do so by the district president, serve as a mediator to effect reconciliation of disputes within the circuit not under dispute resolution of the Synod as outlined in section 1.10 of these bylaws;
- He shall regularly convene the pastors of his circuit for circuit conferences;
- He shall regularly report on his activities to the district president;
- The district president shall meet with the circuit visitors of the district at least once per year to discuss their work, to encourage them, and to conduct ongoing training for congregational and pastoral visits;
- The circuit visitor is authorized to draw on the district treasury for his expenses; and

WHEREAS, the circuit visitor shall, when requested to do so by the district president, serve as his representative in the triennial visitation of the congregations of the circuit; and

WHEREAS, the circuit visitor shall serve the pastors of the circuit as a collegial and brotherly advisor, reminding them of the joy of the ministry and of its great responsibilities (Bylaw 5.2.3.2), as follows:

- He shall encourage the pastors of the circuit in their preaching and teaching; in the exercise of church discipline in an evangelical manner; and in the proper supervision of Christian education and training in the parish.
- He shall encourage, in a brotherly manner, the pastors of the circuit in their spiritual and family life.
- He shall encourage the pastors of the circuit to pursue both formal and informal continuing professional education; and

WHEREAS, the circuit visitor shall assist the district president, as assigned in the ecclesiastical supervision of the other members of the Synod in the circuit; and

WHEREAS, circuit visitors have faithfully served their circuit churches while seeking to fill vacancies through the calling process; and

WHEREAS, most circuit visitors serve the circuit and the district, while actively serving their own congregations; therefore be it

Resolved, that the Michigan District in convention recognize the significant contribution made by the circuit visitors of our district; and be it further

Resolved, that the pastors and congregations of the district continue to support and thank their own circuit visitor; and be it finally

Resolved, that the Michigan District Convention assembly rise and thank God for the dedicated work of our circuit visitors by singing the common Doxology.

ACTION: Adopted

COMMITTEE NAME: ADMINISTRATION, STRUCTURE, & CONSTITUTIONAL MATTERS
RESOLUTION NUMBER: 3-10
SUBJECT: Request that the Commission on Constitutional Matters Review the Constitutionality of Synod Bylaw 3.12.2.4
REFERENCE:

WHEREAS, there is a possible conflict between Article V (A) of the LCMS Constitution and Bylaw 3.12.2.4 regarding the disenfranchisement of congregations not attending District conventions; therefore be it

Resolved, that the Michigan District in Convention ask the Commission on Constitutional Matters to review the constitutionality of Synod Bylaw 3.12.2.4.

ACTION: Adopted

BYLAWS
MICHIGAN DISTRICT
OF
THE LUTHERAN CHURCH—MISSOURI SYNOD

(As Amended by the 2015 Michigan District Convention, June 28-30, 2015. In accordance with Article XVI, The Commission on Constitutional Matters was consulted prior to the presentation of the proposed changes to the convention and all suggestions returned by the CCM were addressed as requested. At the time of the printing of this document, the CCM had not yet given its final approval of the changes.)

ARTICLE I - MEMBERSHIP AND ORGANIZATION

- 1.1** The Michigan District shall consist of congregations, ministers of religion (ordained and commissioned), holding membership in the Synod received by the District or the Synod.
- 1.2** The District shall establish an organizational structure for the effective operation of its program and conduct of its affairs, which structure shall embrace the convention, regional assemblies, the Board of Directors, circuits, and such other entities, boards, commissions, and committees as may from time to time be established.
- 1.3** The District shall be administered through four (4) levels of organization:
- a. The convention is the meeting of the voting member congregations represented by their delegates.
 - b. The regional assemblies shall meet prior to the District convention, at which time delegates shall consist of the regularly elected and certified delegates of said regions (Cf. Bylaw 2.3).
 - c. The Board of Directors shall be responsible for the overall policy and affairs of the District subject to the Constitution, Bylaws and resolutions of Synod, and to these Bylaws and the resolutions of the District in convention.
 - d. The circuits shall carry out resolutions of the Synod and the District and engage in the objectives of the Synod (Cf. Synod Bylaw 1.3.6).

ARTICLE II - CONVENTIONS

- 2.1** District conventions shall be held and conducted as prescribed by the Constitution and Bylaws of Synod.
- 2.2** The convention shall be governed by Robert's Rules of Order, except as otherwise provided in these Bylaws or the Bylaws of Synod.
- 2.3** Representation - The District convention shall be composed of regularly elected and certified delegates and of certain individual persons, as follows (Cf. Synod Bylaw 4.2.2):
- a. Delegates of congregations entitled to vote. Every congregation or parish is entitled to two (2) votes, one (1) of which is to be cast by the pastoral delegate and the other by the lay delegate.
 - b. The advisory members of the Synod (Constitution, Art. V B).
 - c. Advisory representatives of the Board of Directors, other boards, commissions, and educational institutions and such as by virtue of their office are required to attend District conventions.
- 2.4** Quorum - To conduct business, a convention must have present at least one-third of the voting member congregations represented by at least one of their respective voting representatives (pastor or lay delegate) (Cf. Constitution XII.14).

ARTICLE III – REGIONS AND REGIONAL ASSEMBLIES

- 3.1** There shall be four (4) regions within the Michigan District.
- 3.2** Regions shall consist of a group of circuits created, aligned, and/or realigned by convention resolution.

- 3.3** Regional assemblies shall meet no later than 45 days prior to the convention of the Michigan District. The date shall be communicated to congregations no later than 30 days prior to the regional assembly. The regional vice-president shall call and chair the assembly of his region at a place of his choosing.
- 3.4** The regional assembly shall be governed by Robert's Rules of Order.
- 3.5** Each voting member congregation or parish is entitled to be represented at this assembly by two of their respective voting delegates (one pastor and one layperson) and by their advisory members of Synod (Cf. Bylaw 2.3).
- 3.6** The chair shall appoint a secretary to record the proceedings.
- 3.7** At least one-third of the voting member congregations represented by at least one of their respective representatives (pastor or lay delegate) shall be present to conduct a meeting of the regional assembly (Cf. Constitution XII.14).
- 3.8** The purpose of the regional assembly shall be:
- a. To be informed about major issues to come before the District convention;
 - b. To nominate from its region two (2) ministers of religion – ordained for the office of vice-president in accordance with the provisions of Bylaw 5.10 and candidates for the Board of Directors in accordance with the provisions of Bylaw 5.13.
 - c. To nominate from its region, using a slate prepared by the regional nominating committee, the District Nominating Committee (Cf. Bylaw 5.5 c & d).

ARTICLE IV - QUALIFICATIONS FOR OFFICERS AND BOARD MEMBERS

- 4.1** Officers and board members shall meet all qualifications established from time to time by the Constitution and Bylaws of The Lutheran Church—Missouri Synod and such other qualifications as may be established from time to time by these Bylaws.
- 4.2** Officers and members of the Board of Directors must be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod, except as noted in Michigan District Bylaw 5.11a. No congregation of the District shall have more than one (1) member from its congregation as a voting member of the Board of Directors to the District.

ARTICLE V - ELECTIONS

- 5.1** Officers.
- a. Elective Officers. The elective officers of the District shall be the President, one vice-president from each region, a Secretary, and the circuit visitors.
 - b. Appointive Officer. The Board of Directors, in consultation with the President, shall appoint the Treasurer.
- 5.2** The elective board of the District shall be the Board of Directors.
- 5.3** Term of Officers and Board of Directors' Members.
- a. The term of office of each elected or appointed officer shall be three (3) years. All officers other than circuit visitors may be elected or appointed to the same office for four (4) consecutive terms after which a period of three (3) years shall elapse before they are again eligible for election or appointment to the same office, unless otherwise provided by these Bylaws. An officer, elected or appointed to fill an unexpired term, who serves two (2) or more years, shall be considered to have completed one (1) term. Circuit visitors may serve an unlimited number of terms.
 - b. The President may be elected to succeed himself in office no more than three (3) times
 - c. The term of office of each Board of Directors member shall be six (6) years. All Board of Directors members may be elected or appointed to the same office for two (2) consecutive terms after which a period of six (6) years shall elapse before they are again eligible for election to that board. A Board of Directors member appointed to fill an unexpired term who serves four (4) or more years, shall be considered to have completed one (1) term.

- d. The Board of Directors shall be composed of four (4) ordained ministers, four (4) commissioned ministers, and eight (8) laypersons with equal representation from each region of the District. The size of the Church Extension Fund Board of Trustees shall be determined by its Bylaws.

5.4 Salaried Executives without Vote.

Executive level staff of the District and the Chief Executive Officer for the Church Extension Fund Board of Trustees are not eligible for voting membership on any board of the District. They shall not at the same time hold an executive position to which they have been called and the Office of President, vice-president, Secretary, or Treasurer of the District. If such staff is elected or appointed to one of these positions, he must resign his executive office to accept such an election.

5.5 Time of Elections.

- a. The election of the President, the vice-presidents, the Secretary, approximately one-half of the Board of Directors, and the ratification of the circuit visitors shall take place at each District convention. At alternate conventions a District member shall be elected to serve on the LCMS Committee for Convention Nominations.
- b. Regional assemblies shall nominate for all positions with the exception of President, Secretary, Treasurer, the Board of Directors and the Church Extension Fund Board of Trustees.
- c. At their regional assemblies prior to the convention held in even-numbered years, the Metro-East Region and the West Region shall nominate for the Board of Directors.
- d. At their regional assemblies prior to the convention held in odd-numbered years, the Metro-West Region and the North and East Region shall nominate for the Board of Directors.

5.6 Nominating Committee

- a. The District convention shall elect a 12-member Nominating Committee consisting of one (1) ordained minister, one (1) commissioned minister, and one (1) layperson from each region of the District and the President shall designate the Chairman thereof. The three committee members from each region shall serve as the regional nominating committee.
- b. The Nominating Committee shall meet at the call of the Secretary.
- c. The regional nominating committee shall draw up from its region a list of candidates and alternates for the Nominating Committee in accordance with the provisions of Michigan District Bylaws 5.6 and 5.7 and the Schedule of Elections. The regional nominating committee shall obtain the consent of the persons it proposes to nominate, as well as biographical data, and supply the regional assembly with this information. Following the regional nominations, the biographical data of persons nominated shall be transferred to the District Nominating Committee so that the District ballot may be drawn up.
- d. The District Nominating Committee shall draw up a list of candidates and alternates for all other District offices, namely, the Secretary and the Church Extension Fund Board of Trustees. The Nominating Committee shall obtain the consent of the persons it proposes to nominate, and transmit its final report to the Secretary no later than three (3) months before the convention. This report shall contain the occupation or profession, residency, and specific experience and qualifications for the proposed office.
- e. The Chairman or his designate shall submit the committee's report to the District convention.
- f. If between the regional assembly and the District convention a nominee becomes ineligible for election, the Elections Committee will fill the vacancy on the ballot with the person who received the next-highest number of votes.
- g. The convention shall have the right to alter the ballot by amendment. The amendment procedure shall include a motion, a second, and a majority vote on the amendment. Any delegate making a nomination for the floor shall have secured prior written consent and biographical data from the candidate whom he wishes to nominate as detailed in Michigan District Bylaw 5.6 c. & d. This material shall then be submitted to the District Secretary.
- h. The Chairman shall have on hand at the convention a reserve list of nominees, approved by his committee, for use if required if a new board is to be elected. Whenever possible, however, the committee on nominations should be informed in advance if any new board is likely to be elected at a District convention, so that it may have a slate of candidates in readiness.

5.7 Floor Committee on Elections.

- a.** Elections shall be conducted by a Floor Committee on Elections, appointed by the President before the convention. The Secretary of the District shall furnish the committee a copy of suggested election procedures.
- b.** The committee shall consist of one (1) ordained minister, one (1) commissioned minister and two (2) laypersons.
- c.** The committee may appoint tellers, who need not be voting delegates, to assist in conducting the elections. The Chairman shall give the list of tellers to the Secretary of the District, who shall announce them to the convention.
- d.** A regional floor committee on elections shall be appointed by the vice-president of that region to conduct the nominating elections at the regional assemblies and whose duties shall be consistent with the District Floor Committee on Elections.

5.8 Majority and Plurality of Votes.

A majority of all votes cast shall be required to elect.

5.9 Nominations and Election of the President.

- a.** The Michigan District of The Lutheran Church—Missouri Synod shall elect a President from among the clergy of the Synod.
- b.** Every voting member congregation of the Michigan District may nominate one pastor as a candidate for the Office of President.
- c.** The nomination of each member congregation shall be submitted to the Secretary no later than four (4) months prior to the opening of the District convention.
- d.** Candidates for the Office of President shall be the five (5) persons receiving the largest number of nominations in this congregational action.
- e.** The Secretary shall notify each candidate and shall secure his approval in writing for inclusion of his name on the convention ballot.
- f.** The Secretary shall prepare biographical information on the five candidates which shall be submitted for publication no later than two (2) months prior to the opening of the District convention.
- g.** The Secretary shall submit the names of the five candidates for election of President to the District convention.
- h.** The convention shall have the right to alter the slate by majority amendment.
- i.** If no candidate receives a majority vote on the first ballot, the name of the candidate who receives the smallest number of votes shall be dropped from the list and a new ballot taken. The procedure shall be continued until one (1) candidate has received a majority of the votes cast.

5.10 Nominations and Elections of Vice Presidents.

- a.** The Michigan District shall elect one vice-president for each region from the clergy roster of the District with residence in the designated region.
- b.** Every voting congregation of a region may nominate one pastor from its region as a candidate for the office of vice-president for its region.
- c.** The nomination shall be submitted to the Secretary no later than four (4) months prior to the opening of the District convention.
- d.** The Secretary shall notify each nominee, secure his approval in writing, and secure biographical information for the inclusion of the five (5) names receiving the most nominations on the regional nominating ballot.
- e.** At the regional assemblies each region shall choose by ballot two (2) pastors as nominees for election by the District convention to the office of regional vice-president.

- f. Each voting delegate in the region may vote for two (2) nominees for vice-president, indicating his first and second choice. The tellers, appointed by the chairman, shall score two (2) points for each first choice and one (1) point for each second choice. The two (2) nominees receiving the largest number of points shall be candidates. The tellers shall report the results of the meeting to the chairman.
- g. The chairman of the regional assemblies shall report to the Secretary the names of the persons nominated for the office of vice-president along with the biographical data. The Secretary shall transmit such names to the Floor Committee on Elections.
- h. The Committee on Elections shall recap the information provided on qualifications and experience for each candidate and shall submit such information together with the ballot on which such election is to take place.
- i. The convention shall have the right to alter the slate at the proper time by majority amendment as outlined in Michigan District Bylaw 5.6 g.

5.11 Ranking of Vice-Presidents.

After the vice-presidents have been elected, balloting will continue to determine their rank. The names of all four (4) vice-presidents will constitute the ballot for the First Vice-President, and voting continues until one is elected by majority vote. (If one is not elected on the first ballot, the name of the candidate who receives the smallest number of votes shall be dropped, and the balloting continues in this fashion until one is elected by majority vote.) The remaining three names constitute the ballot for Second Vice-President and the balloting continues as above. The two remaining names constitute the ballot for Third Vice-President, and the one not elected becomes Fourth Vice-President.

5.12 Election of Circuit Visitors.

The convention shall elect the circuit visitors as provided by the Bylaws of The Lutheran Church—Missouri Synod.

5.13 Nominations of Board of Directors.

- a. Every voting congregation of a region nominating for the Board of Directors may nominate one (1) ordained minister, one (1) commissioned minister and two (2) laypersons from its region as candidates. (Cf. Bylaw 5.5 c. & d. for the nominating schedule.)
- b. The nominations shall be submitted to the Secretary no later than four (4) months prior to the opening of the District convention.
- c. The Secretary shall notify each nominee, secure his approval in writing, and secure biographical information for the inclusion of the four (4) ordained ministers, four (4) commissioned ministers, and (8) laypersons receiving the most nominations on the regional nominating ballot.
- d. At the regional assemblies each region shall choose by ballot two (2) ordained ministers, two (2) commissioned ministers, and four (4) laypersons as nominees for election by the District convention.
- e. Each voting delegate in the region may vote for two (2) ordained minister nominees, two (2) commissioned minister nominees, and four (4) layperson nominees. The two (2) ordained ministers, two (2) commissioned ministers, and (4) laypersons receiving the largest number of votes shall be candidates. The tellers shall report the results of the meeting to the chairman.
- f. The chairman of the regional assemblies shall report to the Secretary the names of the persons nominated for the Board of Directors, along with the biographical data. The Secretary shall transmit such names to the Floor Committee on Elections.
- g. The Committee on Elections shall recap the information provided on qualifications and experience for each candidate and shall submit such information together with the ballot on which such election is to take place.
- h. The convention shall have the right to alter the slate at the proper time by majority amendment as outlined in Michigan District Bylaw 5.6 g.

5.14 Election of Other Officers.

- a.** Election of all officers other than the President and vice-presidents will be held at a special period of the convention session determined and announced by the President in advance.
- b.** The Committee on Elections shall submit one (1) ballot containing the nominees furnished by the committee on nominations for all elective offices.
- c.** The list of nominees for each respective office, together with their experience and qualifications, shall be distributed.

5.15 Order of Names on the Ballot.

The names of all candidates in all elections shall be placed on the ballot regionally and in alphabetical order but without any distinctive mark, unless otherwise stipulated by these Bylaws.

5.16 Notifications of Election to Office.

At the close of the convention, the Secretary of the District shall notify every officer and board member in writing of election.

5.17 Exception of Church Extension Fund Board of Trustees.

Members of the Church Extension Fund Board of Trustees shall be elected as provided by the Fund's own Bylaws.

5.18 Induction and Beginning of Term of Office.

- a.** All officers elected at the convention shall be inducted into their respective offices in an installation ceremony (service) at the convention.
- b.** All officers shall begin their terms of office on October 1.

ARTICLE VI – VACANCIES AND SUCCESSION

6.1 Presidential Vacancy

- a.** A vacancy in the Office of President shall be filled by the First Vice-President, who shall serve until the District convention.
- b.** The First Vice-President may decline the Office of President; in which event:
 - 1.** The next ranking vice-president shall become President of the District.
 - 2.** All other vice-presidents shall move up one rank.
 - 3.** The declining vice-president shall fill the last ranking vacant vice-presidency.
- c.** The successor need not terminate his position as pastor of a congregation while completing the former President's unexpired term.
- d.** If the Board of Directors determines that the President is temporarily unable to serve in that capacity because of prolonged illness or disability, the duties and responsibilities of the Office of President shall be assumed by the First Vice-President, who shall remain as the acting President until the Board of Directors determines that the illness or disability has been removed.

6.2 A vacancy in the office of vice-president shall be filled by advancing the lower ranking vice-presidents. An acting vice-president for the resulting vacancy may be appointed by the President, with the advice and consent of the Board of Directors, until the District convention.

6.3 A vacancy in the Board of Directors shall be filled by the board. The appointee shall serve the unexpired term.

6.4 A vacancy in the office of circuit visitor between conventions shall be filled by appointment by the President (Cf. Synod Bylaw

5.2.2.1).

6.5 A vacancy in any other elective office shall be filled by the Board of Directors. The appointee shall serve the unexpired term.

6.6 The Church Extension Fund Board of Trustees will fill vacancies in accordance with its own Bylaws.

ARTICLE VII - BOARD OF DIRECTORS

7.1 The Board of Directors, with full authority, shall carry into execution the resolutions adopted by the District in convention. The Board of Directors shall create policies and monitor compliance to policies which govern the District and the Board of Directors shall monitor the performance of the District President, who shall be in charge of all District operations and staff. The Board of Directors shall carry out its functions as described by Synod Bylaw 4.5.1.

7.2 The Board of Directors is authorized to elect from its membership a chairman, vice chairman and secretary.

a. The Board of Directors is authorized to appoint such committees and task forces as it deems reasonable to assist it to carry out its work. Members of committees and task forces shall be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod (MCL 450.2527(3)).

b. All committees, commissions and task forces of the District shall report regularly to the Board of Directors. Such report may be made in writing or by a representative in person, provided, however, that the Board of Directors may require the report to be made by a representative in person.

c. The Board of Directors is authorized to extend calls on behalf of the District.

7.3 The membership of the Board of Directors shall be divided into two classes, the voting members and advisory members:

a. The voting members of the Board of Directors shall consist of one (1) ordained minister, one (1) commissioned minister and two (2) laypersons elected from each of the regions within the District.

b. The Advisory members shall consist of the President, regional vice-presidents, Secretary, Treasurer, and the chairman of the circuit visitors.

7.4 The Board of Directors shall meet at least five (5) times per year.

a. A quorum shall consist of a majority of the voting members and the majority of those present and voting shall be sufficient to carry a motion or resolution.

b. Special meetings of the Board of Directors may be called by the President, the chairman of the Board or any three (3) voting members of the board. Advance notice of special meetings shall be given to all members.

c. A member of the Board of Directors or of a committee designated by the board may participate in a meeting by means of telephone conference or other means of remote communication by which all persons participating in the meeting can communicate with each other. Participation in a meeting pursuant to this subsection constitutes presence in person at the meeting.

ARTICLE VIII - OFFICERS AND ADMINISTRATION

8.1 President. The President shall be the chief executive officer of the District, and between conventions and in the recess of the Board of Directors, shall have the general control and management of its business and affairs, subject to these Bylaws. He shall preside at all District conventions. The President shall carry out the duties and responsibilities assigned to his office by the Constitution and Bylaws of Synod (Cf. Constitution Art. XI; Synod Bylaws 4.4.1ff.). He shall be an ex-officio member of all commissions or committees in the District with the right to speak but not to vote. He shall have the right to designate any one of the vice-presidents to sit in his place at meetings of the Board of Directors or any of the District's commissions or committees. As the chief executive officer, he shall manage and supervise the District staff. The Office of District President shall be full-time. He shall not be in charge of a congregation, nor hold a chair at any educational institution or fill any other full-time executive office of the District. This prohibition does not apply when a vice president assumes the Office of District President to complete an unexpired term.

- 8.2 Vice Presidents.** In the event that the Office of President shall become vacant or in the event of the absence of the President or his disability to discharge the duties of his office, such duties shall for the time being devolve upon the vice-presidents in order according to their ranking as further provided in these Bylaws. The vice-presidents shall also do and perform such other acts as the President may from time to time authorize them to do.
- 8.3 Secretary.** The Secretary of the District shall keep the minutes of the conventions of the District in books provided for that purpose; he shall attend to the giving and receiving of all notices of the District; he shall sign, with the President or a vice-president, in the name of the District, all contracts authorized by the Board of Directors, and when necessary shall fix the corporate seal of the District thereto; and his minutes and records shall be opened to examination to any member of the District at all reasonable times; and he shall have such additional duties as may be delegated to him by the convention or the Board of Directors.
- 8.4 Assistant Secretaries.** The Board of Directors may appoint assistant secretaries who shall have the authority of the Secretary when delegated by the Secretary or the Board of Directors, or when the Secretary is unavailable due to disability or absence from the District.
- 8.5 Treasurer.** The Treasurer shall have oversight of all funds and securities of the District and shall report to the Board of Directors and the District convention the financial status of the District. The Treasurer, the President of the District and/or the President's designated staff persons shall have authority to sign on behalf of the District all checks, notes, or other official documents. The Treasurer shall also require on behalf of the Board of Directors the annual audit of all District funds. He shall be bonded for the discharge of all his duties as Treasurer, the bond being of such character, form and in such amount as the Board of Directors may require.
- 8.6 Circuit Visitors.** Circuit visitors shall serve in accordance with the duties assigned to this position as provided by the By-laws of The Lutheran Church—Missouri Synod. During the year when there is no Synod or District convention, circuit convocations will be held under the leadership of the circuit visitors and members of the circuit forum.

ARTICLE IX - FISCAL AND AUDITING

- 9.1 District Budget.** The District budget shall be determined by the Board of Directors through its policies, but no budget shall be approved which allows for expenditures greater than receipts and other funds projected to be available in any given year.
- 9.2 Auditing.** All the District's financial accounts shall be audited at least once every year by a firm of certified public accountants designated by the Board of Directors.
- 9.3** No commission or committee of the District except the Church Extension Fund which is a subsidiary corporation of the District shall maintain a separate bank account without the consent of the Board of Directors. In the event such consent is given by the Board of Directors, such account or accounts shall be audited at the same time and in the same manner as heretofore provided.
- 9.4** The Board of Directors shall develop its own board policy manual for proper governance of the District.

ARTICLE X - THE CHURCH EXTENSION FUND

- 10.1** The Church Extension Fund shall adopt rules to govern its proceedings not inconsistent with these Bylaws. (See Bylaws of the Church Extension Fund attached to Bylaws of the Michigan District.)

ARTICLE XI - RECONCILIATION AND DISPUTE RESOLUTION

- 11.1** The District shall follow the principles, structures, procedures, and membership described in Synod Bylaws 1.10 and 2.14 to 2.17 with regard to reconciliation and dispute resolution.

ARTICLE XII – COMMISSIONS AND TASK FORCES

- 12.1** The District convention may create commissions and task forces for special purposes.
- 12.2** Task forces and commissions established by a convention and existing at the time of the adoption of these Bylaws shall continue

their powers, duties and jurisdiction until further resolution of the convention. No future commission or task force shall have duration for longer than the time between conventions.

12.3 A convention resolution creating a commission or task force shall define its powers, duties, duration and jurisdiction and establish its budget.

12.4 A commission or task force created by a convention shall make period reports of its activities to the convention and to the Board of Directors between conventions (Cf. Bylaw 7.2b).

12.5 Members of commissions and task forces shall be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod.

ARTICLE XIII - HANDBOOK

13.1 The Board of Directors shall cause to be prepared, within three (3) months after the adjournment of each District convention, a District handbook.

13.2 The handbook shall include:

- a. The current Bylaws of the District as they may be amended.
- b. The names of all officers and board members.
- c. Such other information as the convention and/or the Board of Directors may direct.

13.3 A copy of the handbook shall be furnished to:

- a. Each member congregation of the District.
- b. Each officer and board member.
- c. Such other persons as the convention and/or the Board of Directors may direct.

ARTICLE XIV - REPEAL AND SAVING CLAUSE

14.1 Any and all bylaws previously adopted by the convention of the Michigan District of The Lutheran Church—Missouri Synod are hereby repealed.

14.2 If any section, paragraph, clause or provision of these Bylaws or any amendments thereto, shall be held invalid under the Constitution and Bylaws of The Lutheran Church—Missouri Synod, or under the laws of the State of Michigan, the invalidity of such paragraph, section, clause or provision shall not affect any of the other provisions of these Bylaws or amendments thereto.

14.3 All acts, resolutions or orders or parts thereof in conflict with the provisions of these Bylaws, and any amendments thereto, to the extent of such conflict, are hereby repealed and all other acts, resolutions or orders or parts thereof not in conflict with the provisions of these Bylaws, or amendments thereto, shall continue in full force and effect.

ARTICLE XV - INDEMNIFICATION

15.1 Those directors duly elected or appointed to the Board of Directors who do not receive anything of value from this corporation for serving as a director other than reasonable per diem compensation and/or reimbursement for actual, reasonable and necessary expenses incurred by such director in service of the capacity as a director shall be deemed a “volunteer director” for all purposes hereunder.

15.2 A volunteer director shall not be personally liable to the corporation or its membership and/or members for monetary damages for any breach of the director’s fiduciary duty except for liability arising from or relating to:

- a. A breach of director’s duty of loyalty to the corporation or its members;

- b. Actual omissions not in good faith or the involvement of intentional misconduct or a knowing violation of law;
- c. An act in violation of the provisions of Michigan law, specifically MCLA 450.2551(1);
- d. Any transaction from which a director derives an improper personal benefit;
- e. Any act or omission resulting in liability occurring before January 1, 1988;
- f. Any act or omission that is grossly negligent.

15.3 The corporation shall assume all liability to any person or entity other than the corporation or its members for all acts or omissions of a volunteer director occurring on or after January 1, 1988.

15.4 The corporation, by adoption of a resolution in accordance with its Articles of Incorporation and Bylaws, and pursuant to the provisions of Public Act 170 of the Michigan Public Acts of 1986, shall have the power to indemnify those persons serving in the position of, or at the request of the corporation as director, officer, trustee, employee or agent against expenses, including attorney fees, judgments, penalties, fines and amounts paid in settlement actually and reasonably incurred by a person in connection with any actions, suits or proceedings, formal or informal, relating to the service of said individual on behalf of the corporation if such person acted in good faith and in a manner that the person reasonably believed to be in or not opposed to the best interest of the corporation or its members, or with respect to any criminal action or proceeding if the person had no reasonable cause to believe that the conduct engaged in was unlawful. The corporation, through its Board of Directors, shall have such further or other authority to indemnify directors, officers, employees or agents consistent with the provisions of Public Acts 170, Michigan Public Acts of 1987.

ARTICLE XVI - AMENDMENTS

16.1 Amendments may be made to the Bylaws by the District in convention providing they are not contrary to the Constitution and Bylaws of Synod.

16.2 Proposed amendments shall be presented in writing to a convention of the District upon review and approval by the Commission on Constitutional Matters of the Synod (Cf. Synod Bylaw 3.9.2.2.3 [a]).

16.3 Proposed amendments shall be specified as bylaws amendments.

16.4 Proposed amendments shall be submitted to the District committee on new and revised constitutions and they shall report to a convention floor committee.

16.5 Proposed amendments to the Bylaws may be adopted by an affirmative vote of a majority of the delegates present and voting.

16.6 Following a convention of the Synod, Bylaw amendments necessary for compliance with the Constitution and Bylaws of the Synod may be made by a two-thirds majority of the Board of Directors upon review and approval by the Commission on Constitutional Matters of the Synod (Cf. Synod Bylaw 3.9.2.2.3 [a]). All such amendments will be reported to the District.

Bylaws

CHURCH EXTENSION FUND OF THE MICHIGAN DISTRICT OF THE LUTHERAN CHURCH—MISSOURI SYNOD

I. PURPOSE

The purpose of the Church Extension Fund is to administer a fund and acquire assets to assist by loans, grants, or otherwise, primarily to the Michigan District of The Lutheran Church–Missouri Synod, congregations of the Michigan District, individuals serving as professional church workers within the Michigan District, LCMS schools and colleges, entities and associations qualifying as Michigan District recognized service organizations, entities and associations qualifying as The Lutheran Church–Missouri Synod recognized service organizations, and entities owned and/or operated by member congregations. The Church Extension Fund may also assist other LCMS Districts, through their respective Church Extension Funds, by purchasing or participating, in whole or in part, in loans or investments of other LCMS Districts or the Lutheran Church Extension Fund of the LCMS. The purpose for which funds and assistance may be provided shall include, but not limited to, acquiring property, erecting buildings, purchasing equipment, acquiring housing and supporting projects and the operations of the above. The primary purpose, however, of the Church Extension Fund shall be to contribute to the ministry and purposes of the Michigan District and its member congregations.

II. MEMBERSHIP

The Church Extension Board of Trustees shall consist of nine (9) elected trustees.

1. The elected trustees shall consist of three (3) persons duly rostered in the LCMS through the Michigan District, and six (6) laypersons. Trustees shall be elected by the Michigan District of The Lutheran Church–Missouri Synod at its regular Convention in the following manner:
 - a. The District Nominating Committee shall draw up a list of candidates and alternates for the Church Extension Board of Trustees. The Nominating Committee shall obtain the consent of the persons it proposes to nominate and prepare biographical data, including occupation or profession, residency, and specific experience and qualifications for the proposed office, for each candidate. Board of Trustee candidates shall have an understanding of the Church Extension program and/or demonstrate expertise in fields or areas closely related to Church Extension activities, such as knowledge of banking, investments, accounting, law, real estate, business management and financial planning.
 - b. Trustees must be members in good standing of congregations in the Michigan District of The Lutheran Church –Missouri Synod. No congregation of the District shall have more than one (1) member [including ordained, commissioned or layperson] from its congregation as a voting member of the Board of Trustees.
2. Elections of trustees to fill the places of those whose terms of office expire shall take place at the last regular convention of the Michigan District of The Lutheran Church–Missouri Synod, occurring prior to the expiration of the terms of their predecessors. Approximately one-half of the trustees will be elected at each convention of the Michigan District.
3. The trustees shall be elected for a term of six (6) years. They may be elected for two (2) consecutive terms, after which a period of three (3) years shall elapse before they are again eligible for election as trustees.
4. Vacancies caused by death, resignation, removal, declination to serve or otherwise, may be filled by the remaining trustees, subject to ratification by the Board of Directors of the Michigan District of The Lutheran Church–Missouri Synod.
5. All trustees elected at the Convention shall be inducted into office in an installation ceremony at the Convention and shall begin their terms of office on the first of October following induction.

III. ORGANIZATION

1. The Church Extension Board of Trustees shall elect a Chairman, a Vice-Chairman, a Secretary, a Treasurer, and such other officers and subcommittees as it considers necessary for the efficient conduct of its business.
2. The Chairman, the Vice-Chairman, the Secretary and the Treasurer, elected by the Church Extension Board of Trustees at the October meeting following the Convention of the Michigan District shall constitute the Executive Committee of the Church Extension Fund.
3. Legal documents executed in the name of the Church Extension Fund shall bear the signatures of any two members of the Executive Committee or such officer or officers as the trustees shall authorize by resolution duly adopted in accordance with these Bylaws.
4. The trustees may appoint task-oriented committees to assist the Board in carrying out its responsibilities.

IV. MEETINGS

1. The Church Extension Board of Trustees shall schedule regular meetings as the business of the Board shall require, but not less than six times per year.
2. Special meetings may be called by the chairman of the Board or by any four (4) trustees.
3. A majority of the trustees of the Church Extension Board of Trustees shall constitute a legal quorum at all regular and special meetings of the Board.
4. The Executive Committee of the Church Extension Board of Trustees shall meet at the call of the Chairman to conduct and act on matters of business requiring attention between regular meetings of the Church Extension Board of Trustees. A majority vote of the members of the Executive Committee shall be required to take any action. All such actions of the Executive Committee shall be subject to the approval of the Church Extension Board of Trustees.

V. ADMINISTRATION

1. The Church Extension Fund may, in its corporate name, take, hold and manage all property, real and personal, notes, bonds, mortgages, land contracts, leases, evidences of indebtedness, loans and property and assets devised, bequeathed, transferred, leased, or conveyed to them absolutely or in trust for the use and benefit of the Michigan District of The Lutheran Church–Missouri Synod by whose representative body they are elected.
2. The Church Extension Fund may, in its corporate name, invest and reinvest the personal property and assets in its hands and under its control as trustees; and sell, convey by deed, land contract or lease, mortgage or hold in trust and manage any real estate held by them as such trustees; all in accordance with the manner and as specified in the Statutes of the State of Michigan in such case made and provided.
3. The Church Extension Fund may accept gifts or bequests in trust or otherwise, and employ, manage or retain such property, real or personal, devised or bequeathed, on such terms, conditions, or policies approved by the Board of Trustees.
4. The Church Extension Board of Trustees shall adopt rules and regulations in the interest of the orderly administration of its objectives.
5. The Church Extension Board of Trustees shall employ and appoint a Chief Executive Officer, employ and appoint any other such officers or employees deemed necessary to conduct its business affairs in an orderly manner, at a rate of compensation as deemed proper and fair by the Church Extension Board of Trustees.

6. Those trustees duly-elected or appointed to the Board of Trustees who do not receive anything of value from this corporation for serving as a trustee other than reasonable per diem compensation and/or reimbursement for actual reasonable and necessary expenses incurred by such trustee in service of the capacity as a trustee shall be deemed a "volunteer trustee" for all purposes hereunder (being deemed and defined as a "volunteer director" for all purposes under Michigan law and statutes).
7. A volunteer trustee shall not be personally liable to the corporation or its membership and/or members for monetary damages for any breach of the trustee's fiduciary duty except for liability arising from or relating to:
 - a. A breach of trustee's duty of loyalty to the corporation or its members;
 - b. Actual omissions not in good faith or the involvement of intentional misconduct or a knowing violation of law;
 - c. An act in violation of the provisions of Michigan law, specifically MCLA 450.2551(1);
 - d. Any transaction from which a trustee derives an improper personal benefit;
 - e. Any act or omission resulting in liability occurring before January 1, 1988;
 - f. Any act or omission that is grossly negligent.
8. The corporation shall assume all liability to any person or entity other than the corporation or its members for all acts or omissions of a volunteer trustee occurring on or after January 1, 1988.
9. The corporation, by adoption of a resolution in accordance with its Articles of Incorporation and Bylaws, and pursuant to the provisions of Public Act 170 of the Michigan Public Acts of 1987, shall have the power to indemnify those persons serving in the position of, or at the request of the corporation, as director, officer, trustee, employee, or agent against expenses, including attorney fees, judgments, penalties, fines, and amounts paid in settlement actually and reasonably incurred by a person in connection with any actions, suits, or proceedings, formal or informal, relating to the service of said individual on behalf of the corporation if such person acted in good faith and in a manner that the person reasonably believed to be in or not opposed to the best interest of the corporation or its members, or with respect to any criminal action or proceeding if the person had no reasonable cause to believe that the conduct engaged in was unlawful. The corporation, through its Board of Trustees, shall have such further or other authority to indemnify trustees, officers, employees, or agents consistent with the provisions of Michigan law and specifically consistent with the provisions of Public Act 170, Michigan Public Acts of 1987.

VI. RELATIONSHIP TO THE MICHIGAN DISTRICT

1. The Church Extension Fund shall be subject to the Constitution and Bylaws of the Michigan District of The Lutheran Church-Missouri Synod insofar as said Constitution and Bylaws do not conflict with the laws of the State of Michigan.
2. In the event of the dissolution of the Church Extension Fund as a Michigan Church Trustee Corporation, all property and assets to which it holds title, or over which it has control, shall be transferred forthwith to the Michigan District of The Lutheran Church-Missouri Synod or to its nominee.

VII. AMENDMENTS

The Bylaws of the Church Extension Fund may be amended by a majority vote of those entitled to vote at the Convention of the Michigan District of The Lutheran Church-Missouri Synod.