

Convention Proceedings



LCMS—South Wisconsin District
53rd Convention ■ June 10-12, 2012
Concordia University Wisconsin, Mequon



Key to District Codes

KEY TO POSITION CODES

O – Ordained minister
C – Commissioned minister
L – Lay person

AT Atlantic
CNH California-Nevada-Hawaii
CI Central Illinois
EA Eastern
EN English
FG Florida-Georgia
IN Indiana
IE Iowa East
IW Iowa West
KS Kansas
MI Michigan
MDS Mid-South
MNN Minnesota North
MNS Minnesota South
MO Missouri
MT Montana
NE New England
NEB Nebraska



ND North Dakota
NJ New Jersey
NW North Wisconsin
NI Northern Illinois
NOW Northwest
OH Ohio
OK Oklahoma
PSW Pacific Southwest
RM Rocky Mountain
S SELC
SD South Dakota
SW South Wisconsin
SE Southeastern
SO Southern
SI Southern Illinois
TX Texas
WY Wyoming

South Wisconsin District, The Lutheran Church—Missouri Synod

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Table of Contents

Officers, Board of Directors, Staff	3
Nominations Committee and Circuit Counselors	4
General Convention Committee & Floor Committees	5
Circuits of the South Wisconsin District	6
Minutes	9
District President's Report	23
Convention Essay	33

Floor Committee Reports and Resolutions

Convention Committee: Registration	46
Nominations	46
Elections	48
Omnibus Resolutions	50
Administration.....	51
Congregational Services.....	53
Missions	54
Miscellaneous.....	57

Appendices

A. Official Report of District Membership Changes	60
B. Names and Addresses of Convention Delegates	70
C. Names and Addresses of Elected Officers and Board Members of the District.....	76

Officers, Board of Directors, Staff

The first number in parentheses indicates the year the current term expires. The second number (for board and committee members and circuit counselors) indicates how many times the person is eligible for reelection to the same position.

■ OFFICERS

President

First Vice-President, Central East Region

Second Vice-President, Southeast Region

Third Vice-President, Northeast Region

Fourth Vice-President, West Region

Secretary

Treasurer

Rev. John Wille (2015)

Rev. David Paape (2015)

Rev. Daniel Torkelson (2015)

Rev. Robert Zick (2015)

Rev. Mark Meier (2015)

Rev. David Totsky (2015)

Ralph Klevenow

■ BOARD OF DIRECTORS

Ordained Ministers

Rev. Darrel Bergelin, Northeast (2015 – 1)

Rev. Frederick Bischoff, Southeast (2018 – 1)

Rev. David Jensen, West (2018 – 1)

Rev. Mark Wangerin, Central East (2018 – 1)

Commissioned Ministers

Brad Jentsch, Central East & Northeast (2018 – 1)

Michael Oldenburg, Southeast & West (2015 – 1)

Laypersons

Myron Buss, Northeast (2018 – 1)

Alan Beyer, Southeast (2018 – 1)

David Eberhardt, Northeast (2015 – 1)

Jay Jaehnke, West (2015 – 1)

Greta Martin, Southeast (2015 – 1)

Edward Koss, West (2018 – 1)

John Powers, Central East (2015 – 0)

Bryan Seider, Central East (2018 – 0)

■ DISTRICT EXECUTIVE STAFF AS OF JUNE 2012

Timothy Dittloff, Trinity-Freistadt, Mequon

Mark L'Heureux, Our Redeemer, Wauwatosa

Bob Mason, Grace, Menomonee Falls

Herman Strozier, Mission of Christ, Milwaukee

Vacant

Stewardship, Lutheran Church Extension Fund vice president

Superintendent of schools, youth and family

Mission advocate

Business manager

Missions, evangelism, human care and older adult

■ DISTRICT SUPPORT STAFF

Barbara Balwinski

Karen Hauser

Robin Mueller

Peg Raabe

Barb Slak

Systems & information manager

President's office

Schools, youth and family

Missions, evangelism, human care and older adult

Lutheran Church Extension Fund, stewardship,

mission advocate

Nominations Committee & Circuit Counselors

■ COMMITTEE ON CONVENTION NOMINATIONS — DISTRICT

Ordained Ministers

Rev. Thomas Chryst, Southeast (2015 – 0)
 Rev. Micah Wildauer, Central East (2018 – 1)
 Rev. Bryan Osladil, Northeast (2015 – 1)
 Rev. Dennis Schueler, West (2018 – 0)

Laypersons

Christa Hegland, Southeast (2015 – 1)
 Ronald Kabitzke, Northeast (2015 – 0)
 Michael Milbrath, Central East (2018 – 0)
 Vacant, West (2018)

Commissioned Ministers

Craig Toerpe, Northeast (2015 – 1)
 Dennis Wallinger, Central East (2018 – 0)
 Dennis Vierk, Southeast (2015 – 0)
 Vacant, West (2018)

Advisory

Rev. David Totsky, secretary

■ CIRCUIT COUNSELORS

Central East Region

1 Metro South Shore	Rev. Timothy May (2015 – 1)
2 Metro South	Rev. William Palmer (2015 – 1)
3 Metro Southwest	Rev. Eric Skovgaard (2015 – 1)
4 Metro West	Rev. Wayne Schroeder (2015 – 2)
5 Metro Northwest	Rev. Richard Raabe (2015 – 1)
6 Metro North	Rev. Donald Hougard (2015 – 0)
7 Metro North Shore	Rev. Michael Henrichs (2015 – 0)

Northeast Region

8 Ozaukee/Washington	Rev. Philip Hillenbrand (2015 – 1)
9 Horicon	Rev. Steven Thomas (2015 – 1)
10 West Bend/Random Lake	Rev. Christopher Seifferlein (2015 – 1)
11 Sheboygan South	Rev. Christian Gugel (2015 – 2)
12 Sheboygan Central	Rev. Alan Kubow (2015 – 0)
13 Sheboygan North	Rev. Bryan Osladil (2015 – 1)
14 Plymouth	Rev. Peter Peitsch (2015 – 2)

West Region

15 Winnebago	Rev. Marvin Ahlborn (2015 – 1)
16 Berlin	Rev. Richard Bartholomew (2015 – 1)
17 Marquette	Rev. Franklin Giebel (2015 – 2)
18 La Crosse	Rev. Paul Mundinger (2015 – 1)
19 Southwest	Rev. Paul Crolius (2015 – 1)
20 Madison North	Rev. Marion Hendrickson (2015 – 1)
21 Madison South	Rev. Jason Zobel (2015 – 2)

Southeast Region

22 Oconomowoc	Rev. Dean Zemple (2015 – 0)
23 Watertown	Rev. Mark Wenzel (2015 – 1)
24 Janesville	Rev. Carl Seeger (2015 – 1)
25 Beloit	Rev. Ed May (2015 – 2)
26 Kenosha	Rev. Sean Smallwood (2015 – 2)
27 Racine	Rev. Thomas Chryst (2015 – 0)

Convention Committees

GENERAL CONVENTION COMMITTEE

O – Rev. Nathan Meador, chair

Registration
L – Robin Mueller

Hospitality
C – Roger Laesch
C – Gene Ladendorf

Technology
L – Todd Boettcher

Communications
O – Rev. Mark E. Wangerin

Housing and campus
L – Jeff Bandurski

Worship
C – Kenneth Kosche

Exhibits
L – Bob Mason
L – Barb Slak

Publicity
L – Barbara Balwinski

Advisory
C – Mark L'Heureux
L – Peg Raabe

Finance and site coordinator
L – Herman Strozier

FLOOR COMMITTEES

1. NOMINATIONS

O - Rev. Thomas Chryst, Grace, Racine, chair
O - Rev. Thomas Krueger, Trinity, West Allis
O - Rev. Dennis Schueler, Trinity, Wisconsin Dells
O - Rev. Bryan Osladil, Our Redeemer, Sheboygan
C - Dennis Vierk, St. Paul, Janesville
C - Dennis Wallinger, Covenant, Milwaukee
L - Christa Hegland, Lamb of God, Pleasant Prairie
L - Ronald Kabitzke, Pilgrim, West Bend
L - Michael Milbrath, Beautiful Savior, Milwaukee

2. ELECTIONS

O - Rev. Eric Skovgaard, Elm Grove, Elm Grove, chair
O - Rev. Douglas Stowe, Divine Savior, Hartford
C - Dennis Wallinger, Covenant, Milwaukee
C - Rick Adams, Trinity-Freistadt, Mequon
L - Charles Carroll, Emmaus, Milwaukee

3. ADMINISTRATION

O - Rev. Paul Munding, Faith, La Crosse, chair
O - Rev. Mark Wenzel, Peace, Beaver Dam
C - Matt Gatchell, Peace, Sussex
C - Jason Toth, Emmaus, Milwaukee
L - Joel Olson, Our Savior, Whitefish Bay
L - Myron Buss, Good Shepherd, Sheboygan
L - Richard Erickson, First Immanuel, Cedarburg

4. CONGREGATIONAL SERVICES

O - Rev. William Kilps, Good Shepherd, Two Rivers, chair
O - Rev. Frederick Jabs, Trinity & St. Thomas, Sheboygan
O - Rev. Donald Stein, Shepherd of the Hills, Onalaska
C - Jenny Wolff, Zion, Menomonee Falls
L - John Jaeger, Faith, La Crosse
L - James Frerking, Peace, Sussex

5. MISSIONS

O - Rev. Don Hougard, Benediction, Milwaukee, chair
O - Rev. Jeffery Schubert, Divine Redeemer, Hartland
C - Jim Berg, Our Redeemer, Wauwatosa
L - Robert Pulley, Good Shepherd, Tomah
L - Barry Panozzo, Bethlehem, Wales
L - Frederick Kindelburger, St. Paul, Brown Deer

6. MISCELLANEOUS

O - Rev. Wayne Huebner, St. Martin, Chilton, chair
O - Rev. Allen Behnke, Bethlehem, Wales
L - Nathan Kilps, Good Shepherd, Two Rivers

Congregations by Circuit

METRO SOUTH SHORE ■ CIRCUIT 1

Franklin	Risen Savior
Greendale	Our Shepherd
Greenfield	Mt Zion
	Our Father
Milwaukee	Chapel of the Cross
	St. Stephen
Oak Creek	Grace

METRO SOUTH ■ CIRCUIT 2

Milwaukee	Divine Shepherd
	Grace
	Oklahoma Avenue
	St. Martini
West Allis	Emmanuel (Deaf)
	St. Paul
	Trinity

METRO SOUTHWEST ■ CIRCUIT 3

Elm Grove	Elm Grove
Milwaukee	Bethlehem
	Hmong Hope
	Hope
	St. Mark
New Berlin	Blessed Savior
Waukesha	Beautiful Savior
	Christ the Life

METRO WEST ■ CIRCUIT 4

Brookfield	Brookfield
Menomonee Falls	Zion
Milwaukee	Bethany
	Mt. Olive
	Trinity
Pewaukee	Lamb of God
Wauwatosa	Our Redeemer
	Pilgrim

METRO NORTHWEST ■ CIRCUIT 5

Brookfield	Immanuel
Milwaukee	Beautiful Savior
	Berea
	Covenant
	Emmaus
	Mt. Calvary
	Walther Memorial

METRO NORTH ■ CIRCUIT 6

Menomonee Falls	Grace
Milwaukee	Benediction
	Christ Memorial
	St. Peter-Immanuel
	Zion (International)
Sussex	Peace

METRO NORTH SHORE ■ CIRCUIT 7

Brown Deer	St. Paul
Glendale	St. John
Milwaukee	Gospel
	Holy Ghost
	Mission of Christ
Shorewood	Luther Memorial
Whitefish Bay	Our Savior

OZAUKEE/WASHINGTON ■ CIRCUIT 8

Cedarburg	First Immanuel
Germantown	Faith
Grafton	St. Paul
Jackson	Living Word
Mequon	Beautiful Savior
	Trinity-Freistadt
West Bend	St. John

HORICON ■ CIRCUIT 9

Burnett	Immanuel
	Zion
Horicon	St. John
	St. Stephen
Mayville	Immanuel
	St. John
Waupun	Pella

WEST BEND/RANDOM LAKE ■ CIRCUIT 10

Adell	Emmanuel
Batavia	St. Stephen
Fredonia	St. John
New Fane	St. John
Random Lake	Immanuel
	St. John
West Bend	Pilgrim
	St. Andrew

SHEBOYGAN SOUTH ■ CIRCUIT 11

Belgium	St. Mark
Port Washington	St. John
Sheboygan	Christ
	Good Shepherd
	Trinity (Town Wilson)
Waldo	St. Thomas

SHEBOYGAN CENTRAL ■ CIRCUIT 12

Cascade	St. Paul
Kohler	Bethany
Sheboygan	Bethlehem
	Immanuel
	Our Savior
	Trinity
Sheboygan Falls	St. Paul

SHEBOYGAN NORTH ■ CIRCUIT 13

Haven	Grace
Howard's Grove	Trinity
Manitowoc	Redeemer
Sheboygan	Luther Memorial
	Our Redeemer
	St. Paul
Two Rivers	Good Shepherd

PLYMOUTH ■ CIRCUIT 14

Brillion	St. Bartholomew
Chilton	St. Luke
	St. Martin
Elkhart Lake	Grace
Glenbeulah	Zion
Hilbert	St. Peter
New Holstein	Zion
Plymouth	St. John
Potter	Trinity

WINNEBAGO ■ CIRCUIT 15

Fond du Lac	Hope
Menasha	Trinity
Neenah	New Hope
	Peace
North Fond du Lac	Divine Savior
Oshkosh	Good Shepherd
	Hmong Lutheran Outreach
	Trinity

BERLIN ■ CIRCUIT 16

Auroraville	Immanuel
Berlin	St. John
Borth	Trinity
Omro	Grace
Poy Sippi	Emmaus
Ripon	Messiah
Weyauwega	Christ
Wild Rose	Immanuel

MARQUETTE ■ CIRCUIT 17

Hancock	Grace
Montello	Trinity
Neshkoro	St. John
	Zion
Oxford	St. John
Packwaukee	Trinity
Princeton	Calvary
Wautoma	Trinity
Westfield	Immanuel
	St. Paul
Wild Rose	St. Paul

LA CROSSE ■ CIRCUIT 18

Adams	Immanuel
Dellwood	United in Christ
La Crosse	Faith
Lyndon Station	St. Luke
Necedah	St. James
New Miner	St. Paul
Onalaska	Shepherd of the Hills
Quincy	St. John
Tomah	Good Shepherd
West Salem	Prince of Peace

SOUTHWEST ■ CIRCUIT 19

Baraboo	Our Savior
Boscobel	Hickory Grove
Highland	Christ
Hillpoint	St. Paul
La Valle	St. Paul
	Zion
Loganville	St. John
Muscoda	St. Peter
Platteville	Apostles
Reedsburg	St. Peter
Richland Center	St. Luke
Wisconsin Dells	Trinity

MADISON NORTH ■ CIRCUIT 20

Arlington	St. Peter
Madison	Immanuel
	Our Savior (Deaf)
	St. Paul
Portage	St. John
Sun Prairie	Bethlehem
Waunakee	Mission Hill

MADISON SOUTH ■ CIRCUIT 21

Madison	Calvary
	Christ Memorial
	Living Christ
	Mt. Olive
Monona	Monona
Oregon	Community of Life
Stoughton	Good Shepherd

OCONOMOWOC ■ CIRCUIT 22

Hartland	Divine Redeemer
North Prairie	St. John
Oconomowoc	Grace & Truth
	St. John
	St. Paul
Pewaukee	Shepherd of the Hills
Sullivan	St. John
Wales	Bethlehem

WATERTOWN ■ CIRCUIT 23

Beaver Dam	Peace
Clyman	Zion
Hartford	Divine Savior
Lebanon	St. Peter
Reeseville	Immanuel
	Trinity
Watertown	Good Shepherd
	St. Stephen

JANESVILLE ■ CIRCUIT 24

Center	Zion
Edgerton	St. John
Fort Atkinson	Living Savior
Hanover	Immanuel
Janesville	Mt. Calvary
	Our Savior
	St. Paul

BELOIT ■ CIRCUIT 25

Beloit	Messiah
	St. John
	Trinity
Clinton	Christ
Delavan	Holy Cross (Deaf)
	Our Redeemer
Lake Geneva	Gloria Dei
Sharon	Triune
Twin Lakes	Hope

KENOSHA ■ CIRCUIT 26

Burlington	Our Savior
East Troy	Good Shepherd
Kenosha	Messiah
Pleasant Prairie	Good Shepherd
	Lamb of God
Racine	Chapel of the Cross
Union Grove	St. Paul
Waterford	St. Peter

RACINE ■ CIRCUIT 27

Racine	Christ the King
	Grace
	Holy Cross
	Primera Iglesia
	Prince of Peace
	Redeemer
	St. John
	Trinity
Sturtevant	Faith



Minutes

The 53rd Convention of the South Wisconsin District of
The Lutheran Church—Missouri Synod
June 10-12, 2012

■ SESSION I (Sunday, June 10, 2012, 6:30-9:30 p.m.)

CALL TO ORDER

The 53rd Convention of the South Wisconsin District of The Lutheran Church—Missouri Synod was called to order in the name of the Father and of the Son and of the Holy Spirit by Rev. Dr. John C. Wille at 6:30 p.m. with the Secretary and Assistant Secretary present.

Convention Chair, Rev. Nathan Meador opened with prayer.

WELCOME AND GREETINGS

Rev. Dr. Patrick Ferry welcomed the SWD Convention to the facilities of Concordia University Wisconsin

President John Wille welcomed the delegates and outlined the guidelines concerning the use of electronic devices and what was accepted and what was prohibited.

CONVENTION COMMITTEE – Quorum

Rev. Nathan Meador, Convention Planning Committee Chair, addressed the assembly. He reported the presence of 367 voting delegates and declared a quorum.

An urgent request was made for female voices for the Convention choir.

ADOPTION OF AGENDA AND STANDING RULES

President Wille directed the Assembly to the Convention Agenda, page 3ff. of *Today's Business #1*. A motion was made seconded and passed to adopt the agenda.

President John Wille directed the delegates to *Today's Business #1*, page 8, and the standing rules for the convention. A motion was made, seconded, and passed to adopt the standing rules.

A series of trial questions was conducted to familiarize the delegates with the electronic voting system.

COMMITTEE 1: NOMINATIONS

Rev. Thomas Chryst, Nominations Committee chairman, directed the delegates' attention to *Convention Workbook* pages 70 and following. Floor nominations were requested for:

Office of District President – motion and second to add Rev. David Paape

CE Region Vice President – none

SE Region Vice President – none

Secretary – none

Board of Directors, CE ordained – none

Board of Directors, SE ordained – none

Board of Directors, W ordained – none

Board of Directors, CE commissioned – Brad Jentsch added by committee

Board of Directors, CE lay – none

Board of Directors, NE lay – Myron Buss

Board of Directors, SE lay – none

Board of Directors, W lay – Ed Koss added by committee

Committee on Convention Nominations (CCN) – District, CE ordained – Micah Wildauer added by the committee

CCN – District, W ordained – none

CCN – District, CE commissioned – Sherry Scheid added by committee

CCN – District, W lay – none

CUW Board of Regents, ordained – none

CUW Board of Regents, commissioned – Dwayne Jobst

CUW Board of Regents, lay – none
 Camp LuWiSoMo Board, CE ordained – none
 Camp LuWiSoMo Board, NE ordained – Rev. Richard Boeck added by committee
 Camp LuWiSoMo Board, W ordained – Rev. Mark Benning added by committee
 Camp LuWiSoMo Board, CE or SE lay – none
 Camp LuWiSoMo Board, at large – any – none
 CCN – Synod, professional church worker – none

Motion and second to close nominations. **CARRIED**

PRESIDENT’S REPORT

President Wille presented his report to the Convention. He emphasized the whole idea of *koinonia*, often translated “fellowship” in the New Testament, and the implications this fellowship has in and for the Church and the churches of the Synod and the District.

He spoke of the need for unity and the means through which that unity is demonstrated. But in all things Christ must be our center and focus. The manifestations of our disunity, gossip, slander and backbiting is evidence of our sinful nature. For these abuses against the body of Christ we need to come to the foot of the cross and express our repentance.

Contrary to the claims of some the Word and its teaching does not bring division within the church, but must be the unifying force, the central focus of what the church is and does.

President Wille spoke of the Koinonia Project through which the members of Synod may find a greater measure of harmony. SWD vice presidents will lead several groups dealing with key topics/issues – Rev. Randy Raasch will lead a group to discuss worship and what Lutheran worship is. Rev. Dan Torkelson will lead a group discussion on the topic of the Lord’s Supper and close(d) communion.

It’s time for us to be confessional and caring.

Events in the District

Magnify – Maximize – Multiply

- District dealing with reduced congregational receipts. Stagnant and declining revenue is leading to different means of staffing at the District office and partnering with congregations to plant new missions.
- Goal to increase commitment to corporate Synod
- Spoke of the District emphasis on ethnic mission work – Hispanic, Hmong, Karenni, Russian
- House of Corrections – South
- Madison partnership in campus ministry
- Dominican Republic mission

District staff

- Mark L’Heureux, school executive has come on board
- Rev. Daniel McMiller has taken position as executive director of the Luther Academy. (A call committee has been established, call for nominations will be forthcoming.)

COMMITTEE ON CONSTITUTIONAL MATTERS (*introduction of new congregations, pastors, and delegates serving new congregations since 2009*)

Rev. David Totsky, CCM Chair, introduced the new congregations to the District since the 2009 Convention

- Grace and Truth, Oconomowoc
- International Lutheran Church of Zion, Milwaukee
- Living Savior, Ft. Atkinson

COMMITTEE 1: NOMINATIONS

President Wille relinquished the chair to 1st Vice President, Rev. Randolph Raasch. Rev. Tom Chryst presented the slate for the office of President.

COMMITTEE 2: ELECTIONS (presidential ballot)

Rev. Eric Skovgaard, chairman of the Elections Floor Committee, was introduced to the assembly, and he explained the election balloting procedure.

	<u>Ballot 1</u>	
David Paape	64	22.3%
John Wille	223	77.7%
		Elected

President Wille resumed the chair.

A request was made for a yes/no vote for uncontested offices.

A motion was made and seconded to allow Yes/No balloting for uncontested elections.

YES	289	98.6%
NO	4	1.4%

Motion **CARRIED**

SYNODICAL REPORT (part one)

President Matt Harrison addressed the convention regarding the financial situation of the Synod. The restructuring of the Synod has caused a great deal of change especially in staffing issues. Synod is in the black.

- Spoke of the new relationship between CUW and CUAA
- This is the Synod's time
- African and Asian churches are approaching the LCMS requesting fellowship
- Spoke of the Wittenberg project
- Thanked the delegates for their support of his testimony before Congress at which time President Harrison received a standing ovation from the assembly
- Thanked the District for its partnership in the Dominican Republic mission

Q1 – Question regarding Lutheran World Relief and the relationship between LCMS World Relief

A1 – The relationship has not been broken, joint military and hospital chaplaincy has been discontinued. "Headquarters to headquarters" activities have ceased. Lutheran Malaria Initiative is in place

Q2 – Question regarding the Benke ruling precedent and its standing. Can the LCMS president clarify this issue?

A2 – The entire era was unnecessarily divisive. The Synod is presently calm. Synod will correct this issue with time. He understands the concerns and will pray for wisdom to move forward.

Q3 – What relations are there with the Mission Province in Scandinavia?

A3 – The Church of Sweden has become very active in driving out anyone who disagrees with its pro-homosexuality position. The LCMS is standing with those opposed to the Church of Sweden as much as possible.

Q4 – Many mission congregations are being forced into "worker-priest" situations, how will we deal with this situation? Rather than working together, each group has their own mission society. What does the future hold?

A4 – The issue of deaf ministry has been an issue. It was suggested that the deaf congregations approach Bart Day and see what can happen.

COMMITTEE 6: MISCELLANEOUS

Rev. Wayne Huebner, Miscellaneous Committee chair, was introduced to the assembly. He directed the assembly to Resolution 6-04.

RES 6-04, "To Commend the Roman Catholic Church for Its Stance on Religious Freedoms and Defense of the Rights of the Unborn" (*Today's Business* #1, p. 19)

Motion and second to adopt

Yes	263	98.1 %
No	5	1.9 %

Motion **CARRIED**

ANNOUNCEMENTS

CLOSING DEVOTIONS

Rev. Nathan Meador led the assembly in the closing devotion.

Recess until 8 a.m. Monday

■ **SESSION II** (Monday, June 11, 2012, 8 a.m.-12 p.m.)

The assembly reconvened at 8 a.m.

OPENING DEVOTIONS

Rev. Randolph Raasch led the assembly in the morning devotion based on Luke 15. Like the father of the prodigal son, our heavenly Father, in his infinite grace, joyfully receives us even with the stench of our sin because of the work of Christ. Clothed in the righteousness of Christ we are restored to the family.

And while we are often quick to acknowledge our similarity with the prodigal son, who has squandered his inheritance and returns in penance, so too we are like the older brother who often manifests a proud, arrogant and haughty spirit. Our heavenly Father receives us in his grace and love as well.

MINUTES

The minutes of Session 1(*Today's Business #2*, p. 27-30) were presented for approval. Motion was made and seconded to approve the minutes as corrected. Motion **CARRIED**.

SYNOD REPORT(part two)

Synod First Vice President Herbert Mueller presented the second portion of the report of Synod. He focused on the Synod's "Witness – Mercy – Life Together" threefold focus explaining and unpacking the biblical basis and foundation of each component of the theme.

In addition, he presented a video on how this tripartite theme is working out in the Synod.

CONVENTION COMMITTEE

Rev. Nathan Meador offered an update on voting delegate registrations was offered. Total voting delegate count is 314.

COMMITTEE 1 AND 2: NOMINATIONS AND ELECTIONS (vice presidential ballot)

Rev. Tom Chryst, Nominations chair, presented the slate for the positions of Regional Vice President.

Rev. Douglas Stowe, Elections Committee vice chair, guided the assembly through the Vice President election process.

Central East Region	<u>Ballot 1</u>		
Willie Little	52	18.1%	
David Paape	235	81.9%	Elected

BIBLE STUDY

Rev. Dr. Daniel Paavola led the assembly in the Bible study. He instructed the delegates to open *Today's Business #2* to pages 24-25 and to follow along.

COMMITTEE 2: ELECTIONS (vice presidential ballot)

Revs. Eric Skovgaard and Douglas Stowe, chair and vice chair of the Elections Committee, guided the assembly through the Vice President election process.

Northeast Region	<u>Ballot 1</u>		
Darrel Bergelin	75	26.5%	
Frederick Jabs	43	15.2%	
Robert Zick	165	58.3%	Elected

West Region	<u>Ballot 1</u>		<u>Ballot 2</u>		
Richard Bartholomew	18	6.3%	Removed		
Mark Meier	136	47.4%	153	52.4%	Elected
Dennis Schueler	70	24.4%	78	26.7%	
Donald Stein	63	22.0%	61	20.9%	

Southeast Region	<u>Ballot 1</u>		
Daniel Torkelson	284	94.4%	Elected
NO	17	5.6%	

COMMITTEE 3: ADMINISTRATION

Rev. Paul Mundinger, Administration Committee chair was introduced to the assembly. He directed the assembly's attention to *Today's Business* #2, p. 26.

RES 3-03A, "To Transfer Camp LuWiSoMo Property"

The committee moved adoption.

Discussion:

- Herman Strozier, District business manager, noted that the Camp is currently listed as a \$938,000 net asset on the District's financial statements; if transferred it would show up as a loss on the SWD books.
- Furthermore, an appraisal has just been received in the amount of \$1.95 million; therefore in essence it will result in a \$1.95 million loss.
- Is there a requirement that the SWD board sell to a 501(c)3, and RSO if it sells the property to another entity, other than the newly organized Camp LuWiSoMo? And if so, why? It would not restrict, it was an encouragement for the Camp to do so. If they fail to do so, they would not be excluded from consideration of purchase.
- Camps need to be able to act and respond quickly without needing approval from another board.
- What about RSO status? How difficult would this be to attain under the current situation in Synod? The method of evaluation of RSOs is underway. There is a review going on but the amount of time necessary is not known.
- What will be the impact of the \$2 million loss? It could possibly be substantial.

Question was called

YES	146	50.3%
NO	144	49.7%

Motion **FAILED**

The committee was dismissed due to the orders of the day.

SPECIAL GUEST

Rev. Theodore Krey, missionary to Dominican Republic, was introduced to the convention. He expressed thanks to the District for its support and participation in the work in the Dominican Republic. He updated the convention on the progress and programs in the Dominican Republic and the partnerships that have been established and utilized.

Rev. Peter Bender addressed/updated the convention on RES 6-04

Milwaukee Archbishop ListECKI sends warm greetings to the SWD in convention and is extremely grateful for the District's strong stand in defense of life. He desires to be with the convention but is heading out of town and will not be able to attend. He expressed a desire to meet with President Wille personally and informed us that the Catholic Herald has been contacted and will be in touch with the SWD. A meeting will be scheduled with President Wille in the near future.

COMMITTEE 1 AND 2: NOMINATIONS AND ELECTIONS

Rev. Doug Stowe led the assembly in the election of the following offices

Ranking of Vice Presidents

1st VP	<u>Ballot 1</u>		<u>Ballot 2</u>		<u>Ballot 3</u>		
Mark Meier	47	17.7%	44	16.1%	Removed		
David Paape	92	34.6%	116	42.5%	139	50.2%	Elected 1st VP
Daniel Torkelson	84	31.6%	113	41.1%	138	49.8%	
Robert Zick	43	16.2%	Removed				

2nd VP	<u>Ballot 1</u>		
Mark Meier	44	15.8%	
Daniel Torkelson	94	69.8%	Elected 2nd VP
Robert Zick	40	14.4%	

3rd and 4th VP	<u>Ballot 1</u>		
Mark Meier	124	43.8%	Elected 4th VP
Robert Zick	159	56.2%	Elected 3rd VP

Ratification of Circuit Counselors

Delegates were directed to the *Workbook*, p. 71-72, to ratify the elections for Circuit Counselors elected at Circuit Forums.

YES	272	96.5%
NO	10	3.5%

Motion **CARRIED**

MISSIONS, EVANGELISM AND HUMAN CARE

Dr. Harald Tomesch introduced and thanked Peg Raabe for her assistance.

- Expressed thanks to Dr. Ferry and CUW
- Informed the assembly that the MDiv route is being pursued by many SMP pastors
- Introduced theological ed students

COMMITTEE 5: MISSION

Rev. Donald Hougard was introduced to the assembly. He directed the delegates to *Today's Business #1*, p. 13.

RES 5-02, "To Continue District Partnership in the Dominican Republic Mission"

The committee moved adoption

YES	283	99%
NO	3	1%

Motion **CARRIED**

RES 5-01, "To Appoint a Task Force to Develop a Process for the Support of Missions" (*Today's Business #1*, p. 12)

The committee moved adoption; strike "in" from line 34; change "can never be" to "are unlikely to be" in line 36

YES	266	93.3%
NO	19	6.7%

Motion **CARRIED**

SPECIAL GUEST

Martha Mitkos, Lutheran Malaria Initiative, addressed the assembly about the collaborative effort between LWR and the LCMS to work to eliminate malaria deaths. Great strides have been achieved and advances are taking place. The initiative has been effective. She requested the delegates

- pray for those suffering from this illness
- pray about what your congregation can do
- pray about their personal commitment

MISSION MOMENT

A report of mission activity in the District among Hispanics was presented.

Recess for lunch until 1:30 p.m.

■ **SESSION III** (Monday, June 11, 2012, 1:30 p.m.-5:30 p.m.)

The assembly reconvened at 1:30 p.m.

OPENING DEVOTIONS

Rev. Daniel Torkelson, 2nd vice president, led the assembly in the afternoon devotion based on Luke 15.

COMMITTEE 2: ELECTIONS

Rev. Eric Skovgaard presented the slates and led the assembly through the election process.

Secretary	<u>Ballot 1</u>		<u>Ballot 2</u>	
Brian Crane	45	19.6%		
David Totsky	185	80.4%	Elected	
District Board of Directors				
<i>Central East</i> (ordained)				
Larry Myers	107	47.3%		
Mark Wangerin	143	52.7%	Elected	
<i>Southeast</i> (ordained) [3 years to fill vacancy]				
Allen Behnke	118	45.6%		
Frederick Bischoff	141	54.4%	Elected	
<i>West</i> (ordained)				
David Jensen	140	54.9%	Elected	
Kurt Klingbeil	115	45.1%		
<i>Central East/Northeast</i> (commissioned)				
Jeff Fick		126	49.4%	
Bradley Jentsch	129	50.6%	Elected	
<i>Central East</i> (lay)				
Ilona Kuchta	99	36.9%		
Bryan Seider	169	63.1%	Elected	
<i>Northeast</i> (lay)				
Myron Buss	115	43.1%	148	53.6% Elected
Ronald Kabitzke	104	39.0%	128	46.4%
Denis Schmidler	48	18%	Removed	
<i>Southeast</i> (lay)				
Alan Beyer	143	55.6%	Elected	
John Helms	114	44.4%		
<i>West</i> (lay)				
Edward Koss	257	91.8%	Elected	
No	23	8.2%		

COMMITTEE 3: ADMINISTRATION

The committee reported that they are working on RES 3-03 and will be bringing back to the floor at a later time.

RES 3-01, "To Amend District Bylaws" (*Today's Business* #1, p. 9-10)

The committee moved adoption

Motion and second to amend the resolution to retain 1.34 reworded as

1.34 Ex Officio Position

The first Vice President shall be a non-voting member of the District Board of Directors.

To approve amendment

Yes	213	76.6%
No	65	23.4%

Motion **CARRIED**

To approve amended resolution

Yes	253	88.5%
No	33	11.5%

Motion **CARRIED**

RES 3-02, "To realign SWD Circuits" (*Today's Business* #1, p. 10)

The committee moved adoption

Yes	252	87.5%
No	36	12.5%

Motion **CARRIED**

CONVENTION ESSAY

Rev. Dr. Lawrence Rast, Jr., president of Concordia Theological Seminary, Ft. Wayne, presented the first portion of the convention essay.

SCHOOLS, YOUTH AND FAMILY MINISTRY

Mark L'Heureux was introduced and expressed his thanks to his assistant, Robin Mueller, and the regional superintendents, Denny Vierk, Roger Laesch, Gene Ladendorf and David Jording. He then introduced Linda Kennell, SWD early childhood consultant, who addressed the assembly concerning early childhood ministry in SWD and encouraged them to engage in Lutheran early childhood education.

MISSION MOMENT

Rev. Carl Lehenbauer spoke to the convention. In his presentation the Karenni ministry was highlighted giving an overview of its history and potential.

MISSION ADVOCATE

Bob Mason highlighted the numerous opportunities that present themselves for the South Wisconsin District to become involved in ethnic ministries. He urged the delegates to pick up a mission kit and speak with him about the possibilities for congregational involvement.

COMMITTEE 2: ELECTIONS

Rev. Stowe led the delegates in balloting for additional offices.

Committee on Convention Nominations–District

Central East (ordained)

Harlan Limmer	102	42.1%	
Micah Wildauer	140	57.9%	Elected

West (ordained)

Bryan Fritsch	106	42.2%	
Dennis Schueler	145	57.8%	Elected

Central East (commissioned)

Sherry Scheid	102	40.8%	
Dennis Wallinger	148	59.2%	Elected

Northeast (commissioned) [3 years]

Mary Korte	102	41.6%	
Craig Toerpe	143	58.4%	Elected

Central East (lay)

Roger Meyer	99	39.8%	
Michael Milbrath	150	60.2%	Elected

COMMITTEE 3: ADMINISTRATION**RES 3-03 A, “To Transfer Camp LuWiSoMo”**

The committee amended their resolution to insert, as the second to last resolved:

Resolved, that should the Camp LuWiSoMo corporation cease operations as a Lutheran camp or decide to sell the property, or any portion thereof, at any time within the first 5 years after the transfer, the South Wisconsin District shall have a right of first refusal to take the property, or the portion of the property put up for sale, at no cost to the SWD

Motion and second to offer a substitute resolution (printed in *Today's Business*, p. 33) for RES 3-03A

To consider substitute resolution

Yes	153	55.2%
No	124	44.8%

Motion **CARRIED**

Amend substitute motion to insert in line 5, and “secure RSO status” following “501(c)3 corporation”

Motion to call question on amendment

Yes	231	82.5%
No	49	17.5%

Motion **CARRIED**

Vote on amendment demanding RSO status requirement

Yes	192	74.1%
No	67	25.9%

Motion **CARRIED**

Motion to call the question on the substitute resolution

Yes	222	78.4%
No	61	21.6%

Motion **CARRIED**

Motion on substitute resolution

Yes	118	41.7%
No	165	58.3%

Motion **FAILED**

Motion to call the question on the original motion

Yes	164	58.8%
No	115	41.2%

Motion **FAILED**

Motion to add amendment offered by committee

Yes	222	81%
No	52	19%

Motion **CARRIED**

Motion to call the question

Yes	175	61.8%
No	108	38.2%

Motion **FAILED**

LCEF AND STEWARDSHIP

Timothy Dittloff made a presentation to the convention on stewardship and LCEF. He showed an LCEF video about their Consecrated Stewards program. He presented the numerous programs and service possibilities available to congregations through LCEF.

Mr. Dittloff introduced LCEF President Richard Robertson.

BUSINESS MANAGER

Herman Strozier addressed the convention. He expressed his thanks to the administrative staff for their help. He encouraged congregational audits and financial reviews. In addition he shared and explained information from numerous charts in the Workbook report.

STRATEGIC MISSION PARTNERSHIP – People of the Book Lutheran Outreach

Delegates were introduced to the People of the Book Lutheran Outreach (POBLO) program with which the South Wisconsin District has entered into a Strategic Mission Partnership. A video was presented explaining the program and the great need for this work. It is time to seize the moment and become involved in this on a personal and congregational level. Delegates were encouraged to stop by the POBLO booth in the exhibit hall.

WITTENBERG PROJECT

Rev. David Mahsmann spoke to the delegates about the about the Synod's involvement with CPH and the SELK in a plan to renovate the Old Latin School dedicated in 16th century in the city of Wittenberg. The plan is to develop a Lutheran ministry center, educational and cultural programs. The goal is to establish a platform for the gospel back to Wittenberg.

COMMITTEE 6: MISCELLANEOUS

Rev. Wayne Huebner was introduced to the convention. He directed the delegates' attention to *Today's Business*.

RES 6-01, "To Request that the Synod Direct the CTCR and the Seminaries to Evaluate Transforming Churches Network" (*Today's Business*, p. 15)

The committee moved adoption

Yes	206	85.8%
No	34	14.2%

Motion **CARRIED**

RES 6-02, "To Retain the Significance of Overtures and Resolutions Submitted by Individual Congregations" (*Today's Business*, p. 15)

The committee moved adoption

Yes	195	80.6%
No	47	19.4%

Motion **CARRIED**

RES 6-03, "To Recognize and Embrace Diversity" (*Today's Business*, p. 16)

The committee moved adoption

Strike "races" in line 9 by consent

Motion to consider substitute resolution

Yes	85	35.1%
No	157	64.9%

Motion **FAILED**

The committee withdrew RES 6-03.

COMMITTEE 5: MISSIONS

RES 5-03, "To Support the Deaf Ministry of South Wisconsin Area" (*Today's Business*, p. 13)

The committee moved adoption

Yes	229	94.2%
No	14	5.8%

Motion **CARRIED**

CAMPUS MINISTRY

Rev. Kenneth Wieting addressed the assembly concerning the campus ministry carried out at the University of Wisconsin—Milwaukee (UWM). They requested congregations notify them of the names, addresses, and contact information of students attending UWM. Individuals were encouraged to stop by booth 15. In culmination Pastor Wieting expressed the thanks of Luther Memorial Chapel for their support.

COMMITTEE 2: ELECTIONS

Revs. Skovgaard and Stowe led the delegates through the final election ballots.

CUW Board of Regents

Ordained

Nathan Meador	123	52.6%	Elected
William Otto	111	47.4%	

CommissionedBallot 1Ballot 2

Mark Bahr	85	35.4%	92	38.7%	
Dwayne Jobst	50	20.8%	Removed		
James Pingel	105	43.8%	146	61.3%	Elected

Lay

Susan Groth	147	60.8%	Elected
Tim McCumber	91	38.2%	

Lay

John Ficken	87	36.7%	
Robert Seefeld	150	63.3%	Elected

Camp LuWiSoMo Board of Directors

Ordained*Central East*

Jon Leider	221	91.7%	Elected
No	20	8.3%	

Northeast

Richard Boeck	103	43.6%	
Blong Vang	133	56.4%	Elected

West

Mark Benning	105	46.7%	
Michael Nielsen	120	53.3%	Elected

Commissioned

Theresa Braun	140	61.4%	Elected
Karl Sattler	88	38.6%	

Commissioned

Curt Snow	218	91.6%	Elected
No	20	8.4%	

Lay*Central East*

James Knoerr	122	54.2%	Elected
Roger Meyer	103	45.8%	

Southeast

Jamie Stache	145	64.2%	Elected
J. Javan Wehmeier	81	35.8%	

At-large (any)

Eric Nimmer	112	49.8%	
Mark Yates	113	50.2%	Elected

Committee on Convention Nominations—Synod

Thomas Chryst	141	59.7%	Elected
Joseph Fisher	95	40.3%	

(Alternate)			
John Berg	128	55.7%	Elected
Aaron Koch	102	44.3%	

ANNOUNCEMENTS

CLOSING DEVOTION

Rev. Daniel Torkelson led the assembly in the closing devotion based on John 8:1-11.

In recess until 8 a.m. Tuesday.

Board-approved portion of the SWD convention minutes

■ SESSION IV (Tuesday, June 12-2012, 8:00-11:00 a.m.)

The assembly reconvened at 8:03 a.m.

OPENING DEVOTIONS

Rev. David Paape led the assembly in the morning devotion.

ANNOUNCEMENTS

President Wille called the delegates' attention to Standing Rule #2 which allows the chair to call up any item for action.

Updated registration figures were presented. Registration is currently 326.

Help was requested for takedown following the closing worship service.

BIBLE STUDY

Rev. Dr. Daniel Paavola led the assembly in the Bible study. He instructed the delegates to open *Today's Business* #3 to pages 39-40 and to follow along.

MINUTES

The minutes of Sessions 2 and 3 (*Today's Business* #3, p. 41-51) were presented for approval. Motion was made and seconded to approve the minutes with typos corrected. Motion **CARRIED**.

SPECIAL GUEST

Trish Kagerbauer, executive director of A Place of Refuge, addressed the assembly about the important ministry being carried out by A Place of Refuge, an LCMS ministry, as they seek to help women in crisis pregnancies.

COMMITTEE 3: ADMINISTRATION

Rev. Paul Munding, Administration Committee chair was introduced to the assembly. He directed the assembly's attention to *Today's Business* #2, p. 35.

Discussion resumed on RES 3-03A.

Rev. Munding addressed the body about the process which is in place to give the Camp every opportunity to succeed. It is the sincere desire of President Wille, and the SWD Board of Directors desires the Camp succeed. The proposed resolution is a collaborative effort agreed upon by both the SWD and Camp LuWiSoMo Boards of Directors.

RES 3-03A, "To Transfer Camp LuWiSoMo Property"

Motion and second to amend the final resolved, adding, "with preference given to an LCMS-related entity or other nonprofit organization."

Vote on the amendment

Yes	225	84.6%
No	41	15.4%

Motion **CARRIED**

Amend final resolved to specify that all the criteria must be met and add “retain” to line 51. Accepted by common consent.

Motion to call the question

Yes	230	88.1%
No	31	11.9%

Motion **CARRIED**

Rev. Munding led the assembly in prayer

To adopt amended RES 3-03A

Yes	239	87.9%
No	33	12.1%

Motion **CARRIED**

COMMITTEE 4: CONGREGATIONAL SERVICE

Rev. William Kilps, committee chair was introduced to the assembly. He directed delegates’ attention to *Today’s Business*, p.11.

RES 4-02, “To Encourage ‘Life Together’ in the South Wisconsin District through the Unity of Practices Regarding the Lord’s Supper.”
The committee moved adoption

To amend the third resolved (p. 12 line 13) to replace “reconsider” with “correct” accepted by common consent

Vote of RES 4-02

Yes	218	82.6%
No	46	17.4%

Motion **CARRIED**

RES 4-01, “To Clarify Colloquy Application Prerequisites for Commissioned Ministry” (*Today’s Business*, p. 11).
The committee moved adoption

Motion to amend final sentence of the final resolved to “applicants must meet all the prerequisites for the field for which they seek colloquy” accepted as a friendly amendment.

Vote on RES 4-01

Yes	249	92.9%
No	19	7.1%

Motion **CARRIED**

CONVENTION ESSAY

Rev. Dr. Lawrence R. Rast, Jr., presented the second portion of the convention essay.

SPECIAL GUESTS

Rev. Daniel Torkelson introduced Rev. Dr. Harold Senkbeil and Dr. Beverly Yahnke, executive co-directors of Doxology, who spoke to the assembly regarding the program of spiritual care and counsel for Lutheran pastors and their congregations.

Dr. Senkbeil introduced Rev. William Kilps and Rev. Jason Schockman, who have personally participated in the program and encouraged the assembly, especially the lay delegates, to encourage pastoral participation in the Doxology program.

COMMITTEE 5: MISSIONS

Rev. Donald Hougard directed delegates' attention to *Today's Business*, p. 14.

RES 5-04, "To Support the Ministry of Calvary Lutheran Chapel, Madison"

The committee moved adoption

Vote on the resolution

Yes	238	95.2%
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No	12	4.8%
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Motion **CARRIED**

The convention planning committee, technical team and those involved in the planning of the convention were called to the stage, presented to the assembly and thanked for their work.

COMMITTEE 6: MISCELLANEOUS

Rev. Wayne Huebner addressed delegates' attention to *Today's Business*, p. 52.

RES 6-05, "To Express Thanks"

Motion **CARRIED**

The convention rose in singing of the common Doxology.

CLOSING ANNOUNCEMENTS

CLOSING PRAYER

Rev. David Paae led the convention in the closing prayer.

Adjourn 11:10 a.m.

Respectfully submitted,

Rev. David Totsky, secretary
South Wisconsin District of
The Lutheran Church—Missouri Synod

Report of the District President



Rev. John C. Wille, president
South Wisconsin District
The Lutheran Church—Missouri Synod

Brothers and sisters in Christ, fellow pastors, commissioned workers who serve as teachers, directors of evangelism and education, lay ministers, deaconesses and parish workers; and especially those of you whom we call the laity, viz. the priesthood of all believers. People of various congregations, yet together we are church, unified by our common faith in our Lord Jesus. Welcome to the 2012 Convention of the South Wisconsin District of The Lutheran Church—Missouri Synod!

We thank Concordia University for their hospitality, as well as President Ferry for his leadership at this fine university, and for his churchmanship. As you may know, CUW is the flagship of the Concordia system. Its theology faculty is top notch, led by Dr. Nathan Jastram. One of the theological staff is on our agenda, leading our Bible study time: Rev. Dan Paavola.

1. Life forgiven, life together

The theme for this triennial South Wisconsin District convention is “Life Forgiven ... Life Together.” That theme rises out of President Harrison’s threefold emphasis for our Lutheran Church—Missouri Synod, which is “Witness, Mercy, and Life Together” in Christ, for the Church and the world. Somewhere buried in the LCMS website one can find these words describing President Harrison’s focus. It reads:

These phrases—Witness, Mercy, Life Together—illustrate how the church lives and works together to proclaim the Gospel and to provide for our brothers and sisters in Christ in our congregations, communities and throughout the world. And in all we do, Christ is at the center, leading us, sustaining us, keeping us focused on our mission. This will never change.

The Greek word for “life together” is κοινωνία, “koinonia.” It’s one of the extraordinary words in New Testament Scripture. It is a word that speaks about our relationship with God and our relationship with each other. κοινωνία is translated from the original Greek in several different ways.

- In Acts 2: They devoted themselves to the apostles’ teaching and the fellowship (koinonia), to the breaking of bread and the prayers.
- In Philippians 1: I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership (koinonia) in the gospel from the first day until now.
- In Philemon 6: I pray that the sharing (koinonia) of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.

Fellowship, partnership, sharing. κοινωνία is a word that reminds us that we are part of something much larger than ourselves, something even much larger than our local congregation; something even much larger than the South Wisconsin District. We are part of a much larger church. We are part of The Lutheran Church—Missouri Synod; part of the Holy Christian Church, part of God’s family of believers.

Dr. Martin Luther writes on this about κοινωνία:

This fellowship consists in this, that all the spiritual possession of Christ and his saints [i.e., believers] are shared with and become the common property of him who receives this sacrament. Again all sufferings and sins also become common property; and thus love engenders love in return and [mutual love] unites. (LW 35:51)

For each of us that fellowship, or that relationship begins at a very personal level, when our Lord Jesus claims us to be his own in the Sacrament of Holy Baptism. There in those precious Sacramental waters our Lord washes away our sin and adopts us into his family of believers. That is a relationship is lived out as we become members of a local congregation, as we gather for our Lord’s blessing of Word and Sacrament at the altar of that congregation.

The ministry of our local congregation is church. District and Synod are not. The local congregation is where Word and Sacrament ministry takes place. The local congregation is on the front lines, bringing the gospel message of our Lord Jesus to God's people, sharing the message with those who have lost their way, with those who have never heard about our Lord Jesus. I will never forget how, shortly after the mission congregation in Tomah put up their first building, I was giving a new family a tour and some of the teenage kids pointed, asking "What's that?" They were asking about the altar. Needless to say, I was surprised. I had never been asked that question before.

As we know, the altar is the focal point of ministry in the local congregation. Worship services begin with the pastor standing before the altar, speaking, "In the name of the Father, and of the Son, and of the Holy Spirit." We confess our sins facing the altar. The pastor pronounces forgiveness from the altar. The elements used in the Lord's Supper are placed on the altar and consecrated there.

In some places such as a mission start the altar may at first be nothing more than a table with a white cloth and a cross. In larger, well-established congregations the altar can be an old and ornate configuration with inlays and even paintings. In other congregations the altar is crafted or hewn out of wood often with Christian symbols carved into it.

In South Wisconsin there are 214 congregations with such an altar. The altar is the place where we come for God's blessing. The altar is the place where we bring our offerings. The altar is the focal point of our *κοινωνία* with our Lord and Savior. It is also the symbolic focal point of our fellowship with each other; with those in our local parish and with those who gather at the other 214 congregations that make up the South Wisconsin District of The Lutheran Church–Missouri Synod, and with the approximately 6,000 congregations that make up the LCMS throughout our country.

As part of that relationship, each of our congregations have responsibilities and accountabilities to their sister congregations in the church at large, and especially to sister congregations in "The Lutheran Church–Missouri Synod." Our *κοινωνία* is not merely about one altar; it is rather about and with every altar in The Lutheran Church–Missouri Synod. Each and every congregation, large or small, is a precious member of that fellowship.

Writing this the words of St. Paul come to mind, "In fact God has arranged the parts in the body, every one of them, just as he wanted them to be. God has combined the members of the body and has given greater honor to the parts that lacked it, so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. Now you are the body of Christ, and each one of you is a part of it" (1 Corinthians 12:18, 24f).

What can the thumb really do if it is not connected to the body? What could the eye see if it were laying on the countertop, not connected to the body? Our Lord has brought us together by his grace, defined and measured by the sacrifice which was made by our Lord Jesus on the cross. Sometime take your Bible, pick a quiet time, and read 1 Corinthians chapters 10-13. Listen to what the Lord says there. What is the church? Why did our Lord create it? Synod is indeed a manmade organization; but our unity in the church is a gift from our Lord.

Our Lord has brought us together in this church body with a unique Christ-centered confession and for his own unique purpose. So as not to miss the point, St. Paul writes this in 2 Corinthians 5:20, "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." We represent our Lord in this world. He has entrusted his message of forgiveness and life to us—not to hoard but to share with the world.

The question is: will we honor our calling as the church in this time and this place? Will we work together for his purpose, or our own purposes? It is easy for us as individuals or even as a congregation to go marching off in our own direction, doing our own thing, without taking into consideration or sister congregations, concerned only for ourselves. But our Lord has not called us into the church to be "lone rangers." He has called us together into *κοινωνία*, "life forgiven, life together" for his purpose.

We can get so much more done for our Lord's Kingdom by working together than we could ever accomplish individually. Our gospel voice in this world is *magnified as we speak together*. Our Christ-centered witness in this world is *maximized as we work together*. Our Christ-centered impact on this world is *multiplied by our κοινωνία*.

But are we the body of Christ in this place? Are we united in a common purpose as the people of God in this time and this place? Are we as the people of God united in our direction, heading toward the same goal? Do we share our

Savior's passion for the lost, a passion that He defined and measured with the breadth of his hands nailed to the cross? Is your congregation about you and what you want or about him and what he wants?

Important questions for us to ask ourselves: Don't start with the person next to you, or even the person in the next row. They are questions for us; for you. Are we united in a common purpose as the people of God in this time and this place? Are we as the people of God united in our direction, heading toward the same goal? Is ours a positive Christ-centered witness to the community and to the world in which we find ourselves?

It is no secret that our church body, much like our society, is oftentimes fractured and broken, riddled with self-will, division and discord. Though we are forgiven, we still suffer the scourge of carrying with us a sinful human nature.

And yet we want to be "one." God wants us to be one. The Apostle Paul writes this to the Philippians, "So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind."¹

However, at times in an effort to implement a false and hypocritical unity we try to force some sort of uniformity on God's people. But contrived uniformity is not unity. Just doing the same things, saying the same things doesn't make us bring us together, doesn't make us one. Unity is a gift of the Spirit. Unity is about something much deeper, something more sacred.

True unity is what is defined in the Augsburg Confession.

Augsburg Confession: VII. Concerning the Church

Likewise, they teach that one holy church will remain forever. The church is the assembly of saints in which the gospel is taught purely and the sacraments are administered rightly. And it is enough for the true unity of the church to agree concerning the teaching of the gospel and the administration of the sacraments. It is not necessary that human traditions, rites, or ceremonies instituted by human beings be alike everywhere. As Paul says [Eph. 4:5, 6]: "One faith, one baptism, one God and Father of all."²

Even our confessional Lutheran forefathers understood that there was and will continue to be different and acceptable practices in between congregations.

Formula of Concord: *We also believe, teach, and confess that no church should condemn another because the one has fewer or more external ceremonies not commanded by God than the other has, when otherwise there is unity with the other in teaching and all the articles of faith and in the proper use of the holy sacraments, according to the well-known saying... "Dissimilarity in fasting is not to disrupt unity in faith."³*

What matters is the gospel of our Lord Jesus Christ. What matters is the blood, which he shed to purchase our freedom. What matters is the sacrifice which he makes on the cross, cursed with our sin; the sins which we know, the sins which we don't know, the sins which we attempt to hide from others for fear of embarrassment or loss, even the sins which we refuse to acknowledge.

Sin is an awful creation of the devil. Sin sours and even devastates so many of our relationships in so many ways, even within the church. Character assassination takes place on blogs in the name of the church, for the good of the church. It has to be our way or no way. E-mail broadsides are fired off to put someone in their place. Disparaging remarks are swift from sinful lips when a decision is made that we don't agree with. I dare say that you may even hear some of that happening at this convention. After all, we are sinners. That sinfulness adversely affects everything that we say, everything that we do, even as the people of Christ; even gathered here.

To free us from that our Lord Jesus willingly went to the cross. Have we stood, or better have you knelt at the foot of the cross lately? The blood, which streams down the rough-hewn wood, is there for us. The feet are nailed to the cross because we ran our own way and not in God's ways. The hands are nailed there because we do our own

¹ *The Holy Bible: English Standard Version*. 2001 (Php 2:1–2). Wheaton: Standard Bible Society.

² Kolb, R., Wengert, T. J., & Arand, C. P. (2000). *The Book of Concord : The confessions of the Evangelical Lutheran Church* (43). Minneapolis: Fortress Press.

³ Kolb, R., Wengert, T. J., & Arand, C. P. (2000). *The Book of Concord : The confessions of the Evangelical Lutheran Church* (516). Minneapolis: Fortress Press.

thing. The thorns that are twisted into the crown are there because we have a sinful desire to be the masters, the kings and queens of our own lives. His lips are silenced in death because of our bitterness, our malice, our lies, and our filthy language.

That sacrifice is for us. That blood is shed as payment for our sins of neglect and our sins of rebellion. Jesus dies our death so that we might truly be the people of God, people who set free from sin to now measure our lives by the shadow of the cross. The Apostle Paul writes these words to the conflicted congregation in Corinth: “For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised” (2 Corinthians 5:14).⁴

As the church at large gathered here, it is time for us to take those words to heart, time for us to set aside our self-will, our willfulness; time for us to cherish the forgiveness that Jesus purchased for us, time to live that forgiveness as we interact with each other. It is time for us to put aside political gamesmanship, time to put aside political wrangling, time to end the party spirit that so often divides us.

Preparing these remarks I remembered reading this quote:

No matter where it appears in the Church, party spirit is a sign of serious danger. If it is not overcome, it will without fail ruin the Church. Invariably, church parties are a fatal poison. They are incompatible with the real character of the Church since solely the will of God, as it is definitively expressed in the Bible, is to have authority in the Church....

Hence, if a church body wishes to be preserved from party spirit or be cured of this malady when it has broken out, the only remedy is diligent study of God’s Word. The Word of God has the property of unifying and preserving in unity. Those who say that doctrines should not be discussed in order to avoid divisions within the Church do not know what they are talking about. Luther writes in the Smalcald Articles: “Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops, equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer and works of love.”

Those words were first spoken by Rev. Friedrich Pfotenhauer at the 32nd Regular Meeting of the Ev. Lutheran Synod of Missouri, Ohio, and other states, June 20-29, 1923.

The very next paragraph of Pfotenhauer’s remarks begins: “Our Synod has so far been preserved from party spirit.” Oh that those words were true today! Oh for the good old days! Oh, for God’s people to stand up and say, “Enough! We are not doing this anymore!” And if it is done we will call you to repentance. The only ones who can make that happen are you and me, living forgiven lives together.

Hence the reason for us more than ever, now, to dig into the Holy Scripture and to actually read and study our Lutheran Confessions. In Holy Scripture we discover what it means to be a believer. In Holy Scripture we learn what it means to be in a relationship with our fellow believers. In Holy Scripture we learn what our Lord wants us to be about. Reading and studying our Lutheran Confessions, we better understand the faith that has been passed onto us from previous generations. Our Lutheran Confessions are as timely and meaningful today as the day when the ink was still drying on the original drafts.

It is time for us to be genuinely and unabashedly Lutheran. Time for us to be both the confessional and caring Lutheran church that our Lord has called us to be. Caring for each other in the way that the early church cared for their own. Caring for the lost with the same passion that our Lord Jesus cared when he was nailed to the cross, with the same passion that the early New Testament church demonstrated as it sent missionaries out armed only with the gospel message.

To assist us in getting better at living forgiven and forgiving lives together, as a District we have made the commitment to be part of the Koinonia Project. You may have heard about it. LCMS First Vice President Rev. Herbert Mueller, who is with us for the duration of this convention, perhaps can talk about it a bit later. He has invested a great deal time, wisdom and passion in developing a process where we can discuss our differences, and

⁴ *The Holy Bible: English Standard Version*. 2001 (2 Co 5:14–15). Wheaton: Standard Bible Society.

hopefully come to an understanding that is consistent with Holy Scripture and our Lutheran Confessions; and which brings various sides together talk through those differences.

The South Wisconsin vice presidents and I are also involved and invested in this Koinonia Project.

1. Worship: Rev. Randy Raasch, senior pastor at First Immanuel, Cedarburg, as well as our first vice president, is coordinating a Koinonia group that will be discussing “worship.” What makes a worship service distinctly Lutheran? Are there scripturally mandated worship forms? Does every Lutheran congregation need to use *Lutheran Service Book*, or is it proper for a congregation to adopt a more contemporary form of worship and still be Lutheran? What does Lutheran worship look like?
2. Communion practices: Rev. Daniel Torkelson, pastor of St. John, North Prairie, and second SWD vice president, is coordinating a group of pastors which will discuss proper scriptural and confessional Communion practices. What does closed communion look like? More basically, what is the Sacrament of Holy Communion about? What is the essence of the Sacrament? Who is to properly receive the Sacrament?

Considering those two issues, it is good also to measure what we want by the words of Dr. Martin Luther from whom we hear this in Volume 38 of his works:

*For we must believe and be sure of this, that baptism does not belong to us but to Christ, that the gospel does not belong to us but to Christ, that the office of preaching does not belong to us but to Christ, that the sacrament [of the Lord's Supper] does not belong to us but to Christ, that the keys, or forgiveness and retention of sins, do not belong to us but to Christ. In summary, the offices and sacraments do not belong to us but to Christ, for he has ordained all this and left it behind as a legacy in the church to be exercised and used to the end of the world; and he does not lie or deceive us. Therefore, we cannot make anything else out of it but must act according to his command and hold to it.*⁵

The legacy of our Lord Jesus is the legacy of the cross. A legacy for every generation. A legacy of forgiveness and peace. We are here to share that legacy with all peoples, here to share the news of forgiveness with those close and with those far away, with those who look like us and with those who come from a different cultural background. Our Lord Jesus makes that point very clearly as he stands among his disciples on Easter Sunday and says,

“Peace be with you! As the Father has sent me, I am sending you.” And with that he breathed on them and said, “Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven.” (John 20:21ff)

Like our Lord Jesus before us we have been sent to be about our Father's business. That business is centered in the gospel, proclaiming Jesus as Savior. That business is living our lives in together in his forgiveness and peace with God through our Lord Jesus. That business is sharing the forgiveness which he purchased with his blood; sharing it with those here, sharing it with those everywhere. That is our *κοινωνία*: life forgiven, life together.

2. Our SWD tagline is: “Passionate Believers Changing Life” as we magnify partnerships, maximize resources and multiply ministries.

The theme for this convention—*κοινωνία*, life forgiven, life together—is all part of the reason why our SWD tagline is “Passionate Believers Changing Life.” Passionate believers changing life as we 1) magnify partnerships, 2) maximize resources and 3) multiply ministries. So much good is being accomplished as we work together in the church. I want to spend a few moments looking at each of those three points.

a. Maximizing resources:

- Resources are often measured in terms of dollars. The stewardship of our financial gifts is part of our relationship with God and with each other. When we look at our financial resources, it is easy to see that from the 2012 SWD financial report that like nearly every LCMS district, SWD is experiencing reduced mission intentions from congregations.
- To help you understand what we are dealing with: In the year 2000, which was 12 years ago, South Wisconsin District congregations contributed \$3.25 million to our joint SWD mission and ministries. This

⁵ Luther, M. (1999). *Luther's Works*, vol. 38: *Word and Sacrament IV* (J. J. Pelikan, H. C. Oswald & H. T. Lehmann, Ed.). *Luther's Works* (200). Philadelphia: Fortress Press.

year we are estimating that we will receive just over \$2 million dollars from SWD congregations for our common mission and ministry.

- In the year 2000 SWD forwarded 40 percent of unrestricted dollars to LCMS mission and ministries. Right now we are forwarding 15 percent of each unrestricted dollar to LCMS mission and ministry. My hope is that with our next fiscal year we will be able to increase that number to 20% of each unrestricted mission dollar. But that depends on us working together in our Lord's kingdom. It depends on us understanding who we are and what our Lord wants us to be about in this present world.
- At the completion of our last fiscal year which ended January 31, 2012, our auditors reported that not only did we close out the year once again well into the black, but our financial team was commended for the fine work they are doing keeping track of the precious gifts which we receive from our various congregations and other donors.
- Another very positive financial item that needs to be noted is that back in 2006 our capital indebtedness was \$5.5 million. This last Thursday Tim Dittloff informed me that our capital indebtedness is now down to \$2.38 million. In the last six years we have more than cut that indebtedness in half.
- The kudos for all that positive financial news goes to many: especially to Herman Strozier, our business manager, to Ralph Klevenow, our SWD treasurer, to our SWD board of directors and finance committee. I am sure that not many are all that familiar with the finance committee. It is a group appointed by the District president. They serve in an advisory capacity to our board of directors and myself. I want to thank those who serve on this special advisory committee: Robert Pieters, Myron Buss, Marvin Reitz, John Powers, Joel Groskreutz and Jon Schumacher. Recently we added Tom Kuchta. If that name sounds familiar, it is because for many years he served as LCMS treasurer in St. Louis; but now he has retired to Elm Grove. I thank each of them!

b. Multiplying ministries:

Three years ago in Resolution 3-03A, the 2009 SWD Convention adopted a goal of starting 50 new missions and/or ministries in the next five years. Current count puts us at somewhere just over 30 at reaching that goal; but it has not been easy, especially in light of our financial limitations. One of the things we have learned along the way is that it is not about brick and mortar, not about buildings; but rather it is about Word and Sacrament, it is about relationships, *κοινωνία*—life forgiven, life together.

- Whether we are willing to admit it or not, we live in a different world than where many of grew up. I remember growing up in a time when the church parking lots were full on Sunday morning; and if you didn't get there early enough, the family was forced to sit up front because every other pew was full. But now we live in a world, in communities where less than 20% of the people go to worship on Sundays. That is merely our reality, as it is in nearly every other LCMS district. That highlights our Lord's words about the fields being white for harvest. And together we are working hard at gathering the harvest of sinners. Here's a snapshot of what's happening:
- Rev. Eric Wenger and the people of Community of Life in Oregon have set their sights on calling a seminary graduate to develop a new church start in a neighboring community. That candidate has been assigned. He will be ordained and installed later this summer.
- There is a POBLO mission team housed at Brookfield Lutheran, and working in Brookfield and Waukesha. POBLO is "People of the Book Lutheran Outreach." We are partnering with POBLO so that together we can extend a gospel invitation to those among us that come from Pakistan, from India, from the Middle East. The necessity of this is highlight when we take notice of the 27 Islamic centers in South Wisconsin. Just to the north of Shepherd of the Hills, Pewaukee, is a Hindu temple that looks right out of Asian continent. On Calhoun Road there is a huge addition being built at the Sikh temple. My understanding is that the POBLO mission team has found several hundred Pakistanis in Waukesha that they are beginning work with.
- As we make it our goal to "multiply ministries," one unique twist is the lead article in the recent *Passionate Believers* magazine. Rev. Gui Kasongo's visited several congregations in the Congo that he helped to found. Pastor Gui was in my office earlier this week. Later in July he is heading back to the Congo once again to work with the seven worshiping groups he serves there. There are two congregations now established and five other worshiping groups. Pastor Gui's visit there will not be a vacation. He is going there to teach Lutheran theology. As he described going back to the Congo, he spoke of needing \$3000 to buy a field where God's people could grow corn, sell it and support their congregation. I learned after our meeting that he is also in need of catechisms at \$8 apiece. By the way, the congregation which Pastor Gui has been called to serve, International Lutheran Church of Zion, will be recognized later as one of our newest SWD congregations. By and large it is a congregation of French Congolese immigrants. They are currently looking for a church building where they can gather for worship and start a new elementary

school. Until that happens, they continue to gather at Benediction Lutheran on Milwaukee's northwest side.

- On Milwaukee's south side, Grace Lutheran has made the commitment to reach out to the fastest growing people group in their community. Germán Novelli, Jr. has received his visa and will serve as Grace's SMP vicar. Germán Jr. returns from Venezuela later this month and will begin studies with Dr. Harald Tomesch.
- A little farther south at Santa Cruz in Racine, Rev. Germán Novelli, Sr. holds Spanish worship services at Holy Cross where an Anglo congregation also worships. Santa Cruz is growing. They are supporting their pastor, and they are also supporting our common mission and ministry; just this last week Pastor Novelli informed us that Santa Cruz was increasing its financial commitment. Pastor Novelli also assists Rev. Tim Sims, who serves at Oklahoma Avenue Lutheran as the people there reach out to the Latinos in their community. Pastor Sims is bilingual and has a great passion to reach the Latinos in Milwaukee. Soon their work will expand as we reach a little deeper into the Latino community around St. Martini. Part of that partnership involves a Spanish Lutheran Hour Ministry Center on the south side.
- At this convention we will welcome at least three new congregations into the SWD: Grace and Truth, Oconomowoc, with Rev. John Bergson; International Lutheran Church of Zion, Milwaukee, with Rev. Gui Kasongo; and the merger of two congregations that gave birth to Living Savior Lutheran Church of Fort Atkinson, served by Rev. David Emmrich.
- Karenni: Trinity Lutheran of Freistadt, along with Beautiful Savior, Mequon, and Chapel of the Cross, Milwaukee. It's really a story of amazing grace. A couple of years back Rev. Peter Kelm and the people of Trinity-Freistadt in Mequon hosted two refugee families with the help of Lutheran Immigration and Refugee Service. They were Karenni families. You will hear more about this in one of our mission moments later in the convention. The fantastic part of this mission effort is that the oldest Lutheran church in SWD—Trinity-Freistadt, founded in 1839, is spearheading work among some of our newest immigrants.
- Then, there is Russian outreach: In a developing partnership with Living Christ Lutheran of Madison, their pastor, Rev. Dan Kowert; Luther Memorial, Shorewood, and their pastor, Rev. Ken Wieting, the SWD staff, and a Russian graduate student at the UW campus we are setting our sights on a burgeoning population of Russian immigrants in Madison and Milwaukee. In Shorewood alone there are approximately 25,000-30,000 Russian-speaking immigrants.
- The House of Correction in Franklin and Free at Last: Afam Ikanih, now graduated from the Ethnic Institute of Immigrant Theology and eligible for a divine call, serves along with Rev. Elijah Ndon and layman Pat Batom inside and outside the House of Correction with "Free at Last Lutheran Ministries." On Sundays inside the House of Correction worship attendance exceeds 100. There have been well over a hundred baptisms. Outside the House of Correction Mission of Christ opens its doors to those who have done time, sharing the forgiveness just as our Lord did as he hung on the cross.

c. **Magnifying partnerships:**

Where to begin? Koinonia is the key to all that we are accomplishing for our Lord in his Kingdom. Two hundred fourteen congregations, 120,000 people, 58 elementary schools, pre-schools, 6 high schools, CUW—sharing a common faith, sharing a common purpose, aimed at a common goal of making a difference with the gospel of our Lord Jesus Christ. We have so many resources: people resources, financial resources, resources that come from the gospel news of forgiveness and peace because of our Lord Jesus.

- While the mission intentions in some congregations have slipped, mission support and financial commitments in other congregations have increased.
- There is a new collegial group of pastors from large congregations with schools that is starting a learning community to discuss common concerns, challenges and opportunities. It's been tagged "Peter's Group," and Bob Gleason is serving as a consultant.
- In Madison we are working at creating a partnership between Mount Olive Lutheran and Calvary Chapel so that we might more effectively serve our LCMS students on the UW campus, and so that we might more effectively bring a gospel witness to the 40,000 students on the campus. The interesting aspect of this new approach is that earlier this week the "Leadership Network" wrote this as it talked about campus ministries: "Multisite student ministries around the U.S. utilize various ministry models and leadership structures to accomplish the same goals but all agree that joining forces across multiple locations is netting strong results." Thanks to the forward thinking of our former mission executive Rev. Dan McMiller, it appears that we are right in the thick of things.
- We are magnifying partnership as we work together with the Lutheran Deaf Mission Society. Together with Rodney Rynearson, SWD Pastors John Reinke and Bud Palmer and other deaf leaders, the Lutheran Deaf Mission Society was formed. We entered into a three year "memorandum of understanding" with the

mission society to provide financial support. That remains in effect until early next year; and we are already in conversation with LDMS to renew that support. Between salary support, mortgage payments, and interest payments our mission dollars support deaf mission and ministry well in excess of \$110,000 this year.

- The stewardship focus, led by Tim Dittloff, continues to highlight partnerships; with SWD leading the way in number of congregations now engaged in the stewardship discussion.
- In the area of schools there is a growing partnership developing between our SWD schools and the school in the Dominican Republic. The latest example of that a group of teachers from Divine Redeemer, Hartland, is heading to the Lutheran school in Palmar Arriba, Dominican Republic, to lend their expertise and wisdom to the burgeoning new school and its teachers.
- An example of what can be accomplished working together is Luther Memorial, Shorewood, with Rev. Ken Wieting and Bessie Fick. Bessie heads up student ministry at Luther Memorial that reaches out to the UWM campus, with all of its cross-cultural students. Bessie also helps on Milwaukee's south side with our Lutheran Hour outreach. Luther Memorial is one of our congregations that is reaching out to its neighbors who are multiethnic and cross-cultural.
- We see partnerships in action with God's people from various SWD congregations heading to the Dominican Republic to help with building projects. But it's more that merely sweat and cement. It is about God's people—Americans and Dominicans—working together, believing together, and even playing together. The first five days of March I was blessed to be in the Dominican Republic where we are fully partnering with Bethesda Lutheran Communities, LCMS World Mission and Human Care, along with the Lutheran Seminary of Argentina, the Lutheran Church of Brazil, as well as a congregation from Fort Myers, Florida, and others to plant a new confessional Lutheran church body. In the five years that we have been participating, the small church plant has grown dramatically in to a vibrant church plant. There are several worshipping congregations, a parochial school and a group home for the developmentally disabled. This past year a new worship facility was built and dedicated with the sweat and hard work of many from SWD, including Brian and Jeannette Keller who are coordinating the building process. The first indigenous pastor, Willie Gaspar, was also ordained and installed. Rev. Ted Krey is with us and will talk more about what is happening in the DR during his presentation. He will also be at our SWD booth in the front if you would like to speak with him.
- That partnership, by the way, has been described by many as a model for the way in which the LCMS needs to do overseas missions in the 21st century. At our last partnership meeting in March, there was a group of people who are involved elsewhere in a Latin American mission. They came to see how the DR partnership works.
- Regarding the Dominican Republic, about 9 months ago Mark L'Heureux, our schools executive, led a small group of elementary school principals to visit the elementary school in the DR. Afterward, I asked one of those principals what she thought. Her comment was, "I left a part of my heart there. It's a third world country. The poverty is extreme. But the Word is powerful and the saving faith of the Dominicans is amazing."

There are so many more wonderful mission stories, mission partnerships, to talk about. We thank our Lord for the way he is blessing his Word in our midst. We thank our gracious Lord for many congregations and church workers who are living forgiven lives together, reaching out with our Lord Word, touching lives with his forgiveness.

And if you didn't notice, many of our mission stories are about those of other cultures, not necessarily in faraway places, but in places like Racine and Milwaukee; in Franklin and Waukesha. The fastest growing demographic group in South Wisconsin is no longer Pomeranian (although I am one); it is Hispanic. There are also Asians like the Karenni and Hmong. There are those from the Middle East; Hindu, Sikh and Muslim. There are African immigrants from Nigeria and the Congo. Reaching out to these new cultures in our midst with the gospel, they become part of our **κοινωνία...life forgiven, life together**. And that is a fantastic blessing from our Lord!

An interesting aside at this point is that where the District office is at 81st and Capitol Drive in Milwaukee, Anglos like me are a minority. That's quite a change since I was a kid growing up on the far west side. That begs the question: When will Anglos here be a minority?

3. SWD staff update:

Since we last met in convention, June 2009, a new schools executive has come online. Many have gotten to know Mark L'Heureux. He came to us from serving as an elementary school administrator in Colorado. Mark is by far the

youngest member of our SWD staff. He is still under 40. He, his wife, Kathy, and their children live in Germantown. Mark is a great addition to our SWD team. He is doing an outstanding job of working with our schools and commissioned workers as together we set our sights on being bold witnesses to the gospel of our Lord Jesus in this post-church world.

There is one more bit of news that comes from our mission effort. Sadly for us, Rev. Dan McMiller, who has served so ably for seven years as our SWD mission executive and a member of our executive staff, has accepted a position with Luther Academy. Luther Academy hosts confessional Lutheran conferences in parts of the world where there is precious little confessional Lutheranism and where indigenous pastors have precious little training. I know that I have been blessed by Pastor McMiller's presence on our executive team. I have learned much from him about cross-cultural, multiethnic ministries. While Pastor McMiller will be missed, we wish him our Lord's richest blessings in his new area of ministry.

Regarding the process of replacing Pastor McMiller: our SWD board of directors has established a call committee which will begin its work shortly after this convention ends. Their first order of business will be to recut the job description for the mission executive; and then to open the call list so that names might be received for consideration. When that time comes, it will be posted on our SWD website, in the *Passionate Believers* magazine, as well as in the "Changing Life" e-newsletter. While we may not find another "Pastor McMiller," our Lord has blessed South Wisconsin over the years with one fine mission executive after the other: Pastors Bernie Raabe who helped start so many congregations that our now celebrating their 50th anniversary; Pastor E.J. Otto, who was mission executive when I was called to start a new church in Tomah; Pastor Earl Bleke who loved missions, who was instrumental in helping to start the Dominican Republic effort, and who was also instrumental in getting SWD connected with it; Pastor Robert Hoehner who is just about to retire from serving as placement director at Concordia Seminary, St. Louis.

On a personal note: I want to once again thank everyone for your prayers as my wife, Lynn, travelled down that cancer road milestones tagged "radiation" and "chemo." I know that many of you, your wives and family members have been down that road as well. It's an interesting faith journey that reminds us that while we are nothing more than frail and fragile, sinful human beings we have a God, we have a Savior who loves us so much that he willingly left his heavenly throne, wrapped himself in human flesh and blood, was born of a Virgin, crowned with thorns, nailed to a cross, died, and was raised to life so that together we might be his people. We give thanks that Lynn has just recently reached her one year milestone of being "cancer free."

4. Miscellaneous and conclusion.

Now on with our convention! Κοινωνία...life forgiven, life together.

κοινωνία—look at what we share; faith and forgiveness, Word and Sacrament, a unique Lutheran confession that has been passed onto us by the generations, we share a forgiven life and divine purpose. The word κοινωνία is *not* used in Ephesians 4, but it exactly what the Apostle defines when he writes: "I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace."⁶

κοινωνία—look at what we have accomplished for his kingdom together. Once again, together right now here within the boundaries of SWD we are reaching more varied people groups, cross-cultural, multiethnic peoples, with the gospel than we ever have before in the history of SWD. And we are doing it together.

κοινωνία—look around. There is so much more that we can accomplish together. The fastest growing people group in SWD is Hispanic; and yet right now we have only a meager handful pastors reaching out to this precious group of people. Look to the future which John pictures in Revelation 7: "a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands." That is there, in eternity, but it begins here in this world, here in South Wisconsin as we live out "Witness, Mercy, and Life Together" in your communities, in this state, in this country and in this world.

⁶ *The Holy Bible: English Standard Version*. 2001 (Eph 4:1–3). Wheaton: Standard Bible Society.

On behalf of so many who hear the gospel because of our partnership, I thank you and your congregation for all that you do for the church at large, for all that you do and are for our Lord's kingdom. Thank you for being the people of our God together!

May our gracious Lord who has brought us together in his Church bless us as we stand together at the foot of his cross for the next 48 hours, discussing his business, chartering a course so that we continue to be *passionate believers changing life...living life forgiven, living life together!*

Respectfully,
Rev. Dr. John C. Wille



Francis Pieper upon the assassination of President McKinley: Where the Gospel is despised, there godlessness rules in life. If Christ does not rule in the hearts of men through the Gospel, then the flesh rules. There is no third possibility. The works of the flesh are (Galatians 5:19–21) “sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these.” We cannot go into these individual sins more precisely with respect to the way they rule in our country and how they demand God’s vengeance. Harrison, Matthew C. (2011-07-01). *At Home in the House of My Fathers: Presidential Sermons, Essays, Letters, and Addresses from the Missouri Synod's Great Era of Unity and Growth* (Kindle Locations 13554-13558). Concordia Publishing House. Kindle Edition.

Convention Essay: “Life Forgiven, Life Together”

Rev. Dr. Lawrence R. Rast, Jr., president
Concordia Theological Seminary, Ft. Wayne

Part 1: “One Holy, Catholic, and Apostolic Church”

My thanks to President Wille (and my congratulations on his reelection to the presidency of the South Wisconsin District) and his team for the opportunity to consider with you this afternoon and tomorrow morning the theme, “Life Forgiven, Life Together.” As we consider the apostles’ teaching on what it means to be the church and to enjoy the fellowship of fellow brothers and sisters in Christ, let us first look to the Scriptures that inform the theme we’ve noted.

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. (Acts 2:42 ESV)

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.
(Philippians 1:3-6 ESV)

Not surprisingly to any of you who know me, I plan to do so from the perspective of a church historian. However, my primary purpose is to consider the biblical and confessional witness to the mystery that is the church, the body of Christ, of which we are members; not in some voluntaristic, “decision theology” way; but affirming that it is the Holy Spirit who has called, gathered, enlightened, sanctified and kept us in the one true faith.

The church is changing—and that includes Lutheranism generally and The Lutheran Church—Missouri Synod specifically. No surprises there. The church always experiences change, though sometimes the change is more dramatic than others.

One area of change for the American church is the impact of globalization. The increasingly global character of human life confronts the church with the waning dominance of Europe and the West to a growing importance of China (at least economically), coupled with the emergence of the “global south.” Philip Jenkins’ enormously influential study, *The Next Christendom*, argues that it is in the global south that Christianity is growing most rapidly and that in the next 50 to 100 years, a number of the most “Christian” countries in the world will be found in the global south. At the same time, Jenkins warns western Christians that the kind of Christianity emerging in the global south will challenge certain assumptions and deeply held doctrines of the western church. For him church doctrine is a dynamically developing reality—not in some Hegelian, dialectical sense, but in a human, sociological sense. In other words, for Jenkins every expression of Christian doctrine is located in and subject to cultural and social influences found in the particular context in which the doctrine is applied. This means, very simply, that doctrinal change is not only likely, it is inevitable.⁷

More recently, Philip Clayton published a significant article titled “Theology and the Church after Google.”⁸ Where Jenkins sees theology being shaped by its circumstances, Clayton argues for a purposeful theological shift. Theology must be intentionally shaped to meet the interests of the present. Describing the present, Clayton says:

You don't have to be a specialist to know that things have changed. A major national survey recently published in USA Today shows that 72% of “Millennials”—Americans between the ages of 18 and 29—now consider themselves “spiritual but not religious.” Even among those who self-identify as practicing Christians, all of the traditional forms of Christian practice have sharply declined from previous years: church attendance, Bible study, and prayer. Doubts are higher, and affiliation with any institutional church is sharply lower. All of us who are still connected with local congregations already know this pattern, up close and personal. Still, it's sobering to see the trends writ large; after all, we are talking about almost three-quarters of younger Americans!

⁷ Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York: Oxford, 2002).

⁸ princetontheologicalreview.org/issues_pdf/43.pdf, accessed January 4, 2012.

He then goes on to make some predictions about the future shape of the American church.

If the decline of traditional churches and denominations continues, by 2025 the effects will have transformed the American religious landscape—even if not as radically as in Europe.... Some estimate that up to two-thirds of mainline churches may have closed their doors by that time; others will struggle on without a full-time pastor. Denominations will merge in order to be able to maintain even minimal national staffs and programs. A larger and larger proportion of those who still go to church will visit large “mega” churches, those with 2,000 or more attendees on an average Sunday.

Clayton’s conclusion is that “It is difficult to describe how much the audience for systematic theology has changed over the last few decades.” So what does Clayton propose as a solution for the decline that he and others have identified? Coming from Mainline Protestantism, I suspect you would not be surprised to hear him say: “Theology needs to change just as radically if it’s going to communicate effectively with Gen-Xers, Millennials, and the increasingly large group of non-religious Americans (“non’s”) over the coming 10-20 years.”

This is where the challenge—and the opportunity—for Confessional Lutherans comes in. We believe that there is *the faith*—the *fides quae*, the faith once delivered to the saints. This faith is captured in the phrases *Sola Gratia*, *Sola Fide*, *Sola Scriptura*. The Scriptures teach this one, true, catholic, and apostolic faith—and as such, this faith is as true and unchanging as the God who revealed it in the Scripture. The faith does not change. At the same time, we all know that church today exists in rapidly changing circumstances. The theological/religious questions of the post-Constantinian age in which we find ourselves are framed differently than those of Luther in the sixteenth century; just as the questions Luther framed differed from those of Augustine. Yet at the same time we strive—as did Augustine, Luther, and all the faithful over the ages—to apply the unchanging message of the Gospel to these differently framed questions.

Again, for Jenkins theological change is sociologically driven. For Clayton theological change must be manipulated. This creates a tension in the church—particularly for confessing Lutherans.

In order to address our theme, I would like to stretch us *back* over the history of Lutheranism, even as we stretch ourselves *forward* into the 21st century in order to think about Life Forgiven, Life Together.

To do that, we have to recall a few things—we need to remember. It’s common to hear the saying, “He’s forgotten more about this subject than I will ever know!” But remembering is not merely enough. But what if you *really* couldn’t remember things—at all! This fact was vividly demonstrated to me in an article in the November 2007 *National Geographic*. In it there is an article titled, “Why We Remember, Why We Forget.” This article describes the total absence of memory. It does so by describing a man, identified as EP, this way. “Without a memory, EP has fallen completely out of time. He has no stream of consciousness, just droplets that immediately evaporate. If you were to take the watch off his wrist—or, more cruelly, change the time—he’d be completely lost. Trapped in this limbo of an eternal present, between a past he can’t remember and a future he can’t contemplate, he lives a sedentary life...” (37).

“Trapped in the limbo of an eternal present...between a past he can’t remember and a future he can’t contemplate.” Now think about the full implications of that for a minute. You can do so because you remember what I just said. Remembering is a large part of being human.

There is, however, also a theological character to the act of remembering. History and memory hold the church together. Without a vivid memory of the past, without knowing our story, the ties holding us together as a people are cut. Without knowing the story of Jesus and his work for us, we cannot call ourselves Christians. Without the memory of the saints who have gone before us and who have delivered the faith to us, we lose our sense of what it means to be church. Without a memory we not only have no past, we have no future. We are trapped in the limbo of an eternal present. Simply put, recalling our past frees us to embrace our future as God’s people, the church.

Ah, yes, the church. That is what we are here to talk about. Such a deceptively simple topic—such a rich, complex, and nuanced topic.

Luther’s definition of the church in his Smalcald Articles is well known among us and is beautiful in its simplicity, clarity, and grace. “For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy

believers and lambs who hear the voice of their Shepherd.”⁹ Simple enough! Yet, for all of its poignancy, Luther’s simple ecclesiology struggled to find realization in the world. Within a generation after the beginning of the Reformation, numbers of new “churches” had come into existence. This challenged Lutherans with some basic questions. How should Lutherans interact with members of other churches? Should they emphasize their unique teachings to the point of exclusion of others from sacramental fellowship? To what degree was agreement with the Lutheran Confessions necessary for fellowship? What about intercommunion with other Christians at the official level? All of these questions and others have vexed Lutherans since the time of the Reformation—and continue to do so today.

What is the church?¹⁰

First of all we should define the church, its nature and character, as well as the unity to which the church is called.

At the risk of sounding like one of my colleagues, a right understanding of the church flows forth from Christology. Put more properly, *ubi Christus, ibi ecclesia*—where Christ is, there is the church. To understand Christ’s church, we must start with Christ. As Charles Evanson puts it:

The truly present Christ brings life, redemption, and eternal life, and where he does that, there is the church. The definition of the Church begins with Christ, the Word of God incarnate, who dwelled with the children of men, suffered and died and rose again for our salvation. As Luther put it, citing 1 Peter, Christ purchased and won the church not with gold or silver, but with his holy, precious blood and his innocent suffering and death. The person of Christ and his saving work is the foundation of the church. Christ Spirit calls, gathers, and enlightens that church, and sanctifies it in the one true faith. Christ is always with his church and gives it the benefits of his passion and cross. The church is Christ’s body and he is the “head of the body of the church,” and only where He is confessed and trusted as “Head” is the church truly “one body in Christ” (Romans 12:5) and “of Christ” (1 Corinthians 12:27).

Paraphrasing Evanson, the progression is Christ to the gospel to the church. The church is comprised of sinners declared righteous and holy by God’s grace through faith because of Christ. We all recognize this as Luther’s *simul justus et peccator*. But here Luther simply echoed Paul who called the sinful members of Christ’s body “saints,” that is, those “sanctified in Christ Jesus, called holy” (1 Corinthians 1:2). This is an amazing way to describe the people of God in Corinth given all of the problems and tensions that characterized this troubled congregation both individually and corporately. How could Paul do so? “In the end, it was not the personal holiness of the Corinthian Christians that led Paul by the inspiration of God’s Spirit to call them ‘saint.’ It was because of the holiness and righteousness of Christ; a righteousness from outside of them (*extra nos*). Indeed, this affects them (*intra nos*), just as the Scriptures teach (Ephesians 2:8-10) and as the Lutheran Confessions affirm (Augsburg Confession, articles 3-6).”

And so, the church is not merely a Schleiermacherian assembly of believers, an American voluntary society, or a puritanical covenantal association. It is the body of Christ and has existence only through him. By virtue of its connection to its Lord (John 15), the church, wherever it is found, is found in its fullness because Christ in his fullness is there.

Invisible and Visible—Qualified and Unqualified

And yet, we affirm, not all who claim to be members of the church *are* in fact members of the church. The parables of our Lord recorded in Matthew 13—and especially that of the wheat and the tares—underscore the fact that we human beings cannot peer into the heart and determine those who have the true saving faith. That is to say, while we may identify those who know (*notitia*) the message of the gospel (in its broad sense) and assent (*assensus*) to it, we cannot distinguish with certainty those who trust (*fiducia*) in Christ for their salvation. The fruits of faith at most only give an indication of the possible presence of faith. Further, as Matthew 25 affirms, even Christ’s people active in love often do not realize that they are doing good works. And so, the problem remains—we would like to know exactly *who* are members of this church. And yet, we cannot.

⁹ Martin Luther, Smalcald Articles, Part III, Art. XII.

¹⁰ Much of this section is summarized and adapted from Charles Evanson’s excellent paper, “Lutheran Unity and the Chicago-Lambeth Quadrilateral,” delivered at the conference in KwaZulu-Natal, South Africa, August 11, 2009.

But some think that we can. This led to one of the first grave challenges to Lutheran identity. I'm speaking, of course, of the challenges of Pietism.

Already in the latter part of the sixteenth century, followers of Luther began to criticize the directions in which the Reformation had developed. For instance, Johann Arndt (1555-1621) began to question whether the Reformation had actually achieved the practical goals of its founder, Martin Luther. While the theological issues had been well addressed, it seems to Arndt that more work remained to do, especially that of translating abstract theology into real life. Further, he worried that the strong emphasis of the Lutheran Reformers on the doctrine of justification may have encouraged neglect of the doctrine of sanctification. To put it another way, Arndt, along with others, began to argue that too much emphasis had been placed on the *fides quae*, the faith—the content of the biblical witness rightly confessed by the Christian/catholic and apostolic church. The stuff of the faith—the theological enterprise of rightly articulating doctrine—had come (or at least was coming) to trump the real heart and core of what it meant to be a Christian, that is *believing*. So, argued Arndt, there must be a renewed emphasis on the *fides qua*, the faith by which we are saved. However, theological redefinition was also needed, in respect to the church's understanding of "faith." Faith, as understood by the Reformers as comprising knowledge, assent, and trust, really needed a fourth aspect—the obedient life. Arndt's questions influenced any number of Lutheran theologians and pastors through his enormously influential series of books, *True Christianity*, which provided a prototype in argument and practice for the seventeenth-movement known as Pietism.

The problem that Pietism sought to address was one particular to the territorial churches of Germany. Already in 1526 the problem of how a territorially divided Germany would deal with the new reality of a divided church. Before the Reformation there were hundreds of distinct socio-political entities that made up the Holy Roman Empire of the German Nation. However, they were united under and through the one church centered in Rome. With the Reformation proceeding, the question now presented itself, how can different countries with different confessions relate to one another? The solution was the principle of *cuius regio eius religio*—whatever the religion of the ruler was, that would be the religion of the area. Officially made the rule of the empire in 1555 with the Peace of Augsburg, the principle would again be affirmed in the Peace of Westphalia in 1648. The confession and practice of an area was immediately tied to the confession of its ruler.

Implicit in this political solution was an ecclesiology—a way of defining the church. And that definition simply meant that all of subjects in a given locality were of a particular confession—whether they really held to that confession in their heart. The outcome, of course, was that everyone was essentially a member of the church by virtue of their baptismal citizenship (with, of course, the exception of Jewish persons). Therefore, everyone was "Christian."

Pietism was not satisfied with such an argument. Within the context of the territorial church, it asked whether it might be possible to identify, within the mass of people on the membership lists of the churches, those who were truly Christian. You can hear the echo of Arndt's concern as expressed in *True Christianity*.

The rubber especially hit the road in regard to the proclamation of the loosing key, the word of absolution, whether delivered individually or corporately. Had absolution not become too easy and free? "Should we not put a greater emphasis on seeing the necessary fruits of repentance *before* we proclaim the word of absolution?" they asked. "Is mere confession of sins enough?"

For example, Arndt outlined his understanding of the relationship between faith and repentance as follows: "Have I not preached to you out of which forgiveness comes? Where is *your* repentance? Where is the true living faith? Where is the renewal of *your* mind, the church of life? It is there where forgiveness of sins is."¹¹

Later, Philip Spener would adopt Arndt's theology and adapting it for wide use, transform German Lutheranism. In his *Pia Desideria*, published in 1675 as a preface to a collection of Arndt's sermons, Spener offered his view of the contemporary church. First, he looked at the so-called three estates, the nobility, clergy, and laity. While all were sinful and, in many cases, of dubious Christian character, Spener's harshest condemnations were reserved for the clergy who, in his mind, were more interested in abstract theology and formal ritual. As long as people parroted the right things about the Lutheran Confessions and doctrine and went through the necessary stages of Christianity, Orthodox Lutheran clergy were content to allow them to continue to live mired in their sin. The real problem, claimed Spener, was that Lutheran pastors were falling back into a Roman Catholic, *ex opera operato*, understanding of the sacraments—that is, as long as you did them, they worked.

¹¹ Johann Arndt, *True Christianity* (Paulist Press, 1979), 114, emphasis added.

Not so, said Spener. “How many there are who live such a manifestly unchristian life that they themselves cannot deny that the law is broken at every point, who have no intention of mending their ways in the future, and yet who pretend to be firmly convinced that they will be saved in spite of all this! . . . They are sure of this because it is of course not possible to be saved on account of one’s life, but they believe in Christ and put all their trust in him, that this cannot fail, and they will surely be saved by such faith.” Such a faith, says Spener, “leads many people to damnation.”¹² Spener believed that people trusted too much in the reception of the sacraments, and did not stress good works enough. Thus, concluded Spener, it was the pastor’s responsibility to determine who was and was not a true believer, for it was to true believers alone that forgiveness was to be preached.

What is needed, rather, is that the human subject effectively release the power of God’s word. “Again,” he says, “you hear the Word of God. This is good. But *it is not enough* that your ear hears it. Do *you* let it penetrate inwardly into *your* heart and allow the heavenly food to be digested there, so that *you* get the benefit of its vitality and power, or does it go in one ear and out the other?”

Perhaps the most egregious example of “in one ear and out the other,” was the practice of confession and absolution. Spener, while he affirmed its practice, believed that it had come to be functionally meaningless in producing a truly Christian life. “This is also true of confession and absolution,” he said, “which we hold to be an effective means of evangelical comfort and the forgiveness of sins. It is this, however, to none but believers. Why is it, then, that so many, who do not have the slightest bit of that aforementioned true faith, confess and have themselves absolved even while they remain unrepentant, as if their confession and absolution would be of benefit to them simply because they have performed an act, spoken a confession, and received an absolution?”¹³

The contrast between Luther and Spener could not be clearer. Where Luther underscores the necessity of both the binding and the loosing key, Spener slips toward an emphasis on the binding key. In other words, Spener limits the proclamation of the gospel to those whom he is convinced show the satisfactory fruits of faith. Works of the law become the standard by which the presence of faith is judged. Certainly Luther would not abide those who persist in manifest, public sin. On the other hand, he rejects the notion that the law can engender good works. Rather, the fruits of faith will flow from the application of the loosing key. “The intention of the key which binds is that we heed its threatening and thereby come to fear God. He who believes they key which threatens has satisfied it before and without performing any works. The key does not demand any other work. Afterward such faith will indeed perform works.”¹⁴

Such bold thinking drove radical pietists well beyond even Spener. By 1690 the pietists were overtly and boldly challenging distinctively Lutheran teaching and practices. Doctrines and practices that cut to the very heart of the biblical gospel as rightly confessed by Lutherans.

1. The confessional was man’s invention;
2. The Lord’s Supper does not give the forgiveness of sins;
3. The blood of Christ cleanses only in view of a changed life, and that this change ought to precede absolution;
4. As soon as one is born of God he stops sinning;
5. The power of the spiritual priesthood allows anyone to teach;
6. It is not serious if one becomes a Calvinist;
7. One out to go strictly by the Bible and not look for so many answers from Luther.¹⁵

Again, the concern for the pietists was identifying who was truly Christian in a territorial church where all citizens, with the exception of the Jews, were essentially required to be church members.

Into this setting stepped Johann Kasper Schade. Born into a clergy family in Kühndorf in Thuringia in 1666, Schade entered the University of Leipzig in 1685, where he fell under the influence of August Hermann Francke, Spener’s successor as leader of Lutheran Pietism. He studied at Wittenberg, where he earned the Master of Arts degree in 1687. Upon returning to Leipzig, he organized a *collegia pietatis*, in accord with Spener’s proposals, for the

¹² Philip Jacob Spener, *Pia Desideria*, Theodore Tappert, ed. and trans. (Philadelphia: Fortress Press, 1964), 64, emphasis added.

¹³ Spener, *Pia Desideria*, 67.

¹⁴ LW 40:375.

¹⁵ Valentin Ernst Loescher, *The Complete Timotheus Verinus*, James L. Langebartels, trans. (Milwaukee: Northwestern, 1998), part 2:47.

university students. Kept from service in that area, he was called to become diaconus of St. Nicholas's church, at Berlin (where Spener had just become probst, or chief pastor), in 1691.¹⁶ In Berlin he quickly distinguished himself for his seriousness about, first, his own call to ministry, and, second, the Christian character of the people under his care. Schmid describes him this way:

*He was uncommonly conscientious about his ministry, so conscientious that he personally renounced marriage so that he could live completely for his calling. He made the care of souls his special business. In his sermons, which were very effective because of his great speaking gifts, he reproved sins publicly and unsparingly. But he put more stress on sanctification than justification, he insisted on repentance more than on faith, so that his sermons, no matter how evangelically delivered, had the character of legal harshness. Thus he was sad over the fact that he had less success than he thought he should have had and his mood was always dark and even irritated...*¹⁷

Schade's frustration with the state of the church is evident in the way in which he describes the church, the Bride of Christ. "What is church? The Lord has shown me that the church along with your church has become a prostitute."¹⁸

The primary culprit in bringing the church to this state was the confessional. Soon the question of individual confession and absolution came to "consume" Schade. The law of the land (*cuius region eius religio*) required him to absolve all who came to him and confessed their sins according to the accepted rite. However, Schade was torn over whether these applicants for grace were truly repentant. His first response was to begin "house examinations," something like the *collegia pietatis*, where he could spend sufficient time discerning the spiritual state of those under his care. But still he found no peace, and frequently found himself unable to sleep due to his fear that he had absolved someone who was not sufficiently contrite over their sins. Tormented and distressed, he convinced his ministerial colleagues at Saint Nicholas to relieve him of the responsibility of the confessional. After a two-year respite, he was compelled to again hear confession, but was allowed to do so in the sacristy instead of the "confessional box." Here he would gather a larger group who would confess and be absolved—a modest form of the general confession. But even this was too much. In 1696 he published a pamphlet in which labeled the confessional a satanic, hellish pit (*Beichstuhl, Satansstuhl, Höllenpfuhl*). This language led even Spener to preach against him, though with some modesty. The authorities were soon involved and it appeared that Schade might be deprived of his ministry. Regardless, and perhaps due to his mental frame, he soon was taken by fever and died on July 24, 1698 at the age of thirty-two.¹⁹ Schmid states that Schade's death "was fortunate for both sides."

The upshot of it, however, was the individual absolution was effectively undone in Berlin through this controversy. On November 16, 1698, an electoral decision was issued that stated:

*Private confession is to be retained for those who want to use it; but every Saturday afternoon at the time of confession a penitential sermon is to be given before the altar so the communicants could better prepare themselves for the Lord's Supper. But whoever wants to be exempted from private confession is to be admitted to the Lord's Supper without it provided he has not been convicted of an openly scandalous life;...*²⁰

¹⁶ hymnary.org/person/Schade_JC, accessed April 9, 2012.

¹⁷ Heinrich Schmid, *The History of Pietism* (Milwaukee: Northwestern Publishing House, 2007), 177.

¹⁸ Johann Caspar Schade, *Buechlein fon der Verbesserung des Beichtwesens*, cited in Löscher, *Timotheus Verinus*, part 1:884. The Halle hymnal at this time even encouraged people to sing about orthodox Lutheranism: *That prostitute will triumph over the people of Zion, When groaning without delay Babylon trembles, That procuress defiles, etc.*

*If only it were Rome alone that basely ran riot
But now you have somewhat educated other sisters.
Wandering in her foul streets, they make their bodies available;
The clergy love these goddesses, the curia loves those.
The people have withdrawn from them, etc.*

¹⁹ Löscher, *Timotheus Verinus*, part 2:89: Schade "revoked confession and absolution and wrote this wicked description of it: The confessional box is Satan's home, hell itself.... Schade, however, would not hold confession any longer. Dr. Spener protected him. At Berlin there was a good deal of unrest over this and the unrest scarcely quieted down even when he died."

²⁰ Schmid, *History of Pietism*, 182.

Most people simply gave up the requirement of individual absolution.

The dissolution of the confessional under the leadership of Spener, Schade, and others (e.g., Grossgebauer) was prompted by their drive to identify who was “truly Christian” and who was a Christian in name alone. They were determined to separate the wheat and the tares. By the middle of the 17th century, it appeared the Pietists had triumphed. Orthodox Lutheran confessionalism was marginalized both in the political church structure of the time, as well as in the university faculties. Only in the congregations where faithful, confessional pastors continued to serve did confessional Lutheranism survive—and in some cases thrive.

For God did an amazing thing. In the early 19th century a movement emerged that sought to recapture the best of confessional Lutheranism and to apply it in both the European and American settings.

Carl Ferdinand Wilhelm Walther, first president of the *deutsche evangelisch lutherisch Synod von Missouri, Ohio und anderen Staaten* and president of its seminary in St. Louis, Missouri, is rightfully acknowledged for his formational role in the Missouri Synod’s distinctive character.²¹ He articulated an ecclesiology that expressed itself in practice in a modified form of congregational polity that ultimately served as the basis for that of The Lutheran Church—Missouri Synod, when it was formally constituted in Chicago in 1847. As its doctrinal basis, Missouri’s constitution clearly stated that membership in the Synod required “acceptance of Holy Scripture, both the Old and the New Testament, as the written word of God and as the only rule and norm of faith and life,” and “acceptance of all the symbolical books of the Evangelical Lutheran Church (these are the three Ecumenical Symbols, the Unaltered Augsburg Confession, the Apology, the Smalcald Articles, the Large and the Small Catechism of Luther, and the Formula of Concord) as the pure and unadulterated explanation and presentation of the Word of God.”²² The result is the distinction between the “hidden” and “revealed” nature of the church; sometimes also described as the “invisible” and “visible” church. C. F. W. Walther, first president of The Lutheran Church—Missouri Synod, offered a simple definition of the church.

*The true church, in the most real and most perfect sense, is the totality (Gesamtheit) of all true believers, who from the beginning to the end of the world from among all peoples and tongues have been called and sanctified by the Holy Spirit through the Word. And since God alone knows these true believers (2 Tim. 2:19), the church is also called invisible. No one belongs to this true church who is not spiritually united with Christ, for it is the spiritual body of Jesus Christ.*²³

The church is the Holy Spirit’s creation, brought about through the preaching of the gospel and the right administration of the sacraments. As the Spirit’s creation, its true members are hidden and we can affirm that hypocrites are always mixed in its revealed manifestations. Only God knows his church in its fullness.

But simply being a part of the church did not mean one was correct in one’s reading of the Scriptures. Further, when human beings formed local congregations (real churches) and then congregations formed Lutheran synods (not church in the proper sense, but churchly nonetheless), one could judge whether those who had formed local congregations and larger synods had properly understood the biblical witness. Again, as Walther said “The orthodox church is chiefly to be judged by the common, orthodox, public confession to which its members acknowledge and confess themselves to be pledged.”²⁴

For Walther the Lutheran Church—not any particular Synod or grouping, but the Lutheran confession—is the true church because it confesses and practices the teaching of the Scripture. This idea was offensive to many Christians, including many Lutherans. When Walther published *The Evangelical Lutheran Church the True Visible Church of God upon Earth* in 1867, it seemed to many that he was making an absolute and exclusive claim.²⁵ The syllogism

²¹ The most recent biography of Walther is August R. Suelflow, *Servant of the Word: The Life and Ministry of C. F. W. Walther* (St. Louis: CPH, 2000). However, a critical biography of this seminal figure in LCMS history continues to be needed.

²² Roy Suelflow, trans., “Our First Synodical Constitution,” *Concordia Historical Institute Quarterly* 16 (April 1943): 2-3.

²³ C. F. W. Walther, *Altenburg Theses*, Thesis 1.

²⁴ Walther, *Altenburg Theses*, Thesis 8.

²⁵ C. F. W. Walther, *Evangelisch-lutherische Kirche, die wahre sichtbare Kirche Gottes auf Erden* (St. Louis: Aug. Wiebusch u. Sohn, 1867). For a translation, see C. F. W. Walther, *The True Visible Church*, trans. John Theodore Mueller (St. Louis: Concordia Publishing House, 1961).

went like this. One had to be a member of the church in order to be saved; the Lutheran church is the church, therefore in order to be saved, one had to be a Lutheran.

This was not Walther's point. He answered his critics in a presentation to the Missouri Synod in 1870. He wrote: "The true visible church in an unqualified sense, or a part of the same, is the one in which the Word of God is preached purely and the holy sacraments are administered according to Christ's command."

For Walther, the key was in a careful distinction between the church in a *qualified* and an *unqualified* sense.

A true visible church in an unqualified sense is a group of Christians with whom indeed evil men and hypocrites are always intermingled, but among whom the pure unadulterated Word of God and Sacrament are found. On the other hand, we call a similarly mixed group in which the Word of God and Sacrament are only in general a part of its nature a true visible church in a qualified sense. One such church is the Reformed. That is to say, it is a fellowship that formed to use God's Word and Sacrament in its midst. But because it does not have these means of grace in their truth and purity, one cannot speak of it as a true visible church in an unqualified sense. But, praise God, there still is such a church, and that is the Evangelical Lutheran Church. This we confess joyfully and in steadfast certainty of faith hold that our beloved church planted in Christ and His apostles 1,800 years ago, and [we do so] because our faith, doctrine, and confession agree in all parts most precisely with Scripture [and] the words of Christ and of the apostles.

Walther confidently concluded: "The Lutheran church is therefore not only *a real* but *the true* visible church of God on earth."²⁶

Conclusion to Part I

As we continue our consideration of this topic tomorrow, we will look at some of the present-day challenges that confront the church. And yet, in the face of such profound challenges, I believe that our task as Confessional Lutherans remains clear. That task is the faithful proclamation of the biblical gospel as rightly affirmed by the Lutheran Confessions in every possible circumstance in every possible way. As we do this, God's Holy Spirit will continue his work to call, gather, enlighten, and sanctify the whole Christian Church on earth. Our confession is a statement of confidence and hope as it is captured in the Creed. I believe in one, holy, catholic, and apostolic church. That is a confession of trust in God's promise that even the gates of hell shall not prevail against his church.

Part 2: "Lutheranism in America Today"

Introduction - The Problem of Lutheran Identity

As we began to learn yesterday, Lutheranism in America is a complex entity. A typology—a form of categorizing American Lutheranism was offered by the famous church historian Philip Schaff. It may help us. In 1855 he published *America: A Sketch of Its Political, Social, and Religious Character*. In it he captured the diversity of expression in the Lutheran tradition. He wrote: "it is no easy matter to describe the character and internal condition of the Lutheran confession." In the 1850s the question of what it meant to be a Lutheran threatened to divide the Lutheran community. In many cases Lutherans stopped worshipping together as they argued over who was truly Lutheran and who was not. Many new synods were founded.

Schaff tried to make sense of the picture. He identified three general streams of Lutheranism in the United States: 1) the "New," 2) the "Old," and 3) the "Moderate." The New Lutherans, noted Schaff, were "an amalgamation of Lutheranism with American Puritanic and Methodistic elements." The General Synod embodied this group. It had its theological seminary at Gettysburg, Pennsylvania, and was led by Samuel Simon Schmucker (1799-1873). Schaff claimed that the New Lutherans "have given up all the points which distinguished the Lutheran theology from the Reformed." They have adopted "the still un-Lutheran, Arminian theory of free will." Schaff claimed that the root of the theological problem was the General Synod's weak form of confessional subscription. This synod acknowledged the Augsburg Confession, but only with a "*quatenus* [in so far as]" subscription. This, said Schaff, allows the Augustana "to be twisted by every one according to his own notions." Schaff continues by noting that the

²⁶ Walther, "Communion Fellowship," 203-204.

New Lutherans' liturgical practice mirrors their doctrinal perspective. In worship they "incline to ... free prayer, the strict observance of Sunday, neglect of the church festivals, and of all symbolical rites and ceremonies."²⁷

At the other end of the spectrum were the so-called "Old Lutherans." They were the newcomers to America. Schaff described them as "still entirely German," "exclusive," and narrow-minded. They would not properly appreciate other churches. They held to the Book of Concord in its entirety, though they placed special emphasis on the Formula of Concord. The Old Lutherans were, according to Schaff, unnecessarily critical of all other Christian traditions. They were exclusivistic in the extreme. Liturgically, the Old Lutherans "have a more or less complete liturgical altar-service, even with the crucifixes and candles burning in day-time."²⁸

Schaff established the two extremes. He then noted the emergence of a third group within American Lutheranism. These "Moderate" Lutherans struck "a middle course." They stood between the extremes of New and Old Lutheranism. They held the substance of the Lutheran Confessions. They also allowed sufficient freedom to adapt theologically to America's unique culture and circumstances. Schaff looked to this group with great hope for the future of Lutheranism. The task of these Lutherans, stated Schaff, was "to mediate" between the extremes of New and Old Lutheranism, as well as between America and Germany, "and thus to facilitate a consolidation of the Lutheran Church in America."

So how does this help us understand Lutheranism in America today? Again, to understand the present, I think we need to understand—at least in part—the unique character of the American setting. And so permit me to offer a few more words on Lutheranism's place in the American religious setting. I will then try and bring together these two themes: 1) American Lutheranism's variety; and 2) the American Christian setting. I will then and draw some conclusions about Lutheranism in America today.

Lutheranism in America—Yesterday and Today

What was true of the Lutheran tradition in the nineteenth century remains true today. Ecclesiology, or the doctrine of the church, continues to be one of the most pressing theological issues facing the church. A century of theological innovation and ecumenical experimentation has not resolved the difficulties Lutheranism experiences as it seeks to define itself among the many "churches" claiming to be "church."

Nowhere has this tension been experienced than in the Lutheran churches of the United States. From inception, Lutheran congregations and, later, Lutheran synods, have struggled with basic questions of identity, catholicity, and ecclesiology. There have been questions about authority for ordination. Here we might consider the ordination of Justus Falckner on November 24, 1703. At this event a Swedish suffragan bishop (Andreas Rudman), ordained a German candidate of theology (Justus Falckner), for a largely Dutch congregation (in New York City). There have been questions of polity and the formation of synods (Wilhelm Christoph Berkenmeyer in 1735 and Heinrich Melchior Muhlenberg in 1748). There have been questions of the "invisible" body of believers (common language for 18th- and 19th-century American Lutherans) to the visible synods and later churches of the Lutheran Church in the United States. Ecclesiology has been at the center of the American Lutheran story. That's the good news. The bad news is that we are 400 years down the path and we still don't have the issues settled.

American Lutheranism is complex. The multitude of Lutheran synods even today often confounds Lutherans from other lands. There are currently approximately 9.5 million Lutherans in North America. They belong to twenty-one different church bodies.

Why so many synods? First, as Lutherans in America founded synods merely did what they had always done. As they arrived in America they settled themselves into geographically oriented organizations. All Lutherans in Pennsylvania were assumed to be members of the Pennsylvania Synod; all members in New York of the New York Ministerium; all members in North Carolina the same.

This arrangement was familiar in Europe. It had its roots in the post-1648 reality of *cuius region, eius religio*—whatever the religion of the ruler was in a certain area of Germany, that was the religion of the entire area he ruled. But the simple geographical arrangement of synods could not work in the American setting. There was no there was

²⁷ Schaff, *America: A Sketch of Its Political, Social, and Religious Character* (Cambridge, MA: The Belknap Press of Harvard University Press, 1961), 150, 153, 158.

²⁸ Schaff, *America*, 150, 152, 158.

no ruler who could force people to be a part of the church. Without the arm of the state to enforce confession, the Christian traditions of America were on their own to develop voluntary societies.

That, of course, meant the establishment of local congregations made up of voluntarily affiliated individuals. Historian Sydney Mead called it the “lively experiment.”²⁹ Religious freedom expressed through the voluntary principle allowed for a vitality in Christian confessional development completely new. Indeed, as the nineteenth century dawned, individual Americans were developing new “churches,” e.g., the Disciples of Christ, Unitarians, and Universalists. Shortly these would grow into denominations. To put it another way, individual freedom coupled with the principle of voluntary association was creating “denominationalism.” Denominationalism is the assumption that no confessional tradition could claim for itself the full teaching of the Bible. Therefore, more churches were needed. Further, all denominations were equally valid in their claims to be “the church.” Again, none had the truth in its entirety; each was equally valid.³⁰

All of this challenged Lutherans in the United States in particular ways. The simplistic geographical arrangement of the American Lutheran synods simply had no means to address the complexity of the emerging American religious scene. The American setting drove Lutherans toward several particular questions: 1) what does it mean to be a Christian—a member of Christ’s church? 2) what does it mean to be a Lutheran in a place where there are so many different Christian options confessionally?; 3) what is the relationship of the voluntary principle to the formation of larger institutions, i.e., synods, in a context where there is no state church; 4) what did these realities mean for inter-Christian relations; finally 5) what did these realities mean for inter- or intra-Lutheran relations.

To put it another way, the American context forced American Lutheranism to develop in particular and unique ways. American Lutheran responses to the American context continue to shape the Lutheran experience in the United States today.

The controversy over what it means to be a Lutheran continues today. Some Lutherans have seen Lutheranism largely as the spirit of freedom from the “tyranny” of the past (including the doctrinal formulations of the sixteenth century). Others have emphasized the permanence of the church throughout the ages, especially in its creeds and confessions. “American Lutherans”—and here I use that term very technically—saw the increasing theological sophistication of the church over time as evidence of human addition to the Bible. “Confessional Lutherans,” on the other hand, saw the theological development of the church as a natural advance, albeit with reservations. To put it differently, “American Lutherans” saw the New Testament church as a once-existing ideal that needed to be recreated in its simplicity; “Confessional Lutherans” saw the New Testament church manifesting itself over the course of the church’s history. To put it yet another way, catholicity for “American Lutherans” was the recreation of the pure church of the New Testament on the basis of fundamental doctrines—the simpler the better. “Confessional Lutherans” tended to view the church more organically. They emphasized the manner in which the church at various places and at various times had faithfully confessed the one, biblical truth. Further, they sought to maintain the way the historic church had expressed that truth in both its confession and its liturgical practice.³¹ As one “Confessional Lutheran” put it: “The truth is, that the creed, or confession, is a fundamental and essential thing in the church. It is the first and strongest bond of church-fellowship—one of the great pillars on which the church rests.” In short, those who argue that the Bible is the only creed the church needs (e.g., the “American Lutherans”) that “it is not the Bible, but the common acknowledgement and confession of what the Bible teaches, that constitute the bond of fellowship between believers.” Without creeds, the church quickly loses its theological center, as each individual decides for himself or herself what the scripture means.

So what does this all mean for Lutheranism in America today? It means that Lutherans in the United States continue to struggle with issues of identity, confession and ecclesiology. And this is done in the context of a rapidly changing world. Allow me to reflect on this latter point in respect to two themes. (There are many others, but these are demanding attention intensely at present.)

²⁹ Sydney E. Mead, *The Lively Experiment: The Shaping of Christianity in America* (New York: Harper & Row, 1963).

³⁰ Nathan Hatch, *Democratization of American Christianity* (New Haven: Yale University Press, 1989).

³¹ Joseph A. Seiss, “The Necessity and Obligation of Confessions of Faith,” *Evangelical Review* 4 (July 1852): 1-34.

Theme 1: Demographics

In a recently published study of religion in America, the racial and ethnic composition of members of Evangelical Protestant, which includes Lutherans, was as follows:

- 81% - White (non-Hispanic)
- 6% - Black (non-Hispanic)
- 2% - Asian (non-Hispanic)
- 4% - Other/Mixed (non-Hispanic)
- 7% - Hispanic

Strikingly, however, Lutheranism in America is far more predominantly white and upper middle class. For example, my church, The Lutheran Church—Missouri Synod, is approximately 95% white and middle class. While this causes some in the LCMS embarrassment, the numbers are actually worse for the ELCA. It should be noted that the ELCA has committed itself from its inception to an aggressive outreach to all people groups. Further, it has in its leadership structure a principle that provides representation for minorities in its leadership. These include women, African Americans, Latinos, Asians, etc. Yet, even with these structures in place, the ELCA remains 97% white. I do not know the numbers for the Wisconsin Synod, but I am sure they are similar.

These realities will necessarily impact American Lutheranism in the next generation. Today birthrates among upper middle class whites are about 2.1 children per each child-bearing woman. That at best replaces the existing white population. To put it another way, there is no growth in the primary demographic category for Lutherans. In contrast, birthrates among African Americans and Latinos are much higher. If these current demographic trends continue, by 2050 whites will be a minority in America. The results for largely white Lutheran churches are obvious. Growth trends will be flat at best (something the LCMS has experienced consistently since 1970). However, decline—a reality for many of the mainline churches since 1970—may accelerate (something already being experienced in the ELCA).

The LCMS is already experiencing this reality. In the late 1980s, when the LCMS prepared for its national youth gathering, it had a pool of approximately 250,000 teenagers that it could seek to attract. At present, there are merely 95,000 teenagers in the Missouri Synod. This is also true in the ELCA and WELS. The implications for the future are clear—Lutheran churches in the United States are aging rapidly.

Theme 2: The Ordination of Practicing Homosexuals

In 2009 the Evangelical Lutheran Church in America approved the ordination of practicing homosexuals. In contrast, the LCMS and WELS and many smaller Lutheran synods in America have repeatedly upheld the biblical witness that homosexuality is a public and manifest sin, which necessarily disqualifies one from the public ministry.

The result of the ELCA adopting this radical, new position has fractured the ELCA. New groups were already in place before the 2009 Churchwide Assembly (Lutheran Congregations in Mission for Christ [LCMC], Lutheran CORE, etc.). Now they have formed a new Lutheran church body, the North American Lutheran Church (NALC).³² It will also likely affect world Lutheranism, specifically the Lutheran World Federation, given that many of its member churches in Africa are deeply opposed to the ordination of homosexual ministers.

The theological and ecumenical effects are far reaching, as well. As my colleague John Pless notes:

In reality both women's ordination and an accommodation of a permissive ethic in regard to homosexuality have fractured churches. First of all, churches that have compromised on these issues have separated themselves from continuity with the catholic pass. In that sense such communions may be said to have deserted "vertical ecumenism." They have become chronologically sectarian, introducing novelties unknown to apostolic Christianity. Such a church can no longer confess the words of the prophets and the apostles to be the words of the living God. Second, these communions put themselves in a position that makes "horizontal ecumenism," conversation with Orthodoxy and Roman Catholicism even more difficult. Simply put, communions which determine theology and practice by majority vote and embrace religious pluralism as a given lack credibility in ecumenical dialogue with Rome or the East.³³

³² *lcmc.net; lutherancore.org; thenalc.org*, all accessed June 1, 2012.

³³ John T. Pless, "The Ordination of Women and Ecclesial Endorsement of Homosexuality: Are They Related?"

The bottom line is that the reality of the ELCA's decision to ordain practicing homosexuals makes ecumenical relationship with confessional Lutherans in the United States almost impossible. One case in point is in respect to chaplaincy work among the military. In August 2011, President Matthew Harrison of the LCMS noted: "Today, like two ships at sea sailing apart on different compass headings, the ELCA and the LCMS have lost sight of each other. The two churches are pursuing different courses in our ministries to military members. The doctrinal differences and tensions have been exacerbated by the position of the ELCA on same-sex unions and the imminent repeal of 'Don't Ask, Don't Tell.'" The result: "Beginning in 2012, and for the foreseeable future, the LCMS will conduct its chaplain training conferences unilaterally."³⁴

Conclusion

I promised to return to Schaff's understanding of Lutheranism. Let us now do so. There is an irony in the structure offered by Schaff in 1855. He linked his categories of Lutherans to specific synodical boundaries. That is to say, "New" Lutherans were found in the General Synod and its member churches; "Old" Lutherans made up the Missouri Synod; "Moderates" populated the General Council. The lines were clearly defined and were drawn along synodical boundaries.

Today things are different. In the ELCA, Missouri, and even the WELS, the three expressions of Lutheranism Schaff identified—and perhaps more—are present within each synod. New Lutherans argue for a contextualized and accommodated Lutheranism. Old Lutherans—often easily dismissed as exclusivistic and tradition bound—see the Formula of Concord as the legitimate exposition of the Augsburg Confession. Moderates abound. Again, this is the case in each of the three largest synods.

That is Lutheranism's present in the United States. What is its future? Lest we become "Trapped in the limbo of an eternal present...between a past [we] can't remember and a future [we] can't contemplate," perhaps a word of watchfulness is first in order.

*When error is admitted into the Church, it will be found that the stages of its progress are always three. It begins by asking toleration. Its friends say to the majority: You need not be afraid of us; we are few, and weak; only let us alone; we shall not disturb the faith of the others. The Church has her standards of doctrine; of course we shall never interfere with them; we only ask for ourselves to be spared interference with our private opinions. Indulged in this for a time, error goes on to assert equal rights. Truth and error are two balancing forces. The Church shall do nothing which looks like deciding between them; that would be partiality. It is bigotry to assert any superior right for the truth. We are to agree to differ, and any favoring of the truth, because it is the truth, is partisanship. What the friends of truth and error hold in common is fundamental. Anything on which they differ is ipso facto non-essential. Anybody who makes account of such a thing is a disturber of the peace of the church. Truth and error are two co-ordinate powers, and the great secret of church-statesmanship is to preserve the balance between them. From this point error soon goes on to its natural end, which is to assert its supremacy. Truth started with merely tolerating; it comes to be merely tolerated, and that only for a time. Error claims a preference for its judgments on all disputed points.*³⁵

This well-known paragraph was written by Charles Porterfield Krauth and appeared in the *Lutheran and Missionary* before he incorporated it into his magnum opus, *The Conservative Reformation and Its Theology*. In his characteristically direct way, Krauth pointedly noted that you might as well expect a tiger cub to remain a cub and not grow into a killer than to expect error to remain content with a subservient position. How noteworthy an observation, given that Krauth's successor church body is the Evangelical Lutheran Church in America, a part of the larger Lutheran World Federation.

Lest we end on an especially negative note, let us return to the biblical texts that frame this convention's work.

And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. (Acts 2:42 ESV)

delivered at the conference in KwaZulu-Natal, South Africa, August 13, 2009.

³⁴ "Harrison Issues 'Letter to the Church' concerning Military Chaplaincy Ministry with ELCA," reporter.lcms.org/pages/rpage.asp?NavID=18970, accessed June 1, 2012.

³⁵ Krauth, *The Conservative Reformation and Its Theology*, 195-96.

Note how God's people "devoted themselves to the apostles' teaching and the fellowship. There is no theological synergism here. This is the response of the regenerated will of God's people called by the Spirit through the Word and Sacraments. It is something that the *work* at. Something they commit themselves to.

In the post-Constantinian West the church must recommit itself to the highest level of theological articulation. But never for its own sake. It is all for the sake of the proclamation of the Gospel to a world that increasingly no longer shares basic Christian assumptions about the Bible, sin, and redemption.

That is a large and demanding task. It is one that calls for the highest level of willful commitment upon the part of our synod—its members and congregations. We see it beginning in the Koinonia Project.³⁶ It will be extremely challenging. And yet, as we move forward together on this, framed by the words of Saint Paul in Philippians, we have the unswerving promise of God's blessings on our humble and limited efforts.

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.
(Philippians 1:3-6 ESV)

³⁶ lcms.org/page.aspx?pid=1041, accessed June 1, 2012.

Floor Committee Reports and Resolutions

Registration

Voting delegates present at opening – 312

Pastor	153	
Lay		159

Advisory delegates registered

Ordained ministers	33
Commissioned ministers	85

<u>Registered visitors</u>	55
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Committee 1: Nominations

The terms of office for the following offices are three years unless otherwise noted. (An asterisk [*] indicates the person was nominated from the floor.) The nominees for the various offices to be filled by election are as follows:

■ **Office of District President** (elect one ordained minister)

O - David Paape *
O - John Wille

■ **Offices of Vice-President** (elect one ordained minister in each region)

<i>Central East</i>	<i>Southeast</i>
O - Willie Little	O - Daniel Torkelson
O - David Paape	<i>West</i>
<i>Northeast</i>	O - Richard Bartholomew
O - Darrel Bergelin	O - Mark Meier
O - Frederick Jabs	O - Dennis Schueler
O - Robert Zick	O - Donald Stein

■ **Office of District Secretary** (elect one ordained minister)

O - Brian Crane
O - David Totsky

■ **Board of Directors**

Three ordained ministers (elect one from each region, term length is noted)

<i>Central East</i> (term six years)	<i>Southeast</i> (term six years)	<i>West</i> (term six years)
O - Larry Myers	O - Allen Behnke	O - David Jensen
O - Mark Wangerin	O - Fred Bischoff	O - Kurt Klingbeil

One commissioned minister (elect one to represent the combination of regions, six-year term)

Central East and Northeast

C - Jeff Fick
C - Bradley Jentsch

Four lay persons (elect one from each position indicated)

<i>Central East</i> (term six years)	<i>Northeast</i> (term six years)
L - Ilona Kuchta	L - Ron Kabitzke
L - Bryan Seider	L - Denis Schmideler
<i>West</i> (term six years)	<i>Southeast</i> (term six years)
L - Edward Koss	L - Alan Beyer
	L - John Helms

■ **Committee on Convention Nominations—District**

Two ordained ministers (elect one from each region, six-year term)

Central East

- O - Harlan Limmer
- O - Micah Wildauer

West

- O - Bryan Fritsch
- O - Dennis Schueler

Three commissioned ministers (elect one from each region, term length is noted)

Central East (term six years)

- C - Sherry Scheid
- C - Dennis Wallinger

Northeast (term three years)

- C - Mary Korte
- C - Craig Toerpe

West (term six years)

- C - None

Two lay persons (elect one from each region, six-year term)

Central East

- L - Roger Meyer
- L - Michael Milbrath

West

- L - None

■ **Board of Regents—Concordia University Wisconsin**

One ordained minister (elect one, three-year term)

- O - Nathan Meador
- O - William Otto

One commissioned minister (elect one, three-year term)

- C - Mark Bahr
- C - Dwayne Jobst *
- C - James Pingel

Two lay persons (elect one for each position, three-year term)

Position I

- L - Susan Groth
- L - Tim McCumber

Position II

- L - John Ficken
- L - Robert Seefeld

■ **Camp LuWiSoMo Board of Directors**

Three ordained ministers (elect one from each region, term length is noted)

Central East (term three years)

- O - Jon Leider

Northeast (term six years)

- O - Richard Boeck
- O - Blong Vang

West (term six years)

- O - Mark Benning
- O - Michael Nielsen

At-large commissioned minister (elect two from any region, term length is noted)

Position I (term three years)

- C - Theresa Braun
- C - Karl Sattler

Position II (term six years)

- C - Curt Snow

Two lay persons (elect one from each region, six year term)

Central East

- L - James Knoerr
- L - Roger Meyer

Southeast

- L - Jamie Stache
- L - J. Javan Wehmeier

At-large-anyone (elect one, six year term)

- L - Eric Nimmer
- O - Mark Yates

■ **Committee on Convention Nominations—Synod** (six year term)

One professional church worker

- O - Thomas Chryst
- O - Joseph Fisher

One professional church worker, alternate

- O - John Berg
- O - Aaron Koch

Committee 2: Elections

The name of the person elected is printed in **Bold Type**. The terms of office for the following offices are three years unless otherwise noted.

PRESIDENT

BALLOT	1	2
David Paape	64	
John Wille	223	

REGIONAL VICE-PRESIDENTS

BALLOT	1	2
<i>Central East</i>		
Wille Little	52	
David Paape	235	
<i>Northeast</i>		
Darrel Bergelin	75	
Frederick Jabs	43	
Robert Zick	165	
<i>Southeast</i>		
Daniel Torkelson	284	
No	17	
<i>West</i>		
Richard Bartholomew	18	
Mark Meier	136	153
Dennis Schueler	70	78
Donald Stein	63	61

REGIONAL VICE-PRESIDENT RANKING

BALLOT	1	2	3	4
Mark Meier	47	44		124 (4th)
David Paape	92	116		(1st)
Daniel Torkelson	84	113	94	(2nd)
Robert Zick	43		40	159 (3rd)

SECRETARY

BALLOT	1
Brian Crane	45
David Totsky	185

BOARD OF DIRECTORS (six-year terms)

BALLOT	1	2
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Ordained Ministers

<i>Central East</i>		
Larry Myers	107	
Mark Wangerin	143	
<i>Southeast vacancy (three-year term)</i>		
Allen Behnke	118	
Frederick Bischoff	141	
<i>West</i>		
David Jensen	140	
Kurt Klingbeil	115	

Commissioned Ministers

<i>Central East and Northeast</i>		
Jeff Fick	126	
Bradley Jentsch	129	

Laypersons

<i>Central East</i>		
Ilona Kuchta	99	
Bryan Seider	169	
<i>Northeast</i>		
Myron Buss	115	148
Ronald Kabitzke	104	128
Denis Schmidler	48	
<i>Southeast</i>		
Alan Beyer	143	
John Helms	114	
<i>West</i>		
Edward Koss	257	
No	23	

**COMMITTEE ON CONVENTION
NOMINATIONS—DISTRICT (six-year terms)**

BALLOT	1	2
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Ordained Ministers

Central East

Harlan Limmer	102
Micah Wildauer	140

West

Bryan Fritsch	106
Dennis Schueler	145

Commissioned Ministers

Central East

Sherry Scheid	102
Dennis Wallinger	143

Northeast vacancy (three-year term)

Mary Korte	102
Craig Toerpe	143

Laypersons

Central East

Roger Meyer	99
Michael Milbrath	150

**BOARD OF REGENTS
CONCORDIA UNIVERSITY WISCONSIN**

BALLOT	1	2
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Ordained Minister

Nathan Meador	123
William Otto	111

Commissioned minister

Mark Bahr	85	92
Dwayne Jobst	50	
Pingel	105	146

Layperson

Position I

Susan Groth	147
Tim McCumber	91

Position II

John Ficken	87
Robert Seefeld	150

**CAMP LUWISOMO BOARD OF DIRECTORS
(six-year terms)**

BALLOT	1	2
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Ordained Ministers

Central East vacancy (three-year term)

Jon Leider	221
No	20

Northeast

Richard Boeck	103
Blong Vang	133

West

Mark Benning	105
Michael Nielsen	120

Laypersons

Central East

James Knoerr	122
Roger Meyer	103

Southeast

Jamie Stache	145
J. Javan Wehmeier	81

Two At-Large Commissioned Ministers

Position I

Curt Snow	218
No	20

Position II vacancy (three-year term)

Theresa Braun	140
Karl Sattler	88

At-Large – Anyone

Eric Nimmer	112
Mark Yates	113

**COMMITTEE ON CONVENTION
NOMINATIONS—SYNOD**

BALLOT	1	2
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Professional Church Worker

Thomas Chryst	141
Joseph Fisher	95

Alternate

John Berg	128
Aaron Koch	102

■ **Circuit Counselors** (ratified by the convention)

Central East Region

1	Metro South Shore	Timothy May
2	Metro South	William Palmer
3	Metro Southwest	Eric Skovgaard
4	Metro West	Wayne Schroeder
5	Metro Northwest	Richard Raabe
6	Metro North	Donald Hougard
7	Metro North Shore	Michael Henrichs

Northeast Region

8	Ozaukee/Washington	Philip Hillenbrand
9	Horicon	Steven Thomas
10	West Bend/Random Lake	Christopher Seifferlein
11	Sheboygan South	Christian Gugel
12	Sheboygan Central	Alan Kubow
13	Sheboygan North	Bryan Osladil
14	Plymouth	Peter Peitsch

West Region

15	Winnebago	Rev Marvin Ahlborn
16	Berlin	Richard Bartholomew
17	Marquette	Franklin Giebel
18	La Crosse	Paul Munding
19	Southwest	Paul Crolus
20	Madison North	Marion Hendrickson
21	Madison South	Jason Zobel

Southeast Region

22	Oconomowoc	Dean Zemple
23	Watertown	Mark Wenzel
24	Janesville	Carl Seeger
25	Beloit	Ed May
26	Kenosha	Sean Smallwood
27	Racine	Thomas Chryst

Omnibus Resolutions — None

RESOLUTION A

An overture may be placed in Omnibus A if the overture “is related to the responsibilities of such administrative units” normally responsible for its business.

RESOLUTION B

An overture may be placed in Omnibus B if “the District/Synod in convention has already spoken to certain proposals addressed to this convention” and there “is no compelling reason to amplify or to revise previous contention action(s).”

RESOLUTION C

An overture may be placed in Omnibus C if “the floor committee has considered all overtures assigned to it and has concluded, for various reasons, that certain overtures should be declined.” The appropriate reason for declining the overture should be included.

Committee 3: Administration

■ RESOLUTION 3-01

To Approve Bylaw Changes Presented by the SWD Board of Directors

[Today's Business #1, p. 9-10; Overture 3-01, CW p. 13]

RESOLVED, that the following bylaw changes be approved by the 2012 convention.

Proposed changes to the SWD bylaws

Rationale

I

1.34 Ex-Officio Position

The first Vice President shall be a non-voting member of the District Board of Directors.

The vice-presidents are advisory to the president. Placing these individuals, who are subordinate to and supervised by the district president, in this position could create an uncomfortable and awkward situation for both.

1.354 Duties and Relation to the President

They shall perform such other duties as may be delegated to them by the President and as may be prescribed in the District Bylaws.

1.41 Membership and Officers of the Board

a. The elected and voting members of the Board of Directors shall consist of sixteen (16) voting members and shall be constituted as follows:

1. The President of the District;
2. The Secretary of the District;
3. Four (4) ordained ministers on the District roster (one from each region;
4. Two commissioned ministers on the District roster, each representing a different region;
5. Eight lay persons of the District (two from each region).

b. **The Board of Directors shall elect the chair and vice-chair from its membership.**

1. **The election of chair and vice-chair shall take place at the first meeting of the Board of Directors following the District convention.**
2. **The term of office for these positions shall be three years.**
3. **Election for these positions shall be written ballot.**

b. c. The Vice—Presidents, Assistant Secretary and Treasurer are advisory members to the Board of Directors.

e. d. Representation on the board is limited to not more than one voting member from any congregation.

d. e. **Vice presidents, D** district personnel and others may attend the Board of Directors' meeting as requested by the board or District President.

Election of the chair and vice chair would remove conflict of interest between president, in ecclesial supervisory position, and VP's who would be in supervisory governance position. This change would lead the district to parallel the practice of the LCMS board of directors in Synod bylaw 3.3.4.4.b

Vice-presidents are advisory to the president.

Action: *Adopted as amended*

Session: 3

■ **RESOLUTION 3-02**

To Realign SWD Circuits

[*Today's Business* #1, p. 10; Overture 3-02, CW p. 14]

WHEREAS, Synod bylaws define electoral circuits as consisting of a minimum of seven congregations and a minimum of 1500 communicant members; and

WHEREAS, in recent years the South Wisconsin District has requested exceptions for representation at Synod conventions due to circuits not meeting the minimum requirements of Synod bylaw 3.1.2; and

WHEREAS, for example, Circuit 6 is currently one congregation short of the minimum; therefore be it

RESOLVED, that the SWD board of directors, at the recommendation of the District president, establish a task force consisting of at least seven individuals (pastor, commissioned workers, and laity); and be it finally

RESOLVED, that this task force bring its recommendation before the 2015 SWD convention for approval.

Action: *Adopted*

Session: 3

■ **RESOLUTION 3-03A**

To Transfer Camp LuWiSoMo Property

[*Today's Business* #2, p. 26; Late Overture 3-03, CW p. 14]

WHEREAS, Camp LuWiSoMo has been operating under the control and ownership of the South Wisconsin District; and

WHEREAS, the South Wisconsin District currently owns approximately 420 acres of property currently utilized by Camp LuWiSoMo; and

WHEREAS, this property was originally donated by the Lutheran Layman's League to the South Wisconsin District for the specific purpose to operate a youth camp; and

WHEREAS, the Lutheran Layman's League originally stipulated that if the camp property was sold, the District would be responsible to pay a financial sum back to the Lutheran Layman's League; and

WHEREAS, the South Wisconsin District's legal opinion has determined this payment is no longer required; and

WHEREAS, Camp LuWiSoMo currently has plans to set up a separate tax exempt entity without District control and the new corporation will have a structure with a new board of directors that will govern the operations; and

WHEREAS, the South Wisconsin District has experienced operational concerns and financial losses from the camp; and

WHEREAS, the District convention of 1997 directed the District as follows: "Support for the Camp will be included in the budget of the SWD..."; and

WHEREAS, the South Wisconsin District board has indicated a desire to discontinue budgeted support of the camp and has shown interest in dissolving the outdoor ministry operations if financial goals are not met. Therefore be it

RESOLVED, that the entire Camp LuWiSoMo property – all assets and liabilities be turned over to the new Camp LuWiSoMo Corporation when corporate filings and tax exempt filings are completed; and be it further

RESOLVED, that prior to the transfer of the property, the Camp LuWiSoMo Corporation shall have been received as a Recognized Service Organization (RSO) of The Lutheran Church—Missouri Synod; and be it further

RESOLVED, that the Camp LuWiSoMo Corporation be responsible for the costs of transferring ownership to the new camp corporation, including title insurance and the Wisconsin transfer tax; and be it further

RESOLVED, that at closing of the transfer to the new camp corporation, the camp corporation shall pay to the SWD the outstanding loan indebtedness related to the camp, owed by SWD to LCEF; and be it further

RESOLVED, that all restricted funds related to Camp LuWiSoMo, unless redirected or released by the donors, shall be utilized only for the restricted purposes and shall not be utilized for payment in the transfer of the property; and be it further

RESOLVED, that the transfer of the property from the District to the new Camp Corporation shall be completed prior to January 31, 2015. Prior to such transfer the camp operations shall remain under the direction and control of the SWD board of directors; and be it further

- RESOLVED, that should the Camp LuWiSoMo Corporation cease operations as a Lutheran camp or decide to sell the property or any portion thereof at any time within the first five years after the transfer, the South Wisconsin District shall have a right of first refusal to take the property or the portion of the property put up for sale at no cost to the South Wisconsin District; and be it finally
- RESOLVED, that all the above criteria must be met, and should the present LuWiSoMo board or the new LuWiSoMo Corporation be unable to secure the 501(c)3 status from the Internal Revenue Service, the required Recognized Service Organization (RSO) status from The Lutheran Church—Missouri Synod or obtain the necessary funding to complete this transaction as specified, the SWD Board of Directors is empowered to retain, sell or transfer the ownership of the Camp property as necessity may dictate, with preference given to an LCMS-related entity or other nonprofit organization.

Action: *Adopted as amended*

Session: 4

Committee 4: Congregational Services

■ RESOLUTION 4-01

To Clarify Colloquy Application Prerequisites for Commissioned Ministry

[*Today's Business* #1, p.11; Overture 4-01, CW p. 45]

- WHEREAS, the 2007 *Handbook* specified that “Qualified applicants are competent workers in the field for which they seek colloquy; therefore, colloquy does not provide basic preparation for the field of service” (bylaw 3.8.3.5[b]) and also specified educational requirements for each category of commissioned ministry to demonstrate such competency (bylaws 3.8.3.5-3.8.3.5.10.1); and
- WHEREAS, the 2010 convention of The Lutheran Church—Missouri Synod removed these detailed requirements from the *Handbook*, resulting in the 2010 *Handbook* specifying that the Colloquy Committee for Commissioned Ministry “shall oversee for each category of commissioned ministry at each college and university of the Synod the prerequisite for colloquy application, required courses of study, and internship expectations” (bylaw 3.10.3.2(a)); and
- WHEREAS, the current Policy Manual – Colloquy for Ministers of Religion-Commissioned in The Lutheran Church—Missouri Synod states that “Exceptions to prerequisites for eligibility for colloquy shall be determined by the Synod Colloquy Committee for Commissioned Ministry on an individual basis” (94.1.3); and
- WHEREAS, it is now possible for a commissioned ministry applicant to be approved for colloquy without already having the educational requirements that provide competency in a specific category of commissioned ministry; therefore be it
- RESOLVED, that the South Wisconsin District in convention memorialize the Synod to change Synod bylaw 3.10.3 (b) to read as follows: “Qualified applicants are those who are competent workers in the field for which they seek colloquy. Colloquy does not provide basic preparation for the field of service. Applicants must meet all of the prerequisites for the field for which they seek colloquy.”

Action: *Adopted as amended*

Session: 4

■ **RESOLUTION 4-02**

To Encourage “Life Together” in the South Wisconsin District through the Unity of Practices Regarding the Lord’s Supper

[*Today’s Business* #1, p.11; Overture 4-02, CW p. 45]

- WHEREAS, the Lord commands the blessing of life forevermore when brothers dwell in unity (Psalm 133); and
- WHEREAS, Christ unites Himself to us through His Word and Sacraments, as the Augsburg Confession states: “The Church is the congregation of saints [Psalm 149:1] in which the Gospel is purely taught and the Sacraments are correctly administered. For the true unity of the Church it is enough to agree about the doctrine of the Gospel and the administration of the Sacraments” (AC VII); and
- WHEREAS, The Lutheran Church—Missouri Synod in convention has continually affirmed her confession and practice on close(d) Communion, as defined and encouraged even as recently as 2007 (res 3-09), and has also encouraged those in error to return to this biblical confession; and
- WHEREAS, our life together is in Christ’s Body rightly administered throughout the South Wisconsin District; and
- WHEREAS, it is the responsibility of the District president to “exercise supervision over the doctrine, life, and administration of office of the ordained and commissioned ministers of their district and acquaint themselves with the religious conditions of the congregations of their district” (Synod Constitution, Art. XII-7), as well as “arrange in advance for an official visit to each congregation of his district at least once every three years” (Synod bylaw, 4.4.4[a]); therefore be it
- RESOLVED, that the South Wisconsin District of The Lutheran Church—Missouri Synod in convention reaffirm its confession and unity concerning practices regarding the Lord’s Supper, namely close(d) Communion, in the spirit of “Life Together”; and be it further
- RESOLVED, that the South Wisconsin District in convention direct the District president through his triennial visitation of the South Wisconsin District congregations, to explore specifically the practice of the Lord’s Supper in each place; and be it further
- RESOLVED that he would encourage those faithfully practicing close(d) Communion to remain doing so, while advising those with a different practice to reconsider their confession and practice for the sake of the unity of the Synod and District; and be it further
- RESOLVED, that the South Wisconsin District president provide a summary of his findings regarding unity in confession and practice of the Lord’s Supper in South Wisconsin District congregations at the 2015 South Wisconsin District convention; and be it finally
- RESOLVED that the South Wisconsin District petition the seminaries to provide a study guide for congregations on the orthodox practice of close(d) Communion in our Synod.

Action: *Adopted*

Session: 4

Committee 5: Missions

■ **RESOLUTION 5-01**

To Appoint a Task Force to Develop a Process for the Support of District Missions

[*Today’s Business* #1, p. 12; Overture 5-01, CW p. 66]

- WHEREAS, our Lord calls and sends workers into His harvest field to preach the gospel of Christ (Eph. 4:11); and
- WHEREAS, our Lord uses congregations to call these workers (Acts 13:1-3); and
- WHEREAS, the Lord tells us that the worker deserves his wages (Luke 10:7); and
- WHEREAS, our congregations have organized into a Synod, specifically so ministries can be accomplished more effectively in association with other member congregations of the Synod (bylaw 1.1.1[b]); and
- WHEREAS, it is a function of our District to work together in to carry on the activities of the Synod, including local missions (Synod bylaw 4.1.1, District Constitution article 3 [4]); and
- WHEREAS, fewer undesignated dollars are currently going to District missions for a variety of reasons; and
- WHEREAS, there are several important ministries that can never be self-supporting, such as inner city, deaf, prison, campus and camp ministries; and
- WHEREAS, this has led to

- a) missionaries of our District spending far more time as fundraisers and less time preaching the gospel
 - b) “high profile” ministries receive an influx of support, while lower profile and struggling ministries are neglected
 - c) many urban missionaries are working on very little or no salary
 - d) ministries with a multitude of needs are unable to serve those needs because the worker needs to take a full-time job; and
- WHEREAS, the direct support that many congregations give can cause a spirit of division in which District missions are looked at as “their” ministries, rather than “our” ministries; therefore be it
- RESOLVED that the President of the South Wisconsin District appoint a task force to develop a process by which current and future missions of the District can apply and receive adequate financial support for their ministries.

Action: *Adopted as amended*

Session: 2

■ RESOLUTION 5-02

To Continue District Partnership in the Dominican Republic Mission

[*Today's Business* #1, p. 13]

- WHEREAS, the South Wisconsin District became a partner with Bethesda Lutheran Homes and Services in 2008 to reach out to people with disabilities in the Dominican Republic; and
- WHEREAS, the South Wisconsin District in convention approved a resolution in 2009 to affirm our partnership in the Dominican Republic mission; and
- WHEREAS, the congregations of our District have enthusiastically given their financial support to this mission; and
- WHEREAS, several members of our District have been on the ground in the Dominican Republic to assist with this mission including the District president and staff, Brian and Jeannette Keller, several Lutheran school teachers, and other mission teams of pastors and lay people; and
- WHEREAS, the partnership in this mission has been a good example of our life together; and
- WHEREAS, the blessings that God has given to this mission have been overwhelming; therefore be it
- RESOLVED, that we continue this partnership with LCMS World Mission, Bethesda Lutheran Communities, the Evangelical Lutheran Church of Brazil, Concordia Lutheran Seminary in Buenos Aires, and other LCMS partners; and be it further
- RESOLVED, that our congregations are encouraged to support this mission with our prayers, gifts, and talents, and be it further
- RESOLVED, that our District staff continue to share information on this mission with the congregations of our District; and be it further
- RESOLVED, that we thank and encourage LCMS Regional Director for Latin America Rev. Ted Krey and his team in Palmar Arriba, LCMS Missionary Danelle Putnam, Missionary Rev. Walter Ries from Brazil, Rev. Willie Gaspar of the DR, and Seminarian Adrian Solis for all of their efforts and faithfulness to the gospel as they carry out this work; and be it further
- RESOLVED, that we thank God for prospering the work of our weak trembling hands to His glory in this mission.

Action: *Adopted*

Session: 2

■ RESOLUTION 5-03

To Support the Deaf Ministry of South Wisconsin Area

[*Today's Business* #1, p. 13; Overtures 5-02 and 5-03, CW p. 67-68]

- WHEREAS, our Lord summons us to love the Lord our God, not only with our heart and soul, but also with our mind (Matthew 22:37); and
- WHEREAS, Doctor Martin Luther's insights into the gospel were revealed to him through his diligent study of the Holy Scriptures, and he wished to convey this gospel to all people in a language they can understand; and
- WHEREAS, the LCMS has historically been one of the leaders in sharing the gospel, teaching, and training in a way deaf people can understand using American Sign Language; and

- WHEREAS, South Wisconsin is the second oldest deaf ministry of the LCMS with a history of reaching the lost, equipping the saints, and nurturing leaders for the Church and for the world for over 100 years; and
- WHEREAS, the deaf ministry in the South Wisconsin area has a long history of ministering to deaf people with American Sign Language and sharing the gospel in a way deaf people can understand from Milwaukee to Green Bay to Madison to La Crosse to Delavan to Rockford and many surrounding areas; and
- WHEREAS, the LCMS community in South Wisconsin remains supportive of outreach to deaf people and their families in accord with our Lord's command and promise in Matthew 28; therefore be it
- RESOLVED, that the South Wisconsin District recommit itself in affirming deaf ministry in the South Wisconsin area; and be it further
- RESOLVED, that the congregations of the South Wisconsin District be encouraged to support our deaf ministries in the South Wisconsin area, including one of the largest deaf leadership training programs in the nation and reaching internationally; and be it further
- RESOLVED, that every congregation of the South Wisconsin District be encouraged to support deaf ministry in the South Wisconsin area with annual financial gifts over and above their regular giving to the District and Synod; and be it further
- RESOLVED, that the SWD express its gratitude to the members of the congregations of Our Savior Deaf Lutheran in Madison, Emmanuel Deaf Lutheran in Milwaukee (West Allis), and Holy Cross in Delavan for their leadership in reaching out to with the gospel; and be it finally
- RESOLVED, that we implore God's blessing upon all our efforts to reach the deaf people and their families with a gospel-centered, mission-driven, future-focused ministry that will give Him glory and serve to extend His church.

Action: *Adopted*

Session: 3

■ **RESOLUTION 5-04**

To Support the Ministry of Calvary Lutheran Chapel, Madison

[*Today's Business* #1, p. 14; Overtures 5-04 and 5-05, CW p. 68-69]

- WHEREAS, our Lord summons us to love the Lord our God, not only with our heart and soul, but also with our mind (Matthew 22:37); and
- WHEREAS, Doctor Martin Luther's insights into the gospel were revealed to him through his diligent study of the Holy Scriptures, sifting and winnowing the issues of his day within his calling as professor of theology at the University of Wittenberg; and
- WHEREAS, Lutherans have historically valued and supported the vocations that come by rigorous academic study as significant avenue for living in faith toward God and in love toward neighbor; and
- WHEREAS, the University of Wisconsin—Madison is the university of choice among many of the brightest and best of Wisconsin's students, as well as students from across the United States, and from around the world; and
- WHEREAS, Calvary Lutheran Chapel is the oldest campus ministry of the LCMS with a most distinguished history of equipping and nurturing leaders for the Church and for the world for over 90 years; and
- WHEREAS, our forefathers had the long-sighted vision of ministry in the heart of the University of Wisconsin—Madison campus; and
- WHEREAS, occupying the location at State and Lake Streets, the potential is great for Calvary's ministry to continue to serve many students, faculty and the international community for years to come; and
- WHEREAS, the LCMS community in Madison remains highly supportive and cooperative of Calvary's ministry; therefore be it
- RESOLVED, that the South Wisconsin District affirms Calvary's invaluable ministry to the students of the University of Wisconsin; and be it further
- RESOLVED, that the congregations of the SWD be encouraged to support all of our campus ministries, by providing names and contact information to Calvary and to the other campus ministries, to help these students feed their faith while on campus; and be it further
- RESOLVED, that every congregation of the South Wisconsin District be encouraged to join with the congregations of Circuit 20 and 21 in supporting the ministry of Calvary Chapel with annual financial gifts over and above their regular giving to District and Synod; and be it further

- RESOLVED, that the SWD express its gratitude to the congregation of Mt. Olive Lutheran Church, Madison, to Rev. Jason Zobel and to the departing Vicar Ben Ahlersmeyer for temporarily directing the ministry to Calvary, and to Rev. Bob Degner, retired, for all his time serving in the interim; and be it finally
- RESOLVED, that we implore God's blessing upon all our efforts to reach the University of Wisconsin—Madison with a gospel-centered, mission-driven, future-focused ministry that will give Him glory, will serve His people, and will honor His Church.

Action: *Adopted*

Session: 4

Committee 6: Miscellaneous Matters

■ **RESOLUTION 6-01**

To Request that the Synod Direct the CTCR and the Seminaries to Evaluate Transforming Churches Network [*Today's Business* #1, p. 15; Overture 6-01, CW p. 61]

- WHEREAS, the Transforming Churches Network (TCN) is listed on the Synod's Web site as a "Recognized Service Organization"; and
- WHEREAS, TCN is concerned for the health of existing LCMS congregations and appears to determine a congregation's health on numerical measurements, but not on its adherence to the teaching of the Scriptures or the Lutheran Confessions; and
- WHEREAS, TCN advocates changing the main emphasis of a pastor's duties from "being the lead caretaker of the existing congregation to the lead missionary to lost people in the community" (Pastor Survey," TCN, question 7 at <http://portal.tcnbackup.com/Portals/0/5%20Pastor%20survey.pdf>); and
- WHEREAS, TCN initially asks pastors to respond to this statement, "If we do not achieve the 5% growth goal in the next 24 months, and 5% growth annually thereafter, I will put my name out for another call" ("Pastor Survey," question 8d); and
- WHEREAS, TCN also asks congregation leaders to determine if "The leaders of this church hope to initiate a style of worship service that appeals to unreached people" ("Leader's Survey," TCN, question 3e, <http://portal.tcnbackup.com/Portals/0/6%20Leaders%20Survey.pdf>); and
- WHEREAS, the Holy Spirit alone is responsible for converting people to saving faith by His Word and Sacraments, when and where He pleases (Eph. 2:8-9; Rom. 10:17; Act 2:38); and
- WHEREAS, Jesus says, "If you abide in My word, you are my disciples indeed" (Jn. 8:31, NKJV); and
- WHEREAS, we as Christians are called to be in this world but not of it (Jn.15:18-19; 17:11, 14-17; Col. 2:6-8; James 4:4; 1 Jn. 2:16-17; 4:4-6); therefore be it
- RESOLVED, that the South Wisconsin District memorialize the LCMS at the 2013 convention to direct the CTCR, Concordia Seminary in St. Louis, and Concordia Theological Seminary in Ft. Wayne to give a theological evaluation of the premise, methods, and materials of Transforming Churches Network; and be it finally
- RESOLVED, that the results of this theological evaluation be published and disseminated according to the usual procedure utilized by the evaluating body or bodies.

Action: *Adopted*

Session: 3

■ **RESOLUTION 6-02**

To Retrain the Significance of Overtures and Resolutions Submitted by Individual Congregations

[*Today's Business* #1, p. 15; Overture 6-02, CW p. 62]

WHEREAS, there are several ways in which to submit overtures and resolutions to the Synod and its Districts; and
 WHEREAS, since the 2010 convention of the Synod lesser significance has been given to overtures and resolutions submitted by individual congregations; therefore be it
 RESOLVED, that the South Wisconsin District memorialize the 2013 convention of the Synod not to give greater weight to overtures and resolutions submitted by a circuit forum or other gatherings of Synod versus those submitted by individual congregations.

Action: *Adopted*

Session: 3

■ **RESOLUTION 6-03**

To Recognize and Embrace Diversity

[*Today's Business* #1, p. 16]

WHEREAS, God in his wisdom has made each of us unique and by the power of the Holy Spirit has given us gifts according to His will and for the good of all (1 Cor. 12); and
 WHEREAS, congregations, as members of the LCMS, are placed in specific locations to communicate the gospel to those in those locations; and
 WHEREAS, congregations are diverse in terms of the races, languages, ethnic backgrounds, ages, economic statuses, and educational backgrounds of their members; and
 WHEREAS, congregations are using methods, styles, and programs to communicate the gospel appropriately; and
 WHEREAS, Holy Scripture tells us that there is diversity in gifts (1 Cor. 12:4-7), but does not call for uniformity in styles, methods, and programs (1 Cor. 12:27-30); and
 WHEREAS, the Lutheran Confessions do not require uniformity in styles, methods, or programs (AC 7, 2-3); and
 WHEREAS, our Synod has been blessed since its founding by unity in the common confession of faith we share; therefore be it
 RESOLVED, that the South Wisconsin District encourage the proclamation of the gospel of Jesus Christ in diverse and appropriate ways; and be it further
 RESOLVED, that the congregations of the South Wisconsin District welcome diverse members of varying races, languages, ethnic backgrounds, ages, economic statuses, and educational backgrounds; and be it further
 RESOLVED, that the pastors, congregations, and members of the congregations of the South Wisconsin District ask the Lord to forgive them for not embracing diversity for the sake of the gospel and for compromising the gospel for the sake of diversity; and be it finally
 RESOLVED, that the pastors, congregations, and members of the congregations of the South Wisconsin District receive the forgiveness our gracious God offers in our Lord Jesus Christ in order that we may be united around the gospel as we embrace the diversity among us.

Action: *Withdrawn*

Session: 3

■ **RESOLUTION 6-04**

To Commend the Roman Catholic Church for Its Stance on Religious Freedoms and Defense of the Rights of the Unborn

[*Today's Business* #1, p. 19]

WHEREAS, God created human beings male and female as reflections of His own image (Gen. 1:27); and
 WHEREAS, God's Word teaches that human life begins at conception (Psalm 139:13-16); and
 WHEREAS, through baptism into Christ Jesus we are reborn to eternal life as members of His body, the Holy Christian Church (Romans 6:4); and
 WHEREAS, as citizens of the United States of America, the First Amendment of the Constitution guarantees the free exercise of our religious liberties; and

- WHEREAS, the United States Department of Health and Human Services (HHS) has mandated that religious institutions, with only a narrow religious exception, must provide access to certain contraceptive benefits (including contraceptives that can function as abortifacients), even if the covered medications or procedures are contradictory to their beliefs; and
- WHEREAS, both The Lutheran Church—Missouri Synod and the Roman Catholic Church have publicly expressed their opposition to the mandates of the HHS concerning these contraceptive benefits, including the latter's willingness to help defend this common religious right in civil court; and
- WHEREAS, The Lutheran Church—Missouri Synod stands with the Roman Catholic Church as Christian citizens in this struggle and is proud and honored to do so; therefore be it
- RESOLVED, that the South Wisconsin District in Convention publicly express its gratitude to the Roman Catholic Church for defending religious freedoms and the rights of the unborn; and be it further
- RESOLVED, that the South Wisconsin District invite the Archbishop of Milwaukee or his representative to its 53rd convention to receive thanks for standing with The Lutheran Church—Missouri Synod on these issues of religious freedoms and human rights; and be it finally
- RESOLVED, that the South Wisconsin District continue to pray for the preservation of both the religious freedoms we enjoy as American citizens and the sanctity of human life as a gift of God.

Action: *Adopted***Session:** 1

■ **RESOLUTION 6-05**

To Express Thanks

[*Today's Business* #3, p. 52]

- WHEREAS, the 53rd Convention of the South Wisconsin District of The Lutheran Church—Missouri Synod has met June 10-12, 2012 at Concordia University—Wisconsin; and
- WHEREAS, the Convention Committee has put in many hours of preparation for this convention event, and
- WHEREAS, Concordia University Wisconsin has served as gracious hosts for the convention; and
- WHEREAS, Trinity Lutheran Church, Freistadt, also served as gracious hosts for the *gemütlichkeit* on Monday evening; and
- WHEREAS, Dr. Lawrence Rast and Dr. Daniel Paavola have led us in the study of God's word; and
- WHEREAS, we are grateful for the service of 1st Vice President Randall Raasch, who completes twelve years of service to the District as a vice president; and
- WHEREAS, Rev. Daniel McMiller has completed his service as mission executive of the South Wisconsin District; and
- WHEREAS, other servants of the church also are completing terms of service in their offices; therefore be it
- RESOLVED, that the South Wisconsin District in convention express their thanks to the Lord of the Church for these servants and their labor; and be it further
- RESOLVED, that we thank Concordia University Wisconsin and others for their hospitality and ask the Lord's blessings upon their continued service to His Church; and be it finally
- RESOLVED, that our thanksgiving for our life forgiven is lived out in our life together.

Action: *Adopted***Session:** 4

Appendix A: Official Report on District Membership Changes

APRIL 15, 2009 thru APRIL 15, 2012

CANDIDATES ORDAINED AND INSTALLED

BLANCHARD, Dale – Triune, Sharon 7/9/11
CARLSON, Neil – Christ the King & Redeemer, Racine 10/15/11
ENGELHARDT, Eric – Brookfield Lutheran 8/30/09
KOLONICH, Eric – Redeemer, Manitowoc 6/14/09
KRISTOWIAK, Dustin – Immanuel, Madison 6/19/10
RIEMER, Ron – Immanuel, Westfield 5/31/09

CANDIDATES ORDAINED

EYER, John – Elm Grove, Elm Grove 6/20/10
GROLEAU, James – St. Paul, Sheboygan Falls 6/14/09
LIERMANN, Brian – St. John, Fredonia 6/19/11
SHOUSE, Tod – Pilgrim, Wauwatosa 6/25/10

CANDIDATES INSTALLED

BENNING, David – Immanuel, Brookfield 7/11/10
DEARMOND, Zachary – Redeemer, Manitowoc 7/9/11
KUEHN, Aaron – Grace, Menomonee Falls 7/24/11
LIERMANN, Brian – Chapel of the Cross, Racine 7/10/11
NIELSEN, Michael – St. James and St. Paul, Necedah 7/25/10
VERA, Steven – Bethlehem, Sun Prairie 8/15/10

EIIT/SMP STUDENTS ORDAINED AND INSTALLED

HARMON, Dennis – Emmaus, Milwaukee 11/6/11
KASONGO, Gui – Zion, Milwaukee 8/14/11
NDON, Elijah – Bethany, Milwaukee 8/14/11

PASTORS ENTERED THE DISTRICT

BERGSON, John – Colloquy 10/26/10
BURAKOWSKI, Jonah – St. John, Beloit 8/21/11
DECKER, Daniel – St. Paul, Oconomowoc 1/8/12
FLEGEL, Helmut David – Colloquy 10/26/10
FUCHS, John – Agnesian Healthcare, Fond du Lac 5/16/11
GESKE, Steven – Candidate 1/26/11
HOMAN, Martin – St. Paul, Janesville 6/27/10
KANGAS, Aaron – Trinity, Beloit 9/20/09
KELM, Daniel – St. John, Portage 6/28/10
KELTNER, Steven – Non-Candidate 10/13/10
KING, Thomas – Lutheran High School Association, Milwaukee 8/9/09
MEADOR, Nathan – St. John, Plymouth 6/20/09
MOSEMANN, Brian – Concordia University Wisconsin, Mequon 8/28/10
NELSON, CARL – Emeritus 7/7/11
NOVELLI, Germán – Colloquy 10/26/10
NYGAARD, Spencer – Emeritus 1/15/11
OSTERLOTH, Duane – Non-Candidate 11/9/10
RASSMUSSEN, Wayne – Divine Redeemer, Hartland 8/22/10
REED, Jason – Messiah, Beloit 9/12/10
ROBINSON, William – Emeritus 1/30/11
SCHEBLEIN, Adam – Immanuel, Sheboygan 5/23/10
SCHMIDT, Travis – Risen Savior, Franklin 1/30/11
SCHOEMANN Randal – Colloquy to St. John, Random Lake 2/26/12
SHEPPARD, Larry – Prince of Peace, Racine 9/18/11
SIEDSCHLAG, John – Emeritus 1/19/11
SORENSEN, Adam – Mt. Olive, Milwaukee 1/15/12
STOCK, J. Michael – Pella, Waupun 11/14/10

STOWE, Douglas – Divine Savior, Hartford 7/10/11
 WILKIE, Dana – St. Peter, Muscoda and Christ, Highland 8/30/09
 WILSHEK, David – Ministry to the Armed Forces 9/14/10
 ZELLMER, John – Emeritus 2/14/10
 ZOBEL, Jason – Mt. Olive, Madison 8/16/09

PASTOR CHANGES WITHIN THE DISTRICT

AHRENS, Wayne – First Immanuel, Cedarburg and River of Life, Saukville to Non-Candidate 6/12/11
 ANDERSON, Timothy – Candidate to St. Paul, Hillpoint and St. John, Loganville 3/6/11
 BERGSON, John – Candidate to Grace and Truth, Oconomowoc 2/5/12
 BOECK, Richard – Emeritus to St. John, Horicon 4/3/11
 BOETTCHER, Dennis – Candidate to Non-Candidate 1/21/10
 CALLIES, Arthur – Hope, Fond du Lac to Candidate 8/23/10
 DONALDSON, Robert – St. John, West Bend to Candidate 8/1/11
 EMMRICH, David – Peace, Fort Atkinson to Living Savior, Fort Atkinson 11/20/11
 FEHLAUER, Donald – Candidate to Non-Candidate 4/5/11
 FLEISCHFRESSER, Douglas – St. Paul, Oconomowoc to Lutheran Counseling & Family Services, Milwaukee 9/1/11
 GEBEL, Robert – Candidate to Non-Candidate 10/9/11
 GEHLBACH, Gary – Candidate to Peace, Sussex 2/26/12
 GRENYO, Gregory – Candidate to Lamb of God, Pleasant Prairie 6/19/09
 GRIMENSTEIN, Edward – Chaplain, U.S. Army to Candidate 9/6/10
 HOWARD, Joel – Sheboygan Area High School, Sheboygan to Grace, Menomonee Falls 4/3/11
 HUFF, Steven – Divine Redeemer, Hartland to Hope, Fond du Lac 8/23/09
 IKANIH, Christian – SWD missionary-at-large to Bethany, Milwaukee 8/14/11
 KNEA, Keith – St. Paul, Oconomowoc to Candidate 8/16/10
 LIESKE, David – Emeritus to Zion, Town Center 5/23/10
 LITTLE, Willie T. – Emeritus to Mission of Christ, Milwaukee 2/12/12
 NOVELLI, Germán – Candidate to Primera Iglesia, Racine 4/10/11
 PALMER, William – SWD missionary-at-large to Emmanuel Deaf, West Allis 3/21/10
 REINKE, John – SWD missionary-at-large to Our Savior Deaf, Madison 3/21/10
 RUCKMAN, Gary – Candidate to Our Savior, Burlington 2/26/12
 SCHELLENBACH, Timothy – Candidate to Lamb of God, Pleasant Prairie 6/19/09
 SCHEMPF, Michael – Bethesda Lutheran Communities, Watertown to Candidate 5/3/11
 SCHEMPF, Michael – Candidate to Zion, Clyman 8/8/11
 SCHOCKMAN, Jason – St. Paul, Janesville to Prince of Peace, West Salem 3/14/10
 SCHROEDER, Ricky – Divine Savior, Hartford to Peace, Neenah 10/24/10
 SCHULZ, Jeffrey – Candidate to Non-Candidate 9/22/10
 SQUIRES, Benjamin – Immanuel, Brookfield to Candidate 3/16/10
 TOMESCH, Harald – Candidate to Concordia University Wisconsin, Mequon 8/28/10
 TORKELOSON, Daniel – Zion, Clyman to St. John, North Prairie 1/16/11
 WILKENS, Mark C. – Candidate to Non-Candidate 3/16/10
 WILSHEK, David – Ministry to the Armed Forces to Bethesda Lutheran Communities, Watertown 7/31/11
 WILSHEK, David – Bethesda Lutheran Communities, Watertown to Candidate 1/25/12

OTHER INSTALLATIONS

ELOWSKY, Joel – Concordia University Wisconsin, Mequon (SELC) 8/28/10

PASTORS TRANSFERRED TO OTHER DISTRICTS

AHLEMEYER, Terry (SO) 6/1/11
 BEHLING, David (NW) 7/21/09
 BERLIN, Mark (MI) 9/4/10
 BOBBY, Samuel (SD) 1/30/10
 BURMA, Cory (NEB) 3/1/2010
 DAEKE, Duane (RM) 9/1/10
 DONALDSON, Robert (CNH) 8/2/11
 FINNERN, Brady (MNN) 6/14/10
 FRESE, Michael (IM) 2/7/12
 GRIMENSTEIN, Edward (MO) 12/13/11

HOMAN, Martin (PSW) 2/24/12
 IVERSON, Edwin (NOW) 10/27/10
 KAMPS, Hilbert (OH) 12/12/11
 KANGAS, Aaron (SE) 7/1/10
 KNEA, Keith (IN) 6/1/11
 KNIPPA, Joshua (MO) 10/1/11
 LESCOW, John (SE) 12/1/10
 LINK, James (CI) 8/1/10
 LOPEZ, Pedro (SE) 10/1/09
 MEYER, Glenn (N) 4/12/10
 MILLER, Richard (NW) 11/8/11
 MUELLER, Stephen (NW) 11/23/09

PAYTON, Leonard (NI) 2/28/10
 PEPERKORN, Todd (CNH) 7/31/11
 SCHUMM, Mark (NW) 10/18/10
 SQUIRES, Benjamin (NI) 8/8/10
 STEVENS, David (NW) 4/30/10
 TEEPLE, Jeffrey (NW) 3/1/9/10
 VANDERBILT, Thomas (MDS) 5/24/09
 VANG, Yia (MNS) 2/16/12
 VANSIEDRECHT, Jonathan (IN) 3/3/12
 WERTH, Charles (EN) 6/30/09
 ZUCKER, Tyge (MNS) 8/15/09

PASTORS RETIRED

AHLBORN, Marvin – 9/1/10
 AHLEMEYER, Terry – 10/31/09
 BEHLING, David – 6/30/09
 BRUSS, Timothy – 5/31/09
 DOBRATZ, Wayne – 8/31/09
 FELDSCHE, Daniel – 7/11/11
 GARCHOW, Paul – 1/11/11
 GRANKE, Warren – 2/1/11
 GRIESER, Wilfred – 11/15/09
 HAUSER, Larry – 9/18/11
 HINRICHS, Daniel – 6/1/11
 KAMPS, Hilbert – 8/31/11
 KRUG, Ronald – 7/1/10
 LESCOW, John – 6/30/10
 LITTLE, Willie – 6/30/10
 LOEHRKE, Kenneth – 5/3/10
 LINK, James C. – 12/31/09
 MEYER, Ronald – 8/31/10
 MILLER, Richard C. – 12/31/10
 PIEL, Thomas – 8/1/10
 PRAHL, Larry J. – 1/10
 RATCLIFFE, Kermit – 9/1/09
 RIEMER, Ronald – 9/11/11
 SALLACH, Wilbert – 7/1/10
 SCHMIDT, John – 8/8/11
 SCHROEDER, Wayne – 6/30/10
 UFFENBECK, William – 6/30/11
 YUNGHANS, Charles – 3/3/10

TEACHERS ENTERING DISTRICT

ADAMS, Robin – Commissioned/Installed, St. John, Racine, 8/28/11
 AFFELDT, Denise – Installed, Grace Early Childhood Center, Oak Creek, 6/5/11
 ALEXANDER, KATIE – Commissioned/Installed, Our Redeemer, Wauwatosa, 8/28/11
 AMLING, Albert – Commissioned/Installed, New Hope, Neenah, 8/22/10
 ATKINSON, Joshua – Commissioned/Installed, Christ Memorial, Milwaukee, 9/12/10
 BENEDICT, Jeremy – Commissioned/Installed, Concordia University School, Milwaukee, 8/27/09
 BENTLEY, Tina – Installed, St. John, Beloit, 9/13/09
 BERGELIN, Denise – Installed, Mt. Calvary, Milwaukee, 8/28/11
 BEVERSDORF, Melvin – Installed, Our Father, Greenfield, 8/22/10
 BIERCE, Anna – Candidate, 6/5/11
 BLOCK, Jason – Installed, Lutheran High School, Racine – 8/28/11
 BLUMENBERG, Angela – Commissioned/Installed, St. Paul, Oconomowoc, 11/24/09
 BOLGER, Lori – Commissioned/Installed, Our Father, Greenfield, 12/12/11
 BRAATZ, Sara – Commissioned/Installed, Pilgrim Child Development Center, Wauwatosa, 9/18/11
 BUTT, Cynthia – Candidate, 4/7/11

PASTORS RESIGNED/REMOVED FROM THE SYNODICAL ROSTER

CARTER, Michael D. – 3/15/10
 HYLTON, Michael J. – 6/18/09
 IHLENFELD, Paul – 7/23/10
 KELTNER, Steven – 9/4/11
 NELSON, John P. – 1/12/10
 ZANDT, David K. – 1/10/09

PASTORS RESIGNED FROM THEIR CONGREGATION

CALLIES, Arthur – 8/22/10
 HYLTON, Michael J. – 6/04/09
 LASKA, Gregory – 8/1/11
 ZANDT, David K. – 1/10/09

PASTORS DECEASED

ALEMAN, Raul – 6/17/10
 AUSTERMANN, Harold – 6/27/09
 DIETZ, Paul T. – 6/3/10
 DINGEL, Arthur – 1/6/12
 FECHNER, Raymond – 5/16/10
 GOLTERMANN, Elmer – 10/30/10
 GUNDLACH, Theodore – 5/20/11
 HAUSER, J. George – 6/16/11
 HILLMER, Gerhardt – 1/23/10
 HESSEL, Theodore – 11/30/10
 POTRATZ, Kenneth – 7/24/09
 ROEVER, Kenneth – 3/16/12
 SALLACH, Wilbert – 6/1/11
 SCHWAN, Paul – 2/16/10
 SEEGER, Conrad – 10/26/10
 STOEHR, Waldemar – 1/1/12

CONGREGATIONS ADDED

Eglise Lutherienne Internationale de Sion (International
 Lutheran Church of Zion), Milwaukee, 5/23/1
 Grace and Truth, Oconomowoc, 5/15/11
 Living Savior, Fort Atkinson, 9/15/11

CONGREGATIONS DISBANDED

Calvary, Whitewater, 5/15/11
 Peace, Fort Atkinson, 5/18/11

CICERALE, Emily – Installed, St. John, Racine, 8/28/11
COLLINS, Megan – Commissioned/Installed, St. John, Glendale, 8/23/09
CULLI, Heather – Non-Candidate, 8/15/11
DAVIS, Rachel – Commissioned/Installed, Grace, Menomonee Falls, 3/2/11
DECKER, Elizabeth – Candidate, 1/1/12
DENNERT, Katie – Installed, Martin Luther HS, Greendale, 8/23/10
FICK, Jeffrey – Installed, Elm Grove, Elm Grove, 8/8/10
FISCHER, James – Commissioned/Installed, St. Paul, Grafton, 8/21/11
GIESCHEN, Timothy – Installed, St. John, Plymouth, 8/22/10
GREVE, Timothy – Commissioned/Installed, Mt. Olive, Milwaukee, 8/21/11
GUENTHER, Beth – Commissioned/Installed, Concordia University School, Milwaukee, 8/23/10
GURGEL, Jonathan – Commissioned/Installed, St. Peter-Immanuel, Milwaukee, 1/17/10
HAUPT, Stephanie – Candidate, 7/2/09
HEDRICK, Jeremy – Commissioned/Installed, Lake Country LHS, Hartland, 8/21/09
HEINRICH, Stacy – Installed, Northwest, Milwaukee, 8/25/10
HEMPE, Jenna – Commissioned/Installed, Northwest, Milwaukee, 8/25/10
HENDRIKSON, Kevin – Installed, St. Paul, Janesville, 8/28/11
HOEPPNER, Michelle – Commissioned/Installed, Milwaukee LHS, Milwaukee, 11/11/09
HOLTAN, Sarah – Commissioned/Installed (Colloquy), Concordia University Wisconsin, Mequon, 8/27/11
HORVATH, Tera – Candidate, 12/18/09
HUI, Renelle – Commissioned/Installed, Mt. Calvary, Milwaukee, 8/30/09
JACOBSEN, Susan – Commissioned/Installed, Martin Luther HS, Greendale, 9/7/11
JACOBY, Kristina – Commissioned/Installed, Immanuel, Sheboygan, 8/25/10
JENSEN, Wayne – Installed, Martin Luther HS, Greendale, 8/21/09
JENTSCH, Bradley – Commissioned/Installed (Colloquy) – St. John, Random Lake, 9/11/11
JEST, Elizabeth – Commissioned/Installed, Immanuel, Brookfield, 8/21/11
JOHNSON, Mary Melissa – Commissioned/Installed, Good Shepherd, Pleasant Prairie, 9/20/09
JUERGENSEN, James – Installed, Concordia University Wisconsin, 8/27/11
KASCHEL, Angela – Candidate, 4/1/09
KEINATH, Rachel – Commissioned/Installed, Trinity, Menasha, 8/28/11
KOBIN, Lindsey – Commissioned/Installed, Lebanon, Watertown, 8/29/10
KREGER, Nichol – Commissioned/Installed, Trinity, Mequon, 1/24/12
L'HEUREUX, Mark – Installed, South Wisconsin District, Milwaukee, 10/25/10
LEAPLEY, Margaret – Non-Candidate, 6/30/09
LEMKE, Sarah – Installed, Concordia University School, Milwaukee, 10/26/11
LEMMER, Patricia – Candidate, 7/9/09
LEWERENZ, Cheryl – Commissioned/Installed, Northwest, Milwaukee, 8/25/10
McCARTHY, Jennifer – Installed, Mt. Calvary, Milwaukee, 9/12/10
MEADOR, Jill – Installed, Trinity, Sheboygan, 8/30/09
MEINEKE, Hannah – Commissioned/Installed, Milwaukee LHS, Milwaukee, 11/8/10
MIELS, Amanda-Ashley – Commissioned/Installed, Pilgrim Child Development Center, Wauwatosa, 9/18/11
MONFRE, Peter – Commissioned/Installed (Colloquy), Milwaukee LHS, Milwaukee, 5/11/09
MORAN, Mark – Commissioned/Installed, New Hope, Neenah, 9/11/11
MORITZ, Todd – Commissioned/Installed (Colloquy), LHSAGM, Greendale, 12/19/10
MORTENSON, Katie – Commissioned/Installed, Good Shepherd, Pleasant Prairie, 9/20/09
MUELLER, Benjamin – Commissioned/Installed (Colloquy), St. Paul, Oconomowoc, 9/21/11
MUELLER, Laura – Commissioned/Installed, Mt. Calvary, Milwaukee, 8/28/11
OLDENBURG, Matthew – Commissioned/Installed, LUMIN, Milwaukee, 8/25/10
PAAPE, Adam – Installed, Concordia University Wisconsin, Mequon, 8/28/10
PAAPE, Barbara – Installed, St. Peter-Immanuel, Milwaukee, 12/1/11
PALMER, Barbara – Installed, Trinity, Racine, 9/12/10
PARKER, Krista – Commissioned/Installed, St. Martini, Milwaukee, 9/1/10
PARKER, Tracy – Non-Candidate to Commissioned/Installed, Grace, Menomonee Falls, 2/3/10
PETT, Timothy – Commissioned/Installed, St. John, Racine, 8/30/09
PFLEIGER, Pierson – Commissioned/Installed, First Immanuel, Cedarburg, 9/11/11
REVER, Lori – Commissioned/Installed, St. Peter, Reedsburg, 8/28/11
ROEKLE, Jade – Commissioned/Installed, First Immanuel, Cedarburg, 8/22/10
ROOT, Christopher – Commissioned/Installed, Milwaukee LHS, Milwaukee, 11/11/09
ROSIN, Paul – Commissioned/Installed, St. John, Portage, 8/28/11

SCHAEFER, Courtney – Commissioned/Installed, Concordia University School, Milwaukee, 10/26/11
 SCHALLHORN, Randy – Candidate, 8/1/09
 SCHALLHORN, ValJean – Candidate, 8/1/09
 SCHNEIDER, Amanda – Commissioned/Installed, Grace, Menomonee Falls, 9/12/09
 SCHNULLE, Valerie – Commissioned/Installed, St. Paul, Janesville, 3/4/12
 SCHUMACHER, Amy – Commissioned/Installed, Zion, Menomonee Falls, 8/22/10
 SVEOM, Austin – Commissioned/Installed, Concordia University School, Milwaukee, 9/2/10
 TESSENDORF, Roger – Installed, Trinity, Mequon, 8/29/10
 TOTH, Jason – Installed, Emmaus, Milwaukee, 8/29/10
 WALLACE, Sharon – Installed, Immanuel, Brookfield, 8/22/10
 WAWRZYNIAK, Christy – Commissioned/Installed, Martin Luther HS, Greendale, 8/21/09
 WEINHOLD, Angela – Commissioned/Installed, St. John, Racine, 8/30/09
 WELLNA, Alan – Commissioned/Installed, St. Paul, Grafton, 8/22/10
 WIEGERT, Shannon – Installed, St. Paul, West Allis, 12/21/11
 WITEK, Cheryl – Commissioned/Installed (Colloquy), St. John, Racine, 8/29/10
 WOLF, Amanda – Non-Candidate, 7/15/09
 ZAHNER, Lauren - Commissioned/Installed, Christ Memorial, Milwaukee, 9/11/11
 ZELLMER, Sarah – Commissioned/Installed, St. Peter, Waterford, 11/22/09

TEACHER CHANGES WITHIN THE DISTRICT

AHLGRIMM, Elyse – Emeritus to Installed, Christ Lutheran Academy, Pleasant Prairie, 9/9/07
 ALEXANDER, James – Active to Candidate, 11/1/06
 ALLES, Cheryl – Candidate to Installed, Milwaukee Lutheran HS, Milwaukee, 12/19/10
 BAGANZ, Korie – Installed, Prince of Peace, Racine, 9/19/10
 BAILEY, Susan – Installed, Grace Early Childhood Center, 9/13/09
 BARTZ, Jonathan – Active to Candidate, 9/1/09
 BARTZ, Jonathan – Candidate to Installed, Our Redeemer, Delavan, 9/12/10
 BAUER, Elizabeth – Active to Non-Candidate, 6/1/11
 BECK, Luke – Candidate to Installed, St. John, Portage, 5/31/09
 BEDROSKE, Caroline – Non-Candidate to Installed, Trinity, Menasha, 8/29/10
 BEDROSKE, Lucas – Installed, Trinity, Menasha, 8/29/10
 BEHLING, Tamara – Active to Candidate, 8/16/08
 BENTLEY, Tina – Active to Candidate, 6/16/11
 BOECK, Susan – Northwest, Milwaukee, 8/25/10
 BOULEY, Matthew – Installed, Lutheran Counseling and Family Services, Milwaukee, 2/7/12
 BRAUER, Brian – Candidate to Installed, St. John, Glendale, 8/23/09
 BRAUN, Theresa – Active to Non-Candidate, 7/1/10
 BROOKS, Nora – Installed, St. John, Milwaukee, 8/29/10
 BROWN, Mary Kay – Installed, Northwest, Milwaukee, 9/29/10
 BUDNIK, Adrienne – Installed, Zion, Menomonee Falls, 9/12/10
 BURGESS, David – Installed, Our Father, Greenfield, 8/22/10
 BUTT, Cynthia – Installed, Concordia, Sturtevant, 8/21/11
 CULLI, Heather – Installed, Grace, Menomonee Falls, 9/10/11
 CZARNECKI, Kathryn – Candidate to Non-Candidate, 7/17/09
 DANKENBRING, David – Candidate to Installed, Oklahoma Avenue, Milwaukee, 8/22/10
 DANKENBRING, David – Active to Candidate, 6/16/11
 DENSON, Amy – Installed, St. John, Beloit, 9/13/09
 DIETZ, Beverly – Candidate to Non-Candidate, 3/14/09
 DOPKE, Robert – Active to Candidate, 2/23/09
 ELSHAUG, Poppy – Active to Candidate, 1/1/10
 GERTH, Yvonne – Installed, St. Paul, Oconomowoc, 8/26/09
 GERTH, Yvonne – Installed, St. John, Glendale, 8/29/10
 GIPP, Rachelle – Installed, St. Peter-Immanuel, Milwaukee, 8/28/11
 GLAWE, Joel – Active to Candidate, 7/1/10
 GRAY, Robyn – Active to Candidate, 7/1/09
 GRUBEN, Kathryn – Non-Candidate to Installed, Trinity, Sheboygan, 8/30/09
 GRUNEWALD, Donna – Active to Non-Candidate, 6/1/11
 HACKBARTH, Michael – Active to Candidate, 6/4/11
 HANSEL, Tanya – Active to Non-Candidate, 1/1/06

HASSELDAHL, Jill – Candidate to Non-Candidate, 7/25/11
HEINRICH, Stacy – Active to Non-Candidate, 12/22/10
HENNING, David – Candidate to Non-Candidate, 8/19/10
HERBOLSHEIMER, Molly – Active to Candidate, 6/16/11
HIPENBECKER, Steven – Non-Candidate to Non-Candidate, 11/22/10
HUI, Renelle – Active to Non-Candidate, 7/1/11
HYLTON, Kimberly – Candidate to Non-Candidate, 4/17/11
JACOBY, Douglas – Installed, St. John, Portage, 8/29/10
JANETZKE, Erin – Candidate to Non-Candidate, 7/1/08
JANUS, Lisa – Installed, Pilgrim Child Development Center, Wauwatosa, 1/31/10
JANZEN, Gayle – Active to Candidate, 6/16/07
JOHNSON, Mary M. – Active to Candidate, 7/6/11
JOHNSON, Melissa – Installed, Zion, Menomonee Falls, 8/22/10
KARPINSKY, Dawn – Active to Candidate, 7/1/09
KAUN, Robert – Candidate to Non-Candidate, 7/1/11
KELLERMAN, Joel – Active to Non-Candidate, 6/15/10
KELLERMAN, Deanna – Installed, Grace, Menomonee Falls, 9/11/10
KIRSCH, Adam – Installed, Milwaukee LHS, Milwaukee, 9/30/11
KLENZ, Tammy – Non-Candidate to Candidate, 8/14/09
KLOTZ, Joy – Candidate to Non-Candidate, 5/5/08
KOHN, Courtney – Active to Non-Candidate, 7/1/10
KOWALSKI, Ruth – Installed, Lord's Little Lambs Preschool, West Salem, 9/4/11
KRAASE, Peggy – Active to Candidate, 9/16/10
KRENKE, Keith – Candidate to Installed, St. John, Berlin, 9/12/10
KROLL, Shelley – Candidate to Non-Candidate, 4/30/10
KRUEGER, Jonathan – Installed, Bethlehem, Sheboygan, 8/28/11
LANGFIELD, Tammy – Installed, St. Peter, Watertown, 8/29/10
LANGFIELD, Tammy – Active to Candidate, 7/21/11
LEAPLEY, Margaret – Non-Candidate to Installed, Beautiful Savior, Waukesha, 8/23/09
LEELAND, Carlene – Active to Non-Candidate, 11/7/08
MAROSE, David – Active to Candidate, 7/1/10
MERCIER, Gary – Active to Candidate, 8/1/11
MILLER, Duane – Active to Candidate, 9/25/10
MILLER, Sheryl – Candidate to Installed, Immanuel, Brookfield, 8/29/10
MORTENSON, Katie – Active to Candidate, 8/1/10
NIEDFELDT, Carol – Active to Candidate, 2/16/11
NORTON, Teri – Candidate to Installed, Grace, Menomonee Falls, 9/12/09
NOVOTNY, Vicki – Candidate to Non-Candidate, 11/22/08
OTT, Tiffany – Active to Candidate, 8/1/10
OYLER, Bertha – Candidate to Non-Candidate, 2/23/09
PAAPE, Barbara – Installed, St. Stephen, Horicon, 8/23/09
PAAPE, Barbara – Active to Candidate, 7/1/10
PETERS, Martha – Active to Candidate, 6/1/10
POELLOT, Linda – Non-Candidate to Candidate, 2/16/10
PORITZ, Cassandra – Installed, Northwest, Milwaukee, 9/29/10
RADDEMANN, Melissa – Installed, St. John, West Bend, 8/25/07
RIEMER, Kevin – Candidate to Non-Candidate, 11/19/10
ROESKE, Robin – Non-Candidate to Candidate, 4/15/11
ROOT, Christopher – Active to Candidate, 4/13/10
SAGISSOR, Chelsea – Active to Non-Candidate, 6/18/10
SAGISSOR, Chelsea – Non-Candidate to Candidate, 5/31/11
SCHALLHORN, Randy – Installed, St. Peter, Waterford, 9/13/09
SCHALLHORN, Randy – Installed, Trinity, Racine, 2/15/12
SCHEID, Sherry – Installed, Mt. Olive, Milwaukee, 12/15/10
SCHMIDT, Karl – Candidate to Installed, Emmaus, Milwaukee, 3/8/09
SCHMIDT, Phyllis – Active to Candidate, 7/16/11
SCHROEDER, Julie – Candidate to Non-Candidate, 5/8/09
SCHROEDER, Nina – Candidate to Installed, St. John, Portage, 6/5/09
SIEVERS, Steven – Active to Non-Candidate, 6/16/10

STATZA, Diane – Candidate to Installed, Our Redeemer, Wauwatosa, 8/30/09
 STERN, Tanya – Active to Non-Candidate, 7/1/08
 STOLLENWERK, Jennifer – Candidate to Installed, Divine Redeemer, Hartland, 8/22/10
 STOLLENWERK, Michael – Candidate to Installed, Divine Redeemer, Hartland, 8/22/10
 STURM, Matthew – Active to Candidate, 6/7/09
 TAYLOR, Pamela – Installed, Northwest, Milwaukee, 8/24/09
 TIBBITTS, Sara – Active to Candidate, 6/4/10
 TEINERT, Bonnie – Installed, New Hope, Neenah, 9/11/11
 TOERPE, Craig – Installed, St. John, West Bend, 1/10/10
 TULER, Andrew – Active to Non-Candidate, 8/1/09
 WALKER, Dawn – Installed, First Immanuel, Cedarburg, 8/20/10
 WEIL, Amanda – Installed, Trinity, Racine, 2/15/12
 WELTER, Crystal – Installed, Living Word LHS, 8/25/09
 WINGER, Tamika – Candidate to Non-Candidate, 4/7/11
 WISSMUELLER, Adam – Active to Candidate, 6/7/08
 WISSMUELLER, Adam – Installed, Northwest, Milwaukee, 1/26/11
 WOLFF, Jennifer – Installed, Zion, Menomonee Falls, 8/30/09
 WOLFF, Sara – Candidate to Installed, Zion, Menomonee Falls, 8/22/10
 ZERSEN, Rolf – Active to Candidate, 7/1/11
 ZIMMERMANN, Barbara – Installed, Trinity, Mequon, 8/29/10

TEACHER TRANSFERS

ALEXANDER, James (CI) 1/1/09
 ANGELL, Paul Mark (RM) 8/1/09
 BAHR, Mark (TX) 7/1/10
 BAUER, Elizabeth (RM) 2/21/12
 BEDROSKE, Caroline (EN) 4/16/09
 BELL, Scott (EN) 7/20/09
 BENEDICT, Jeremy (NI) 8/15/10
 BENTLEY, Tina (NW) 9/23/11
 BOETTCHER, Paul (RM) 2/3/11
 BRAUER, Brian (TX) 8/1/10
 DOELLINGER, Melissa (IN) 2/10/10
 DORN, Rebekah (RM) 7/13/10
 EBERHART, Robert, Jr. (IN) 2/16/10
 EISMAN, Carl (EN) 2/16/10
 ELMHORST, Brian (NW) 7/31/11
 EVENSON, Kristen (EN) 7/1/09
 FAGA, Carla (NI) 3/18/09
 FORST, Sharon (MNS) 8/15/09
 FREDERICKSEN, Lynnette (NW) 8/25/09
 FROEHLICH, Hannah (AT) 1/2/10
 FROEHLICH, Peter (AT) 1/2/10
 GOSA, David (MNS) 8/1/10
 GOSA, Keri (MNS) 12/16/10
 GOTTSCHALK, Richard (MNS) 12/21/10
 GRANLEY, Russell (EN) 3/27/12
 GRUNEWALD, Donna (EN) 3/27/12
 GUDEL, Justin (IN) 6/27/10
 HACKBARTH, Michael (CNH) 7/20/11
 HANSEL, Tanya (S) 4/7/11
 HART, LeRoy (MNS) 1/19/09
 HEDEMAN, Philip (MO) 6/8/10
 HEINRICH, Stacy (TX) 7/11/11
 HERBOLSHEIMER, Molly (IN) 7/10/11
 HOLT, Jeffrey (NW) 6/30/11
 HOYE, Allen (NW) 1/17/09
 HUI, Renelle (IN) 11/18/11
 HYLTON, Kimberly (MDS) 4/17/11

JACOBS, Erika (SE) 5/26/10
 LAMKIN, Kelly (MNS) 7/30/11
 LINSE, Melissa (NW) 4/16/09
 LORENZ, Peter (KS) 8/1/09
 LORENZ, Timothy (SI) 7/30/11
 MELLENDORF, Craig (EN) 8/16/09
 MIEROW, John (NI) 7/18/10
 NELSON, Christopher (NW) 8/17/09
 NIEDFELDT, Carol (OK) 6/13/11
 PLOPPER, Gary (EN) 1/21/09
 ROBERSON, Christine (NOW) 1/2/11
 SCHAFER, Katherine (IN) 6/7/10
 SCHMECKPEPER, Terry (NW) 6/7/10
 SCHMIDT, Karl (NW) 3/12/10
 SCHNEIDER, Richard (MO) 7/7/10
 SCHROEDER, Julie (MSD) 5/8/09
 SCHURMANN, Sarah (CI) 6/10/09
 SELLE, Nathan (NW) 9/14/10
 UTECHT, Beth (NW) 8/1/10
 VORTHMANN, Justin (IN) 7/1/10
 WAHRLE, Dennis (NI) 8/1/09
 WEHMEIER, Sandra (EN) 2/14/09
 WEINHOLD, Angela (MO) 8/1/11
 WICKBOLDT, Anne (NI) 10/26/09
 ZERSEN, Rolf (EN) 8/22/11

TEACHERS REMOVED

GREINKE, Ralph – 1/11/08
 GUENTHER, Beth – 1/30/12
 JANZEN, Gayle – 9/3/10
 KIELPIKOWSKI, Dawn – 4/23/10
 KURTH, Leslie – 1/15/10
 MARENO, Carrie – 4/7/11
 POWELL, Tricia – 2/9/12
 SASSE, Donald – 1/19/12
 SNYDER, George – 9/1/09
 WIEGERT, Jonathan – 1/31/12

TEACHERS RESIGNED

BANNING, Julie – 1/20/12
 BEHRENDT, Mary – 1/29/12
 BURGESS, Susan – 3/2/12
 FUERSTENAU, Jeannine – 5/18/09
 KOLLMORGEN, Paul – 6/23/11
 LOCKLAIR, Gary – 12/31/11
 NICKEL, Kirsten – 3/20/09
 SCHMIDT, Emily – 5/8/09
 SMITH, Marygene – 2/9/12
 STERN, Tanya – 12/21/10
 TAUNBENHEIM, Karen – 11/5/10

TEACHERS RETIRED

BATHKE, Janice – 4/16/11
 BAUER, Peter – 7/6/09
 BECKER, Julianne – 6/16/11
 BEHNKE, Caroline – 6/16/11
 BELLIN, Sharon – 8/16/11
 BENEDUM, Charles – 7/1/11
 BOLLINGER, Sandra – 6/16/10
 BUCK, Thomas – 5/1/09
 CLINARD, Randall – 6/5/10
 DOBBERFUHL, Marjorie – 6/5/10
 EBELING, Patricia – 7/1/09
 EBELING, Timothy – 6/16/11
 EBERHARDT, Mary – 2/1/11
 ECKERT, Judith – 6/16/10
 EGGBRECHT, David – 6/30/10
 FOSTER, Jeanette – 6/25/11
 FOXE, Gary – 12/24/09
 GERNDT, Donna – 7/1/10
 GOHDE, Paul – 7/1/10
 GOTTSCHALK, Richard – 7/1/10
 GOTTSCHALK, Roger – 12/1/08
 GRANLEY, Russell – 7/1/11
 HARKS, Theo – 1/5/12
 HARMS, Hillard – 7/1/11
 HERING, Ruth – 7/1/11
 HILGENDORF, William – 6/1/11
 HUBBARD, Terry – 8/1/11
 KAMPRATH, Ronald – 7/1/08
 KAMPRATH, Elizabeth – 6/4/11
 KARPINSKY, Roy – 7/1/09
 KENNEL, Linda – 8/1/10
 KIRST, Kathleen – 6/18/11
 KNOLL, Lois – 7/1/09
 KOEPKE, Joel – 7/1/09
 KOEPKE, Marlene – 7/1/10
 KOSCHE, Kenneth – 10/1/09
 KOSMALA, Diane – 6/16/10
 LEELAND, Carlene – 8/26/11
 LOOMANS, Eunice – 2/17/11
 MARSCH, Cheryl – 6/4/11
 MARTIN, Lyn – 7/1/11
 MARXHAUSEN, Gary – 7/1/11
 MICHELS, Gerald – 7/7/10
 MILBRATH, Judith – 10/3/06
 MILLER, James – 9/1/10

MUELLER, Roxanna – 6/16/09
 PALMER, Connie – 5/18/10
 PLIESEIS, Eunice – 8/7/10
 ROHDE, Donald – 7/1/10
 SEIBERT, Ronald – 7/1/08
 SOHL, James – 7/1/10
 TONN, Gloria – 8/1/11
 VOGEL, Craig – 7/1/10
 WALLINGER, Dennis – 7/1/11
 WEGNER, Richard – 8/1/11
 WICKS, Janice – 6/1/10
 WILLE, Margaret – 8/1/10
 WURM, Janice – 8/1/07

TEACHERS DECEASED

ATKINSON, Janice – 12/19/09
 HERKA, Catherine – 6/2/09
 KOEPKE, Edgar – 5/7/10
 MARTEN, Wilbert – 5/20/10
 MASKE, Richard – 10/13/11
 PAULO, Victor – 12/7/09
 SOAT, Mary – 6/9/10
 WOLDT, Joyce – 10/21/10
 ZEUNER, John – 5/16/09

DCE/DCO ENTERING DISTRICT

BACH, Elinor – Candidate, 6/25/09
DRENKOW, Cassandra – Commissioned/Installed, Good Shepherd, Tomah, 8/15/10
KROEMER, Andrew – Installed, Divine Redeemer, 5/22/11
KROEMER, Jennifer – Candidate, 5/13/11
MUTHER, Molly – Commissioned/Installed, St. Paul, West Allis, 8/15/10
PAAPE, Darcy – Candidate, 6/15/11
SELL, Heather – Commissioned/Installed, Immanuel, Brookfield, 7/4/10

DCE/DCO CHANGES WITHIN DISTRICT

BERGERON, Janine – Candidate to Non-Candidate, 4/15/11
BUSS, James – Candidate to Installed, St. John, Glendale, 8/23/09
MILLER, Todd – Candidate to Non-Candidate, 11/22/10
STAPLETON, Michael – Installed, Camp LuWiSoMo, Wild Rose, 3/4/12

DCE/DCO TRANSFERS

BACH, Elinor (MI) 2/15/10
DE DOMINICK (NOW) 10/1/08
HERBOLSHEIMER, Molly (IN) 7/10/11
HYLTON, Kimberly (MDS) 4/17/11
JANETZKE, Gary (NI) 10/8/09
LOZANO, Suzanne (RM) 3/16/11
ZUCKER, Denys (MNS) 7/1/10

DCE/DCO RETIRED

WALLINGER, Dennis – 7/1/11

DEACONESSSES ENTERING DISTRICT

GIBSON, Dawn – Commissioned/Installed, A Place of Refuge, Milwaukee, 9/6/10
NEE, Caroline – Candidate, 1/24/11
WILLMAN, Katie – Commissioned/Installed, A Place of Refuge, Milwaukee, 6/2010
WILLMAN, Katie – Installed, Bethesda Lutheran Communities, Watertown, 11/12/11

DEACONESS CHANGES WITHIN DISTRICT

EBERT, Juanita – Active to Candidate, 4/1/11
THOMPSON, Corinne – Candidate to Non-Candidate, 1/1/09

DEACONESS TRANSFERS

NEUHART, Norma (MI) 9/8/11

DEACONESSSES REMOVED

ELSHAUG, Poppy – 11/3/10

DEACONESSSES RETIRED

NEUHART, Norma – 7/23/11
THOMPSON, Corinne – 4/18/11

LAY MINISTERS ENTERING DISTRICT

FREESE, Samantha – Commissioned/Installed, CUW, 8/27/11
FRISQUE, Alissa – Commissioned/Installed, St. Paul, Grafton, 1/9/11
HANSEN, Ryan – Commissioned/Installed, St. Paul, Grafton, 1/15/12
HOEPPNER, Shannon – Commissioned/Installed, Missionary, Cambodia, 7/28/09
SCHULTZ, Gwenith – Commissioned/Installed, St. John, Edgerton, 10/31/10

LAY MINISTER CHANGES

BREHMER, Tammy – Non-Candidate to Non-Candidate, 7/13/11

CHARLES, Jennifer – Installed, St. Paul, Janesville, 10/3/10

CHARLES, Jennifer – Active to Candidate, 6/29/11

REIT, Pamela – Active to Candidate, 12/1/10

LAY MINISTERS REMOVED

FRISQUE, Alissa – 12/5/11

LAY MINISTERS RESIGNED

KREIENBRINK, Gene – 4/1/09

LAY MINISTERS DECEASED

FARRELLY, James – 10/16/09

JAECKEL, Walter – 12/12/09

KORTH, Dale – 12/5/10

SCHOOLS CLOSED

Gospel, Milwaukee, 6/2010

Hilbert, St. Peter, 5/2011

Milwaukee, Oklahoma, 6/2011

Waterford, St. Peter, 6/2011

Appendix B: Names and Addresses of Convention Delegates

CITY	CONGREGATION	CIR./REG.	DELEGATE
Adams	Immanuel	18/W	Rev. John Krebs, 198 N. Pierce St., Adams WI 53910 Susan Haack, 1339A Chicago Dr., Friendship WI 53934
Adell	Emmanuel	10/NE	Rev. Christopher Seifferlein, 402 Center Ave., Adell WI 53001 Michael Vogt, 823 Estate Dr., Fond du Lac WI 54937
Arlington	St. Peter	20/W	Rev. Marion Hendrickson, 303 Park St., Arlington WI 53911 William Steffenhagen, 5372 Park Way, Madison WI 53705
Auroraville/Borth	Immanuel/Trinity	16/W	Rev. Brian Beardsley, N2506 State Road 49, Berlin WI 54923 Michael Klawitter, N1485 State Road 49, Berlin WI 54923
Baraboo	Our Savior	19/W	Rev. David Jensen, 1120 Draper St., Baraboo WI 53913 Gregory Halvorson, 1149 3rd St., Baraboo WI 53913
Beaver Dam	Peace	23/SE	Rev. Mark Wenzel, 302 Honeycrisp Dr., Beaver Dam WI 53916 Alan Beyer, W10316 Shorecrest Dr., Fox Lake WI 53933
Belgium	St. Mark	11/NE	Rev. Wayne King, 125 N. Lar Ann St., Belgium WI 53004 Steve Kiskunas, 125 Dean Rd., Belgium WI 53004
Beloit	Messiah	25/SE	Rev. Jason Reed, 1716 Mary St., Beloit WI 53571 Eldon Kolander, 13636 Mary Lynne Dr., Rockton IL 61072
Beloit	St. John	25/SE	Rev. Jonah Burakowski, 1000 Bluff St., Beloit WI 53511 Don Nohr, 2628 Austin Pl., Beloit WI 53511
Beloit	Trinity	25/SE	Rev. Edward May, 1850 Cranston Rd., Beloit WI 53511 Dan Nitz, 1850 Cranston Rd., Beloit WI 53511
Berlin	St. John	16/W	Rev. Bryan Lundquist, 145 N. Adams, Berlin WI 54923 Robert Nowicki, 405 N. Capron St., Berlin WI 54923
Boscobel	Hickory Grove	19/W	Rev. Mark Kufahl, 2016 Pike Dr. #2, Fitchburg WI 53713
Brillion	St. Bartholomew	14/NE	Rev. Mark Krueger, 566 S. Main St., Brillion WI 54110 Kristy Krueger, 566 S. Main St., Brillion WI 54110
Brookfield	Brookfield	04/CE	Rev. Alexander Whitfield, 16840 Fairview Ct., Brookfield WI 53005-2719 Alan Pretzel, 1060 Circle Dr., Elm Grove WI 53122-2144
Brookfield	Immanuel	05/CE	Rev. Daniel Schneider, 13445 Hampton Rd., Brookfield WI 53005 Robert Denkert, 11914 W. Douglas Ave., Milwaukee WI 53225
Brown Deer	St. Paul	07/CE	Rev. David Paape, N71W23588 Homestead Rd., Sussex WI 53089 Fred Kindelberger, 6466 N. 93rd St., Milwaukee WI 53224
Burlington	Our Savior	26/SE	Rev. Robert Bolling, 2424 Fairfield Ln., Burlington WI 53105 Christopher Burris, 29911 Pinewood Dr., Burlington WI 53105
Burnett	Immanuel	09/NE	Rev. Floyd Gogolin, N9520 Highway 26, Burnett WI 53922 LeRoy VandeSlant, N9520 Highway 26, Burnett WI 53922
Burnett	Zion	09/NE	Rev. Steven Thomas, N8529 Front St., Burnett WI 53922 William Kuntz, N7031 State Road 26, Juneau WI 53039
Cascade	St. Paul	11/NE	Rev. Richard Bidinger, 509 Milwaukee Ave., Cascade WI 53011 Roger Hintz, P.O. Box 5, Waldo WI 53093
Cedarburg	First Immanuel	08/NE	Rev. Randolph Raasch, W71N706 Harrison Ave., Cedarburg WI 53012-1007 Richard Erickson, 9971 Lawndale Dr., Cedarburg WI 53012
Chilton	St. Martin	14/NE	Rev. Wayne Huebner, 717 Memorial Dr., Chilton WI 53014 Beverly Daun, N2976 Honeymoon Hill Rd., New Holstein WI 53061
Clinton	Christ	25/SE	Daniel Ludeman, 9956 E. Rachel Dr., Clinton WI 53525
Clyman	Zion	23/SE	Richard Stenson, P.O. Box 220, Clyman, WI 53016-0220
Delavan	Our Redeemer	25/SE	Ken Anclam, 13113 E. Creek Rd., Darien WI 53114
East Troy	Good Shepherd	26/SE	Rev. Maurice Lind, 1936 Emery St., East Troy WI 53120 William Reuter, W373 Miller Rd., Burlington WI 53105
Edgerton	St. John	24/SE	Rev. Carl Seeger, 205 E. High St., Edgerton WI 53534 David Luck, 413 Whitetail Way, Deerfield WI 53531
Elkhart Lake	Grace	14/NE	Rev. Peter Peitsch, 301 Moraine Dr., Elkhart Lake WI 53020 Madelyn Peitsch, 301 Moraine Dr., Elkhart Lake WI 53020

Elm Grove	Elm Grove	03/CE	Rev. Larry Myers, 945 Terrace Dr., Elm Grove WI 53122 Ronald Harmeyer, 385 Leamore Ln., Brookfield WI 53005
Fond du Lac	Hope	11/NE	Rev. Jonathan Christensen, 260 Vincent St., Fond du Lac WI 54935
Fort Atkinson	Living Savior	24/SE	Rev. David Emmrich, W3524 Vannoy Dr., Whitewater WI 53190 Rick Huedapohl, W9653 Lake Dr., Edgerton WI 53534
Franklin	Risen Savior	01/CE	Rev. Travis Schmidt, 7140 S. 51st St., Franklin WI 53132 Tom Minor, 7989 S. Wake Forest Dr., Oak Creek WI 53154
Fredonia	St. John	10/NE	Rev. Robert Zick, 134 Edmaro St., Fredonia WI 53021 Keith Johnson, W4624 County Road A, Fredonia WI 53021
Glenbeulah	Zion	14/NE	Rev. Donald Johnson, 1615 S. 17th St., Sheboygan WI 53081 Sheryl Polster, N6251 County Road OJ, Plymouth WI 53073
Glendale	St. John	07/CE	Jim Mumm, 4911 N. Iroquois Ave., Glendale WI 53217
Grafton	St. Paul	08/NE	Rev. Kenton Wendorf, 701 Washington St., Grafton WI 53024 Tami Viesselmann, 1859 Howard Dr., Cedarburg WI 53024
Greenfield	Mt. Zion	01/CE	Rev. Aaron Koch, 3840 W. Layton Ave., Greenfield WI 53221 Daniel Wilant, 3537 S. 2nd St., Milwaukee WI 53207
Greenfield	Our Father	01/CE	Rev. Karl Fabrizio, 7390 Hill Valley Ct., Greendale WI 53129 Stephen Saunders, 900 E. Elm Rd., Oak Creek WI 53154
Hartford	Divine Savior	23/SE	Rev. Douglas Stowe, 1480 E. Monroe Ave., Hartford WI 53027 Marcia Arndt, 311 Winter Ln., Slinger WI 53027
Hartland	Divine Redeemer	22/SE	Rev. Jeffery Schubert, W310N4932 Old Steeple Rd., Hartland WI 53029 Larry Schneider, 340 Juniper Ct., Delafield WI 53018
Haven	Grace	13/NE	Rev. Ron Pederson, W1268 County Road FF, Haven WI 53083 Richard Rooker, 1272 Meadowbrook Dr. Unit 2, Cleveland WI 53015
Hilbert	St. Peter	14/NE	Rev. Brian Crane, 37 N. 3rd St., Hilbert WI 54129 Judith Paulson, N8098 McHugh, Hilbert WI 54129
Horicon	St. John	09/NE	Rev. Richard Boeck, N7074 County Road V, Horicon WI 53032 Chester Ward, 304 Robin Rd., Horicon WI 53032
Horicon	St. Stephen	09/NE	Rev. Daniel Seehafer, W7550 Shady Ln., Beaver Dam WI 53916 Ya-Fen Szczesny, 205 Victory St., Juneau WI 53039
Howards Grove	Trinity	13/NE	Rev. Darrel Bergelin, W3969 Skyline Rd., Elkhart Lake WI 53020 Richard Schoessow, 1120 W. Bell Ave., Howards Grove WI 53083
Jackson	Living Word	08/NE	Rev. Bernhard Huesmann, P.O. Box 286, Jackson WI 53037 Aimee Ebert, 2755 Western Ave., Jackson WI 53037
Janesville	Mt. Calvary	24/SE	Rev. Cory Rajek, 2940 Mineral Point Ave., Janesville WI 53548 Terry Prindle, 1108 Bruin Ln., Janesville WI 53545
Janesville	Our Savior	24/SE	Rev. Randall Senn, 3808 Sandhill Dr., Janesville WI 53546 Nancy Flanagan, 616 Thomas St., Janesville WI 53545
Janesville	St. Paul	24/SE	Rev. Daniel Decker, 210 S. Ringold, Janesville WI 53545 Karl Miller, 1918 N. Concord Dr., Janesville WI 53545
Kenosha	Messiah	26/SE	Bob Trapp, 29412 Silver Lake Rd, Salem WI 53168
Kohler	Bethany	12/NE	Rev. Robert Steele, 222 Church St., Kohler WI 53044 Robert Parnitzke, 1717 Springwood Ct., Sheboygan WI 53081
La Crosse	Faith	18/W	Rev. Paul Mundinger, 1201 Shorewood Dr., La Crosse WI 54601 John Jaeger, S1081 Olson Ln., Coon Valley WI 54623
LaValle	St. Paul/Zion	19/W	Rev. Robert Butler, 2068 Willow Run, Reedsburg WI 53959 Carol Garvin, P.O. Box 6, Elroy WI 53929
Lebanon	St. Peter	23/SE	Rev. John Kelling, 1908 Avalon Dr., Waukesha WI 53186-2802 Bonnie Lauersdorf, W4801 Thrush Rd., Watertown WI 53098
Loganville/Hillpoint	St. John/St. Paul	19/W	Dara Faust, 1500 State Highway 80 S, Richland Center WI 53581
Madison	Calvary	21/W	Mary Kausch, 6441 Antietam Ln., Madison WI 53705
Madison	Christ Memorial	21/W	Rev. Jeff Meyer, 2833 Raritan Rd., Fitchburg WI 53711 Dan Haupt, 2833 Raritan Rd., Fitchburg WI 53711
Madison	Immanuel	20/W	Rev. Dustin Krystowiak, 105 Eagle Heights Apt. D, Madison WI 53705 Bill Pierick, 118 Charleen Ln., Madison WI 53714
Madison	Living Christ	21/W	Fritz Lutze, 3410 Bluff St., Madison WI 53705

Madison	Mt. Olive	21/W	Rev. Jason Zobel, 110 N. Whitney Way, Madison WI 53705 Brant Kasbohm, 713 Acewood Blvd., Madison WI 53714
Madison	St. Paul	20/W	Raymond Hellmer, 522 Dapin Rd., Madison WI 53704
Madison/Delavan	Our Savior Deaf/Holy Cross	20/W	Rev. John Reinke, 1811 Happy Hollow Rd., Janesville WI 53546-9037 Rodney Johnson, 205 S. 4th St. Apt. D, Stoughton WI 53589
Manitowoc	Redeemer	13/NE	Rev. Eric Kolonich, 1518 Menasha Ave., Manitowoc WI 54220 Steve Hamann, 1440 Gunnell Ln., Manitowoc WI 54220
Mayville	Immanuel	09/NE	Rev. Douglas Zahner, N8092 County Road AY, Mayville WI 53050 Daniel Nickel, W2142 Iowa Rd., Iron Ridge WI 53035
Mayville	St. John	09/NE	Rev. James Mallmann, 450 Bridge St., Mayville WI 53050 Phillip Gohr, 280 Mountain Dr., Mayville WI 53050
Menasha	Trinity	15/W	Rev. Steven Billings, 4909 Sherman Rd., Oshkosh WI 54901 Stephen Reinke, 2537 Jason Dr., Appleton WI 54915
Menomonee Falls	Grace	06/CE	Rev. Joel Howard, N87W16171 Kenwood Blvd., Menomonee Falls WI 53051 Tom Bingen, N57W16124 Bette Dr., Menomonee Falls WI 53051
Menomonee Falls	Zion	04/CE	Rev. Timothy Lamkin, N71W13844 Nicolet Ct., Menomonee Falls WI 53051 Richard Pape, 4440 Coral Dr., Brookfield WI 53045
Mequon	Beautiful Savior	08/NE	Rev. Philip Hillenbrand, 11331 N. Riverland Rd., Mequon WI 53092 Marsha Konz, 12531 N. Woodland Dr., Mequon WI 53092-2417
Mequon	Trinity	08/NE	Rev. Carl Lehenbauer, 338 Riverview Dr., Thiensville WI 53092 Michael Parnow, 2614 Oak Knoll Dr., Jackson WI 53037
Milwaukee	Beautiful Savior	05/CE	Rev. Richard Raabe, 2420 Lefebvre Ave., Wauwatosa WI 53213 Michael Milbrath, 4152 Glenway St., Wauwatosa WI 53222
Milwaukee	Benediction	06/CE	Rev. Don Hougard, N122W12692 Westwood Rd., Germantown WI 53022 Patricia Silah, 5635 N. 86th St., Milwaukee WI 53225
Milwaukee	Berea	05/CE	Thomas Tischer, 2643 N. 90th St., Wauwatosa WI 53226
Milwaukee	Bethany	07/CE	Rev. Chris Ikanih, 4304 N. 22nd St., Milwaukee WI 53209 Rita Whittow, 2635 Mayfair Dr., Brookfield WI 53005
Milwaukee	Bethlehem/Hope	03/CE	Rev. Micah Wildauer, 2808 W. Juneau Ave., Milwaukee WI 53208 Bill Vlach, 1015 N. 33rd St., Milwaukee WI 53208-3235
Milwaukee	Christ Memorial	06/CE	Rev. James Kroemer, 9440 N. Bethanne Dr., Brown Deer WI 53223 Thomas Smith, 5959 N. 39th St., Milwaukee WI 53209
Milwaukee	Covenant	05/CE	Rev. Steve Voigt, 8121 W. Hope Ave., Milwaukee WI 53222 Brent Weeks, 3834 N. 80th St., Milwaukee WI 53222
Milwaukee	Divine Shepherd	02/CE	Rev. Dan Czech, 4920 S. 84th St., Greenfield WI 53228 Gene Kanning, 2835 N. 118th St., Wauwatosa WI 53222
Milwaukee	Emmaus	05/CE	Charles Carroll, 2818 N. 23rd St., Milwaukee WI 53215
Milwaukee	Gospel	07/CE	Rev. Victor Fischer, 11523 W. Mt. Vernon Ave., Wauwatosa WI 53226 Jerome Thompson, 4244 N. 49th St., Milwaukee WI 53216
Milwaukee	Grace	02/CE	Rev. Ferdinand Bahr, 4444 S. Burrell St., Milwaukee WI 53207 Janis Mattson, 3557 S. 43rd St., Greenfield WI 53220-1501
Milwaukee	Mission of Christ	07/CE	Rev. Willie Little, 9712 W. Debbie Ln., Milwaukee WI 53224 Tracy Fowler, 5953 N. 70th St., Milwaukee WI 53216
Milwaukee	Mt. Calvary	05/CE	Allen Neuwirth, 4618 W. Carter Pl, Milwaukee WI 53216
Milwaukee	Mt. Olive	04/CE	Rev. Mark Wangerin, 5327 W. Washington Blvd., Milwaukee WI 53208 Paul Reske, 5327 W. Washington Blvd., Milwaukee WI 53208
Milwaukee	Oklahoma Avenue	02/CE	Rev. Timothy Sims, 2153 S. 58th St., West Allis WI 53219
Milwaukee	St. Mark	03/CE	Rev. Allen Pingel, 570 N. 95th St., Milwaukee WI 53226 Eileen Jurgilanis, 5259 N. 62nd St., Milwaukee WI 53218
Milwaukee	St. Martini	02/CE	Rev. Jerome Stecker, 2841 S. 44th St., Milwaukee WI 53219 Timothy Bellis, 3709 E. Edgerton Ave., Cudahy WI 53110
Milwaukee	St. Peter-Immanuel	06/CE	Rev. Donald Weiss, 8744 W. Magnolia St., Milwaukee WI 53224 Michael Wolf, 6449 N. 42nd St., Milwaukee WI 53209
Milwaukee	St. Stephen	01/CE	Rev. Timothy May, 3642 S. 83rd St., Milwaukee WI 53220
Milwaukee	Trinity	04/CE	Rev. Hunter Hofmann, 1731 12th Ave., Grafton WI 53024 James Vander Meer, 920 Lansdowne Ct., Brookfield WI 53045
Milwaukee	Walther Memorial	05/CE	Rev. David Totsky, 2945 Cottonwood Ct., Brookfield WI 53216

Milwaukee	Zion (International)	06/CE	Rev. Gui Kasongo, 8475 W. Fond du Lac Ave., Milwaukee WI 53225 Florent Mayanga, 8475 W. Fond du Lac Ave., Milwaukee WI 53225
Monona	Monona	21/W	Rev. William Pekari, 1914 Dolores Dr., Madison WI 53716 Jeffrey Thur, 2895 Cimarron Tr. #1, Madison WI 53719
Muscoda/Highland	St. Peter/Christ	19/W	Rev. Dana Wilkie, 125 N. Iowa St., Muscoda WI 53573 James Kienitz, P.O. Box 694, Muscoda WI 53573
Necedah/New Miner	St. James/St. Paul	18/W	Rev. Michael Nielsen, N7224 Three Rivers Blvd. Unit B1, New Lisbon WI 53950 Kenneth Hornburg, W4870 30th St. E., Necedah WI 54646
Neenah	New Hope	15/W	Rev. Jeff Prewitt, 1850 American Dr., Neenah WI 54956 Annette Wiesner, 1850 American Dr., Neenah WI 54956
Neenah	Peace	15/W	Rev. Ricky Schroeder, 1223 Lynrose Ln., Neenah WI 54956 Gordon Dailey, 910 Gail Ave., Neenah WI 54956
Neshkoro	Zion	17/W	Rev. Franklin Giebel, 218 N. State St., Neshkoro WI 54959 Susan Giebel, 219 N. State St., Neshkoro WI 54960
Neshkoro/Westfield/ Montello	St. John/St. Paul/Trinity	17/W	Rev. Dale Boening, N7691 15th Dr., Neshkoro WI 54960-8125
New Berlin	Blessed Savior	03/CE	Rev. Martinho Sander, 15300 W. Glendale Dr., New Berlin WI 53151 Rick Krause, 15980 W. Heatherly Dr., New Berlin WI 53151
New Fane	St. John	10/NE	Rev. Mark Eckert, N665 County Road S, Kewaskum WI 53040 Eugene Bohn, P.O. Box 453, Kewaskum WI 53040
New Holstein	Zion	14/NE	Rev. John Schenck, 1710 Van Buren St., New Holstein WI 53061 Ron Sitzman, 24228 Fish and Game Rd., Kiel WI 53042
North Fond du Lac	Divine Savior	15/W	Rev. Allen Bramstadt, 1081 Prospect Ave., North Fond du Lac WI 54937-9777 Peter Chisholm, 224 Chapleau St., North Fond du Lac WI 54937
North Prairie	St. John	22/SE	Rev. Daniel Torkelson, 305 N. Main St., North Prairie WI 53153-9728 Gary Staker, W295 S7760 High Cross, Mukwonago WI 53149
Oak Creek	Grace	01/CE	Rev. Dean Dummer, 8201 S. 35th St., Franklin WI 53132 Heinz Poellet, 2123 E. Montana Ave., Oak Creek WI 53154
Oconomowoc	Grace and Truth	22/SE	Rev. John Bergson, 765 Parkview Dr., Oconomowoc WI 53066 Paul Christenson, 1410 Crestwood Dr., Oconomowoc WI 53066
Oconomowoc	St. John	22/SE	Rev. Gary Tillmann, N1247 St Johns Way, Oconomowoc WI 53066 Pete Williams, 775 Thackery Trl., Oconomowoc WI 53066
Omro	Grace	16/W	Rev. Richard Bartholomew, 612 Julius Ct., Omro WI 54963 Daniel Kromm, 627 East Main St., Omro WI 54963
Onalaska	Shepherd of the Hills	18/W	Rev. Donald Stein, 1400 Cliffview Ave., Onalaska WI 54650 Lorraine Koch, W7031 Evergreen Way, Onalaska WI 54650
Oregon	Community of Life	21/W	Rev. Eric Wenger, 830 Violet Ln., Oregon WI 53575 Bryn Bruss, 369 Liberty Park Dr., Oregon WI 53575
Oshkosh	Good Shepherd	15/W	Rev. Roger Erdman, 3977 Leonard Point Rd., Oshkosh WI 54904 Michael Phillips, 2631 Oakwood Cir., Oshkosh WI 54904
Oshkosh	Hmong Outreach	15/W	Rev. Blong Vang, 370 Bowen St., Oshkosh WI 54901
Oshkosh	Trinity	15/W	Bill Gabert, 55 Bowen St., Oshkosh WI 54901
Pewaukee	Shepherd of the Hills	22/SE	Rev. Thomas Wink, P.O. Box 802, Pewaukee WI 53072
Platteville	Apostles	19/W	Rev. Thomas Reeder, 375 Grandview Ln., Platteville WI 53818
Pleasant Prairie	Lamb of God	26/SE	Rev. Sean Smallwood, 6608 84th Ave., Kenosha WI 53142 Adam Schmidt, 6115 43rd Ave., Kenosha WI 53142
Plymouth	St. John	12/NE	Rev. Nathan Meador, 124 South St., Plymouth WI 53073 Geoff Schuh, N5437 State Highway 57, Plymouth WI 53073
Port Washington	St. John	11/NE	Rev. John Klieve, 217 N. Freeman Dr., Port Washington WI 53074 Arthur Schoenfeldt, 552 Clark St., Cascade WI 53011
Portage	St. John	20/W	Rev. Alan Boeck, 850 Armstrong St., Portage WI 53901 James Atkinson, 850 Armstrong St., Portage WI 53901
Poy Sippi	Emmaus	16/W	Rev. Mark Meier, W2189 County Road H, Poy Sippi WI 54967-8447 William Haag, N4806 26th St., Wild Rose WI 54984
Princeton	Calvary	17/W	Rev. Robert Busse, W4826 Village Acres Ln., Princeton WI 54968-8533 Lowell Johnson, 125 Cedar Ridge Dr. Apt. S-141, West Bend WI 53095

Racine	Chapel of the Cross	26/SE	Rev. Brian Liermann, 3705 County Road H Apt. 5, Franksville WI 53126 Howard Shaw, 6234 Partridge Hill Dr., Racine WI 53406
Racine	Christ the King/Redeemer	27/SE	Rev. Neil Carlson, 3357 LaSalle St., Racine WI 53402 Curtis Barnes, 2109 Rupert Blvd., Racine WI 53405
Racine	Grace	27/SE	Rev. Randal Poppe, 3700 Washington Ave., Racine WI 53405 Mark Peters, 1549 Ostergaard Ave., Racine WI 53406
Racine	Holy Cross	27/SE	Rev. Timothy Schellenbach, 5608 Castle Ct. #205, Racine WI 53406 Robert Armbricht, 5329 Highwood Dr., Racine WI 53405
Racine	Primera Iglesia	27/SE	Rev. Germán Novelli, 2121 S. 32nd St., Milwaukee WI 53215 Tyler McMiller, W220N2615 Maplewood Ln., Waukesha WI 53186
Racine	St. John	27/SE	Paul Martinson, 4548 N. Main St., Racine WI 53402
Racine	Trinity	26/SE	Rev. David Gehne, 2029 Geneva St., Racine WI 53402
Random Lake	St. John	10/NE	Rev. Randal Schoemann, W5388 County Road SS, Random Lake WI 53075 Robert Krueger, N1527 Trout Spring Rd., Adell WI 53001
Random Lake/Batavia	Immanuel/St. Stephen	10/NE	Rev. Kurt Ziemann, W8497 Brazelton Dr., Random Lake WI 53075 Dan Matte, N774 Boltonville Rd., Random Lake WI 53075
Reedsburg	St. Peter	19/W	Rev. Paul Crolius, 445 3rd St., Reedsburg WI 53959 Donald McCauley, S2303 Horkan Rd., Reedsburg WI 53959
Reeseville	Immanuel	23/SE	Rev. Donald Steinberg, P.O. Box 272, Reeseville WI 53579-0272 Judith Scott-Steinberg, 212 Lincoln Ave., Reeseville WI 53579
Reeseville	Trinity	23/SE	Rev. Matthew Martin, N2296 County Road I, Reeseville WI 53579
Richland Center	St. Luke	19/W	Rev. Frederick Davison, P.O. Box 230, Richland Center WI 53581 Gene Hynek, 345 N. Stewart St., Richland Center WI 53581
Ripon	Messiah	16/W	Rev. Bryan Fritsch, 526 Mayparty Dr., Ripon WI 54971 Robert Ziebell, 504 Russell Dr., Ripon WI 54971
Sharon	Triune	25/SE	Rev. Dale Blanchard, N1584 County Road K, Sharon WI 53585 John Hodson, 6992 Cora Lee Dr., Belvidere WI 61008
Sheboygan	Bethlehem	12/NE	Rev. James Hartman, 2215 N. 34th St., Sheboygan WI 53083 Jeffrey Behrens, 3010 W. Kay Dr., Sheboygan WI 53083
Sheboygan	Christ	11/NE	Rev. Dana Loney, N6312 Kapur Dr., Sheboygan falls WI 53085 James Neumann, 3628 S. 16th St., Sheboygan WI 53081
Sheboygan	Good Shepherd	11/NE	Rev. Christian Gugel, 1614 S. 23rd St., Sheboygan WI 53081 Myron Buss, 824 Linden Rd., Kohler WI 53044
Sheboygan	Immanuel	12/NE	Rev. Adam Scheblein, 1634 Illinois Ave., Sheboygan WI 53081 Jeffery Braeger, 1634 Illinois Ave., Sheboygan WI 53081
Sheboygan	Our Redeemer	13/NE	Rev. Bryan Osladil, 542 Martin Ln., Howards Grove WI 53083 James Hasenstein, 1250 Main Ave., Sheboygan WI 53083
Sheboygan	Our Savior	12/NE	Rev. Marcus Powers, 3206 Main Ave., Sheboygan WI 53083 William Stroo, N7429 Lake Terrace Dr., Plymouth WI 53073
Sheboygan	St. Paul	13/NE	Rev. Alan Kretschmar, 1810 N 13th St., Sheboygan WI 53081 James Bartel, W1408 Wykhuis Ln., Oostburg WI 53070
Sheboygan	Trinity	12/NE	Rev. Timothy Mech, 4859 Hunters Glen, Sheboygan WI 53081 Jeff Maletzke, 511 Blackstock Ave., Sheboygan WI 53081
Sheboygan/Waldo	Trinity/St. Thomas	11/NE	Rev. Frederick Jabs, 6502 S. Business Dr., Sheboygan WI 53081 Karen VanEss, P.O. Box 122, Waldo WI 53093
Sheboygan Falls	St. Paul	12/NE	Rev. Tom Gudmundson, 2319 N. 40th St., Sheboygan WI 53083 Jim Billmann, 160 Columbine Ln., Sheboygan Falls WI 53085
Shorewood	Luther Memorial	07/CE	Rev. Kenneth Wieting, 5789 N. Argyle Ave., Glendale WI 53209 Mark Paterson, 4635 W. Bluemound Ct., Milwaukee WI 53208
Stoughton	Good Shepherd by the Lake	21/W	Paul Heitmann, 345 N. Perry Pkwy., Oregon WI 53575
Sturtevant	Faith	27/SE	Rev. Jeff Mortenson, 8308 Queensbury Ln., Sturtevant WI 53177 Damian Gouff, 822 Horner Dr., Racine WI 53402
Sullivan	St. John	22/SE	Rev. Dean Zemple, W405 Highway 18, Sullivan WI 53178 Bob Saeger, W640 Highway 18, Sullivan WI 53178
Sun Prairie	Bethlehem	20/W	Rev. Charlie Brandt, 261 White Tail Dr., Sun Prairie WI 53590 Dennis Dary, 1019 Hickory Ct., Sun Prairie WI 53590

Sussex	Peace	06/CE	Rev. Peter Bender, 4200 Elmwood Dr., Colgate WI 53017 James Frerking, W344N6710 Jorgenson, Oconomowoc WI 53066
Tomah	Good Shepherd	18/W	Rev. Mark Benning, 1524 Jennifer Ave., Tomah WI 54660 Jerry Rapp, 15533 Highway N, Tomah WI 54660
Twin Lakes	Hope	25/SE	Rev. Jack Fish, 876 Lance Dr., Twin Lakes WI 53181 Gary Schaetten, 876 Lance Dr., Twin Lakes WI 53181
Two Rivers	Good Shepherd	13/NE	Rev. William Kilps, 3504 Pierce Ct., Two Rivers WI 54241 Nathanael Kilps, 3504 Pierce Ct., Two Rivers WI 54241
Union Grove	St. Paul	26/SE	Rev. James Keuch, 1610 Main St., Union Grove WI 53182 Greta Martin, 6428 144th Ave., Bristol WI 53104
Wales	Bethlehem	22/SE	Rev. Allen Behnke, 450 N. Oak Crest Dr., Wales WI 53183 Barry Panozzo, S45W34339 Rue Parc, Dousman WI 53118
Waterford	St. Peter	26/SE	Rev. Frederick Bischoff, 602 Aber Dr., Waterford WI 53185 Lori Bischoff, 602 Aber Dr., Waterford WI 53185
Watertown	Good Shepherd	23/SE	Rev. David Groth, 1611 E. Main St., Watertown WI 53094 Stephen Zillmer, 1611 E. Main St., Watertown WI 53094
Waukesha	Beautiful Savior	03/CE	Rev. Peter Schmidt, 650 S. Greenfield Ave., Waukesha WI 53186 Richard Beilke, 120 Debbie Ct., Waukesha WI 53189
Waukesha	Christ the Life	03/CE	Rev. Eric Edwards, 3031 Summit Ave., Waukesha WI 53188 Jimmy Meler, 2136 Garland Ave., Waukesha WI 53188
Waunakee	Mission Hill	20/W	Rev. Jeffrey Corder, 6265 Woodland Dr., Waunakee WI 53597 Mark Truby, 317 Santa Fe Trl., Waunakee WI 53597
Waupun	Pella	09/NE	Rev. Mike Stock, 400 S. Madison St., Waupun WI 53963 Dick Anderson, 1013 Oriole St., Waupun WI 53963
Wautoma	Trinity	17/W	Rev. Gregory Hyatt, 120 W. Division St., Wautoma WI 54982 Gregory Dobratz, N2303 Alpine Dr., Wautoma WI 54982
Wauwatosa	Our Redeemer	04/CE	Rev. Gene Henke, 3405 N. Brookfield Rd., Brookfield WI 53045
Wauwatosa	Pilgrim	04/CE	Rev. Paul Peckman, N65 W14452 Redwood Dr., Menomonee Falls WI 53051 Gary Mueller, 2241 N. 66th St., Wauwatosa WI 53213
West Allis	Emmanuel Deaf	02/CE	Rev. William Palmer, S110W26510 Craig Ave., Mukwonago WI 53149 Joy Rader, 2306 S. 98th St., West Allis WI 53227
West Allis	St. Paul	02/CE	Rev. Gregg Stanton, 2327 S. 78th St., West Allis WI 53219 Ron Gray, 5412 W. Whitaker, Greenfield WI 53220
West Allis	Trinity	02/CE	Rev. Thomas Krueger, 2520 S. 68th St., West Allis WI 53219 Rudy Sherpy, 2574 S. 65th St., West Allis WI 53219
West Bend	Pilgrim	10/NE	Rev. Joseph Fisher, 616 Meadowbrook Dr., West Bend WI 53090 Ronald Kabitzke, 6811 Hickory Rd., West Bend WI 53090
West Bend	St. Andrew	10/NE	Rev. Robert Korytkowski, 1716 Eder Ln., West Bend WI 53095 Donald Niese, 724 #2 Stoney Creek Ct., West Bend WI 53095
West Bend	St. John	08/NE	Rev. Guy Roberts, 660 14th Ave. S, West Bend WI 53095 Herb Wolf, 660 S. 14th Ave., West Bend WI 53095
West Salem	Prince of Peace	18/W	Rev. Jason Schockman, 710 Wagon Dr., West Salem WI 54669 Brent Hancock, W1797 County Road A, Mindoro WI 54644
Westfield	Immanuel	17/W	Robert Fairfield, 626 S. Main St., Westfield WI 53964
Weyauwega	Christ	16/W	Cory Wentzel, 7857 Bay Ln., Fremont WI 54940
Whitefish Bay	Our Savior	07/CE	Rev. Michael Henrichs, 6029 N. Santa Monica Blvd., Whitefish Bay WI 53217 Joseph Olson, 4740 N. Hollywood Ave., Whitefish Bay WI 53211
Wild Rose	Immanuel	16/W	Thomas Gorgen, W6352 Bighorn Ln., Wautoma WI 54982
Wisconsin Dells	Trinity	19/W	Rev. Dennis Schueler, 528 Bauer St., Wisconsin Dells WI 53965 Michael Strand, 407 Clara Ave. #103, Wisconsin Dells WI 53965

Appendix C: Addresses of Elected District Officials

■ ELECTED OFFICERS

President

Rev. John C. Wille
South Wisconsin District—LCMS
8100 W. Capitol Dr.
Milwaukee, WI 53222-1920

Third Vice-President

Rev. Robert Zick
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824 Fredonia Ave
Fredonia, WI 53021-9412

First Vice-President

Rev. David Paape
St. Paul Lutheran Church
8080 N. 47th St.
Brown Deer, WI 53223-3727

Fourth Vice-President

Rev. Mark Meier
Emmaus Lutheran Church
N4494 State Road 49
Poy Sippi, WI 54967-0346

Second Vice-President

Rev. Daniel Torkelson
Zion Lutheran Church
700 Main St.
Clyman, WI 53016-0220

Secretary

Rev. David W. Totsky
Walther Memorial Lutheran Church
4040 W. Fond du Lac Ave.
Milwaukee, WI 53216-3699

■ BOARD OF DIRECTORS

Ordained Ministers

Rev. Darrel Bergelin
W2780 State Rd. 32
Howards Grove, WI 53083-5236

Rev. David Jensen
1120 Draper St.
Baraboo, WI 53913-3221

Rev. Frederick Bischoff
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Waterford, WI 53185-4441

Rev. Mark Wangerin
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Commissioned Ministers

Bradley Jentsch
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Random Lake, WI 53075-1237

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Laypersons

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Greta Martin
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David Eberhardt
1826 17th Ave.
Grafton, WI 53024

John Powers
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Whitefish Bay, WI 53217

Jay Jaehnke
505 Coulee Ct.
Onalaska, WI 54650

Bryan Seider
N55W21121 Logan Dr.
Menomonee Falls, WI 53051

■ COMMITTEE ON CONVENTION NOMINATIONS

Ordained Ministers

Rev. Thomas Chryst
3700 Washington Ave.
Racine, WI 53405-2999

Rev. Dennis Schueler
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Rev. Bryan Osladil
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Rev. Micah Wildauer
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Commissioned Ministers

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W167N10994 Western Ave.
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Dennis Vierk
1017 Laramie Ln.
Janesville, WI 53546-1860

Laypersons

Christa Hegland
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Kenosha, WI 53140

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Wauwatosa, WI 53222

Ronald Kabitzke
6811 Hickory Rd.
West Bend, WI 53090

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1 – Metro South Shore

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5 – Metro Northwest

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2 – Metro-South

Rev. William Palmer
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6 – Metro North

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3 – Metro Southwest

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7 – Metro North Shore

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8 – Ozaukee-Washington

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9 – Horicon

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10 – West Bend-Random Lake

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11 – Sheboygan South

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12 – Sheboygan Central

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13 – Sheboygan North

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18 – La Crosse

Rev. Paul Mundinger
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19 – Southwest

Rev. Paul Crolius
St. Peter Lutheran Church
345 N. Pine St.
Reedsburg, WI 53959-1667

20 – Madison North

Rev. Marion Hendrickson
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P.O. Box 45
Arlington, WI 53911-0045

21 – Madison South

Rev. Jason Zobel
Mt. Olive Lutheran Church
110 N. Whitney Way
Madison, WI 53705

22 – Oconomowoc

Rev. Dean Zemple
St. John Lutheran Church
W407 Highway 18
Sullivan, WI 53178-9708

23 – Watertown

Rev. Mark Wenzel
Peace Lutheran Church
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Beaver Dam, WI 53916-2499

24 – Janesville

Rev. Carl Seeger
St. John Lutheran Church
207 E. High St.
Edgerton, WI 53534-2199

25 – Beloit

Rev. Edward May
Trinity Lutheran Church
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Beloit, WI 53511-2544

26 – Kenosha

Rev. Sean Smallwood
Lamb of God Lutheran Church
8411 Old Green Bay Rd.
Pleasant Prairie, WI 53158-2700

27 – Racine

Rev. Thomas Chryst
Grace Lutheran Church
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