

# Proceedings & Bylaws



**“People of Hope ... It’s Time!”**

**103rd Michigan District Convention**

**Concordia University Ann Arbor**

**June 26–28, 2022**



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Dear Brothers and Sisters in Christ,

I pray this note finds you rejoicing in the Lord ...

As a People of Hope, the saints of the Michigan District gathered together for the 103rd regular convention rallying around the theme “People of Hope ... It’s Time!” (Esther 4:13–16). There were 467 voting delegates, 232 advisory delegates, along with 165 guests who joined together in worship, fellowship, study, discussion, and prayer.

During the convention, delegates addressed targets in ministry, voiced thanksgivings, shared concerns, and made important decisions regarding various governance, structure, and constitutional questions. Floor resolutions were presented to challenge our forward thinking, to encourage our missional resolve, and to support our Concordia Universities.

The Proceedings detailed here are a record and reflection of significant effort by many committed servants to carry forward faithfully the work of Christ’s church in this little corner of His kingdom. The reports received by the convention gave testament to how God the Holy Spirit continues to bless the Michigan District. Diverse ministry ventures highlighted to the convention showed us how our dedicated people are reaching the world around us in most faithful and amazing ways.

As we continue that faithfulness to the Lord, through the power of His Word and the guidance of our Lutheran Confessions, we give thanks to the devoted labors of laity, pastors, commissioned ministers, and district officials integrated into that share of Christ’s work indicated by these Proceedings.

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

May the Lord continue to bless our efforts. People of hope, it’s time.

Sincerely yours, completely HIS,

A handwritten signature in black ink, appearing to read "Rev. Darryl L. Andrzejewski". The signature is fluid and cursive, with a large initial "D" and "A".

Rev. Darryl L. Andrzejewski  
District Secretary

# Officers

## The Lutheran Church—Missouri Synod

Rev. Dr. Matthew C. Harrison, President (2023)  
1st Vice-President: Rev. Peter K. Lange (2023)  
2nd Vice-President: Rev. Dr. John C. Wohlrabe, Jr. (2023)  
3rd Vice-President: Rev. Dr. Scott Murray (2023)  
4th Vice-President: Rev. Nabil S. Nour (2023)  
5th Vice-President: Rev. Christopher S. Esget (2023)

6th Vice-President: Rev. Benjamin T. Ball (2023)  
Secretary: Rev. Dr. John W. Sias (2023)  
Chief Administrative Officer: Mr. Frank Simek (Appointed)  
Chief Financial Officer: Mr. Nathan M. Haak (Appointed)  
Chief Mission Officer: Rev. Kevin D. Robson (Appointed)

### Michigan District

Rev. David A Davis, President (2025)

1st Vice-President: Rev. Dean M. Davenport (2025)  
2nd Vice-President: Rev. Darryl L. Andrzejewski (2025)  
3rd Vice-President: Rev. Craig L. Bickel (2025)

4th Vice-President: Rev. Erik K. Cloeter (2025)  
Secretary: Rev. Douglas A. Adams (2025)  
Treasurer: Mrs. Bonnie L. Mann (Appointed)

### Michigan District Circuit Visitors (2025)

1. Charles B. Burhop  
2. Jason L. Mandley  
3. Frederick T. Cordts  
4. Rodney L. Morrison, Jr.  
5. Daniel A. Kempin  
6. Erwin M. Hutter  
7. Kenneth D. Lueke  
8. Thomas B. Garrison  
9. Cameron K. Steele  
10. Paul R. Biber  
11. David H. Hensler  
12. Todd A. Biermann  
13. Todd I. Frusti  
14. Gerhardt A. Doroh

15. Gary L. Richard  
16. Norm A. Koy  
17. Matthew G. Schuler  
18. Evan P. Gaertner  
19. Jeffrey D. Frechette  
20. Asaph A. James  
21. Richard E. Robinson  
23. Greyson D. Grenz  
24. Mark K. Witte  
26. Aaron H. Vergin  
27. Joel S. Eden  
28. David J. McCarty  
29. Bryan K. Schindel  
30. Zachary J. Holdorf

31. Matthew A. Peters  
32. Michael M. Goers  
33. Dennis D. Rahn  
34. Paul A. Tonn  
35. William R. Wangelin  
36. Edward W. Filter  
38. Dennis L. Lassanske  
39. Christopher M. Boehnke  
40. Glenn E. Schaeffer  
41. Timothy J. Brand  
42. Karl N. Streng  
43. Michael J. Roth  
44. Kurt P. Kuhlmann

## Boards and Committees

### Board of Directors

<u>Region</u>	<u>Ordained</u>	<u>Commissioned</u>	<u>Laypersons</u>	
Metro East: (2025)	Rev. Timothy R. Bollinger	Ms. Natalie A. Haupt	Mr. Stephen R. Boergert	Mrs. Alicia J. Winget
West: (2025)	Vacant	Mrs. Lori S. Wieneke	Mrs. Cheri L. McConomy	Mr. O. Dennis Sohn
Metro West: (2028)	Rev. Joel H. Sarrault	Mr. Daniel R. Burk	Mr. Scott B. Beam	Mr. Robert V. Brooks
North & East: (2028)	Rev. Dennis W. Matyas	Mrs. Jennifer L. Krause	Ms. Kathryn A. Engelhardt	Mr. John W. Nutzmann

Advisory Members: Rev. David A. Davis, Rev. Dean M. Davenport, Rev. Darryl L. Andrzejewski, Rev. Craig L. Bickel, Rev. Erik K. Cloeter, Mrs. Bonnie L. Mann, Rev. Michael J. Roth, Rev. Douglas M. Adams

### Church Extension Fund Board of Trustees

<u>Rostered</u>	<u>Laypersons</u>	
Vacant (2025)	Ms. Laura J. Davis (2028)	Ms. Rebecca H. Holnagel (2028)
Rev. Dr. David P. E. Maier (2028)	Mr. David C. C. Eberhard (2025)	Mr. Kurt C. Kuck (2028)
Rev. Dr. Ryan R. Peterson (2028)	Mr. Timothy H. Haberling (2025)	Mr. Jeffrey T. Roscoe (2025)

**District President Representative:** Rev. Erik K. Cloeter

**Staff:** James R. Saalfeld, CEO; John Bates, President; Andrew Sohn, VP – Strategy & Marketing

### 2025 Convention Nominating Committee

<u>Region</u>	<u>Ordained</u>	<u>Commissioned</u>	<u>Laypersons</u>
Metro East:	Rev. Eric W. Majeski	Mr. David S. Kusch	Mr. Joseph L. Paladino
Metro West:	Rev. Andrew D. Gruenhagen	Ms. Abigail G. Rynearson	Mr. Philip M. Krauss II
North & East:	Rev. Michael D. Boyer	Mrs. Stephanie L. Baarck	Mr. John W. Nutzmann
West:	Rev. Ryan A. Winningham	Ms. Sarah C. Roth	Ms. Jennifer Haberling

### Commission for Church Worker Care

<u>Ordained</u>	<u>Commissioned</u>	<u>Laypersons</u>
Rev. Daniel W. Ramthun	Mr. Eric D. Steinke	Mrs. Kathy A. Krause
Rev. John R. Rathje	Ms. Andrea E. Johnson	
Rev. Dr. Robert E. Kasper	Mrs. Dawn M. Rupe	
	Mrs. Jennifer M. Smith	
	Dcs. Christie L. Hansard	

**Ex-Officio:** Rev. David A. Davis

## Commission on Deacon Qualification

### Ordained

Rev. Todd I. Frusti  
Rev. Kenneth A. Huner  
Rev. Dr. Robert E. Kasper, Advisory  
Rev. Dr. Robert J. Schultz, Advisory

### Commissioned

Mrs. Kathy A. Schurig

### Laypersons

Mrs. Christine A. Brown  
Mr. Christopher G. Townley

### District Reconcilers

Rev. Joel F. Hoyer, Mr. George M. McCain, Rev. Joseph W. B. Polzin, Mr. Duane A. Renken, Mrs. Ruth E. Richert Martin, Rev. Michael J. Roth

### New/Revised Constitution Committee

Rev. Theodore E. Voll, Chairman, Mr. Keith M. Altenburg, Mr. Aaron J. Baylis, Rev. Arnold H. Brammeier

### District Legal Counsel

Mr. Mark W. Doran

### District Standing Committees

#### Stewardship Committee:

Rev. Douglas M. Adams, Rev. Eric S. Black, Mr. Ronald J. Chewning, Rev. John M. Duerr,  
Rev. Daniel C. Meckes, Mr. Stephen E. Schilke, Mrs. Laura J. Thomas, Rev. Dr. Richard J. Wolfram

### District Committees

#### Endowment Advisory Council:

Mr. Steve Eyeran, Mr. Jeremy Frank, Mr. Greg Hildebrand, Mrs. Peggy Korzen, Mr. Stephen List,  
Mrs. Bonnie Mann, Mr. Daniel Nickodemus  
Non-Voting Members: Rev. David Davis, Mr. Chad Woltemath

#### Junior High Gathering Planning Committee:

Mr. James Anderson, Rev. Jason Bauer, Rev. Joel Eden, Mr. Luke Esselman, Mrs. Rose Ferguson,  
Mrs. Janelle Meckes, Mr. Tyler Schlitzkus

#### Senior High Gathering Planning Committee:

Mr. James Anderson, Rev. James Bruner, Mrs. Kristin Hardy, Mrs. Mary Koboldt, Mrs. Jennifer Rossi,  
Mrs. Stephanie Rummel

#### Lutheran Adult Gathering Planning Committee:

Patti & Don Bogama (Muskegon), Katrina & Daren Kaschinske (Frankenmuth), Katie & Chris May  
(Macomb), Dennis & Kristi Sohn (Lansing), Keith & Kim Waller (Detroit area), Rev. William & Kristin  
Wangelin (Lansing), Chad & Heidi Woltemath (MI District office)

#### School Accreditation Committee:

Mr. Levi Bringold, Mrs. Cynthia Brown, Mr. Robert Burgess, Mr. Kyle Chuhran, Mrs. Mary Eifert,  
Mr. Travis Grulke, Ms. Janet LaRocque, Mr. Todd Pehlke, Dr. Julian Petzold

#### Early Childhood Cabinet:

Mrs. Greta Bower, Mrs. Kelley Fehn, Mrs. Kristi Hill, Mrs. Courtni Holst, Mrs. Kathryn Pearson,  
Ms. Jennifer Welch

#### State Basketball Committee:

Mr. James Bunkelmann, Mr. Justin Garcia, Mr. Travis Grulke, Mr. Eric Hagenow, Mr. David King,  
Mr. Matthew Korte, Mr. Joel Neumeyer, Mr. Scott Neumeyer, Mr. Timothy Siekmann, Mr. Jeffrey Young

#### State Track Committee:

Mr. John Boldt, Mr. Travis Grulke, Mr. David King, Mrs. Jennifer Krause, Mr. Timothy Siekmann,  
Mr. Eric Smith

#### Finance Committee:

Mr. Scott Beam, Mr. Stephen Boergert, Rev. David Davis, Mr. Chad Woltemath, Mrs. Bonnie Mann,  
Mrs. Alicia Winget

# Staff

## Office of the President

Rev. David A. Davis, President  
Rev. Dr. Robert E. Kasper, Asst. to the President – Congregation Ministries / Ministry Support  
Rev. Dr. Todd A. Jones, Asst. to the President – Mission Education and Support  
Rev. Norman A. Koy, Call List Support  
Mrs. Laurie A. Brown, Executive Asst. to the President  
Mrs. Martha F. Wohlfeil, Administrative Asst. – President's Office  
Deaconess Christie L. Hansard, Mental Health Case Manager / Parish Nurse Ministries  
Rev. John R. Rathje, Church Worker Mental Health Support Coordinator  
Rev. Kenneth A. Huner, Dean of Instruction – Michigan School of Missional Formation  
Mrs. Julie A. Nielsen-Schmidt, Chaplain – University of Michigan Medical Center, Ann Arbor  
Dr. Barbara J. Laughlin-Adler, Archivist – Michigan District Office  
Ms. Kathleen A. Graham, Assistant Archivist – Michigan District Office

## Missionaries at Large

Rev. Christopher R. Bodley, Missionary-at-Large in Detroit for A2E  
Rev. Dietrick A. Gladden, Missionary-at-Large in Detroit for A2E  
Rev. Christian M. Jones, Missionary at Large in Flint for A2E  
Rev. James F. Richter, Missionary at Large, Grand Rapids  
Ms. Megan B. Schultz, Family Life Minister at Large in Detroit for A2E  
Ms. Rachel K. Siemen, Family Life Minister at Large in Flint for A2E  
Dr. Ingrid Draper, A2E Urban Entrepreneurial Education Director

## Congregation Ministries

Rev. Randy L. Johnson, Asst. to the President – Congregation Mission and Ministries, North Zone / Chaplaincy  
Mr. Peter E. Prochnow, Asst. to the President – Local and Global (Glocal) Worship Arts and Community Engagement Director  
Rev. Dr. Richard J. Wolfram, Asst. to the President – Stewardship Ministries  
Mrs. Hannah M. MacAfee, Administrative Asst. – Congregation Mission and Ministries, Receptionist

## Lutheran Day Schools

Mr. Travis G. Grulke, Asst. to the President – Superintendent of Schools  
Mr. Kyle B. Chuhuran, NLSA Commissioner  
Mrs. Kelley J. Fehn, Early Childhood Consultant  
Mrs. Jennifer A. Rumberger, Administrative Asst. – Education / Stewardship / Database

## Communications

Mrs. Deborah S. Fall, Asst. to the President – Communications  
Mr. Jeffrey T. Heisner, Video Journalist/Digital Media Director  
Mrs. Elisa L. Schulz, Staff Writer / Copy Editor / Photographer

## Development

Mrs. Linda M. Ekong, Administrative Asst. – Development / Art Director / Web Director

## Business/Finance

Mr. Chad R. Woltemath, Asst. to the President – Business / Finance  
Mrs. Donna J. Conrad, Administrative Asst. – Business / Finance  
Ms. Debra R. Hughes, Event Coordinator / Accountant  
Mr. Chad E. Moyer, Properties Manager / AV Support

# List of Registrants

by: Rev. Darryl L. Andrzejewski, District Secretary

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

## Ministers – Ordained, Voting

Abatelli, Kirk W. - St. Mark, Saginaw  
Adams, Douglas M. - Trinity, Berrien Springs  
Ahlersmeyer, Peter C. - Trinity, Fenton  
Allmann, Robert F. - Good Shepherd, Lansing  
Andrzejewski, Darryl L. - Historic Trinity, Detroit  
Andrzejewski, Jakob A. - St. Paul, Royal Oak  
Appold, Paul C. - Trinity, Muskegon  
Appold, Robert B. - St. Matthew, Grand Rapids  
Azzam, Timothy P. - Trinity, Oscoda  
Baerwolf, Phillip A. - Zion, Bay City  
Bagnall, George Stevens - Good Shepherd, Cass City  
Bakker, Jonathon J. - Zion, Mount Pleasant  
Ball, Joshua T. - St. John, Ray  
Barz, Daniel S. - St. Paul, Buchanan  
Baughman, Terry A. - Crown Of Life, Rochester Hills  
Bayer, Timothy A. - St. Peter, Saint Johns  
Beck, Gary L. - St. Mark, Flint  
Behnke, Timothy J. - Faith, Bridgeport  
Bender, Gary L. - Faith, Bay City  
Bentz, Tyson V. - Lutheran Church Of The Lakes, Addison  
Berg, Peter M. - Good Shepherd, Middleville  
Berlin, Mark E. - Redeemer, Interlochen  
Biber, Paul R. - Good Shepherd, Saginaw  
Bickel, Craig L. - Immanuel, Grand Rapids  
Biermann, Todd A. - Faith, Grand Blanc  
Black, Eric S. - St. Paul, Kalkaska / St. Matthew, Mancelona  
Blythe, Richard J. - St. Paul, Trenton  
Boehnke, Christopher M. - Lakeshore Lutheran Fellowship, Spring Lake  
Boerger, Paul M. - St. Michael, Rogers City  
Bollinger, Timothy R. - Shepherd's Gate, Shelby Township  
Bookshaw, John A. - Bethlehem, Lewiston  
Boshoven, Richard L. - St. John, Ionia / Good Shepherd, Lowell  
Boyer, Michael D. - Immanuel, Sebewaing  
Brand, Timothy J. - St. Paul, Caledonia  
Bromm, Glen W. - Our Savior, Glennie / Living Water, Mio  
Brooks, John W. - St. James, Montague  
Bruner, James R. - St. Paul, Millington  
Burgess, Jeffrey S. - St. Paul, Hamburg  
Burhop, Charles B. - Kincheloe / Sault Sainte Marie  
Burhop, Daniel G. O. - Trinity, Reese  
Casiglia, Joseph A. - Faith, Troy  
Cerchez, Marin - St. John, Jenison  
Chinery, James D. - St. Martin, Birch Run  
Chittick, Aaron B. - St. Paul, Coldwater  
Clark, Paul M. - St. Paul, Fowler  
Cloeter, Erik K. - Messiah, Clio  
Collin, Richard W. - St. Peter's, Big Rapids  
Cordts, Frederick T. - St. John, Au Gres  
Cornwell, Simeon J. - St. Matthew, Spring Lake  
Courson, Larry G. - Open Arms, Belleville  
Cronkright, Tyler R. - Family of God & St. Stephen, Detroit  
Cullen, D. Lee, Jr. - Holy Ghost, Monroe  
Davenport, Dean M. - Christ Our Savior, Livonia  
Dent, Matthew T. - Bethlehem, Standish  
DeVries, Phillip M. - Messiah, Saginaw  
Dodge, David A. - St. John, Port Hope  
Doede, Mark R. - Huntington Woods, Huntington Woods  
Doellinger, Paul M. - St. Paul, Cassopolis  
Doerner, Edward F. - Messiah, Midland  
Dowding, Robert G. - Trinity, Lansing  
Draeger, Jeffrey G. - Our Redeemer, Washington  
Dumbrille, Dean G. - Christ the King & St. Paul, Flint  
Durance, Matthew H. - Zion, Harbor Beach  
Eichinger, Kurt W. - St. John, Bay City  
Eisinger, Alan P. - Holy Cross, Warren  
Erickson, James D. - Immanuel, Alpena  
Esterline, Sean M. - First, Charlotte  
Fairbairn, Christopher D. - St. Paul, Northville  
Fiene, Daniel H. - Grace, Baldwin  
Filter, Edward W. - St. Andrew, Portland  
Frechette, Jeffrey D., Sr. - Bethlehem, Roseville  
Frusti, Todd I. - Trinity, Davison  
Gaertner, Evan P. - Our Shepherd, Birmingham  
Garber, Alexander C., IV - St. Peter's, Eastpointe  
Garcia, Adan C. - Immanuel, Bay City  
Garland, Curtis D. - Immanuel, Monroe  
Garrison, Thomas B. - St. John & St. Peter, Sebewaing  
Geraci, Coleman K. - St. Thomas, Ann Arbor / St. Paul, Milan  
Gillaspie, Wesley S. - St. Michael's, Richville  
Goehmann, David P. - St. John's, Ludington  
Gorlitz, Larry R. - St. Paul, Battle Creek  
Grannis, Michael J. - Calvary, Lincoln Park  
Graves, K. Frank - Redeemer, Fremont  
Grenz, Greyson D. - Community, Flat Rock / Trinity, Wyandotte  
Hales, Henry J. - Trinity, Minden City / St. John, Palms  
Haller, Joshua T. - Grace, Fairgrove  
Haller, Mark J. - St. Peter's, Richmond  
Harrison, Daniel H. - Christ, New Baltimore  
Hauser, Paul A. - Zion, Hemlock  
Heiden, Michael L. - Immanuel, Macomb  
Hein, Matthew C. - NewLife Community, Swartz Creek  
Herter, Paul W. - Hope, Adrian  
Hetzner, Mark W. - St. Thomas, Eastpointe  
Hoerr, Steven R. - St. Peter, Fair Haven  
Hoffman, Charles R. - Christ, Boyne City  
Hoffman, Robert A. - St. Stephen, Waterford  
Hoffmeyer, Alex W. - Salem, Coloma  
Holdorf, Zachary J. - Redeemer, Jackson  
Hopfensperger, Bryan L. - Peace, Sandusky  
Howard, Daniel C. - Hope, Warren  
Hoyer, Joel F. - Grace, Coopersville  
Hubbard, Bradley B. - St. Lorenz, Frankenmuth  
Huff, Mark L. - Faith, Port Huron  
Hutter, Erwin M. - Pilgrim, Essexville  
Johnson, Andrew M. - Christ, Milford  
Johnson, Russell D. - Christ Our Savior, Holland  
Jung, David A. - St. John, Pinconning  
Kade, Timothy P. - Shepherd Of The Lakes, Brighton  
Kern, Timothy D. - Our Savior, Marlette  
Kersten, Alfred A. - Good Shepherd, Ossineke  
Khan, Khurram M. - All Nations, Clinton Township  
Kilponen, Roger R. - Drummond Island, Drummond Island  
Kleimola, Dale M. - Grace, Leslie  
Klemm, David R. - Peace, Shelby Township  
Koehn, Paul R. - St. Paul, Albion  
Kollek, Paul K. - Hope, Linden  
Kolzow, Calvin J., Jr. - Trinity, Sturgis  
Koppel, Alexander J. - St. Stephen's, Shelby  
Korte, Michael R. - Bethlehem, Saginaw  
Krueger, James F. - Holy Cross, Saginaw  
Krupsky, Justin A. - Trinity, Utica  
Kruse, Paul G. - St. John, Houghton Lake  
Kuehl, Kyle I. - Engadine / Germfask / Newberry  
Kuhlmann, Kurt P. - St. John, Burr Oak  
LaFeve, Joshua C. - Immanuel, Leland  
Lane, Marcus J. - University Lutheran Chapel, Ann Arbor  
Lett, Randy D. - St. John, Port Sanilac  
Liebich, Jonathan A. - Trinity, Buchanan  
Llewellyn, Joseph J. - St. Paul, Hubbard Lake  
Loest, Mark A. - Immanuel, Saginaw  
Loewe, Timothy J. - Christ The King, Lambertville  
Lucas, Bruce K. - Trinity, Traverse City  
Lueke, Kenneth D. - Our Savior, Bad Axe



Lyvere, Gary D. - Our Savior, Midland  
 Madson, Mark J. - Trinity, Port Huron  
 Magneson, Scott S. - Light of Christ, Marysville  
 Mandley, Jason L. - St. John, Hillman  
 Martin, Gabriel J. - Zion, Tawas City  
 Maske, Daniel S. - St. Michael, Portage  
 Matyas, Dennis W. - St. Paul, Bay City  
 McCarty, David J. - Emmanuel, Britton  
 McCoy, Sean Q. - Ascension, East Lansing  
 Measel, Martin P. - Christ, Stevensville  
 Meckes, Daniel C. - Journey, Oxford  
 Menz, Andrew P. - Zion, Auburn  
 Messer, Thomas C. - Peace, Alma  
 Mews, David M. - Guardian, Dearborn  
 Meyer, Edward A. - Immanuel, Bridgman  
 Mikkelson, Robert L. - Peace, Detroit  
 Moldenhauer, Paul M. - St. Matthew, Walled Lake  
 Morales, Eddie - Outer Drive Faith, Detroit  
 Morris, William L. - St. Peter, Hemlock  
 Moyer, Jonathan J. - Faith, Highland  
 Murray, Daniel P. - Dearborn Heights / Redford  
 Nevis, E. Enwood - St. Timothy, Otisville  
 Newton, Steven M. - Grace, Canton / Salem National, Westland  
 Nies, Jared R. - St. Paul, Lapeer  
 Oelschlaeger, Benjamin G. D. - Good Shepherd, Lake Orion  
 Oswald, Mark A. - Trinity, Conklin  
 Parsons, Joshua J. - St. John's, Midland  
 Pearl, James M. - St. John's, Saint Johns  
 Peters, Matthew A. - Zion, Petoskey  
 Peterson, Jason P. - St. Peter's, Rockford  
 Pezzica, Daniel W. - Our Savior, Chelsea  
 Phifer, Phillip L. - Trinity, Paw Paw  
 Phillips, Michael G. - Grace, Romeo  
 Podeszwa, Michael A. - Immanuel, Wheeler  
 Poellet, Dean R. - St. Matthew, Holt  
 Polzin, Joseph W. - Christ Our King, Saline  
 Potts, Daniel A. - Trinity, Monroe  
 Pretznaw, Mark E. - Lamb of God, Flint  
 Pronsati, Andrew M. - Peace, Ann Arbor  
 Rahn, Dennis D. - Trinity, Manistee  
 Redmann, James C. - Grace, Elk Rapids  
 Reese, Ryan D. - Trinity, Warren  
 Richard, Gary L. - Trinity, Clinton Township  
 Riddle, J. Derek - Peace, Rogers City  
 Riggs, Robert V. - Holy Cross, Flushing  
 Riley, Jimmy K. - Trinity-St. James, Munger  
 Robinson, Richard E. - St. John, Detroit  
 Roggow, Aaron W. - St. Paul, Ann Arbor  
 Roland, Ronald B. - St. Andrew, Memphis  
 Rosche, Bryce S. - St. Matthew, Westland  
 Roth, Michael J. - Trinity, Saint Joseph  
 Rubino, Chris J. - St. Mark, Kentwood  
 Ruhl, Michael R. - Trinity, Pinckney  
 Schaedig, Michael W. - St. John, Cheboygan  
 Schaeffer, Glenn E. - St. James, Grand Rapids  
 Schian, Aaron T. - Grace, Auburn  
 Schindel, Bryan K. - Cross & Resurrection, Ypsilanti  
 Schmidt, Erik R. - Peace, Saginaw  
 Schultz, Roderick D. - St. Luke, Clinton Township  
 Schumm, Mark E. - Prince Of Peace, Farmington Hills  
 Schwartz, John W. - St. Paul's, New Boston  
 Schwichtenberg, Marc N. - St. John, Rochester  
 Sheridan, Timothy J. - St. Luke, Harrison  
 Sherouse, M. Samuel, Jr. - Our Saviour, Armada  
 Sherry, Jacob T. - Trinity, Onokama  
 Sidwell, David H. - Immanuel, Kalamazoo  
 Sikora, E. Anthony - Hope, DeWitt  
 Smith, Bradley A. - St. John, Fraser  
 Sommerfeld, Scott G. - Living Water, Whitmore Lake  
 Sparks, Steven E. - Atonement, Dearborn  
 Spence, Kenneth M. - Our Redeemer, Taylor  
 Stolarczyk, Steven M. - St. Paul, Unionville  
 Storck, Timothy D. - Good Shepherd, Chesterfield  
 Suggitt, Christopher - Good Shepherd, Caseville / St. Paul, Pigeon  
 Sutton, A. Trevor - St. Luke, Haslett

Swem, Jeremy M. - Our Savior, Grand Rapids  
 Tinetti, Ryan P. - Trinity, Arcadia  
 Tkac, Russell S. - Peace, Waterford  
 Todd, Kelly D. - Christ, Goodrich  
 Tonn, Paul A. - Trinity, Reed City  
 Townes, Richard A., Jr. - Bethel, Howard City  
 Undlin, Paul J. - St. Trinity, Clarkston  
 Veen, Evan C. - Holy Redeemer, Dryden  
 Vergin, Aaron H. - St. Mark's, West Bloomfield  
 Vogeli, Mitchell R. - Nativity, Saint Charles  
 Voll, Theodore E. - Faith, Prescott  
 Vossler, Christopher P. - St. Paul, Sanford  
 Wade, Jeffrey E. - St. John's, New Boston  
 Wagner, Robert V. - Holy Cross, Belding  
 Walworth, Tyler A. - Emmanuel, Dearborn / Our Savior Deaf  
 Wangelin, William R. - Our Savior, Lansing  
 Werner, Mark A. - Messiah, Holt  
 West, Brian D. - Holy Cross, Jenison  
 Wilhelm, Jeffrey M. - Mount Calvary, Greenville  
 Willman, Sean A. - St. Paul's, Hillsdale  
 Winningham, Ryan A. - Zion, Holland  
 Witte, Mark K. - Grace, Monroe  
 Wittig, Brandon M. - Trinity, Sawyer  
 Woell, Brennan A. - St. Luke, Nunica  
 Wolfram, Richard J. - Heart of the Shepherd, Howell  
 Wollberg, Trenton N. - Holy Cross, Onaway  
 Yanke, Paul E. - Living Faith, Marine City  
 Zabrocki, Lee H. - Resurrection, Sand Lake  
 Zeile, Richard A. - St. John's, Taylor

## Ministers – Ordained, Advisory

Alexander, Arul J. - Faith Tamil, Troy  
 AuBuchon, Stanley R. - Emeritus, Brownstown  
 Auxter, Robert C. - Grace, Monroe  
 Avers, Harold A. - Emeritus, Grosse Pointe Farms  
 Baggot, Elamin M. - St. Luke, Haslett  
 Beckett, Garrick S. - Zion, Mount Pleasant  
 Bickel, Timothy A. - Emeritus, Shelby Township  
 Blevins, Scott L. - St. Paul's, New Boston  
 Bodley, Christopher R. - Michigan District, LCMS, Ann Arbor  
 Boos, Antonio C. - Faith, Troy  
 Brammeier, Arnold H. - Emeritus, Detroit  
 Brandt, Mark D. - Emeritus, Frankenmuth  
 Bruns, Benjamin R. - Shepherd Of The Lakes, Brighton  
 Burow, E. Paul - Emeritus, Macomb  
 Cottam, Bertrand J. - Emeritus, Grand Blanc  
 Davis, David A. - St. Luke, Haslett  
 DeMeritt, Carl F., Jr. - Emeritus, Ypsilanti  
 Deneen, Christopher M. - Our Savior, Lansing  
 Doroh, Gerhardt A. - Emeritus, Columbus  
 Duerr, John M. - Emeritus, New Baltimore  
 Dunseth, Thomas W. - Christ the King & St. Paul, Flint  
 Eden, Joel S. - Christ Our Savior, Livonia  
 Edenfield, Harry N. - Emeritus, Brownstown  
 Engel, Brant A. - Christ the King & St. Paul, Flint  
 Erber, David M. -  
 Farah, Ronald R. - Emeritus, Bloomfield Hills  
 Fenske, Shawn D. - St. Lorenz, Frankenmuth  
 Geisler, Robert G. - Trinity, Davison  
 Gibbons, Nikolai J. - Immanuel, Macomb  
 Gladden, Dietrick A. - Michigan District, LCMS, Ann Arbor  
 Grimm, Dale A. - Emeritus, Chelsea  
 Grimm, David A. - Candidate, Leonidas  
 Grimm, Gerald E. - Emeritus, Macomb  
 Hagenow, Martin J. - Emeritus, Hemlock  
 Hamilton, George O. - Emeritus, Zeeland  
 Hannemann, Mark T. - Good Friends, Traverse City  
 Heimsoth, Jeffrey E. - St. Peter's, Eastpointe  
 Heins, John L. - Emeritus, Saline  
 Heise, Matthew W. - Lutheran Heritage Foundation, Macomb  
 Hemme, Seth R. - Zion, Auburn  
 Hensler, David H. - Emeritus, Swartz Creek  
 Hessler, William W. - Emeritus, Saginaw  
 Hill, James M. - Family of God, Detroit  
 Hoesman, C. William - Emeritus, Frankenmuth

Hopkins, Theodore J. - Concordia University, Ann Arbor  
 Huner, Kenneth A. - Emeritus, Milan  
 Johnson, Randy L. - Michigan District, LCMS, Ann Arbor  
 Jones, Christian M. - Michigan District, LCMS, Ann Arbor  
 Jones, Kevin C. - Immanuel, Bay City  
 Jones, Todd A. - Michigan District, LCMS, Ann Arbor  
 Kaiser, Joel C. - St. Lorenz, Frankenmuth  
 Kasper, Robert E. - Michigan District, LCMS, Ann Arbor  
 Kempin, Daniel A. - St. John's, Midland  
 Khan, Farrukh M. - All Nations, Clinton Township  
 Kopper, Glenn P. - Emeritus, Holt  
 Koy, Norman A. - Emeritus, Sterling Heights  
 Kreil, Dennis J. - Messiah, Midland  
 Lambart, Kurt E. - Candidate, Garden City  
 Lassanske, Dennis L. - Emeritus, Muskegon  
 Latham, Mark E. - Candidate, Traverse City  
 Maier, David P. E. - Michigan District, LCMS, Ann Arbor  
 Maier, Paul L. - Emeritus, Kalamazoo  
 Majeski, Eric W. - Grace, Romeo  
 Marshall, Robert H., Jr. - Emeritus, Wyandotte  
 Meyer, Craig M. - Emeritus, Sterling Heights  
 Morrison, Rodney L., Jr. - Emeritus, Saint Helen  
 Naumann, Paul R. - St. Michael, Portage  
 Neuendorf, Donald O. - St. Paul, Ann Arbor  
 Nickel, Peter S. - Emeritus, Huntington Woods  
 Nieman, Ronald C. - St. Mark, Flint  
 Paavola, Christopher - St. Mark, Battle Creek  
 Peck, Adam J. - Holy Cross, Jenison  
 Peterson, Ryan R. - Concordia University, Ann Arbor  
 Pflug, Mark R. - Emeritus, Saline  
 Philp, Paul A. - Concordia University System  
 Plump, John T. - Emeritus, Cedar Crest  
 Ramthun, Daniel W. - Guardian, Dearborn  
 Rathje, John R. - Concordia University, Ann Arbor  
 Reed, David H. - Emeritus, Sebawaing  
 Richter, James F. - Michigan District, LCMS, Ann Arbor  
 Roberts, Robert R. - Emeritus, Bay City  
 Rossow, David E. - Emeritus, Swartz Creek  
 Rossow, Justin P. - Candidate, Ann Arbor  
 Schilke, Stephen E. - Emeritus, Bay City  
 Schmitt, Frederick A. - Emeritus, Sterling Heights  
 Schroeder, Thomas L. - Emeritus, Milan  
 Schuler, Matthew G. - Journey, Oxford  
 Schultz, Joshua M. - Immanuel, Alpena  
 Schultz, Robert J. - Emeritus, Freeland  
 Snider, Merelyn R. - Emeritus, Stockbridge  
 Stahl, Michael G. - Valley Lutheran High, Saginaw  
 Starner, Matthew L. - St. Matthew, Grand Rapids  
 Walther, Galan D. - Emeritus, Waukesha  
 Warsinski, Larry A. - Emeritus, Clyde  
 Watters, Samuel P. - Emeritus, Canton  
 Weist, James D. - Candidate, Traverse City  
 Weldon, John H. - Emeritus, Saginaw  
 Wellhousen, Austin M. - St. Matthew, Walled Lake  
 Wunningham, David C. - Emeritus, Bay City  
 Wise, Kenneth M. - Trinity, Clinton Township  
 Wojtowicz, Daniel A. - Immanuel, Saginaw  
 Wolff, Paul A. - Emmanuel, Dearborn  
 Woodfin, Stephen W. - Our Shepherd, Birmingham  
 Yohannes, Z. Zerit - St. Luke, Haslett  
 Yops, Bradley J. - Emeritus, Ann Arbor

Bad Axe, Our Savior - Bush, Kenneth  
 Baldwin, Grace - Otto, Kathy  
 Battle Creek, St. Paul - O'Neill, Randy  
 Bay City, Faith - Roscoe, Jeff  
 Bay City, Immanuel - Bublitz, Kimberly A.  
 Bay City, St. John - Rohde, Thomas C.  
 Bay City, St. Paul - Warren, Jeremy  
 Bay City, Trinity - Rivet, Jerry  
 Bay City, Zion - Schilke, Sharon K.  
 Belding, Holy Cross - Spenle, Lori A.  
 Berrien Springs, Trinity - Krieger, Timothy  
 Big Rapids, St. Peter's - Newton, James  
 Birch Run, St. Martin - Prested, Sharon  
 Birmingham, Our Shepherd - Hynes, Terrence, Jr.  
 Boyne City, Christ - Schmiede, Liza  
 Brant, St. John - Miller, Scott  
 Bridgeport, Faith - Williams, Douglas  
 Bridgman, Immanuel - Schmitz, Steve  
 Brighton, Shepherd Of The Lakes - Shalfeieff, Kay  
 Britton, Emmanuel - Keehn, William  
 Brooklyn, St. Mark - McCain, G. Mike  
 Buchanan, Trinity - King, Steven A.  
 Burr Oak, St. John - Griffin, Donna  
 Cadillac, Emmanuel - Zagers, Mark  
 Canton, Grace / Westland, Salem National - Hardy, Cathryn  
 Caro, St. Paul - Graf, Kent  
 Caseville, Good Shepherd / Pigeon, St. Paul - Tabar, Ron  
 Cassopolis, St. Paul - Fitz, Victor  
 Centreville, St. Paul's - Trowbridge, Mark P.  
 Charlotte, First - Arends, Herman J.  
 Cheboygan, St. John - Schaedig, Janis  
 Chelsea, Our Savior - Matusik, Mark  
 Chesterfield, Good Shepherd - Storck, Sarah E  
 Clarkston, St. Trinity - Ashley, Joseph  
 Clinton Township, All Nations - Masih, Arshad  
 Clinton Township, Trinity - Vaughn, Vic  
 Clio, Messiah - Nutzmann, John W.  
 Coldwater, St. Paul - Beier, Beverly J.  
 Coloma, Salem - Streu, Tyler  
 Conklin, Trinity - Schnabel, Bret  
 Coopersville, Grace - Draper, Barbara K  
 Davison, Trinity - Meinburg, George  
 Dearborn, Emmanuel / Beverly Hills, Our Savior Deaf - Schott, William M.  
 Dearborn, Guardian - Glennie, Bruce  
 Dearborn Heights, Immanuel / Redford, Hosanna-Tabor - Mills, Paul  
 Detroit, Family of God & St. Stephen - Solano, John  
 Detroit, Historic Trinity - Nickodemus, Daniel  
 Detroit, Mount Calvary - Witte, Daryl  
 Detroit, Outer Drive Faith - Bridges, Michael  
 Detroit, St. John - Henry, Willie Marie  
 Detroit, St. Phillips - Anderson, Michael K., Sr.  
 DeWitt, Hope - Leppala, Rob  
 Dryden, Holy Redeemer - See, Walter  
 East Lansing, Ascension - McCoy, Heather  
 Eastpointe, St. Peter's - Thomas, Brad A.  
 Eastpointe, St. Thomas - Matheson, Mark  
 Engadine, Bethlehem / Germfask, Grace / Newberry, Trinity - Price, Donald  
 Essexville, Pilgrim - Hutter, Dawn  
 Fair Haven, St. Peter - Hoerr, Deborah  
 Fairgrove, Grace - Reid, Thomas M.  
 Farmington Hills, Prince Of Peace - Vaaler, Kurt L.  
 Fenton, Trinity - Schroeder, Edward G.  
 Flat Rock, Community / Wyandotte, Trinity - Britton, Andrew  
 Flint, Christ the King & St. Paul - Storm, Walter W.  
 Flint, Lamb of God - Prosch, Gerald H.  
 Flint, St. Mark - Schacher, Rick  
 Fowler, St. Paul - Clark, Alexander P.  
 Frankenmuth, St. Lorenz - Bell, Steven  
 Fraser, St. John - Gorman, James  
 Glennie, Our Savior / Mio, Living Water - Ferguson, Timothy J.  
 Goodrich, Christ - Enderle, Gordon  
 Grand Blanc, Faith - Koke, Carol  
 Grand Rapids, Immanuel - Markle, Dan  
 Grand Rapids, Messiah - Hula, Daniel  
 Grand Rapids, Our Savior - Beuschel, Nathan

## Lay Delegates, Voting

Adrian, Hope - Gentz, Ronald A.  
 Albion, St. Paul - Shedd, J Brad  
 Alma, Peace - Messer, Lisa  
 Alpena, Immanuel - Grulke, James  
 Ann Arbor, Peace - Saalfeld, James R.  
 Ann Arbor, St. Luke - Woltemath, Chad R.  
 Ann Arbor, St. Paul - Hopkins, Elizabeth  
 Ann Arbor, University Lutheran Chapel - Kelly, Raymond  
 Armada, Our Saviour - Sherouse, Jacalyn  
 Au Gres, St. John - Klein, Dennis R.  
 Auburn, Grace - Haven, Daniel  
 Auburn, Zion - Gray, Dean

Grand Rapids, St. James - Weiss, John  
 Grand Rapids, St. Matthew - Vogt, Douglas J.  
 Greenville, Mount Calvary - Shie, Kari  
 Hamburg, St. Paul - Mowers, Christopher I.  
 Harbor Beach, Zion - Pfaff, James  
 Harrison, St. Luke - Hathaway, Michael  
 Haslett, St. Luke - Kleuckling, Gaylord  
 Hemlock, St. Peter - Bluemer, James  
 Hemlock, Zion - Bohn, Paul  
 Highland, Faith - York, Guy  
 Hillman, St. John - Cordes, Gordon III  
 Hillsdale, St. Paul's - Kilgore, Aaron  
 Holland, Christ Our Savior - Nunheimer, Thomas  
 Holland, Zion - Wingham, Amie  
 Holt, Messiah - Hammes, Bill  
 Holt, St. Matthew - Viges, Philip  
 Houghton Lake, St. John - Joles, Ricky  
 Howard City, Bethel - Newell, Abram  
 Howell, Heart of the Shepherd - Fosdick, Mark  
 Hubbard Lake, St. Paul - Fairbanks, Randy  
 Huntington Woods, Huntington Woods - Drife, Donald  
 Jackson, Redeemer - Britton, Craig  
 Jackson, Trinity - Wagner, Lloyd, Sr.  
 Jenison, Holy Cross - Novakowski, Frank  
 Jenison, St. John - Oppenheer, Randal R.  
 Kalamazoo, Immanuel - Mollet, Thomas  
 Kalkaska, St. Paul / Mancelona, St. Matthew - Atkinson, Patty L.  
 Kentwood, St. Mark - Plainte, Frederick J.  
 Kincheloe, St. Paul / Sault Sainte Marie, Saint Barnabas - Burhop, Ruth A  
 Kinde, St. Peter - Behmlander, Rick  
 Lake Orion, Good Shepherd - Lobser, Judy  
 Lansing, Good Shepherd - Kosinski, Shelagh  
 Lansing, Living Word - Dangba, Moses  
 Lansing, Our Savior - Sternemann, Matthew  
 Lansing, Trinity - Knudson, William A  
 Lapeer, St. Paul - Zarate, Pat  
 Leland, Immanuel - Koehler, Kim  
 Leslie, Grace - Lott, Jim  
 Lewiston, Bethlehem - Marsh, Kathy  
 Lincoln Park, Calvary - Gerring, Norman J.  
 Linden, Hope - Siegwald, Ronald C.  
 Livonia, Christ Our Savior - Quitmeyer, Fritz  
 Macomb, Immanuel - Vloch, Brian  
 Macomb, St. Peter - Jones, Michele  
 Manistee, Trinity - Staffeld, Gregory  
 Marine City, Living Faith - Warner, Catherine  
 Marlette, Our Savior - Durham, Chris  
 Marysville, Light of Christ - Liadis, Bill  
 Mesick, Faith - Diefenbach, John C.  
 Midland, Messiah - Boone, Russell  
 Midland, Our Savior - Lyvere, Kathy A.  
 Midland, St. John's - Allen, Jay  
 Milan, St. Paul - Pyle, Barry W.  
 Milford, Christ - Bullock, David  
 Millington, St. Paul - Kern, Steven H.  
 Minden City, Trinity / Palms, St. John - Hales, Catherine  
 Monroe, Grace - Lake, Cody  
 Monroe, Holy Ghost - Siebarth, James  
 Monroe, Immanuel - Connelly, Jennifer  
 Monroe, Trinity - Weilnau, Kevin  
 Mount Pleasant, Zion - Emery, Thomas  
 Munger, Trinity-St. James - Schulz, Jeffrey  
 Muskegon, Trinity - Lent, Don  
 New Baltimore, Christ - Poliski, Lee A.  
 New Boston, St. John's - Buckingham, Larry K  
 Northville, St. Paul - Poole, Thomas  
 Nunica, St. Luke - Schultz, Paul  
 Onaway, Holy Cross - Rieger, James  
 Onkama, Trinity - Johnson, David W.  
 Ortonville, Prince Of Peace - Palmiter, Nathan  
 Oscoda, Trinity - Azzam, Kathy L.  
 Otisville, St. Timothy - Wetherwax, Kevin  
 Oxford, Journey - Smith, Mark  
 Paw Paw, Trinity - Hamrick, Chester  
 Petoskey, Zion - List, John F.  
 Pinckney, Trinity - Swanson, Ray  
 Pinconning, St. John - Michalski, Donald F.  
 Port Hope, St. John - Finkel, Larry  
 Port Huron, Faith - Warsinski, Mark C.  
 Port Huron, Trinity - Pegg, John  
 Port Sanilac, St. John - Frusti, Daniel  
 Portage, St. Michael - Burns, William  
 Portland, St. Andrew - Haworth, Mark D.  
 Prescott, Faith - Collins, Denise  
 Reed City, Trinity - Boprie, Glen A.  
 Reese, Trinity - Bader, David  
 Richmond, St. Peter's - Doroh, Rita  
 Richville, St. Michael's - Bolzman, Jeffrey K.  
 Rochester, St. John - Evanson, Brian D.  
 Rockford, St. Peter's - Bohy, Jeff  
 Rogers City, Immanuel & St. John - Brege, Willard  
 Rogers City, Peace - Rothe, Daniel E.  
 Rogers City, St. Michael - Schalk, Wayne D.  
 Romeo, Grace - Ward, Thomas  
 Roseville, Bethlehem - Romancheck, John  
 Saginaw, Bethlehem - Kerouac, Kenneth A.  
 Saginaw, Good Shepherd - Rauschert, Jeffery  
 Saginaw, Holy Cross - Neumann, Steve  
 Saginaw, Immanuel - Reinbold, Wesley  
 Saginaw, Messiah - Winter, Patrick E.  
 Saginaw, Peace - Kuck, Kurt C.  
 Saginaw, St. Mark - Petre, Ellen  
 Saint Charles, Nativity - LaBelle, Larry H.  
 Saint Johns, St. John's - Roberts, Gerald E.  
 Saint Johns, St. Peter - Bengel, David  
 Saint Joseph, Trinity - Shuler, Stephen E.  
 Saline, Christ Our King - Wisnieski, Thomas J.  
 Sandusky, Peace - Keinath, Gerald  
 Sanford, St. Paul - Barnard, Donald M.  
 Sawyer, Trinity - Marske, Bill  
 Sebewaing, Immanuel - Smith, Cynthia  
 Shelby Township, Peace - Schurig, James P.  
 Shelby Township, Shepherd's Gate - Zauel, Norman  
 Shelby, St. Stephen's - Koppel, Susan  
 Southgate, Christ The King - Dutka, Harry F.  
 Spring Lake, Lakeshore Lutheran Fellowship - Schroeder, Art  
 Spring Lake, St. Matthew - Dirkse, Will  
 Standish, Bethlehem - Schmidt, Lynn  
 Stevensville, Christ - Scowcroft, Glenn  
 Sturgis, Trinity - Kolzow, Lynda F.  
 Swartz Creek, NewLife Community - Thalhammer, Doug  
 Tawas City, Zion - Johnson, John  
 Taylor, St. John's - Bauer, Joseph  
 Three Rivers, St. Peter - Smallcombe, Edward H.  
 Traverse City, Trinity - Schultz, William  
 Trenton, St. Paul - Maniak, Kenneth  
 Troy, Faith - Casiglia, Autumn  
 Unionville, St. Paul - Rish, Leila  
 Utica, Trinity - McGrady, Michael  
 Walled Lake, St. Matthew - McDonald, Gaylen  
 Warren, Holy Cross - Pepperman, John  
 Warren, Hope - Wulff, Deborah  
 Warren, Trinity - Pouliot, Russell R.  
 Washington, Our Redeemer - Riske, James M., Sr.  
 Waterford, Peace - Poe, Robert L. III  
 Waterford, St. Stephen - Heyniger, Wayne  
 Wayne, St. Michael - Renard, Alfred H.  
 Wellston, Beautiful Savior - Richardson, Jewel  
 West Bloomfield, St. Mark's - Swainson, Darryl  
 West Branch, St. John - La Tulip, Linda  
 Westland, St. Matthew - Schwiebert, Weldon  
 Whitmore Lake, Living Water - McClelland-Yong, Josephine  
 Ypsilanti, Cross & Resurrection - Varblow, Bryan

### Lay Delegates, Advisory

Dearborn, Emmanuel / Beverly Hills, Our Savior Deaf - Byer, Brian  
 Rogers City, Immanuel & St. John's - Grainger, Donald

## Ministers – Commissioned, Advisory

Allen, Ronald M. - Emeritus, Ann Arbor  
AuBuchon, Barbara A. - Emeritus, Brownstown  
Aufdemberge, Theodore P. - Emeritus, Chelsea  
Auger, Robert G., Jr. - Our Savior, Bad Axe  
Aughe, Kent J. - Huntington Woods, Huntington Woods  
Baglow, Ryan T. - Lutheran High Westland, Westland  
Barger, Anna C. - Concordia University, Ann Arbor  
Bode, Timothy A. - Christ The King, Southgate  
Brenner, Mark D. - Immanuel, Saginaw  
Briggs, Cynthia M. - Trinity, Reese  
Bringold, Levi R. - St. John, Fraser  
Brown, Alexandra R. - St. Paul, Ann Arbor  
Brown, David C. - Lutheran High Westland, Westland  
Burk, Daniel R. - St. Matthew, Westland  
Busse, Donald R. - St. Paul, Trenton  
Davenport, Chandler A. - Trinity, Monroe  
Diroff, Jayne K. - Holy Ghost, Monroe  
Diroff, Savannah J. - Lutheran High Westland, Westland  
Duncan, Amy J. - Shepherd Of The Lakes, Brighton  
Edenfield, Marilyn J. - Emeritus, Brownstown  
Eising, Emma C. - Trinity, Reed City  
Erfourth, Lee E. - Trinity, Jackson  
Esselman, Luke M. - Grace, Coopersville  
Fanta, Amy L. - Camp Restore Detroit  
Fehn, Kelley J. - St. Peter, Hemlock  
Felten, Michael J. - Journey, Oxford  
Ferguson, Rose E. - St. Mark, Flint  
Ferguson, Steven J. - Lutheran High Northwest, Rochester Hills  
Fish, Dale W. - Emeritus, Bay City  
Foiles, Lisa M. - Faith, Bay City  
Freudenburg, Benjamin F. - Emeritus, Ypsilanti  
Fricke, John M. - Emeritus, East Lansing  
Geikas, Sarah M. - Immanuel, Bay City  
Genthner, Clinton F. - Trinity, Jackson  
Gerds, Fredrick A. - Emeritus, Royal Oak  
Gierach, Raymond C. - Emeritus, Macomb  
Grage, Glenn G. - Faith, Bay City  
Gross, Nancy D. - Trinity, Monroe  
Grulke, Travis G. - Michigan District, LCMS, Ann Arbor  
Hackbarth, Tracey J. - Trinity, Monroe  
Hansard, Christie L. - Faith, Grand Blanc  
Hansell, Christopher G. - Trinity, Jackson  
Haupt, Natalie A. - Lutheran High North, Macomb  
Heinlein, Brian J. - St. Peter, Hemlock  
Hire, Matthew J. - Candidate, Grand Rapids  
Hollman, Linda M. - Christ Our Savior, Livonia  
Hooper, Susan L. - Faith, Grand Blanc  
Horak, John B. - Our Savior, Lansing  
Jung, Scott L. - Zion, Holland  
Kasper, Deborah L. - Emeritus, Ypsilanti  
Kempff, Elna M. - Emeritus, Reese  
Kempin, Karen L. - St. John's, Midland  
King, Carole R. - St. Luke, Clinton Township  
Koch, Matthew P. - Candidate, Clinton Township  
Kohtz, Roger O. - Emeritus, Dearborn  
Kratz, Dean E. - Emeritus, Macomb  
Krieger, Ruth A. - Trinity, Berrien Springs  
Krone, James R. - Emeritus, Livonia  
Krueger, Richard C. - Messiah, Grand Rapids  
Kruger, Anna C. - St. John's, Midland  
Kusch, David S. - Lutheran High Northwest, Rochester Hills  
LaFontaine, Cindy R. - Faith, Grand Blanc  
Laughlin-Adler, Barbara J. - Emeritus, Ann Arbor  
Lemke, George F. - Emeritus, Royal Oak  
Locke, George M. - Emeritus, Canton  
Looker, Paul J. - Lutheran H. S. Association, Rochester Hills  
Lucas, Cindy L. - Trinity, Monroe  
Lucas, Krista M. - Trinity, Traverse City  
Lustila, Gerald J., Jr. - St. Paul, Bay City  
Martinal, Rebekah E. - Hope, Adrian  
Milz, Carolyn E. - Trinity, Monroe  
Moehring, David P. - Emeritus, Manistee  
Moehring, Mary M. - Emeritus, Manistee  
Moro, Martin L. III - LSEM, Ann Arbor

Musa, Rahel - St. Luke, Haslett  
Nelson, David A. - St. Luke, Ann Arbor  
Nelson, Michael A. - Lutheran High Northwest, Rochester Hills  
Neuhart, Norma D. - Emeritus, Flint  
Nimtz, Mark A. - Our Shepherd, Birmingham  
Nimtz, Wendy E. - Our Shepherd, Birmingham  
Patron, Mika - Grace, Auburn  
Pett, Ellen C. - Immanuel, Bay City  
Petzold, Julian H. - Valley Lutheran High, Saginaw  
Pfeiffer, Ann M. - Emeritus, Westland  
Pfeil, Nathanael J. - Holy Cross, Saginaw  
Philp, Sharon D. - Candidate, Traverse City  
Polk, Norma P. - Candidate, Saline  
Rachow, Joel W. - St. Paul, Lapeer  
Reincke, John M. - Lutheran High North, Macomb  
Ressler, Amanda F. - St. Paul, Trenton  
Rockensuess, Larry H., Sr. - Emeritus, Trenton  
Schaffer, Joel P. - St. John's, New Boston  
Schalk, Linda S. - Candidate, Hawks  
Schnuell-Ruth, Karen D. - Emeritus, Highland  
Schultz, Megan B. - Michigan District, LCMS, Ann Arbor  
Schultz, Patricia A. - Emeritus, Livonia  
Schumacher, Richard W., Jr. - LSEM, Ann Arbor  
Schurig, Kathy A. - Peace, Shelby Township  
Siebarth, Pamela A. - Holy Ghost, Monroe  
Singleton, Lisa A. - Trinity, Jackson  
Skov, Neil M. - Emeritus, Ann Arbor  
Smith, Eric R. - Valley Lutheran High, Saginaw  
Sohn, Kristine K. - Our Savior, Lansing  
Spiehs, Shawna L. - Trinity, Utica  
Steinke, Eric D. - St. John's, Adrian  
Strang, William J. - Emeritus, Westland  
Swazey, Angela N. - St. Michael, Wayne  
Tedesco, Kimberly J. - St. Paul, Lapeer  
Thunder-Haab, Keturah A. - Emeritus, Ann Arbor  
Truog, David J. - Emeritus, Big Rapids  
Truog, Susan L. - Emeritus, Big Rapids  
Tschudy, Matthew D. - Lutheran High Northwest, Rochester Hills  
Valente, Elizabeth A. - Trinity, Jackson  
Vecsernyes, Evelyn L. - Candidate, Melvindale  
Walsh, Hannah R. - Our Shepherd, Birmingham  
Walsh, Kimber L. - Redeemer, Jackson  
Wangelin, Kristin J. - Candidate, Lansing  
Webb, Neil F. - Christ, Stevensville  
Weilnau, Jeanette N. - Valley Lutheran High, Saginaw  
Weismantel, Paul O. - Emeritus, Bath  
Weiss, Jeffery D. - Trinity, Saint Joseph  
Welch, Jennifer J. - Immanuel, Grand Rapids  
Weston, Amy J. - St. Matthew, Walled Lake  
Wilson, Elizabeth E. - Our Shepherd, Birmingham  
Wisnieski, Rebecca R. - Emeritus, Dexter  
Witte, Lucie E. - Emeritus, Roseville  
Zander, Joel R. - Faith, Grand Blanc

## Other Registrants

Allen, Janet M. - Guest  
Baylis, Aaron J. - MI District Constitution Review Committee  
Beam, Scott - Board of Directors, Metro West Region  
Beck, James - Guest  
Behmlander, John - Guest  
Bell, Bonnie - Guest  
Boergert, Stephen R. - Board of Directors, Metro East Region  
Brooks, Patrick - Christ The King, Southgate  
Brooks, Robert V., Jr. - Board of Directors, West Region  
Brown, Laurie A. - Michigan District, LCMS, Ann Arbor  
Brown, Trina - Padgett Tech  
Burow, Peggy - Guest  
Butler, Matthew A - Guest  
Byard, Linda - Guest  
Cario, William - CUW, Mequon  
Castle, Amanda - Padgett Tech  
Conrad, Donna - Michigan District, LCMS, Ann Arbor  
Daneman, Benje - Guest  
Davenport, Amy - Guest  
Davis, Sallie - Guest

DeMeritt, Elizabeth - Guest  
 Dentley, Khristian - Guest  
 DeWees, Kyle - Valley Lutheran High School, Saginaw  
 Ekong, Linda M. - Michigan District, LCMS, Ann Arbor  
 Fall, Deborah S. - Michigan District, LCMS, Ann Arbor  
 Ferry, Patrick T. - Guest  
 Fish, Cheryl E. - Guest  
 Fredell, Rashel - Guest  
 Garrison, Karen - Guest  
 Gehm, David M. - Wellspring Lutheran Services, Saginaw  
 Gifford, Maggie - Guest  
 Griffin, Paul - Guest  
 Grimm, Lillian M. - Guest  
 Grimm, Linda - Guest  
 Gust, Dale D. - Board of Directors, North and East Region  
 Harrison, Matthew C. - LCMS, Saint Louis, MO  
 Heisner, Jeffrey - Michigan District, LCMS, Ann Arbor  
 Hemmer, Jeffrey B. - LCMS, Saint Louis, MO  
 Hoesman, Barbara - Guest  
 Hughes, Debra R. - Michigan District, LCMS, Ann Arbor  
 Jung, Carolyn - Guest  
 Kaggo, Thiwria - Guest  
 Kaul, Albert D. - Wellspring Lutheran Services, Saginaw  
 Khumalo, Muziwakhe - Guest  
 Kopper, Karen L. - Guest  
 La Tulip, Dennis - Guest  
 Lakies, Bethany - Guest  
 Lakies, Chad - Lutheran Hour Ministries, Saint Louis, MO  
 Lewis, Richard E. - St. John, Brant  
 Linnenkugel, Rita - Guest  
 Lobser, Donald - Guest  
 MacAfee, Hannah M - Michigan District, LCMS, Ann Arbor  
 Maier, Patricia A. - Guest  
 Martone, Adam - Guest  
 Matthews, David, Jr. - Trinity, Reese  
 McConomy, Cheri L - Board of Directors, West Region  
 McKeague, David W. - Parliamentarian  
 Meyer, Diane - Guest  
 Mogan, Bradley - Guest  
 Mogan, Kurt - Guest  
 Mollet, Cathy - Guest  
 Morrison, Barbara J. - Guest  
 Moyer, Chad E. - Michigan District, LCMS, Ann Arbor  
 Neuenfeldt, Jerry - Guest  
 Nielsen-Schmidt, Julie A. - Michigan District, LCMS, Ann Arbor  
 Nunes, John A - Center for Religion, Culture, and Democracy  
 Nunes, Monique - Guest  
 Peters, Meghan E. - Guest  
 Prochnow, Peter E. - Michigan District, LCMS, Ann Arbor  
 Redford, Michael - Wellspring Lutheran Services, Saginaw  
 Reinbold, Jeffrey S. - Board of Directors, North and East Region  
 Riske, James M., Jr. - Guest  
 Roberts, Eileen B. - Guest  
 Rodewald, Michael - Lutheran Bible Translators  
 Rohde, Aaron T. - Guest  
 Roth, Amy J. - Guest  
 Rumberger, Jennifer A. - Michigan District, LCMS, Ann Arbor  
 Salminen, Mary Kay - Guest  
 Sanft, James F. - Concordia Plans, Saint Louis, MO  
 Schafer, Melvin - Guest  
 Schmitz, Kim - Guest  
 Schultz, Linda - Guest  
 Schulz, Elisa - Michigan District, LCMS, Ann Arbor  
 Smallcombe, Karen - Guest  
 Sohn, O. Dennis - Board of Directors, West Region  
 Soltwisch, Thomas L. - Guest  
 Strobl, Julie A. - Guest  
 Trowbridge, Shirley - Guest  
 Turner, Mara - Guest  
 Walther, Barbara - Guest  
 Walton, Edith - Guest  
 Walton, Gregory S. - Guest  
 Warsinski, Pamela J. - Guest  
 Webb, Angela D. - Guest  
 Weismantel, Barbara - Guest

Winget, Alicia - Board of Directors, Metro East Region  
 Wohlfeil, Martha F. - Michigan District, LCMS, Ann Arbor  
 Wohlrabe, John C., Jr. - LCMS, Saint Louis, MO  
 Woltemath, Heidi L. - Guest  
 Wright, Larry D. - CTS, Fort Wayne  
 Yanke, Karen - Guest

## Other Guests, Ministry Tent Exhibitors

Ahlbrand, Traci - Concordia Plans  
 Altenburg, Keith M - MI District Constitution Review Committee  
 Ambruster, Penny - The Luke Clinic  
 Baird, Peter - Connection by Design  
 Bates, John H. - Church Extension Fund  
 Beric, Sara - POBLO, Clinton Township  
 Bishop, Pam - MOST Ministries  
 Boonenberg, John - MI District Worship Arts Leadership  
 Brown, Christine A. - MI District Deacon Commission  
 Buegler, David - Educational Opportunity Tours  
 Burgess, Julia A. - LCMS Foundation  
 Burmeister, Todd - Concordia Publishing House  
 Burmeister, William F. - Church Extension Fund  
 Buse, Matthew - Immigrant Mission Field Network  
 Crook, Jeff - Chime Master  
 Dass, Jay - Lutheran Confessional Church Pakistan  
 Dass, Julie - Lutheran Confessional Church Pakistan  
 Dehnke, Carol - LWML Michigan District  
 Dignan, Wendy - The Luke Clinic  
 Dobben, Grace - Camp Restore Detroit  
 Freudenburg, Jennifer - Concordia Center for the Family  
 Graham, Kathleen A. - Michigan District Archives  
 Greiner, Richard A. - Christian Outreach for Africa  
 Heikkinen, MaryBeth - LWML Michigan District  
 Heise, Mozghan - Lutheran Heritage Foundation  
 Jacques, Patricia S - Gifts For All God's Children  
 Johnson, Louis - Concordia Plans  
 Jones, Susan E - Concordia Market Place  
 Kaiser, Pamela - Best Practices Heartland  
 Khan, Cynthia - POBLO, Clinton Township  
 Kremkow, Gregory B. - Lutheran Hour Ministries  
 Locke, Andrew - Lutheran Legacy Foundation  
 Marcus, Joy - POBLO, Clinton Township  
 Marshall, Marsha - LWML Michigan District  
 Marshall, Ronald - LWML Michigan District  
 May, Chris - Lutheran Adult Gathering  
 McClelland, Karen K. - Gifts For All God's Children  
 Montalvo, Micaela - Concordia Plans  
 Moore, Stephen - Christian Outreach for Africa  
 Mueller, Jacob - Lutheran Benefits Group / Lutheran Trust  
 Mueller, Keith W. - Lutheran Benefits Group / Lutheran Trust  
 Pieper, Dennis - Voice of Care  
 Ramirez, Caitlin - Missionary  
 Ramirez, Jeancarlos - Missionary  
 Richert Martin, Ruth E. - MOST Ministries  
 Riley, Marie - LWML Michigan District  
 Schumacher, Cynthia - International Lutheran Council  
 Schumacher, Steven - International Lutheran Council  
 Seggebruch, Mason - CHI  
 Sohn, Andrew O. - Church Extension Fund  
 Stark, Brian - Concordia Seminary / Concordia Theo Seminary  
 Thiel, Kali - Concordia University - Wisconsin & Ann Arbor  
 Thomas, Laura - Concordia Seminary / Concordia Theo Seminary  
 Timmerman, David - LHM, Saint Louis  
 Townley, Christopher G. - MI District Deacon Commission  
 Voll, Linda - MI District Constitution Review Committee  
 Wellhausen, Claire - Lutheran Federal Credit Union  
 Witto, Greg - Concordia University - Wisconsin & Ann Arbor  
 Yeh, Linda - Educational Opportunity Tours  
 Yeh, Mark - Educational Opportunity Tours  
 Zavada, Raymond J. - Michigan District, LCMS  
 Zavada, Cynthia - Michigan District, LCMS

# Congregations by Circuit and Region

## North & East Region

<b>Circuit # 1 Mackinac Straits</b>	<b>Confirmed Members</b>	<b>Circuit #6 Bay City</b>	<b>Confirmed Members</b>
De Tour Village, Redeemer	14	Bay City, Faith	600
Drummond Island, Drummond Island	87	Bay City, Immanuel	1,032
Engadine, Bethlehem	94	Bay City, St. John	507
Germfask, Grace	77	Bay City, St. Paul	725
Kincheloe, St. Paul	6	Bay City, Trinity	408
Newberry, Trinity	108	Bay City, Zion	700
Saint Ignace, Hope	14	Essexville, Pilgrim	<u>267</u>
Sault Sainte Marie, Saint Barnabas	59	7 Member Congregations	4,239
8 Member Congregations	<u>459</u>		
<b>Circuit # 2 Alpena</b>	<b>Confirmed Members</b>	<b>Circuit #7 Thumb East</b>	<b>Confirmed Members</b>
Alpena, Immanuel	1,124	Bad Axe, Our Savior	441
Cheboygan, St. John	185	Harbor Beach, Zion	422
Hawks, Faith	81	Kinde, St. Peter	75
Hillman, St. John	356	Marlette, Our Savior	162
Hubbard Lake, St. Paul	234	Minden City, Trinity	203
Onaway, Holy Cross	140	Palms, St. John	67
Ossineke, Good Shepherd	32	Port Hope, St. John	477
Posen, St. Paul	17	Port Sanilac, St. John	61
Rogers City, Immanuel	156	Sandusky, Peace	<u>286</u>
Rogers City, Peace	361	9 Member Congregations	2,194
Rogers City, St. John	274		
Rogers City, St. Michael	<u>243</u>	<b>Circuit #8 Thumb West</b>	<b>Confirmed Members</b>
12 Member Congregations	<u>3,203</u>	Caseville, Good Shepherd	94
		Cass City, Good Shepherd	289
		Fairgrove, Grace	81
		Pigeon, St. Paul	364
		Sebewaing, Immanuel	812
		Sebewaing, St. John	176
		Sebewaing, St. Peter	68
		Unionville, St. Paul	<u>302</u>
		8 Member Congregations	2,186
		<b>Circuit #9 Frankenmuth</b>	<b>Confirmed Members</b>
		Caro, St. Paul	573
		Frankenmuth, St. Lorenz	4,058
		Millington, St. Paul	1,170
		Munger, Trinity-St. James	365
		Reese, Trinity	830
		Richville, St. Michael's	1,052
		Saginaw, Immanuel	<u>481</u>
		7 Member Congregations	8,529
		<b>Circuit #10 Saginaw</b>	<b>Confirmed Members</b>
		Hemlock, St. Peter	1,036
		Hemlock, Zion	332
		Saginaw, Bethlehem	682
		Saginaw, Good Shepherd	706
		Saginaw, Holy Cross	344
		Saginaw, Messiah	164
		Saginaw, Peace	1,688
		Saginaw, St. Mark	320
		Saint Charles, Nativity	<u>67</u>
		9 Member Congregations	5,339
		<b>Circuit #11 Flint North</b>	<b>Confirmed Members</b>
		Birch Run, St. Martin	473
		Bridgeport, Faith	229
		Clio, Messiah	1,847
		Flint, Christ The King	34
		Flint, Our Savior	146
		Flint, St. Paul	398
		Flint, United in Christ	104
		Flushing, Holy Cross	271
		Owosso, St. Philip	<u>98</u>
		9 Member Congregations	3,600
<b>Circuit #3 Timberline</b>	<b>Confirmed Members</b>		
Au Gres, St. John	245		
Glennie, Our Savior	23		
Hale, St. Paul	304		
Mio, Living Water	45		
Oscoda, Trinity	264		
Prescott, Faith	199		
Tawas City, Zion	266		
Whittemore, Good News Ministries	<u>30</u>		
8 Member Congregations	<u>1,376</u>		
<b>Circuit #4 Gladwin</b>	<b>Confirmed Members</b>		
Clare, Prince Of Peace	53		
Gladwin, Our Savior	179		
Harrison, St. Luke	152		
Houghton Lake, St. John	424		
Pinconning, St. John	339		
Saint Helen, Hope	70		
Standish, Bethlehem	179		
West Branch, St. John	<u>145</u>		
8 Member Congregations	<u>1,541</u>		
<b>Circuit #5 Midland</b>	<b>Confirmed Members</b>		
Alma, Peace	97		
Auburn, Grace	323		
Auburn, Zion	799		
Brant, St. John	97		
Midland, Lord Of New Life	96		
Midland, Messiah	1,098		
Midland, Our Savior	77		
Midland, St. John's	998		
Mount Pleasant, Zion	454		
Sanford, St. Paul	302		
Wheeler, Immanuel	<u>380</u>		
11 Member Congregations	<u>4,721</u>		

<b>Circuit #12 Flint South</b>	<b>Confirmed Members</b>
Flint (Burton), Pilgrim	123
Fenton, Trinity	480
Flint, Lamb of God	173
Goodrich, Christ	69
Grand Blanc, Faith	1,220
Linden, Hope	167
Swartz Creek, NewLife Community	<u>231</u>
7 Member Congregations	2,463

<b>Circuit #13 Lapeer</b>	<b>Confirmed Members</b>
Davison, Trinity	601
Dryden, Holy Redeemer	160
Flint, St. Mark	543
Imlay City, Family of Christ	60
Lapeer, St. Paul	746
Memphis, St. Andrew	40
North Branch, New Life In Christ	98
Otisville, St. Timothy	<u>228</u>
8 Member Congregations	2,476

**111 Member Congregations 42,326**

## Metro East Region

<b>Circuit #14 Port Huron</b>	<b>Confirmed Members</b>
Algonac, First	45
Armada, Our Saviour	195
Fair Haven, St. Peter	98
Goodells, Hope	13
Lexington, St. Matthew	709
Marine City, Living Faith	32
Marysville, Light of Christ	75
Port Huron, Faith	316
Port Huron, Trinity	790
Richmond, St. Peter's	1,300
Saint Clair, Immanuel	<u>590</u>
11 Member Congregations	4,163

<b>Circuit #18 Birmingham</b>	<b>Confirmed Members</b>
Beverly Hills, Our Savior Deaf	36
Birmingham, Our Shepherd	1,393
Birmingham, Redeemer	1,453
Bloomfield Hills, Cross Of Christ	353
Huntington Woods, Huntington Woods	257
Royal Oak, St. Paul	606
Troy, St. Augustine	165
Warren, Holy Cross	<u>276</u>
8 Member Congregations	4,539

<b>Circuit #15 Macomb North</b>	<b>Confirmed Members</b>
Chesterfield (New Baltimore), Good Shepherd	58
Clinton Township, St. Luke	469
Clinton Township, Trinity	1,116
Macomb, Immanuel	3,286
Macomb, St. Peter	3,116
New Baltimore, Christ	77
Ray, St. John	<u>140</u>
7 Member Congregations	8,262

<b>Circuit #19 Macomb South</b>	<b>Confirmed Members</b>
Clinton Township, All Nations	71
Eastpointe, St. Peter's	927
Eastpointe, St. Thomas	395
Fraser, St. John	1,011
Roseville, Bethlehem	149
Warren, Hope	468
Warren, Peace	89
Warren, Trinity	<u>62</u>
8 Member Congregations	3,172

<b>Circuit #16 Macomb Northwest</b>	<b>Confirmed Members</b>
Romeo, Grace Fellowship	556
Shelby Township, Peace	403
Shelby Township, Shepherd's Gate	988
Sterling Heights, St. Paul	216
Troy, Faith	2,520
Troy, Faith Tamil	63
Utica, Trinity	2,720
Washington, Our Redeemer	<u>366</u>
8 Member Congregations	7,832

<b>Circuit #20 Detroit East</b>	<b>Confirmed Members</b>
Detroit, Bethany	88
Detroit, Charity	51
Detroit, East Bethlehem	49
Detroit, Historic Trinity	1,028
Detroit, Mount Calvary	117
Detroit, Nazareth	38
Detroit, Peace	105
Detroit, St. Philips	<u>146</u>
8 Member Congregations	1,622

**59 Member Congregations 32,608**

<b>Circuit #17 Oakland North</b>	<b>Confirmed Members</b>
Clarkston, St. Trinity	32
Lake Orion, Good Shepherd	124
Ortonville, Prince Of Peace	46
Oxford, Journey	258
Pontiac, St. Paul Community	11
Rochester, St. John	1,664
Rochester Hills, Crown Of Life	88
Rochester Hills, GoodLife	58
Waterford, St. Stephen	<u>442</u>
9 Member Congregations	3,018

## Metro West Region

<b>Circuit #21 Dearborn/Detroit</b>	<b>Confirmed Members</b>	<b>Circuit #29 Ann Arbor</b>	<b>Confirmed Members</b>
Dearborn, Atonement	61	Ann Arbor, St. Luke	315
Dearborn, Emmanuel	251	Ann Arbor, St. Paul	863
Dearborn, Guardian	818	Ann Arbor, Uuniversity Lutheran Chapel	266
Detroit, Evergreen	52	Hamburg, St. Paul	490
Detroit, Family of God	51	Pinckney, Trinity	106
Detroit, Outer Drive Faith	145	Whitmore Lake, Living Water	64
Detroit, Pan De Vida	45	Ypsilanti, Cross & Resurrection	<u>51</u>
Detroit, St. John	55	7 Member Congregations	2,155
Detroit, St. Stephen	78		
Wayne, St. Michael	450	<b>Circuit #30 Jackson</b>	<b>Confirmed Members</b>
Westland, St. Matthew	<u>357</u>	Addison, Lutheran Church Of The Lakes	227
11 Member Congregations	2,363	Adrian, Hope	164
		Adrian, St. John's	488
<b>Circuit #23 Down River</b>	<b>Confirmed Members</b>	Adrian, St. Matthew's	106
Allen Park, Mt. Hope	100	Blissfield, Blessed Savior	12
Flat Rock, Community	108	Brooklyn, St. Mark	106
Lincoln Park, Calvary	235	Hudson, Our Saviour	70
Southgate, Christ The King	1,641	Jackson, Redeemer	239
Taylor, Our Redeemer	76	Jackson, Trinity	<u>325</u>
Taylor, St. John's	140	9 Member Congregations	1,737
Trenton, St. Paul	1,065		
Wyandotte, Trinity	<u>334</u>	<b>66 Member Congregations</b>	<b>20,725</b>
8 Member Congregations	3,699		
<b>Circuit #24 Monroe</b>	<b>Confirmed Members</b>		
Lambertville, Christ The King	130		
Monroe, Grace	288		
Monroe, Holy Ghost	497		
Monroe, Immanuel	349		
Monroe, Trinity	1,047		
New Boston, St. John's	650		
Petersburg, St. Peter	<u>175</u>		
7 Member Congregations	3,136		
<b>Circuit #26 Kensington</b>	<b>Confirmed Members</b>		
Brighton, Shepherd Of The Lakes	1,160		
Highland, Faith	383		
Milford, Christ	348		
South Lyon, Cross of Christ	285		
Walled Lake, St. Matthew	1,234		
Waterford, Peace	171		
West Bloomfield, St. Mark's	<u>113</u>		
7 Member Congregations	3,694		
<b>Circuit #27 Livonia</b>	<b>Confirmed Members</b>		
Canton, Grace	49		
Dearborn Heights, Immanuel	28		
Farmington Hills, Prince Of Peace	142		
Farmington Hills, Shadow of the Cross	234		
Livonia, Christ Our Savior	1,283		
Northville, St. Paul	375		
Redford, Hosanna-Tabor	198		
Westland, Salem National	<u>75</u>		
8 Member Congregations	2,384		
<b>Circuit #28 Milan</b>	<b>Confirmed Members</b>		
Ann Arbor, Peace	347		
Ann Arbor, St. Thomas	36		
Belleville, Open Arms	54		
Britton, Emmanuel	141		
Chelsea, Our Savior	174		
Milan, St. Paul	102		
New Boston, St. Paul's	160		
Saline, Christ Our King	472		
Ypsilanti, Faith	<u>71</u>		
9 Member Congregations	1,557		



## West Region

<b>Circuit #31 Petoskey</b>	<b>Confirmed Members</b>	<b>Circuit #38 Muskegon</b>	<b>Confirmed Members</b>
Boyne City, Christ	378	Conklin, Trinity	475
Charlevoix, Bethany	53	Montague, St. James	489
Gaylord, Trinity	144	Muskegon, St. Mark	430
Grayling, Mount Hope	93	Muskegon, Trinity	439
Kalkaska, St. Paul	296	Nunica, St. Luke	159
Lewiston, Bethlehem	142	Shelby, St. Stephen's	34
Mancelona, St. Matthew	95	Whitehall, Faith	139
Petoskey, Zion	<u>272</u>	7 Member Congregations	<u>2,165</u>
8 Member Congregations	1,473		
<b>Circuit #32 Traverse City</b>	<b>Confirmed Members</b>	<b>Circuit #39 Holland</b>	<b>Confirmed Members</b>
Benzonia, Our Savior	52	Coopersville, Grace	268
Cedar, St. Pauls	53	Grand Haven, St. John's	536
Elk Rapids, Grace	81	Holland, Christ Our Savior	148
Glen Arbor, Bethlehem	79	Holland, Zion	327
Interlochen, Redeemer	298	Spring Lake, Lakeshore Lutheran Fellowship	225
Leland, Immanuel	151	Spring Lake, St. Matthew	124
Traverse City, St. Michael's & All Angels	139	West Olive, United	<u>153</u>
Traverse City, Trinity	<u>1,025</u>	7 Member Congregations	<u>1,781</u>
8 Member Congregations	1,878		
<b>Circuit #33 Manistee</b>	<b>Confirmed Members</b>	<b>Circuit #40 Grand Rapids Northeast</b>	<b>Confirmed Members</b>
Arcadia, Trinity	310	Belding, Holy Cross	71
Cadillac, Emmanuel	346	Grand Rapids, Immanuel	468
Ludington, Peace	25	Grand Rapids, Messiah	267
Ludington, St. John's	257	Grand Rapids, Our Savior	258
Manistee, Trinity	539	Grand Rapids, St. James	233
Mesick, Faith	21	Grand Rapids, St. Matthew	583
Onekama, Norwalk	60	Greenville, Mount Calvary	160
Onekama, Trinity	149	Ionia, St. John	71
Pentwater, Lighthouse	47	Lowell, Good Shepherd	52
Scottville, Our Savior	449	Rockford, St. Peter's	<u>323</u>
Wellston, Beautiful Savior	<u>13</u>	10 Member Congregations	<u>2,486</u>
11 Member Congregations	2,216		
<b>Circuit #34 Big Rapids</b>	<b>Confirmed Members</b>	<b>Circuit #41 Grand Rapids Southwest</b>	<b>Confirmed Members</b>
Baldwin, Grace	46	Caledonia, St. Paul	688
Big Rapids, St. Peter's	685	Grandville, Bethel	56
Fremont, Redeemer	76	Hudsonville, New Hope	195
Howard City, Bethel	158	Jenison, Holy Cross	1,313
Mecosta, Chapel Of The Lakes	135	Jenison, St. John	32
Reed City, Trinity	392	Kentwood, St. Mark	284
Sand Lake, Resurrection	131	Middleville, Good Shepherd	<u>43</u>
Stanton, Hope	35	7 Member Congregations	<u>2,611</u>
White Cloud, Christ	<u>141</u>		
9 Member Congregations	1,799		
<b>Circuit #35 Capitol</b>	<b>Confirmed Members</b>	<b>Circuit #42 Battle Creek</b>	<b>Confirmed Members</b>
Charlotte, First	247	Battle Creek, Redemption	230
Holt, Messiah	254	Battle Creek, St. Mark	451
Holt, St. Matthew	171	Battle Creek, St. Paul	123
Howell, Heart of the Shepherd	251	Kalamazoo, Immanuel	165
Lansing, Good Shepherd	78	Kalamazoo, Zion	649
Lansing, Living Word	38	Marshall, Christ	170
Lansing, Our Savior	993	Paw Paw, Trinity	453
Lansing, Trinity	93	Portage, St. Michael	<u>538</u>
Leslie, Grace	<u>74</u>	8 Member Congregations	<u>2,779</u>
9 Member Congregations	2,199		
<b>Circuit #36 Saint Johns</b>	<b>Confirmed Members</b>	<b>Circuit #43 Saint Joseph</b>	<b>Confirmed Members</b>
Carson City, Calvary	64	Berrien Springs, Trinity	276
DeWitt, Hope	198	Bridgman, Immanuel	544
East Lansing, Ascension	140	Buchanan, St. Paul	73
Fowler, St. Paul	105	Buchanan, Trinity	382
Haslett, St. Luke	687	Cassopolis, St. Paul	95
Portland, St. Andrew	204	Coloma, Salem	193
Saint Johns, St. John's	271	Niles, St. Paul's	235
Saint Johns, St. Peter	<u>290</u>	Saint Joseph, Trinity	765
8 Member Congregations	1,959	Sawyer, Trinity	224
		Stevensville, Christ	<u>702</u>
		10 Member Congregations	<u>3,489</u>

<b>Circuit #44 South Central</b>	<b>Confirmed Members</b>
Albion, St. Paul	226
Burr Oak, St. John	138
Centreville, St. Paul's	40
Coldwater, St. Paul	201
Colon, St. Paul's	136
Hillsdale, St. Paul's	324
Sturgis, Salem	27
Sturgis, Trinity	433
Three Rivers, St. Peter	109
Union City, Our Savior	<u>125</u>
10 Member Congregations	1,759

**112 Member Congregations                    28,594**

**348 Member Congregations                124,253**

# Advisory Delegates to the 2023 Synodical Convention

## Ministers of Religion – Ordained

### Delegates

Rev. Douglas Adams  
Rev. Timothy Brand  
Rev. Todd Frusti  
Rev. Gerald Grimm

### Alternate

## Ministers of Religion – Commissioned

### Delegates

Ronald Allen  
Lester Altevogt  
John Gallagher  
Ray Gierach  
Susan Hooper  
Brian Horning  
Amanda Jones  
Ruth Krieger  
David Kusch  
David Meyer  
Kathryn Pearson  
Charles Russell  
Shawna Spiehs  
Janice Weisenbach  
Amy Weston  
Paul Wills

### Alternates

Dale Fish  
John Fricke  
Barbara Laughlin-Adler  
Gilbert Livo  
Larry Rockensuess Sr.  
Evelyn Vecsemyes  
Paul Weismantel



## 2022 Michigan District President's Address

Rev. Dr. David P. E. Maier

Recording can be viewed at  
[michigandistrict.org/convention2022videoplaylist](http://michigandistrict.org/convention2022videoplaylist)

Greetings: The LORD is RISEN!!  
C: HE IS RISEN  
INDEED!! ALLELUIA!!

Would you please join me in prayer ...  
Alarm clocks and church bells and bugle calls and crowing roosters woke your people this morning, Lord. And some awoke to sirens and flashing red lights and the smell of smoke and some to persistent pounding on the door, not knowing who was on the other side. And some were roused by screaming children and others by some sharp and frightening pain.

And there were people, Lord, who stayed awake all night, who twisted and turned and could not sleep at all—and others sat in waiting, struggling to stay awake, eyes open—but they waited anxiously, torn wretchedly between their hope and their fearing yet the worst—worried mothers, frightened refugees, those awaiting surgery, or even execution.

And my night, Lord? You were at my side and at the side of all. You, caring Lord, You were with me and with my loved ones and with all your people; You were there and You have brought us to this day—the “present,” your gift to us individually—not just another day, but a day with You; and thus a day in which the worst hours of my yesterdays are all behind me, forgiven, covered by your righteousness because of You. O, Lord, how many other people—lonely, listless, lost ... need this blessing, assurance, and saving reality. Open our eyes and hearts to your great goodness, lavish love, multitudinous mercies, and grace—GRACE unsought, undeserved / unmerited, and thank You, God, unlimited for ALL.

Open my eyes and ears and heart to this day's new light and all this day's goodnesses that I may say with courage and strong, joy-filled faith, *“This is the day that the Lord has made; [I will] rejoice and be glad in it”* (Psalm 118:24). May my light and life, filled with Your light and life, shine forth in this day that once again when it is ended, I might bow my head and say that I have walked with God today, and You with me—and it was good. In the holy Name of Jesus. Amen. (Adapted from Karl E. Lutze, ... *a lot on my mind, Lord*, 17–19).

Brothers in the Holy Ministry, Teachers, DCEs, Directors of Family Life, Worship Art Leaders, Laity, the Michigan District Board of Directors, and guests—ALL GOD'S CHILDREN! Grace, mercy, and peace be yours again this morning from our all-loving, all-merciful God!

WELCOME to the 103rd Convention of the Michigan District of the Lutheran Church—Missouri Synod with the theme: PEOPLE OF HOPE ... IT'S TIME! How blessed to be People of Hope BECAUSE OF Jesus' death, resurrection, and ascension. By the Holy Spirit's power, we believe in and know the difference the sin-conquering, grave-emptying, heaven-opening Savior can and does make in our lives and can make in the lives of ALL who believe in Him.

Because of Jesus, we are not afraid or even worried about the future—or we shouldn't be—having come to realize that even during this age of continuing and exponential change and turmoil ... GOD IS WITH US and there are NEW and wondrous OPPORTUNITIES to live as People of Hope!

I'm sure you've heard it said: Change is inevitable; Growth is optional. If we are going to be PEOPLE OF HOPE ... we have to GROW (change)!

As we gather here on this campus, I cannot help but be reminded that hope in Christ is a powerful force to make real changes in our world.

Concordia University Ann Arbor in 2009 was having a death cough or rattle. Thanks be to GOD for how He used the English, Ohio, Indiana, and Michigan Districts, and the Michigan District's Church Extension Fund (CEF) and THEIR pooled resources TOGETHER (here's a model for ministry cooperation) —along with the Board for Higher Education (BHE) of Synod. Indeed, by God's grace she remains and, for the third year in a row, the fastest growing private University in Michigan!

All of our Concordias are on the front lines of the many and diverse changes and cultural revolutions that are taking place in our country, that are also, obviously, confronting the Church. As our universities remain faithful to the

Word of God, their calling, and our Confession, they can demonstrate—as has our Concordia University Ann Arbor—that the Good News of the GOSPEL WORKS for the salvation of souls and the greater good. It is still the power of God unto salvation (*Romans 1:16*).

And with that salvation comes union with Christ in Holy Baptism and His power to pursue holiness and godly living. (*Hebrews 12:14*: “*Strive for peace with everyone, and for the holiness [sanctification] without which no one will see the Lord.*”) This is what we teach and confess, and it needs to be heard regularly ... in order that the GOSPEL may have sway. This Gospel has power to change lives, create godly community, heal broken hearts and lives, and demonstrate to the world Who God is!

Friends, how thankful should we be that in the past 10 years—at this institution—more than 90 baptisms have taken place!

What other changes and challenges are we facing that we may have opportunity to pour HOPE into? During the pandemic we all had different experiences. Some suffered personally, others not so much. The death of loved ones was endured by many and—universally—that many suffered or died ALONE by the thousands was deplored.

Hopelessness was birthed from the overwhelming sense of helplessness, particularly in the early days of the pandemic. Suicide, domestic violence, road rage incidences, have all increased during the pandemic ... symptoms of a society that is overwhelmed with hopelessness. (Are we going to be PEOPLE OF HOPE for them?)

During this time there was racial unrest, and an acknowledgment of the incipient and enduring sin of racism, even in the Church. To be sure, all sin exists among God’s people—but this one ALSO—and needs to be repented of and eradicated. I am thankful for all those that made the Michigan District’s “*Heart Issues are Hard Issues*” ([michigandistrict.org/heartissues](http://michigandistrict.org/heartissues)) Bible study possible.

We have seen protests, assaults by police officers, assaults on police officers, and calls for “defunding police” as people of color are overwhelmed with the hopelessness of living in a system that doesn’t even see the problem. (Are we going to be PEOPLE OF HOPE for them?)

Then, of course, there is the drastically changing national Economy ... with runaway gas prices, food prices, home prices, etc., that have stunned us all. So many people not even looking for work; in their hopelessness they are convinced that there is no way to get out of the economic hole they find themselves in. (Are we going to be PEOPLE OF HOPE for them?)

What of the pervasive LGBTQ+ influence? Our society struggles with issues of gender identity. Federal laws pitted against state laws, pitted against local laws and community policies. While the LGBTQ+ agenda is to be countered with a clear witness of the Scriptural truth—from that we cannot back down—there is a human reality of people who have lost hope that God’s love is for them. In their hopelessness they attack the church and all who disagree with them in anger. Are we going to be PEOPLE OF HOPE to people caught up in the LGBTQ+ agenda? In relation to our neighbor, Martin Luther challenged that we should “befriend them ... and help them in every bodily need.” (Are we going to be PEOPLE OF HOPE for them?)

Unfortunately, we often fail to be people of hope at the very times when it is needed most. All of these changes and challenges have also caused divides, and these divides have been expanded, amplified, augmented, and extended ... along with other division, disunity, dislike, distrust, etc., so that nationally we just “DIS”!

It doesn’t seem like there can be reasonable, rational conversations where someone who expresses a different opinion isn’t immediately “hated.”

And this fracturing, with its almost innumerable consequences, has entered the Church in prolific and equally troublesome ways.

Add to this that culture NO LONGER LOOKS to the Church for answers or respects it. This ubiquitous attitude and reality has contributed to the shrinkage of the Church in its size—at least in North America—and to its insignificance in the present cultural context.

The Church for the first time—post age of Christendom—has quickly and profoundly found itself “on the outside (of society) looking in.”

What to do? In Acts 20, Paul addresses the Elders from the Church in Ephesus. He is quite aware that it is the last time to address them and shares a number of things including these words: “*Now I commend you to God and to the word of his grace, which is able to build you up and give you the inheritance among all those who are sanctified*” (*Acts 20:32*).

I would like to attempt do something of the same and encourage us all to consider and remember some basic truths, encouragements, and directives, as “*I commend you to God and to the word of His grace.*”

### **Change is Inevitable; Growth is Optional**

I appreciate the reflections and observations by Fort Wayne Seminary President Larry Rast and former St. Louis Seminary President Dale Meyer in an article entitled “*What*

*Can We Learn from Them?*” in the Spring 2019 *Concordia Journal*. It was co-written by these men after their return from time spent in Ethiopia with a Lutheran Church body that is experiencing growth like that of the early church in Acts – the EECMY or Ethiopian Evangelical Church Mekane Yesus, SOON to be ten million strong. They wrote,

“The first basic learning is that the American cultural context has changed. We live in different circumstances today. They are not better or worse; they are different. Yet our Synod and many of its institutions developed their structures in a time and for a world that has since radically changed. We are all familiar with the decline of mainline Christianity and the rise of the “nones,” people who do not identify with a Christian denomination. We find ourselves in the midst of a culture that is changing before our eyes and doing so with a rapidity that the LCMS has not experienced since we transitioned from German to English between the two world wars. (“What Can We Learn from Them?” by Dale A. Meyer and Lawrence R. Rast, Jr. *Editor’s Note: The following essay, co-written by the presidents of the two seminaries of the Lutheran Church—Missouri Synod, appears in the Spring 2019 issue of the Concordia Journal.*)

Dr. Meyer, in a devotion for the Council of Presidents last November (2021), almost continuing the same thought, states that ...

“... our task is to bring people out of nostalgia for the church they remember and minister to them—and all whom God gives to His flock, His church—invigorating hope. This invigorating hope in Jesus and through Jesus and His resurrection is exactly what our admittedly challenging times in the 21st century need.” HOPE from knowing that a loving, merciful, God—Who CANNOT break His Word—promised ...

- “never will I leave you; never will I forsake you” (*Hebrews 13:5, NIV*)
- that ALL things will work together for good (*Romans 8:28*)
- that the last enemy—death—will be conquered! (*1 Corinthians 15:26*)

### **Bible Reading**

I would strongly encourage a daily reading of the Word of God by all God’s people and making that part of our “culture.”

Thomas Long in *The Witness of Preaching*, has this to share with his readers (pastors): “Faithful preaching requires such gifts as sensitivity to human need, a discerning eye for the connections between faith and life, an ear attuned to hearing

the voice of Scripture, compassion, a growing, personal faith, and the courage to tell the truth.” “Biblical preaching happens when a preacher prayerfully goes to listen to the Bible on behalf of the people...” (Thomas Long, *The Witness of Preaching*, 14, 52)

Or, conversely, as our Dr. Martin Scharlemann would say: “A pastor’s job is to interpret reality theologically.”

I believe that is exactly what Phillip did with the Ethiopian eunuch when he asked: “‘Do you understand what you are reading?’ And he said, ‘How can I, unless someone guides me?’” (*Acts 8:30–31*) (Philip wasn’t an Apostle or pastor as far as we know, but one of the first deacons.) Or, as said by a former Lutheran Hour speaker (Rev. Dr. Dale Meyer), “... we can be more effective if we “meet people where they’re at” and help them UNDERSTAND—in today’s culture/the present culture, not the culture of the 16th century or “Christian” America of the 20th century—BUT DON’T LEAVE THEM THERE.” Indeed, let us bring people, through the Word of God and the power of the Holy Spirit, to the foot of the blood-stained cross of Christ.

### **God’s Purposeful Placement**

Friends, we are NOT HERE by accident! GOD chose us to live here and now according to His gracious will and wisdom, that we might be His representatives and royal priests. Paul in Acts 17 says: “And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, and perhaps feel their way toward Him and find Him.”

But there is ALSO an URGENCY in this recognition! Meditate on these words of Mordecai to good queen Esther:

“... he sent back this answer [to Esther]: ‘Do not think that because you are in the king’s house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father’s family will perish. And who knows but that you have come to royal position for such a time as this?’ Then Esther sent this reply to Mordecai: ‘Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish.’” (*Esther 4:13–16, NIV*).

### **Mission Movement**

We should recognize the Lutheran Reformation as a Mission Movement, only within the Church; a Re-Formation, a recovering of our Missionary Priesthood.

This doctrine of the priesthood of all believers is something that gripped Luther and became a major part of the Reformation.

When God calls His people a “*kingdom of priests*,” He highlights that they are to stand in a mediate, middle position between Him and people. As His priests, they are to represent God to the world, and the world to God. The priesthood was really about connecting unbelievers to God and letting the Holy Spirit work. Please listen carefully to Exodus 19:

“*You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.*”

Israel was chosen to be a kingdom of priests for the world! God established this priesthood of all believers, this royal priesthood, NOT JUST for His people BUT on behalf of ALL people. There was ALWAYS a larger intentionality in Jesus’ Messiahship than just Israel. It was and IS for the world!—*God so loved the WORLD!* (John 3:16). Thank God!!! ... because we gentiles are included!

God’s Word from Genesis to Revelation is a missionary story. God would have us read His Word through His missionary eyes. A book that we have all received, *The Great Sending*, will help us more fully understand this way of reading the Holy Scriptures, and help us better understand God’s intent for His people to be salt and light for the world as He revealed at the very beginning of Jesus’ ministry in His first recorded sermon (*Matthew 5:13–16*).

Unfortunately, Israel failed again and again to fulfill this special role to which God had called them. They offered their sacrifices of bulls and goats, but their hearts and lives were often far from the Lord; they were not doing justice, loving mercy, and walking humbly with their God (*Micah 6:8*).

Fortunately for us, God sent His Son into the flesh, a human being, to atone for our sins. Christ was Israel reduced to One who, as our great High Priest, offered the perfect and necessary sacrifice. His sacrifice was a perfect life in keeping with God’s will, from its conception all the way to the cross. At the cross, He gave Himself as God’s precious Lamb, without blemish or spot, for the world’s sin. As a result, God no longer needs the sacrifice of animals.

David says, “*The sacrifices of God are a broken spirit.*” (*Psalms 51:17*) In His grace and mercy, God forgives our sins for Christ’s sake. He transforms us from being no one special to being God’s people, from being without mercy, “*to having received mercy.*” And he calls us to present our bodies as *living sacrifices, holy and acceptable to God* (*Romans 12:1*). This is our reasonable act of service. NOT a sacrifice of atonement, for “*there is now therefore no condemnation for those in Christ Jesus*” (*Romans 8:1*). NO,

our living sacrifice is a sacrifice of thanksgiving.

Dedicating ourselves to God’s purposes in the world is the fitting sacrifice God asks of us. By living in His will, we will not only do what is right; we will be exposed to the needs of the people God is sending us to serve. By knowing others’ needs, we can approach God’s throne of grace with our intercessions for them and reach out to them with genuine care.

There is literally no end of opportunities for serving and sacrificing as God’s priests, seeking to represent our Lord’s VALUES and LOVE in the world.

So, what does Luther do for the Reformation, for the common person, for the royal priesthood? He translates the Bible into German so that all people—NOT just a select few (the ordained)—could have the Holy Scriptures. That’s when the church exploded. It was the laity that propelled the Reformation movement forward.

By the way, this September we will be celebrating the 500th Anniversary of Luther’s Translation of the New Testament into German, the common language of the people. We’ll hear more about that from Lutheran Bible Translators (LBT) and Dr. Michael Rodewald ... and about a very special project that the Michigan District has been a part of.

### **People of Prayer**

I would suggest that to be PEOPLE OF HOPE we first need to be people of prayer individually and as congregations:

What does Jesus say in Mark 11:17? “*And he was teaching them and saying to them, ‘Is it not written, ‘MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS’? But you have made it a DEN OF ROBBERS.*” Please remember that the den of robbers or thieves is NOT where they sell the treasure; it’s where they HOARD the treasure. Jesus was telling the Jews, “You are stealing the Good News from the Gentiles because the market where you are selling the animals for sacrifice is in the courts of the Gentiles thus effectively keeping the nations out.”

Not only should we be aware of roadblocks that might prevent people from knowing God’s love and grace, but also of what can clearly be observed by others—our attitudes and actions—which become our witness!

What does Peter have to share on the quality of congregational life in a time of persecution (much like we face)? Please listen:

“*Love one another earnestly from a pure heart, since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God*” (*1 Peter 1:22–23*).

*“The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling. As each has received a gift, use it to serve one another, as good stewards of God’s varied grace: whoever speaks, as one who speaks the oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To Him belong glory and dominion forever and ever. Amen” (1 Peter 4:7–11).*

Are our congregations qualitatively different from the American Legion, VFW, Meals on Wheels, Rotary, Kiwanis, Lions, fitness club, senior citizen center? What compels people to be active in our congregation?

I saved this letter sent as part of a final report given by a Consultant to the Michigan District Church Extension Fund (CEF) Board about 8 years ago, because it painted a most beautiful portrait of the local congregation. He talked about being gathered around the Means of Grace and then added:

“The power and the beauty that God has given the local church is the ability to transform the human heart through the power of the Holy Spirit working through believers. Local congregations are the hope of the world.

The beauty of the local church is incredible. Its power is breathtaking. The potential of a local congregation is unlimited. It comforts the grieving and heals the broken in the context of community. It builds bridges to the downtrodden, breaks the chains of addictions, frees the oppressed and offers belonging to the marginalized of the world. Whatever the capacity for human suffering, the church has a greater capacity for healing and wholeness.

No organization in the world comes even close to the potential of the local church in its ability to bring wholeness to the human soul—when the church is working right.”

*(The Reverend Kenety Gee, Pastor of Chatham Fields Lutheran Church, Chicago, IL)*

I would say, “Amen!”

### **Fruit and Gifts of the Holy Spirit**

In particular ... Pray for the HOLY SPIRIT. What does Jesus say in Luke 11:13? *“If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”*

And the great Apostle Paul says of his prayers for the

Ephesians, *“I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know Him better” (Ephesians 1:17, NIV).*

The Holy Spirit doesn’t only lead us to understand our sin and guilt, create faith, sustain faith, and give forgiveness. He works through the Word of God to bring unity and combat Satan’s tools of discouragement and disunity. Satan, the thief, *“comes only to steal, and kill, and destroy” (John 10:10)*. Peter warns in his first epistle: *“Be sober-minded, be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour” (1 Peter 5:8).*

The Devil is working to divide and conquer. NEVER has there been a better, more necessary time, to pray together and work together for UNITY for the sake of safety and witness.

The Holy Spirit not only gives His fruit to all who believe for life together—unity—but He also gives His gifts diversely to those who believe for dependence on one another; AND BOTH His fruits and His gifts COLLECTIVELY to build up, edify, strengthen, and encourage one another.

Pray for the Holy Spirit and His gifts to be discovered and used for ministry’s sake within each congregation, and His fruit to govern our behavior and demonstrate to whom we belong.

The Holy Spirit has given us everything needed—His FRUIT and GIFTS—for mission and ministry ... and continually desires to bless us so that we can be, as Jesus has stated: *“... the light of the world. A city set on a hill ...” (Matthew 5:14).*

Please listen to these words (which are lyrics—*City on a Hill, Casting Crowns*)

Did you hear of the city on the hill?  
Said one old man to the other  
It once shined bright, and it would be shining still  
But they all started turning on each other  
You see, the poets thought the dancers were shallow  
And the soldiers thought the poets were weak  
And the elders saw the young ones as foolish  
And the rich man never heard the poor man speak

And one by one, they ran away  
With their made-up minds, to leave it all behind  
And the light began to fade, in the city on the hill  
The city on the hill

Each one thought that they knew better  
That they were different by design  
Instead of standing strong together



They let their differences divide  
And one by one, they ran away  
With their made-up minds, to leave it all behind  
And the light began to fade, in the city on the hill  
The city on the hill

And the world is searching still

But it was the rhythm of the dancers  
That gave the poets life  
It was the spirit of the poets  
That gave the soldiers strength to fight  
It was the fire of the young ones  
It was the wisdom of the old  
It was the story of the poor man  
That needed to be told

The lyrics end with this invitation:

Come home  
And the Father's calling still  
Come home

"City on the Hill"

Mark Hall | Matthew West

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*"To this YOU have been called ..." (1 Peter 2:21) ... and I would add these words from JESUS: "to be a city on a hill." (Matthew 5:14).*

*To this WE were called ..." (1 Peter 2:21) ... "to be a city on a hill" (Matthew 5:14).*

There can be no withdrawal into western culture's compartmentalized, churchly cocoon! Although it carries risks, Peter wants believers to fulfill their vocations faithfully in public life. This promises temporal and eternal blessings. Please listen to Peter in Chapter 3 (1 Peter):

*"Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For*

*'Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit;*

*let him turn away from evil and do good; let him seek peace and pursue it.*

*For the eyes of the Lord are on the righteous, and his ears are open to their prayer.*

*But the face of the Lord is against those who do evil'" (1 Peter 3:8–12, quotation from Psalm 34:12–16).*

To you, Church, chosen by God for witness and sacrifice here and now, BEAUTIFUL, covered with the righteousness of Christ, ENDOWED with the Holy Spirit's fruit and many gifts, please listen to these stanzas from the hymn *Church of God, Elect and Glorious* (LSB #646:1–3):

Church of God, elect and glorious,  
Holy nation, chosen race;  
Called as God's own special people,  
Royal priests and heirs of grace:  
Know the purpose of your calling,  
Show to all His mighty deeds;  
Tell of love that knows no limits,  
Grace that meets all human needs.

God has called you out of darkness  
Into His most marv'rous light;  
Brought His truth to life within you,  
Turned your blindness into sight.  
Let your light so shine around you  
That God's name is glorified  
And all find fresh hope and purpose  
In Christ Jesus crucified.

Once you were an alien people,  
Strangers to God's heart of love;  
But He brought you home in mercy,  
Citizens of heav'n above.  
Let His love flow out to others,  
Let them feel a Father's care;  
That they too many know His welcome  
And His countless blessings share.

LSB 646 "Church of God, Elect and Glorious"

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PEOPLE OF HOPE! ... IT'S TIME!! ...

- To have a mission heart like God's,
- To be shaped by daily use of the Word of God and prayer, that we might confess His holy Name,
- To believe that the Word of God has POWER to create faith and conquer sin,
- To receive and give the forgiveness of sins,
- To receive and share sin-conquering / addiction-rescuing power;
- To live as the salt of the earth and the light of the world ... that others might know the love of God.

PEOPLE OF HOPE! ... IT'S TIME!

You've been sent by God ... for HERE and NOW!

Jim Elliot was a missionary in Ecuador to the Auca Indians. Along with Nate Saint, Pete Fleming, and Roger Youderian,

he was killed by the Aucas on January 8, 1956, while trying to communicate with them. Later, Nate Saint's wife and children went to live with the Aucas and befriended the very natives that had killed her husband and the children's father (all documented in book and the movie, "End of the Spear" (2005 Historical/Drama) ...

Jim Elliot had a fervor to reach those that did not know Jesus ... and he passed that fervor on to his family. He believed that those who did not know Jesus would go to a Christless eternity in hell. It bothered him greatly. He believed that the Gospel was still the power of God unto salvation. Listen to what he wrote, and may it challenge us all:

*"We are so utterly ordinary, so commonplace, while we profess to know a Power the Twentieth Century does not reckon with (the Word of God). But we are "harmless," and therefore unharmed. We are spiritual pacifists, non-militants, conscientious objectors in this battle-to-the-death with principalities and powers in high places. Meekness must be had for contact with men; but brass, outspoken boldness is required to take part in the comradeship of the Cross. We are "sideliners"—coaching and criticizing the real wrestlers while content to sit by and leave the enemies of God unchallenged. The world cannot hate us, we are too much like its own. Oh, that God would make us dangerous!"*

We need to repent of our callous and indifferent disregard to a dead and dying world, receive God's forgiveness and strength, and pray: Oh God—make us dangerous!

(PRAYER): Oh God - make us dangerous! People of Hope ... IT'S TIME!

## **Conclusion**

I give THANKS! to God for the privilege of serving WITH you, in the great blessings of life and ministry, under the cross of Christ, these past 13 years. It has frequently ...

- never been what I expected,
- always been a reason to pray and depend on God, and
- forever been an honor and blessing.

One more word, if you please: It has to do with Pat, my wife, my best friend, confidant, and encourager.

Proverbs 31:10: A wife of noble character who can find? She is worth far more than rubies. I have been given a treasure chest full of rubies. But I love the story in 1 Samuel 14 ...

One day Jonathan son of Saul said to the young man bearing his armor (armor-bearer), "Come, let's go over to the

*outpost of those uncircumcised men. PERHAPS the LORD will act in our behalf. Nothing can hinder the LORD from saving, whether by many or by few.' 'Do all that you have in mind,' his armor-bearer said. 'Go ahead; I am with you heart and soul'" (NIV).*

Pat has been my armor bearer.

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



## 2022 Michigan District Convention Essayist

### Plausible Hope: Faithful Witness in an Age of Distrust

Rev. Dr. Chad D. Lakies  
Lutheran Hour Ministries

Recording and powerpoint can be viewed at  
[michigandistrict.org/convention2022videoplaylist](http://michigandistrict.org/convention2022videoplaylist)

Thank you, President Maier. It's a tremendous privilege to be able to speak here today. Michigan is my home district. I married my pastor's daughter and we come from Holy Cross Lutheran Church in Flushing, Michigan. And so it's just a tremendous privilege to be with you. As you heard President Maier say, my research is in the area of church and culture. In particular, I've spent a lot of time in my writings, thinking, presentations about what I would call cultural captivity, which is something that I think is insidious and it's difficult to detect. The church is often—because we are immersed in the world in so many ways—caught up in the ways of culture and it infects and affects the church in unique and interesting ways. I want to try to present to you today something that I think is going to be both challenging on the front end and hopeful on the back end, because I want to try to give a sense of how I think the church is relating now to this cultural moment in which we find ourselves. It's challenging to us; it evokes in us a great deal of emotions, and sometimes our reactions are less healthy for the sake of our mission than they could be. And so what I'm after is a presentation on what I'm calling "plausible hope." Plausible simply means, the way that I'm using it, believable.

And I think this is important because the church, as we'll talk about in a few minutes, is losing a deep sense of social trust. We're really struggling to be heard by the people around us. One of the things that we do at Lutheran Hour Ministries is simply equip the church amongst many myriad things that we do—mass media outreach, the Lutheran Hour, which many of you are familiar with (the radio program). We equip the church with evangelism strategies and tactics that are simply meant to help you gain a hearing. If we could just gain a hearing, we might be able better to deliver the Gospel. And the only way that we can gain that hearing is through relationships. You've heard it said, it's a very strong, enduring cliché: It's all about relationships. But some clichés are true.

And so if it's all about relationship, then I want to help you as much as I can—think about how to engender good, strong trusting relationships through which you can gain a hearing and then perhaps be able to deliver the Gospel as God and the Holy Spirit leads. One of the things that I'd like to just toss

out here as a caveat, the English professor at Baylor, Allen Jacobs in his book, *How to Think*—pretentious title, but the subtitle is very good—*A survival guide for a world at odds*. He talks about what he calls "reputation mode" Reputation mode is any one of those times when you find yourself as a member of the audience of a speaker, like me, suddenly offended or triggered by something that somebody like me has said, and you stop up your ears. You stop listening and you begin to think of all of the reasons that the speaker is wrong, all the ways you're going to torpedo that guy in the Q and A that's going to come up at the end of this conversation.

Jacob says, we struggle with this. It's a bad habit socially in American culture. Oftentimes, when we think of listening, it's merely waiting our turn to speak. And so what he recommends to overcome reputation mode is try to listen fully and then give it 10 minutes. I have no doubt that some of the things that I'm going to say are going to be challenging, but it's because I'm interested in the long-term health of the Church. Not accusatory, but challenging. I'm here with you. I'm trying to figure this out with you. I want to help. So if you hear me say something that's triggering, maybe even offensive, try listening fully, because I might actually address it a little bit later on in a way that you can jive with.

I want to tell you a little story to get going. George Marshall, many of us know him as a sort of crafter of the Marshall Plan, the European recovery plan that came after World War II, when Marshall served as Secretary of State. Marshall is an interesting figure in American culture. He's very well known. His name went down in history because of the Marshall Plan, but in his earliest days, he was challenged to sort of rise above the criticisms and lack of ability many people thought that he had when he enrolled in military school to train for a lifetime of service, in the army. He rose very quickly in stature because it was very clear how well he was able to logistically organize mass movements of people.

His stature was so great that by the time the D-Day invasion came, Stalin told him he would get the job to command the D-Day invasion. Winston Churchill told him he's going to get that job. Roosevelt who was President at the time knew that, because of Marshall's stature, he had to give him the job, if he

wanted it. Eisenhower, who eventually got the job, believed that Marshall was going to be the one to get it. But because of his ability to organize logistically, Roosevelt wanted to keep him close to Washington because the person who would lead the invasion was to be sent on to London. So, at one point, Roosevelt calls him into the Oval Office, sits Marshall down and begins talking, having the conversation about who he should choose to lead the D-Day invasion. He asks Marshall a number of times, roughly four, as it's recorded by David Brooks in his book, *The Road to Character*: "Marshall, do you want the job?" And over and over and over again, Marshall wouldn't take the bait. He said, "What I am thinking about this should not matter to you in the making of this decision. What I want, what my feelings are, should not matter to you."

And so Roosevelt chose to send Eisenhower, as we know, to go do that job and Marshall, sort of this quintessential man of serving the institution that he was dedicated to, was crushed. It was the only day in his life serving in the military that he couldn't work, other than when his first wife passed away. I'm holding up Marshall here because I think he's an example of humility. He's a person that's been molded and shaped by the institution of the military. And Brooks writes in *The Road to Character*, highlighting a number of stories of people like Marshall and others, because he's saying we've lost something from the early part of the 20th century, until now—we've lost this culture of self-effacement. We've lost this culture of humility. We've lost this culture of dedication to being formed by and living in service of the institutions of which we are a part.

What I find fascinating about Marshall and what I want to really bring out of his story, as we go along, is that he stewarded what he was given—that was influence and opportunity—for so long in his military career because people saw his gifts. He was constantly passed over for promotions because everybody wanted to keep him close by in terms of his capabilities and what he was able to do. It took a very long time for him to be recognized by the highest echelons of the military. A number of generals earned their first star far sooner than he should have.

Keep the story in mind, but here's my outline of what I want to do very quickly. I want to ask the question and propose an answer. How should we really understand the term "secular" in a secular age? And then as we get into that, I want to explore ways of responding to our particular cultural moment, ways that we have a tendency to do, and then I want to propose a way that might be better as we try to move on and face many of the challenges of our time that President Maier talked about a few minutes ago. And then I want to talk about how to steward what we're given.

To get at this, I want to borrow from Charles Taylor and his well-known book, *A Secular Age*, written in 2007. It's

about 800 pages long. If you're not into reading something like that, I do commend this book to you, but I would say if you want something a little more graspable, a little more accessible, read James K. A. Smith's *How Not to Be Secular*. I'll recommend a number of books as we go along, but the animating question of Taylor's book is something like this: How did we go from a time, say 1500—Luther's day—when Christianity was the default identity of nearly everyone born in the North Atlantic world to a time—now—when Christianity or any other religion is merely an option?

And he tells a story—800 pages of a grand narrative telling us how we got from there to where we are now. It's a fascinating book and immensely powerful, I think, for helping us understand the times in which we live. And that's one of the things we're called to do: understand what time it is as Christians. And here are a couple of ways that he defined what he meant and what we generally understood as what we call "secular." We tend to use the word in two prominent ways, and those two ways are going to prompt some of these reactions that I mentioned. The first is the sense that faith is private. That it is the sort of thing that, if I am a believer and I work in any sort of public space, I'm to take off the cloak of my faith, my deepest convictions, when I go into the public school classroom or the university laboratory, or my courtroom if I am a judge. To take off my faith. That's the sort of thing that we only practice and live out in a private world.

But then in addition, there's also the sense that, because faith has been privatized, the public sphere is emptied of religion, and many of you understand this experience just when you start to think about the fact that Sunday is no longer sacred. We live in a time when Jimmy has to go to his traveling soccer tournaments, which happen now on Sunday mornings, some other city, and maybe even across state lines, that conflict now with church attendance. Or Jenny has a gymnastics competition at some other part of the state. So we're familiar with this. Let's call this, following Taylor, *Secular One*.

A second usage that we have is we recognize that religion and religious participation is declining, but we see many reports on the regular from organizations like Pew and the Public Religion Research Institute, or we could name a number of others that show these charts of constant decline. And parallel to that corollary, it seems, is that people are dis-affiliating from religion. David mentioned this, the so-called "nones." It's a new box on social surveys that you can check. I'm not Catholic, I'm not Buddhist, I'm not Jewish, et cetera, et cetera. I am none. N O N E. They're dis-affiliating. They might not be giving up on religion and spirituality, but they are no longer associating with traditional religious institutions. These go together, let's call it *Secular Two*, again following Taylor. And here's a look at it. This is the Gallup poll from last year. You can see for a long time, since Gallup was

measuring just before 1940, all the way until just about 2021, Americans have been participating in church membership, church worship. They've found themselves connected to and affiliating with traditional religious institutions, at least at a level of roughly three quarters of the people down to one out of every two.

But now for the first time, starting last year, we're below that level. And these kinds of statistics come out and a number of people then begin writing articles about them. We read them, they land in our inbox and we start wringing our hands. What's going on? It's presented to us as a problem that we have to solve. In addition, you see here on the left side of the screen, the decline starting in roughly 2007, up to about 2020-2021 we've declined from 80% or so. So four out of five Americans down to roughly two thirds, identify as Christians. Simultaneously on the right side of the screen, the nones have grown from about, one and eight or so up to we're approaching, almost a third of the population very quickly. Again, these charts and graphs and articles come out and they're presented to us as a problem that we have to solve, and we get caught up in this. And so there's a way of naming our fears simply by observing the proliferation of reflective articles on this precipitous decline of religious participation and the growth of those who are unaffiliated. We start asking these questions, Where are they? Why did they go? What can we do? And so in reacting to Secular One and Secular Two, these seem to be the problems that we must primarily address as church leaders. We've got to do something about church decline. We've got to do something about disaffiliation. How do we stave off the bleeding? How do we stop the loss?

And this feels more and more, each year, like a desperate situation.

One of the ways that I want to describe the situation that we live in is to talk about the church existing in occupied territory. And occupation really just means something like this: The church is no longer dominant. From about the last 25 years of the 20th century and up until now, a number of thinkers, especially physiologists, missionaries, theologians, and so on, have been talking about our time as a post-Christian age. That is, we're coming out of an era that's lasted since about 325 with the Edict of Milan, put into law by Constantine that legalized Christianity, and then stepped further than that. Christianity became the primary religion of the Roman empire. And so, up until the 1970s or so, we've lived in a time where church and state were very much difficult to discern from one another. The church has benefited significantly off the state in the 20th century by legalizing many of the things that we want to control—American morality, for example.

And so this would explain why, as the church has sort of lost that relationship, the change in morality and values and ethics in American culture is also shifting away from those related to

the church. But at the same time, our own Lutheran theology would say this church and state relationship, that is almost too difficult to discern where one begins in the other ends, is not the sort of thing that we support or engender. So a number of scholars then have tried talking about this age in which we live that's more theologically in alignment with where we are. Stanley Hauerwas and William Willimon about 30 years ago or so wrote a book called *The Resident Aliens*. This is our social status. We live as a minority in American culture right now. How do we faithfully live out this minority status?

This change of experience, especially for many of you who have served the church for decades and decades, you've watched this happen precipitously. There are a lot of ways that it feels like it has happened to you. And this feeling of happening to us very easily generates a lot of affective reaction. A lot of emotion. And I want to validate that. I want to say it's legitimate. It's important that you hear me say that what you struggle with, what makes you angry, what makes you frustrated, what makes you exhausted about trying to do ministry now is legitimate. We have feelings of loss. We feel like we've been marginalized into irrelevancy and even more, we harbor a kind of resentment. If I could borrow from the French term, that's almost the same as that—*ressentiment*—I might get to it in a minute on another slide. There's more in that term than just the idea of resentment. There's anger, outrage, and a sense of something being taken away from us. And I want to acknowledge that and validate that. It's important. But how we respond to those emotions and those feelings is really what I want to get to, because I think that's the most critical thing we need to pay attention to right now.

And so, as a result of all of these three things, ministry feels more difficult. There's no urgency for witness. And so many of our congregations and many other church bodies in North America are not experiencing any growth. There's apathy. Many of you have heard the term *apatheism* kind of characterizing the theological attitude of many American Christians. It's almost as if on the regular we're serving or trying to serve or minister to people who don't seem to need a God. So if you know the writings of, Kierkegaard or Nietzsche, they were almost prophetic in their way of describing the decline of the church in Western culture from a European perspective in the mid to late 1800's. But it has started to come more and more true for us as we serve the church in America. And then finally, as we try constantly to respond with new ideas, new injections of energy, we continue to experience no results and so we're exhausted, we're depressed, we're frustrated, we're angry. And let us just acknowledge—you've probably heard it enough already—that the last two years of the COVID pandemic have exacerbated all of these feelings immensely.

Again, I want to validate this. I want to hear you. I don't want to tell you that you're bad for feeling any of these things. It's

all legitimate. But again, how we respond to these sorts of emotional reactions that erupt unexpectedly from within us matters then for how the world that we're trying to reach sees us and receives us.

One predominant reaction that we have is simply to acknowledge that what is happening in this precipitous decline, privatization of faith, growth of the nones and so on is, "This is bad! We need to do something!" One way of thinking about it, that I borrow from James Davidson Hunter in his book *To Change the World*—I recommend this book more probably than any other that I've read in the last 12 years. I highly, highly recommend it to you. It's readable. There's a certain sensibility that Hunter shares with us because he grew up Lutheran. It's a book of three long essays broken up into chapters. His last essay really resonates in terms of our doctrine of vocation. But Hunter would say, church bodies like ours, relatively conservative in America, generally take a posture of defensive against. And our problem is this idea of secularization as I've described it in *Secular One* and *Secular Two*. So again, our reaction is this "resent them all" idea. It's French for resentment, as I said, plus anger plus outrage, plus this sense of loss, like something has been taken away from us. We might articulate it this way: We're losing the church because of the left or the progressives or the liberals, or name your "them." We experience an observed decline of Christian values, and we feel as if we have no place at the table. Not that we're just ignored, but almost as if there's an active lack of desire to have us there. The sense that something sacred in terms of our deepest convictions has been taken away from us and continues to be.

How do we respond to this? I want to spend a little bit of time thinking about this in terms of, do we see what's happening as a threat? Is the secular age in which we live a threat, or is it an opening? If we consider it a threat, then I think we're tempted in at least three different directions. And each of these corresponds with certain movements that are going on in culture. This brings me back to what I said at the beginning. My own research has been in terms of thinking about the church's cultural captivity. What motivated me to think about this? I am formally an outsider, as President Maier noted. I converted to Christianity, in particular LCMS Lutheranism, in the middle of my freshman year of college, and very quickly felt the call to go to seminary. While I was at seminary, I stumbled into church planting, not something that I ever felt that I would do, but while I was also there, I didn't think that traditional parish ministry is the best fit for me and my personal predispositions. I think for many of you who have been trained in this, you've been told, "Make sure you don't push too hard and too fast in trying to move a ministry forward." I think I would just piss off a lot of churches because, in a sense, I'm already thinking about and moving ahead faster in a way that's just going to buck resistance. I know that about myself. So I stayed and did graduate studies,

thinking I'd like to be a university professor. I had no idea how that was going to happen. But in 2012, I received a call to teach at Concordia University in Portland.

Those were seven of the best years of my life. I've been able to continue to lean into this, but that particular mission field and every one of our universities and schools, if you didn't already think of it this way, is a mission field. They're further on the front lines than every congregation is in terms of the people they have access to and the ways that they can witness to them. So, while I was there, I got to learn a lot about what it meant to really live in a culture that is secular in the sense of *Secular One* and *Secular Two*. But again, in terms of cultural captivity, we've got these three temptations. I think relevance, resignation, and resistance are important for us to sit up and pay attention to because they may very well cost us in terms of what we're actually trying to accomplish in sharing the Gospel winsomely, gaining a hearing, building good relationships, and engendering greater trust for the Christian Church in the 21st century.

### Relevance

Let me highlight relevance first. I think in some sense, one of the things that we want to do to respond to the decline is based on the fact that we tend to assume that decline is a result of this irrelevance. Outsiders don't see that what we have to say or what we're about matters all that much. So we've got to come up with all of these reasons to get them to sit up and pay attention. We've got to increase relevance as it were, and that's either through programming or through the way that we do ministry. I need better training as a preacher. I need to be a more charismatic sort of guy. It's easy to get caught up in the sort of worship at the altar of personality. That seems to be going on at large in the American church.

But in other ways, it's, well, maybe I should add a contemporary worship service—that's been a tactic that many have taken on—or we've got to do something more for kids. So children's church. Take them out of the worship service and into their own separate space. That's going to communicate at least ostensibly better to them. I have quibbles with that sort of approach, but this idea of thinking I've got to become more relevant, and the pressure that that engenders in us is really critical. What do we mean when we say relevant? I think I would say it means something like being real or being authentic. Living in the secular age in which we live, Charles Taylor would also say we live in an age of authenticity. People want you to accept them as they are, but at the same time, it doesn't seem or feel like we as the Christians, are welcome to be our authentic Jesus-following, Jesus-believing, Bible-convicted sorts of selves.

And even further, this idea of relevance seems to have become an imperative. It's almost a social ethos. A normative way of being that has subtly but deeply affected all of late modern

culture, including the church. How do we ingest this? How do we come to take this sort of thing on without ever questioning it? This is what I'm always wondering about when I think about cultural captivity. One of the ways is through the immediate environment in which we live.

So all of us know this guy [slide showing photo of man holding a bottle of Dos Equis beer]. I would say it's one of the most fascinating and successful marketing campaigns that's ever existed in my lifetime. And I would teach my students about this. I would try to help them think more deeply about the commercial. I probably made them all curmudgeons. When they start watching TV with their friends, because now they're doing this deep dive analysis of what are these people really trying to say, or really trying to get me to do? And I would ask them about these commercials from the beer brand Dos Equis: Are they just trying to get you to drink Dos Equis? And all of my students would of course say, that's the whole purpose of this commercial. They want you to drink Dos Equis. And I would say, no, that's not it, the beer is merely secondary! The purpose that we're invited to live in terms of this commercial is to be interesting, to be like this guy. Because interesting in a sense equals relevance in our time.

So this set of commercials invites us to be the most watchable or attractive or interesting. And if we apply it to our context, most of all of these things in terms of our church locally, or the pastor who leads, this is incredibly kind of pernicious in terms of how it operates under our radar. We don't notice it. We don't pay attention to it. We just participate and go along with the flow of it. Let me give you an example. I don't know how it has happened, I don't know when the first person did it, but why in our day and age do people who are celebrating an anniversary with their spouse now think that they've got to shout it from the mountaintops on Facebook? When previously that was almost more or less an entirely private thing to do within one's own family, if not just between the spouses themselves. Let's apply it to Lutherans. Why, gentleman in the room? Why are we okay with talking about our wives using the adjective "smoking hot" on Facebook? A number of us do this. I don't get this. I don't think that we want to imagine or have anybody else imagine our wives in the way that we imagine them in the way that God's gift has allowed us to imagine them. Furthermore, every single one of those wives is someone's daughter. And so here's what I mean: We just go along with it. We don't think about these background sorts of questions that are deeply important.

I want to borrow from a German sociologist, his name is Andreas Reckwitz, in his book, *The Society of Singularities*. He kind of gets at this whole idea of being the most relevant church of the most relevant pastor or church leader. When he talks about what he means, his argument about singularization, we want to be the singular, the one, the "it."

And that's what's going to make us what we are. Reckwitz says, "*In the mode of singularization life is not simply lived, it is curated. From one situation to the next, the late-modern [person/church] performs his or her [or its] particular self to others, who become **an audience**. And this self will not be found attractive unless it seems authentic.*"

I think Reckwitz captures very well the fact that we live immersed in an environment that has valorized and made important being watchable, being interesting, being attractive, being relevant. So one reaction to decline is to respond by just go, go, going to try to make ourselves more relevant to people as if that's going to attract them, bring more in. But how do we evaluate this? To evaluate relevance, I want to borrow from two thinkers. The first is Yuval Levin, in his book *A Time to Build*. And I want to argue, borrowing from these two, that seeking attention in this way through relevance generates actually distrust. So this is what I mean: it's undercutting our actual efforts. Levin writes, "*[W]e find that many holders of elected office now spend much of their time participating in the cultural theater of our politics... We find many journalists leveraging the reputations of the institutions they work for to build their personal brands... and to accumulate followers for themselves on social media. We find professors and scientists and **ministers** and CEOs and artists and athletes all using the legitimacy built up within professional institutions to raise their own profiles in a broader public arena, and often in ways intended to signal cultural-political affiliations more than institutional ones.*"

For example, those of us who are Lutheran will signal our affiliation with certain parties within our own fractured body: confessional congregations together, contemporary worshipers, traditional worshipers. We use social media to perform a certain identity. I think Reckwitz is right. And I think Levin is right in the same way. And it's important that we recognize this about ourselves, but he goes on. He says, "*[A]s different institutions come to be seen (by both the people in them and the larger public) as platforms for displaying individuals, they also come to lose their distinctions from one another and so tend to become homogenized into increasingly interchangeable stages for the same sorts of cultural-political performances... This process **undermines our confidence** in institutions from two directions. On the one hand, people outside the institution—people who need it, or interact with it, or observe it—lose respect for the institution as they come to think of it mostly as a means for the personal promotion of those within. On the other hand, people within the institution forget the value of whatever constraints it might impose on them and come to understand it as a platform for themselves.*"

Let me follow up with this by borrowing from David Brooks, from which I get the story about George Marshall. He says, "*Today, it's unusual to meet someone with an institutional mindset. We live in an age of institutional anxiety, when*

*people are prone to distrust of large institutions. This is partly because we've seen the failure of these institutions and partly because [in our time] we put the individual first. We tend to prize the freedom to navigate as we wish, to run our lives as we choose, and never to submerge our own individual identities in conformity to some bureaucracy or organization... We like start-ups, disruptors, and rebels. This mentality has contributed to institutional decay... People who have an institutional mindset, as Marshall did, have a very different mentality, which begins with a different historical consciousness. In this mindset, the primary reality is society, which is a collection of institutions that have existed over time and transcend generations. A person is born into a collection of permanent institutions. Life is... committing oneself to a few of the institutions that were embedded on the ground before you were born and will be here after you die. It is accepting the gifts of the dead, taking on the responsibility of preserving and improving an institution, and then transmitting that institution, better, onto the next generation."*

To the extent that we are trying to generate relevance, we undercut the ability for people to trust our institutions, to trust us as its leaders, to trust the people who are ostensibly supposed to be formed in a particular way by our institution to live counter-culturally. Instead, what seems to be happening is that our institutions, our churches, our church body—to the extent that it is unwittingly caught up in cultural captivity—simply looks the same as most of the other institutions in American culture. There's no way to discern what it's for, why it exists, why we matter.

### **Resignation**

The second temptation as we respond to a secular age is the idea of resignation. And I'm not sure how to define what I mean by resignation, other than borrowing this idea of remnant theology. And I want to get it by kind of going back to the statistics. So when we think about decline—the lack of religious participation, the growth of the nones—we start to narrate it in a way that we think is going to be helpful for us. We'll talk about it in the sense of decline is not bad, but good. And as we decline, as we shrink, the kernel of those who are left is an indication to us that the true faithful have been revealed.

So again, to look at these statistics, the decline in church membership, the decline in those who identify as Christians and the growth of the nones, that's what I'm after. But this idea of the leftover kernel after everyone has left doesn't jive with the missional impulse that's always been a part of our church body, and frankly, all of Christianity for the entirety of its existence. So think of Lutheran Hour Ministries, for example. Think of the Lutheran Women's Missionary League. Think of the movements in LCMS missions. These are outcomes of the centripetal force, the ingathering of God's people

into worship and the ritual and habitual formation that we experienced there, as Pastor West talked about this morning: "Repetition is the mother of learning."

These rhythms that we get engaged in—automaticity—James K. A. Smith writes about this in his book, *Desiring the Kingdom*. Rob Moll writes about this in the book *How our Body Knows About God*. These are critical, but there's more to it than just this ingathering force. It's the centrifugal force, then, that follows. We see this all throughout Scripture and I'll try to get to it a little bit at the end. But worship and discipleship generate missional impulses and urgency to share the Gospel with others. As we would talk about at Lutheran Hour Ministries. This idea, then, of remnant theology is a move of making best of our seemingly second-class status, but I'm really troubled by it. When we're tempted to live in this direction, we're tempted to live out what we would call borrowing from our own Lutheran doctrine, using Luther's language in the Heidelberg Disputation. We are tempted toward a negative theology of glory as if the suffering that we're experiencing of our decline is actually good. We're flip-flopping the whole way the Heidelberg Disputation actually works.

It becomes then a sophisticated theological self-justification. This is dangerous. Self-justification is the thing that we are all the best at, all of us, by simply our nature of being sinners. When you're trained in theology, you can get even better at it. And so how would we evaluate this? Resignation of this sort—a remnant theology sort—is heresy. We should repent. There is no other way of talking about this winsomely, fruitfully, positively. Resignation, again, undercuts our very efforts by not responding to the flip side of the ingathering, which is the centrifugal force of the sending-out movement of the Spirit.

### **Resistance**

And then finally resistance. We're tempted to resistance. We're tempted to what Hunter would call "being defensive against." And my goodness do we see quite a bit of being defensive against! We feel that the culture in which we are immersed is threatening. It's undercutting our viability, it's undercutting our voice, it's taking something away from us, as I've said. And it's part of a larger framework of sort of the systemic polarization, fragmentation, splintering that we're all experiencing in our culture. As I watched some of those elections be very 50/50—I didn't really detect that in this room. There's a lot of argument about who it should be, but we do have a number of issues like that. And in the larger culture, we've got this situation where a great deal of it is 50/50. We know that we're polarized. Look at the presidential elections. We're looking at midterms coming up. It will happen again. And in an interesting way, 93% of us are frustrated and exhausted by how divided we are. 93%. That's an ironic piece of data because we're united about how



divided we are, about how frustrating and exhausting it is. I feel it, you feel it. Many of us just keep our mouth shut when it comes to actually sharing some of our deepest convictions with others, because we don't want to get into the fight.

So, to borrow again from Yuval Levin, *"The list of controversies is endless, but the parties to them are remarkably constant and durable. Individually, these fights sometimes touch on genuinely vital questions."* Let me just acknowledge: We've got a lot of vital concerns as a church body. *Roe v. Wade*, as it was just overturned, that's a vital concern to us. And a number of other things that President Maier mentioned in his talk; vital concerns. So in reading Levin, I don't want to dismiss, or I don't want to have you hear that I'm dismissing any of these vital concerns. But what Levin says is important, the list of controversies is endless. Individually, these fights sometimes touch on genuinely vital questions: *"Yet seen together they appear as a vast sociopolitical psychosis"* Socially, we're sick. *"They're all one fight. And the fight is the point."*

It's almost as if—I'd compare it metaphorically to the fact that when you drive down the highway and you see an accident on the other side, everybody in your direction is slowed down because we are all rubbernecks. We love to see something that's horrible. This is why the news works so well and never tells good stories because we always sit up for a train wreck. We always pay attention. We always zero in, we're a little *Schaden Freude*-shaped people. We like when bad things happen to people that we disagree with. But this is critical even in our own church body. If we are going to effectively reach the world, people should not be able to look into our body and see the brokenness and the polarization that is so easily observable.

I don't know of a faster way to generate distrust in someone. Why would I want to be a part of that? They would quickly ask. We also struggle with recruiting. Church workers might see this reality within our own body of our own internal brokenness, splinteredness, fracturedness affect their attitudes, their willingness, their choices to go into a full-time career where the fight is all. In our polarized culture, regardless of what side we end up being on, whoever the other side is, they are always wrong. So Levin again says, *"Each party knows the other is the country's [or church's] biggest problem."* So I'll bring it up again: traditional worshipers, contemporary worshipers. It's a polarization that's well known and historically rooted in our church body, but it plays itself out like this: confessionalists, congregations together. Same.

Here's a comic from the *New Yorker* that gets at this. The text says, *"Your mother and I are separating because I want what's best for the country and your mother doesn't."* But the question that I want to propose is, do we even know whoever "them" or "they" is for us? David Fitch, he's a pastor at

Northern Seminary. He writes in his book, *The Church of us Versus Them* kind of a way out of this divisiveness, but we've got to ask the question, Do we even know them? So I want to borrow from Monica Guzman, who says, *"Whoever is underrepresented in your life will be overrepresented in your imagination."* My friends, if you don't know someone who identifies as LGBTQIA, you probably should not be talking about that population of people, because you don't know their story. You don't know where they come from. You don't know how many times they've tried to commit suicide, as one of my students at Concordia, Portland told me. You don't know about the fact that their family has utterly rejected them. You don't know how much they're simply looking for a place to belong in a very human way.

Jacques Derrida, the French postmodern philosopher said of himself: *"It's best to describe me as an atheist."* But even as an atheist, then he went on to describe the church, calling it the paradigmatic institution on earth of acceptance, hospitality, welcome, unconditional love, belonging. If an atheist outsider can say that about us, why are people not experiencing it from us? Furthermore, resistance leads us to doing the law wrong, beating people up with the Commandments rather than helping them to meet Jesus and take on the shape of His life. Arthur Brooks, in his book, *Love Your Enemies*, writes as a Catholic taking up the argument from the Scriptures to love your enemies more than simply engage in civil dialogue. We're called to do more than be simply civil, but to love our enemies. He writes: *"Contempt makes persuasion impossible—no one has ever been hated into agreement, after all—so its expression is either petty self-indulgence or cheap virtue signaling, neither of which wins converts."* How many times has that argument that you've had on social media where you've lambasted the other side changed their mind?

## Summary

So, to summarize, each of these three temptations undercuts our witness: relevance leads to indistinguishability from other institutions and culture at large; resignation moves us to sectarianism furthering the "us versus them" attitude; and resistance generates antagonistic relations. Again, furthering the "us versus them" attitude.

Here's what we're working against: *Secular One* and *Secular Two*. Let me give you an analogy very quickly: Weather and climate. We respond immediately to weather today—you probably wore something light. We knew it was going to be comfortable. If it was raining, we'd pull out umbrellas and so on. But weather is produced by climate. Climate is the conditions that create the possibility for any different kind of weather. We've got to think about what creates the conditions for these sorts of things that we're fighting against. And so Taylor suggests that probably the best way to understand a secular age is to understand it in terms of implausibility: Belief is contestable and therefore contested people struggle

to believe in our time for a great number of reasons. I want to tell you all about them, but I'm going to skip them and move to the slide with Gen. Marshall and FDR again.

We have an opportunity to be a bit more like Marshall: formed by our institution, our confessions, our Scriptural dedication. He stewarded what he was given, and that was influence and opportunity. And he held out long enough with a deep amount of patience, similar to the way that the early church lived. And as a result, he ended up changing the Western world. The church is not ours to save. When we're in that "defensive against" mode, we seem to think that we've got to protect or defend the church and we forget the promise that God's power is made perfect in weakness. Our task is to steward, influence, and opportunities so that people meet Jesus. How do we do this?

Trust is crucial and relationships are where it's born. Last night, we heard from President Harrison who said every last one of us is here because someone we trusted shared the Gospel with us, and we're called to do the same. In an age of implausibility, then, perception and reputation matter significantly for our witness. How do we build trust? It requires acting with integrity, owning our mistakes and apologizing, being vulnerable, establishing deep relationships and aiming to be known for our love. Tom Holland is not the guy who played Spiderman. He's an atheist, he's an English writer who wrote the book *Dominion*. Why would an atheist write this book? It's because he was so compelled that the Western world, as we live in, was shaped so significantly by the church, especially in its earliest days, but for so long since then. And his basic idea is love isn't a sentiment, it's a social practice. It's the witness of the martyrs. And it's the witness that fueled Christianity's ongoing growth. And I want to borrow from him a little bit of hope that we can do it again.

Tertullian, as many of you know, the North African Church Father, said, "*See how they love one another.*" A regular proclamation of people who looked at the church from the outside and said, this is what distinguishes them from all of culture. Tertullian, in particular, is writing these words as he's reflecting on the fact that the outside pagan world looking in on the church is shocked by the fact that they won't practice infanticide. It's particularly relevant for our moment. So how do we do this? I would say how we do this is by practicing hospitality. Relationships are critical. If people trust us, we can gain a hearing. So let's play around a little bit with the word *hostis*. In Greek, it means enemy. It's from which we derive the word host, guest, stranger, and hospitality.

How do we host the enemy? How do we host the strangers? The outsiders? I think one of our biggest fears is to the extent that we act in positive relationship with any "them," we're most worried that they're going to infect us. But if you look at the stories, you can build a whole biblical theology on

this, of how Jesus engaged. On the road to Emmaus, he's the guest on the road. But at the meal that follows, he suddenly becomes the host. "*Zacchaeus, come down. We're going to have dinner at your house.*" Zacchaeus becomes the host. Jesus is the guest. And it suddenly transitions that Jesus is the host and Zacchaeus becomes a full-fledged member of his people again. The woman at the well, the great banquet that we read from the Gospel last night, and so on and so forth. How do we host Christ's enemies? How do we host the *hostis*? Well, God has already shown us because he is done it to us when we were God's enemies, we were reconciled. So we can self-identify with all those sinners out there, all the "thems." Because we were at one time a "them" to God, we can self-identify with and as sinners because the church is for sinners. This is how the world meets Jesus in us. As Pastor Harrison talked about last night, this is God's chosen mechanism. The Gospel goes out through our mouths.

And so let me wrap up just by saying this: we're people for others. And in saying that I just want to smash together Bonhoeffer, who famously said, "*Jesus is the quintessential man for others,*" and St. Paul's "*It's no longer I who live, but Christ who lives in me.*" Well, the quintessential man for others lives in me and you. That makes us, as the church, people for others.

Finally, it is time. If we are a people of hope, we will be known, known as a hopeful people in a world that is desperate for hope, for a God who is for them, for a place to belong that doesn't require fitting in because Jesus has invited us to be a part of such a people. And He's chosen to include us and bringing others to be a part of it. Let's answer that call. Amen.



## 2022 Michigan District Convention Essayist

Rev. Dr. John A. Nunes  
Nunes & Associates

Recording and powerpoint can be viewed at  
[michigandistrict.org/convention2022videoplaylist](http://michigandistrict.org/convention2022videoplaylist)

*Due to technical difficulties, the first 11 minutes of Rev. Dr. Nunes' presentation were not recorded, so the following transcription is incomplete.*

On the first day of the 21st century, the head of the United States Census Bureau suggested that the 21st century will be the century in which we redefine ourselves as the first country in world history which is literally made up of every part of the world. And I'm hopeful because I believe that God is up to something good among us. I believe that God is at work for the sake of the Gospel and for the sake of its global reach. I believe that God has a purpose for this diversity that is different from the world's purpose and philosophy of diversity. I believe that our God is a God of history and geography and the Lord of demography and that the Lord permits nothing to happen without it being a part of His plan. There are no unsupervised processes in the universe. God chose the Eastern end of the Mediterranean on purpose to be the place for the first coming of God's son. He chose that spot because it was at the crossroads of culture, Asia, Africa, Europe. And from that apostolic pinpoint, the Gospel could go forth and radiate into the whole world.

But we must keep our thinking about diversity rooted in a Christian ethos. We cannot get tricked into taking on a worldly worldview regarding diversity. And so, while I am hopeful, what concerns me is that we have, in many cases, permitted the world to co-opt this notion of diversity and what it means. Our view is grounded in the certainty that all people, men and women, male and female, are created in the image of God, the *imago Dei*, and that history is directed towards the purposes of God. And that all mission and ministry is animated by the hope of God, the *spes Dei*. I was using this slide two months ago. And I love Latin. So that's why it shows up. I took four years of Latin here. I paid for four years of Latin here, and I was using this slide. And I was describing how much I love Latin. And I asked if there were any other people who love Latin in the room. And this happened. A guy from Honduras stood up at the back room. He says, "I am a Latin lover." And I said, no, we're talking about two different things here, brother. But yes, the

image of God is what animates our notion of diversity, that all persons are created in the image of God and in the hope of God.

So while we might share some diagnoses with some worldly ways of engaging critically with the topic of race, at the end of the day, our eschatology determines, our theology determines, our view of history determines that we are people of hope. We don't burn it all down. We build it up and we redeem it. And so the Christian and biblical worldview can be reduced to two words, a subject and a verb: **God wins**. "Let this world's tyrant rage in battle will engage. His might is doomed to fail. God's judgment must prevail." Every need, every tongue, every nation. That's why we are a people of hope in the midst of this diversity. That seems to just be upsetting a whole lot of people in the church.

So I have a good friend. She is a Ph.D. student at Fuller Theological Seminary and she is also the Chief Diversity Officer, the CDO of a major athletic apparel company. You you'd know the name if I said it. I won't. It's not Nike, Darryl. And here's what she says. I asked her, how does it go with your work and the work that you do? She said, "All I do is I take Christian concepts, because I'm a theology student." She says, "I take justice and reconciliation and forgiveness. And I just kind of give them different names and I get paid for it." And then she said this: "I wish the church would be as enthusiastic as my company is about these concepts."

We are a people of hope because we believe that God has poured out his spirit on ALL flesh. If we were in church, I'd say everybody say "all." On ALL flesh, God has poured out his Spirit. Martin Franzmann again: "Oh Spirit who didst once restore the church that it might yet recall the bringer of good news for all, breathe on your cloven, broken church once more, that in these gray and latter days, there may be those whose life is praise, each life a high doxology unto the holy Trinity." We are a people of hope because Christ is risen.

He is risen indeed, Alleluia!

That's how you get Lutherans to talk back to you in church. The other thing you can do is you can say "*The Lord be with you.*" [response: "*And also with you*"]. Yeah. But then some people are like, "*And with thy spirit,*" and I want both, I want God to be with me and my spirit. I want both. There's this story told of a preacher who got up and the microphone was not working properly. So he got up and he was trying to talk, but he could hardly be heard. And finally he said, "*There's something wrong with this mike,*" and the congregation said, "*And also with you.*"

There is something wrong with us. All of us. There's something wrong with us because we don't fully embrace the work of the Holy Spirit. The One who calls us out of our fragmented and fractured and failed existences and relationships and gathers us into a body of believers as one in the womb of the church and enlightens us with the Holy Spirit who is our teacher and our tutor and our trainer in righteousness. You see, you've got a personal trainer, the third person of the Trinity, and He sanctifies us with an overflow of forgiveness and then sends us into the world to be the givers of that forgiveness back into the world. And this world desperately needs us to be a people of the Spirit, a people of hope, full overflowing of the fruit of the spirit, which includes joy. I was on a panel discussion once and there was a heated conversation about joy and one particular person on the panel said, "*I am so sick and tired of all this happy slappy, happy clappy, slappy happy stuff in church. We believe in something deeper than that. We believe in joy,*" he said. I was unconvinced by his argument.

And neither is Luther convinced. Martin Luther says this of Lutheran preachers. He says, "*They may be fine Easter preachers*" in that orbit of good Friday and Easter Sunday, "*but they are very poor Pentecost preachers.*" Let's leave that right there. That's Martin Luther, not me, Martin Luther. We are a people of hope. And so the Spirit animates us to talk publicly about this that we believe, teach and confess. We do not have the right to remain silent. And I believe it's time for us, sisters and brothers, to talk about the glorious and wondrous things that God is doing in our world and that God desires to do for all people—we already said the word all—for ALL people, even those who don't walk like us or talk like us or look like us or cook like us or pray like us or play like us or dance like us or can't dance like us.

So I'm tired. I'm fatigued by us permitting the world to corner the market and co-opt the language of diversity. I'm tired of us retreating and acting like we are a hope-less, help-less people. Come on, people of God, it is time to stand up and speak out and stand out, because God is on our side and God is on the side of righteousness in history.

And God wins.

The image of God and the hope of God help us to think about diversity. And then, after thinking, to speak and to act. Now, this is Concordia College, New York's football team in 1911. And I know you don't see race, but there's actually a black person in this picture. He's in the top row, like right, right here at the right. And his name is Charles Stoll. And he was also captain of the Latin Club. He was a Latin lover. And he completed his studies at Concordia and applied for admission to Concordia Seminary St. Louis. And this was in the days prior to when you sent in a photograph of yourself to gain admission to a college and/or university. I have a friend who, when he was requested to send his high school picture, he took a picture of his high school and sent it.

So Charles showed up at Concordia Seminary St. Louis, and he was denied admission, and he was told that he needed to go to the "Colored Seminary" in Greensboro, North Carolina. It's actually the school from which my wife's father graduated. He was in the last graduating class. He died last year and he was in the graduating class of 1961. Charles did as he was told and became a pastor and served with distinction in New York. But one of his classmates was troubled by this. This classmate of his had a public venue from which to actually express how troubled he was by this. This is, this is all to the point of "It's time to stand up and speak out." People talk about privilege. I don't use the term ever "white privilege" because I think more than just white people have privilege. I just use the term privilege. I consider myself a bearer of privilege. I'm educated. I'm a lighter skinned black person. I'm a male. You know, I've been a college president. This gives me a certain privilege. Yes, I've worked for it, but I have it. So now it's my responsibility to use it for the sake of others to be an advocate. Privilege is not something we should blame people with. What we should do is simply say privilege is a stewardship opportunity. It's a chance for me to do some good in the world. And so this classmate of Charles Stoll decided he would do some good and use his voice to advocate for him. And this man's name was Walter A. Maier, the grandfather of your distinguished outgoing president. He graduated with Charles Stoll and not only did he speak up for the Gospel, but he spoke up for his friend.

And by the way, Maier was no liberal. Not even close. In fact, Eleanor Roosevelt, the wife of FDR, once during a radio address said that she was tired of all these fundamentalist preachers on the radio. And Dr. Maier, the title of his sermon the next Sunday on the Lutheran Hour was, "*Why you too should be a fundamentalist.*" He's no liberal. But listen to his words: "*The Nazi treatment of the Jew is repulsive.*" By the way, this is 1940. This is early on. "*The Nazi treatment of the Jew is repulsive, but how*

*did we treat the American Indians? We fed them whiskey, cheated them, took their lands away and locked them on reservations! What have we done to the American Negro? Try to have a colored boy enrolled in some of our upper schools, and you will find part of the answer.”* I’m thankful that he used his voice for the sake of those whose voices are silenced. And when we closed Concordia College, there was a building named after Dr. Maier, Walter A. Maier, and in the lobby of the building, there hung a beautiful, majestic portrait of Dr. Maier. So David, I’d like to give it to you today as a gift from Concordia College, New York.

Greg Walton. Good to see you. My brother, your friend Derek Lecakes requested of the three living past Concordia presidents that they would prepare videos for the Atlantic District Convention. And so I brought mine and we were asked to wear our academic garb, so I wasn’t just like showing out. We were actually asked to wear it and it’ll give you some of the background of the closing of Concordia. And these were my remarks to the Atlantic District Convention:

*Greetings from 171 White Plains Road in Bronxville, New York. This video is difficult for me to make, but it’s probably even more difficult for some of you to view. But thanks for the opportunity. I am sorry. I am deeply sorry for the closure of Concordia College New York, and for the lives that were impacted by that closure. I’m sorry that this occurred under my tenure and I live with a profound sense of regret.*

*And yet, the Spirit calls us to walk forward, calls me to walk forward with gratitude, profound gratitude, for the many ways God has blessed Concordia College New York for 140 years. Students went into the world, not only as pastors and teachers, but as social workers and healthcare professionals and the finest of musicians, to live out their lives with passion, purpose, and service. I’m thankful. I’m thankful for you, for so many of you gave so much of yourselves, prayed fervently for us, regularly sent students to us and sacrificially gave of your time and treasure in donations for Concordia College New York. Thank you. I’m thankful to Bishop Lecakes. Derek gave so much, hundreds and hundreds of hours seeking creative solutions to try to figure out a way through this. And when we got to the end and exhausted the possibilities and opportunities, this man was heartbroken with a sense of loss. But thank you, Bishop Lecakes for living out a life in love.*

*I’m thankful to pastor Taylor and Cantor Baylor and Deaconess Rojas and Pastor Bob Baylor, especially during the last few years here at Concordia. They served in the Schultz Chapel with great faithfulness. And when there were just a few of us gathered there because of COVID and death was raging all around us, they brought to us the bread of life,*

*Jesus Himself, who cheered us along the path as we walked forward. I’m thankful to the Board of Regents of Concordia College New York who, when faced with a traumatizing set of decisions—sometimes in life you don’t get a good or bad decision, you just get a bad decision and a worse decision—and yet they carried out their fiduciary responsibility with great faithfulness. And they brought this college to the most orderly closure possible.*

*Some of you may not like to hear me say this, but I’m thankful to Iona college. You need to know that the student body of Iona college is very similar to the student body here at Concordia—underrepresented minorities and students who are first generation students—and Iona in many ways will perpetuate the mission of Concordia. And so I live with profound disappointment and regret, but also profound thanksgiving for all the good that God has done, is doing, and will do as we live out lives of love. And so may the Lord bless us and keep us, may the Lord make His face to shine on us and be gracious to us. May the Lord look upon us all with favor and give us peace. In the name of the Father and of the Son and of the Holy Spirit. Amen.*

So what do you do when you’re a “has been everything”? You hitch your “has been” wagon to Monique’s rising star and you form a consultancy company, which is what we’ve done. Nunes & Associates. We’re here to serve you. We work literally with Christian nonprofit organizations to develop strategies for DEI diversity. I don’t use the term equity and there’s a lot of reasons, I can talk to you about that later. I use the term empowerment. Diversity, Empowerment, and Inclusion (DEI) rooted in redeeming relationships, building resilience, nurturing a sense of belonging, and promoting mutual respect. What we’re attempting to do is root this work, this important work of human community within a Christian ethos and a Christian worldview. I remain a person of hope and so that therefore should characterize the way we engage and encounter the other—with hope.

One of the prayers that I’ve been praying on a regular basis was written by Father Michael Judge. He was a New York City Fire Department’s chaplain, who was one of the first people to die on 9/11. And I love his prayer. And during our time of transition, it’s been formative for us: “*Lord, take me where you want me to go. Teach me what you want me to know. Let me meet who you want me to meet. Tell me what you want me to say and keep me out of your way. Amen.*” So here’s a story about meeting someone who I believe God placed in my path. I was at Los Angeles airport, which is a very busy place. And I was dressed as I am now on my way to some place where Lutherans are more dense than LA. No, I didn’t mean that. The population, the demography is more dense.

And I was in a hurry. I was in a hurry and there she was. She had a \$10 bill. She was an airport worker and she had the orange vest that airport workers have. And she was making her way towards me. I thought, she's probably going to ask me for change for the \$10 or something like that. And she said, "Father, Father!" She said, "Can you put this in the collection plate on Sunday?" And so I said, "I can, but can I pray with you here?" And there are people all around and it's like a busy place. And she says, "Please." And then she told me some things that I needed to pray with her about. So I asked, "Well, can I touch your shoulder?" She said yes. I touched her shoulder and prayed for her. And then I asked her if she was baptized. She said she was. I said, "Can I remind you of your baptism sign of the cross on your forehead?" And we both left in tears. Just a chance encounter. And then I took the \$10 bill to church that Sunday. And it became a great illustration, right? And then I put it in the plate.

God is placing people all around us, planting people all around us, created in the image of God. People who need the hope of God, which is found in Jesus Christ, our Lord, who is the very image of the invisible God. They're all around us. But sometimes we don't see them. We go from train station to train station and miss all of the pain stations in between. We got to see them and love them and welcome them and let them know that they are no longer strangers, no longer aliens, no longer outsiders, but that they belong.

In our work, part of what Monique and I do is we work with institutions, organizations, and congregations to think intentionally. So we've got to be intentional about this work. If we're not intentional, it's not going to happen. To think intentionally about what belonging looks like. There's almost like a science of belonging. There's social belonging when we say "these are my friends," form relationships, guess who's coming to dinner. Social belonging. But we've got to move from merely social belonging to leadership belonging—having people at the table, nothing about them without them. If you're not at the table, then you might be on the menu. And then not only leadership belonging or shared leadership, but a sense of ownership, that "this is my church," this is my school. There are far too many Lutheran schools in this area that would be open now had they cultivated deeper relationships of belonging with students of color who attended the school, but never felt like they belong. Luther South High School in Chicago, where Monique graduated, is now closed. And they have graduates from that school who could have written a single check. Anyone ever heard of the rapper Common? No. Okay. Well this not a hip hop room. Ah, we got one. We got one. Um, the highest paid basketball player in the NBA was a graduate of this school at one point. So the sense of belonging is important for us to cultivate because we were

once strangers and outsiders and alien. We were once dead in trespass in sin, but have been made alive as the baptized people of God. We've been named and claimed with three splashes of water, called and sent into the world. Three splashes of cleansing, refreshing, renewing water. So I'm going to finish today with some words for my three favorite Lutherans, my top three favorite Lutherans:

Number three—Martin Luther. He says this "Where Christ is... there is pure grace and no law; pure mercy and no sin; pure life and no death; pure heaven and no hell." So you, pure Michigan, be about Christ being present. My second favorite Lutheran—Martin Franzmann. He says this: "Give us lips to sing thy glory; tongues, thy mercy to proclaim; throats that shout the hope that fills us, mouths to speak thy holy name." The name is Jesus. "Hallelujah, hallelujah. Praise to thee whose light does send!" Fill our lives until they overflow into the lives of others. "Fill our lives with hallelujahs, hallelujahs without end." And then my first favorite Lutheran will sing for us—Monique Nunes.

[Monique Nunes] I don't have my watch on, so I don't know if I'm to say good morning or good afternoon, but I bring you greetings from Concordia University Irvine, where I serve as a Director of Diversity and Student Success Coaching. But I stand in this great place as a graduate. So it is nice to be back, but it is great to be at Concordia University Irvine. So here's my one plug: I know that we are at Concordia, but if someone would love to live in Southern California, Concordia University Irvine is the place where we are facing student and facing diversity racism right and taking the bull by the horns. Are we perfect? By no means, but we are able to walk and to talk and to crawl with faculty, staff and students, as we wrestle through this word diversity, or as we come and embrace one another, because Jesus loves me as much as he loves you. Great is Thy Faithfulness.

*Great is thy faithfulness, oh God, my Father. There is no shadow of turning with thee! Thou changest not, thy compassions, they fail not. As thou hast been, thou forever will be. Summer and winter and springtime and harvest, sun, moon and stars in their courses above join with all nature in manifold witness to thy great faithfulness, mercy and love. Great is thy faithfulness, great is thy faithfulness! Morning by morning new mercies I see. All I have needed, thy hand hath provided. Great is thy faithfulness Lord, unto me. Pardon for sin and a peace that endureth, thine own dear presence to cheer and to guide. Strength for today and bright hope for tomorrow, blessings are mine with ten thousand beside. Oh, great is thy faithfulness, great is thy faithfulness, morning by morning new mercies I see. All I have needed, thy hand hath provided. Great is thy faithfulness Lord, unto me.*

# Minutes

## Sunday, June 26, 2022

To open the 103rd regular convention of the Michigan District of The Lutheran Church—Missouri Synod, delegates and guests joined to celebrate God’s grace through Word and Sacrament to an overflowing capacity of the Chapel of the Holy Trinity on the campus of Concordia University, Ann Arbor. Celebrant for the Divine Service was Rev. William Wangelin, Senior Pastor of Our Savior Lutheran Church in Lansing. The sermon was delivered by Rev. Dr. Matthew Harrison, President of The Lutheran Church—Missouri Synod, based on 1 Peter 1:3–9 and the convention theme: “*People of Hope ... It’s Time.*”

Keying in on the verse, “*In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,*” President Harrison spanned the course of history, from the challenges of the Presentation of the Augsburg Confession in 1530, to Herman Sasse’s defiance of Hitler’s moralist theology, to his heartfelt cries for the Lord’s mercy on the people of Oxford High School—where his nephew and niece are students, narrowly missing the deadly assaults of a gunman. Are we ready to die for the Word? For Christ? The struggle is real ... but gloriously, so is the hope into which we are reborn through baptism. In this crazy world, there is Christ.

## Monday, June 27, 2022

Morning worship was conducted in the chapel. Rev. Brian West, Senior Pastor of Holy Cross, Jenison was the preacher for the service. His message was based on text John 21:1–19 on the theme “Repetition is the Mother of Learning.” Repetition moves us from conscious to subconscious. Learning new things takes a boatload of brainpower, but repetition makes it a part of us. How glorious to repeat, therefore, the rhythm of confession, absolution, and the joys of Easter. That resurrected Jesus keeps showing up. Expect it.

### Monday Morning Session

**REGISTRATION REPORT:** The following registration report was received from Rev. Darryl Andrzejewski, District Secretary.

<b>DELEGATES</b>	<i>Registered Attendance</i>
Voting Pastoral Delegates	232
Voting Lay Delegates	229
<b>Total Voting Delegates present</b>	<b>461</b>
Advisory Ordained Ministers	52
Advisory Commissioned Ministers	72
Advisory Emeriti	65
<b>Total Advisory Delegates present</b>	<b>189</b>
<b>TOTAL DELEGATES:</b>	<b>650</b>

<b>GUESTS</b>	<i>Registered Attendance</i>
Convention Guests	71
Emeritus spouses	12
Vicars	3
Ministry tent exhibitors	50
Others	2
<b>Total Guests Present</b>	<b>138</b>
<b>TOTAL PRESENT:</b>	<b>788</b>

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

**INTRODUCTIONS:** The Honorable David W. McKeague, judge of the United States 6th Circuit Court of Appeals and member of St. Luke Lutheran Church, Haslett, was introduced to delegates as parliamentarian.

The president also acknowledged attending members of the Michigan District Board of Directors. President Maier introduced our District Vice Presidents, noting Rev. Mark Brandt, who was unable to attend due to an injury.

**STANDING RULES:** The president entertained a motion to accept the standing rules as presented. A motion was made, supported, and adopted to accept the standing rules.

**AGENDA:** The president entertained a motion to accept the amended agenda as presented. Motion was made, supported, and adopted.

**WELCOME:** Rev. Dr. Ryan Peterson, of Concordia University Ann Arbor, offered delegates a welcome to the university campus and expressed his desire for God’s blessings upon the convention. He noted our celebration to finally gather and worship, especially with their newly renovated organ. It has been nine years since the CUWAA merger, because of this District: “You made it possible.” Has it been worth it? Absolutely. CUWAA is the fastest growing university in Michigan, public or private. But it’s the growth, the gospel, the baptisms, and the spiritual growth that matters. Thank you for your prayers and partnership.

**CONVENTION CHAIR:** Chairman of the 2022 Convention Committee, Rev. Brad Hubbard, Administrative Pastor of St. Lorenz, Frankenmuth, offered greetings and individual acknowledgement to members of the district staff and convention committee, noting their extra year of service. They were invited to the dais to receive the appreciation of the assembly for their diligent service.

**CONSTITUTION COMMITTEE:** Rev. Theodore E. Voll, chairman of the New/Revised Constitution Committee was welcomed to the dais, in the company of committee members Keith Altenburg, Aaron Baylis and Rev. Arnold Brammeier. He offered remarks based on a written report to the convention distributed to delegates.

Rev. Voll briefly reviewed the committee’s charge of reviewing congregation constitutions and forwarding its recommendations to the district Board of Directors for approval. He noted our long history, and that a top priority for congregations was revision and adoption of a proposed Constitution (pp. 4–5). Their concern that congregations be governed by strong, biblical, confessional constitutions has continued to this day. He noted that technically every congregation has an approved constitution, since this is part of becoming a member congregation of our Synod, but the District has no record of this for 92 of our nearly 400 Congregations.

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

Farmington Hills: Shadow of the Cross (1–21–19)  
Oxford: Journey (10–10–20)

A motion was made, supported, and approved the report, to joyfully welcome these congregations.

**NEW CHURCH WORKER WELCOME:** President Maier requested all Ministers of Religion-Ordained, Ministers of Religion-Commissioned, and representatives of congregations new to the Michigan District within the last triennium (plus one Covid-delayed year) to stand and be recognized. Thanksgiving to God for these valued colleagues and servants in the church was expressed by a rising rendition of the Common Doxology.

**PRESIDENT ADDRESS:** President David P. E. Maier delivered the President’s Address, based on the theme: *People of Hope ... It’s Time*. Even during this time of exponential change and turmoil, we are still people of hope. Hope is a powerful choice to make real changes in our world. CUAA was hearing the death toll in 2009. Michigan, Ohio, and the English Districts, together with CEF, worked in hope to turn around our beloved Concordia. God continues to work. In the past 10 years at CUWAA, there has been 90 baptisms.

So many have struggled with the helplessness of this pandemic. Are we going to be people of hope for them? We struggle with the sin of racism, and the hopelessness of the system that doesn’t recognize the problem. Are we people of hope to them? We struggle with the recession ... with gender identity ... are we people of hope to them? Through these challenges, people have lost hope in God. Can we be people of hope? Our hope is needed most now, especially in light of the fact that those with different opinions are hated, while hurting people are no longer looking to the Church for answers. The Church is now on the outside of the community looking in.

Change is inevitable; growth is optional. This church decline is the most significant shift since we transitioned from German to English between the World Wars, 100 years ago. Our Church is to bring people out of the nostalgia of the church they remember.

We are here for a purpose. Here and now. God’s purposeful placement. There has to be an urgency of our time, “*for such a time as this*” (*Esther 4:13–16*).

Recognize the Lutheran Reformation as a missional effort. The priesthood of all believers. Exodus 19:4. On behalf of all



people. There is literally no end to the opportunities for this service.

In September, we will celebrate the 500th anniversary of Luther's translation of the Bible into the language of the people. The church has a greater capacity for healing and wholeness. No other organization can offer this. Let us pray for the Holy Spirit to do this work through us. To this we were called to be a city on a hill (Matt. 5:14). It's time. In conclusion, remember that God can do immeasurably more than all we can even imagine (Eph. 3:20-21).

**PRESIDENTIAL THANKS:** The assembly stood in applause to thank President and Pat Maier for their faithful service of the Lord.

**NOMINATING COMMITTEE:** The Chairman of the Nominations Committee, Rev. Robert Appold, Senior Pastor of St. Matthew, Grand Rapids, was called to the dais. Attending him were committee members who were individually introduced. He summarized the task of the committee to seek, confirm eligibility, obtain consent, and assemble biographical information regarding all nominees for district office. He noted the extra length of time that our Nomination Committee has served due to the Covid delay of the convention.

On behalf of the committee, Chairman Appold offered a motion to accept the full slate of candidates as presented (Workbook II; Convention Nominations, pages 193-212).

The motion to amend was supported and adopted with subsequent approval of the main motion to accept the slate as amended.

To superintend convention elections, the chairman of the Elections Committee, Rev. Joseph Polzin, was called forward with the committee. He introduced its members and expressed thanks to the district staff who have served admirably in preparation for the convention. He covered the bylaws for electoral process. He began the election with prayer.

**ELECTION: President.** The names of nominees for the office of president were presented. On the third ballot with 52% majority, the Rev. David Davis was elected to a first term as district president.

**Davis** - 233 (52.0%)

**Davenport** - 135 (30.1%)

**Swem** - 80 (17.9%)

President Maier and the delegates welcomed Rev. Davis to the dais, and presented him with a gift. Additionally, President Maier welcomed retired District Presidents and wives Rev. William and Barbara Hoesman and Rev. John and Wilma Heins. The convention thanked them for their faithful service with applause.

**ELECTION: Vice President - Metro East.** Elected with a 52.5 % majority, Vice President for the Metro East Region is Rev. Darryl Andrzejewski.

**Andrzejewski** - 227 (52.6%)

**Majeski** - 205 (47.5%)

**ELECTION: Vice President - Metro West.** Election with 80.6% majority, Vice President for the Metro West Region is Rev. Dean Davenport.

**Davenport** - 353 (80.6%)

**Robinson** - 85 (19.4%)

**ELECTION: Vice President - North and East.** Election with 50.5% majority, Vice President for the North and East Region is Rev. Erik Cloeter.

**Cloeter** - 225 (50.5%)

**Bakker** - 221 (49.6%)

**ELECTION: Vice President - West.** Election with 50.1% majority, Vice President for the West Region is Rev. Craig Bickel.

**Bickel** - 221 (50.1%)

**Roth** - 220 (49.1%)

**ELECTION: Ranking of Vice Presidents.** The Vice Presidents, having been determined during morning elections, were now ranked.

*First:* With a first ballot majority of 52.5%, Rev. Dean Davenport was named First Vice President.

*Second:* By a second ballot majority of 59.6%, Rev. Darryl Andrzejewski was named Second Vice President.

*Third:* With a 59.9% majority, Rev. Craig Bickel was named Third Vice President

*Fourth:* Rev. Erik Cloeter completes the presidium as Fourth Vice President.

**RECESS:** Thereafter, the convention was granted a brief recess.

**ESSAYIST 1:** The convention was introduced to the first convention essayist. Rev. Dr. Chad Lakies, Regional Director, North America, Lutheran Hour Ministries (St. Louis), based on the theme “Plausible Hope.”

Regaining trust through relationships. This “cliché” is true. When we listen, we wait for our turn to speak, often listening with critical thinking for what we are hearing. Let’s change this.

In 1500, Christianity was the default identity. Today, Christianity is merely an option. Why? Faith is “private” (take off your convictions when you enter public). Public sphere is emptied of religion. Religion and religious participation is declining. How do we stave off the bleeding, the loss?

Church is no longer dominant, in fact, we have no place at the table. Ministry feels more difficult. No urgency for witness, no growth. Exhausted, depressed, frustrated, angry. Covid has exacerbated these thoughts.

Is this a threat, or an opening? A response is a movement toward A) “Relevance” ... is to be the most watchable, attractive, interesting church pastor in town or on social media. Seeking attention generates distrust. B) Resignation. Making the best of our “Second Class Status.” We are tempted to a negative theology of glory. This is heresy. Resignation undercuts the sending out of the Holy Spirit. C) Resistance. Being defensive against. 93% of Americans are frustrated by how divided we are. Ironic? If we want to change the world, we don’t want to generate distrust, those who see within us a splintered body of Christ.

We must be formed by our confession. The Church is not ours to save. Our task is to steward the opportunities to meet Jesus. How do we do this? Practice hospitality. We are people for others.

**SMALL GROUP DISCUSSION AND PRAYER:** Large Group Takeaway. Due to shortened time, delegates assembled for prayer with 2–4 others in small groups. Following a time of prayer, the assembly broke for lunch.

#### **LUNCH:**

During the recess, a conclave of Advisory Ordained Delegates gathered to determine the five who will serve as Michigan District advisory delegates (ordained) allotted for the 2023 Synod Convention. By general consensus, it was determined the following: Rev. Douglas Adams, Rev. Benjamin Oelschlaeger, Rev. Tim Brand, Rev. Todd Frusti, Rev. Gerald Grimm. Following lunch, Rev. Oelschlaeger removed his name from consideration. A fifth advisory delegate may be appointed.

#### **Monday Afternoon Session**

During the break, delegates were introduced to the Hymnal Project and their representatives Peter Prochnow, Maggie Gifford, Khristian Dentley, and Benje Daneman.

**MICHIGAN DISTRICT MISSION PRESENTATION:** Rev. Dr. Todd A. Jones, Assistant to the President - Mission Education and Support and Jeff Heisner, Video Journalist/Digital Media Director, with an emphasis on new starts. For example, Acts2Enterprise; Elli’s House; Creators Praise Church Plant; Trinity Lutheran Church, Utica; The Luke Clinic. Shared with the Convention ways with which the District can provide support for congregations to launch new missions.

**RATIFICATION OF CIRCUIT VISITORS:** In reference to a listing of Circuit Visitors (Workbook II, page 235) nominated by their respective circuits according to Bylaw 5.2.2 of The Lutheran Church—Missouri Synod, the convention ratified the circuit visitor slate as amended by voice acclamation constituting election. The president also expressed gratitude to all outgoing circuit visitors, who were invited to stand in recognition of their service.

**ELECTIONS, CONTINUED:** Prayer was again offered as elections resumed.

President Maier offered a parliamentary question of whether to stay with ballots of one, or add vetted candidates to the already approved nomination ballot. By acclamation, the delegates welcome the ballots to stand as is.

**ELECTION: District Secretary.** The Convention, with a ballot of one, elected Rev. Douglas Adams as Secretary of the Michigan District.

**ELECTION: District Board of Directors.** Those elected to the District Board of Directors are as follows:

***Metro West Region***

Ordained: Joel Sarrault. 56.2%  
Commissioned: Daniel Burk. 66.0%  
Lay: Robert Brooks. 66.4%  
Lay: Scott Beam. 55.4%

***North and East Region***

Ordained: Dennis Matyas. 50.8%  
Commissioned: Jennifer Krause. 50.1%  
Lay: Kathryn Englehardt. 78.9%  
Lay: John Nutzmans. 60.2%

**ELECTION: Church Extension Board of Trustees**

Rostered: David Maier. *First ballot.* 63.8%.  
Ryan Peterson. *Fourth ballot.* 50.6%  
Lay: Kirk Kuck. 76.7%  
Laura Davis. 75.5%  
Rebecca Holnagel. 53.9%.

**ELECTION: 2025 District Nominating Committee.** Those elected to the 2025 District Nominating Committee are as follows:

***Metro East Region***

Ordained: Eric Majeski. 59.1%  
Commissioned: David Kusch (affirmation)  
Lay: Joe Paladino. 69.6%

***Metro West Region***

Ordained: Andrew Gruenhagen. 72.1%  
Commissioned: Abigail Rynearson (affirmation)  
Lay: Philip Krauss II. 73.4%

***North and East Region***

Ordained: Second Ballot. Michael Boyer. 54.6%  
Commissioned: Patrick Wunningham. 55.5%  
Lay: John Nutzmans (affirmation)

***West Region***

Ordained: Ryan Wunningham. 55.5%  
Commissioned: Sarah Roth. 54.8%  
Lay: Jennifer Haberling. 56.6%

**MICHIGAN DISTRICT MINISTRY:** Camp Restore, Detroit. Mrs. Amy Fanta. Video

**FLOOR COMMITTEE 1:** President Maier called to the dais Floor Committee #1 (Michigan Mission, Ministry, and Future Kingdom Endeavors) with its co-chairmen, Rev. David Davis and Rev. John Duerr. The convention was directed to the floor resolutions for this committee (ref. Convention Workbook Part II, Resolutions pages 255–276). Committee members were introduced by name.

**Action:** Convention delegates agreed, due to time constraints and number of resolutions, to suspend the “whereas” section in the readings of resolutions.

**1-01a. A Culture of Bible Reading**

*Result. Passed.*      Advisory (98% support).      **Voting. 97.8%**

**1-02. Navigating Future Challenges to the Church’s In-Person and Online Worship as a Response to the Pandemic**

*Result. Passed.*      Advisory (96% support).      **Voting. 90.5%**

*Discussion:*

James Gorman, Lay Delegate, St. John, Fraser. Typo line 24 - kept to kept. Noted.

**1-03. To Encourage Circuits and Congregations and Their Members to Work Together to Extend and Advance the Gospel Through New Ministry Endeavors**

*Result. Passed.*      Advisory (100% support).      **Voting. 92.3%**

**1-04a. To Recognize Worship as Formative to the *Missio Dei***

*Result. Passed.*      Advisory (68% support).      **Voting. 62.3%**

*Discussion:*

Rev. Richard Zeile, St. John’s, Taylor. Speaks in opposition, based on his congregation’s original resolution re: the historic liturgy.  
Rev. Paul Koehn, St Paul, Albion. Speaks in favor, particularly the spirit of historic liturgy.  
Rev. Larry Gorlitz, St. Paul, Battle Creek. Speaks against. Liturgy, divine rites are biblical in Acts, all the way back to Adam/Eve.

**1-17. That the Michigan District Respond to the Reversal of Roe v. Wade with Gospel Understanding and Care**

*Result. Passed.*      Advisory (100% support)      **Voting: 98.6%**

*Discussion:*

Rev. Joel Eden, Christ Our Savior, Livonia. Adds the responsibility of the fathers in the role of Roe v. Wade.

**BREAK:** The delegates took a brief recess. The Hymnal Project welcomed back the delegates.

**CHURCH EXTENSION FUND:** Mr. James Saalfeld, CEO. Video covering loans in various churches and schools across the District.

**LUTHERANS FOR LIFE:** Rev. Paul Clark, President. The delegates rose to praise God for the ruling of the Supreme Court to overturn Roe v. Wade, but let us all pray for mothers, churches, pregnancies centers, and Supreme Court justices.

**FLOOR COMMITTEE 2:** President Maier called to the dais Floor Committee #2 (Kingdom Administration, Organization, Advancement, Thanks and Praise) with co-chairmen Rev. Mark Brandt (absent) and Rev. Dean Davenport. The convention was directed to the floor resolutions for this committee (ref. Convention Workbook II, Resolutions pages 277–303).

**2-01. To Strengthen the Advisory Delegate Participation at District Conventions**

*Result. Passed.*      Advisory (92% support).      **Voting. 79.8%**

Rev. Dean Davenport shared since they are not reading the Whereas’, Floor Committee Two would like to make the revision and strike the words “their vote” from line 33.

**2-02a. To Adjust Michigan District Circuits**

*Result. Passed.*      Advisory (74% support).      **Voting. 79.4%**

*Discussion:*

Rev. Robert Wagner, Holy Cross, Belding. Noted page 332, line 25-28 incorrect numbered circuit 41 should read 40.  
Rev. Glen Bromm, Living Water, Mio/Our Savior, Glennie (regarding Circuit 2).  
Rev. Michael Podeszwa, Immanuel, Wheeler. Does circuit #37 exist? Should there be a re-numbering? Answer: No.

**2-03. To Affirm Church Extension Fund as the Preferred Provider of Ministry Loans, and to Encourage Continued Investment with CEF**

*Result. Passed.*      Advisory (98% support).      **Voting. 94.8%**

**2-04. To Amend the Bylaws of the Michigan District**

*Result. Passed.*

Advisory (91% support).

**Voting. 91.8%**

*Discussion:*

Rev. Greyson Grenz, Trinity, Wyandotte/Community, Flat Rock. Are there two votes for multi-congregational parishes? Answer: No. Synodical compliance.

Lee Poliski, Lay Delegate, Christ, New Baltimore. Who casts the vote in multi-pastor congregation? Answer: Congregations.

**2-05a. Regarding the Future of our Concordia Universities**

*Result. Failed.*

Advisory (51% support).

**Voting. 37.9%**

*Discussion:*

LCMS President Rev. Dr. Matthew Harrison addressed the convention regarding this resolution. He stated that this resolution is “canned, it has been going around to a number of districts ... is false, contains material error and is a violation of the 8th Commandment.” He testified that the LCMS gave millions to Selma and “made every opportunity to keep the place alive.” Before their final year, Selma asked for \$12m, which if granted would have put the LCMS in \$40m of debt across the CUS. President Harrison stated that the “Synod has not closed any schools, they have been closed by their own Regents.” He stated that the Synod has been fully transparent. He testified that Synod approved a \$4m loan to Portland in the year they closed, but that two months later the interim president said Portland was insolvent. “We heard about the closure when you heard about it.” President Harrison further stated that he never speaks to assemblies regarding resolutions, but if passed, warned that while “I have never removed a resolution from a Synodical workbook for material error, I may remove this.”

*Point of Order:* At two minutes, a point of order on timing was called from the floor. President Harrison stated that due to the importance of the issue, he asked for more time. President Maier granted him one more minute.

Rev. Bruce Lucas, Trinity, Traverse City. Speaks against. Especially the “Whereas” on lines 37–40.

Rev. Larry Gorlitz, St. Paul, Battle Creek. A politicking resolution. Speaks against.

**Motion to Amend:** Rev. Evan Gaertner, Our Shepherd, Birmingham. Strike lines 37-40 page 333. Seconded. **Passed. 79.0%**

Lee Poliski, Lay Delegate, Christ, New Baltimore. Point of order. Noted.

Resolution was presented as amended. 2-05a **Defeated.**

**POINT OF ORDER:** Continued attention was postponed as the chair invoked orders of the day.

**MICHIGAN DISTRICT MINISTRY:** Schools. Mr. Travis Grulke, Assistant to the President - Superintendent of Schools, praised our educators for pushing through a difficult season, and praising the Lord for His faithfulness.

**DEVELOPMENT:** Mr. Ray Zavada, Assistant to the President - Development, reviewing the Here We Stand campaign which has passed the goal of \$10m. \$10,359,729 in cash received and pledges from 1,676 contributors. He welcomed Rev. Rob Appold, Chair of the Campaign Committee, who thanked all those involved, especially Ray Zavada.

**POINT OF ORDER:** The District President and VPs agreed to not have an evening session.

**FLOOR COMMITTEE 1:**

**1-09. Christian Education**

*Result. Passed.*

Advisory (100% support).

**Voting. 97.4%**

**1-10. To Encourage Congregations to Raise up New Commissioned and Ordained Church Workers**

*Result. Passed.*

Advisory (88% support).

**Voting. 85.1%**

**1-11. To Encourage Development of Additional Qualified Lay and Ordained Servant Leaders for the Care and Growth of Christ’s Church**

*Result. Failed.*

Advisory (69% support).

**Voting. 28.2%**

*Discussion:*

Rev. Larry Gorlitz, St. Paul, Battle Creek. Objects. Concerned about the role of the District President working with lay boards and congregations.

Rev. Sean Willman, St. Paul, Hillsdale. Objects particularly in comparison to the 2016 resolution. Confusing with licensed lay program. "This resolution does its best to make the 2016 resolution unclear." First whereas was clarified by the 2016 resolution.

James Gorman, Lay Delegate, St. John, Fraser. Disagrees with the understanding of deacons as it relates to Word and Sacrament ministry, particularly the consecration of the elements.

Rev. Joshua Ball, St. John, Ray Twp. A pastor should administer the sacrament. Not a deacon. The language is confusing. Doubt is involved. Clarify the language. Speaks in opposition.

Denise Collins, Lay Delegate, Faith, Prescott. Churches without pastors receive God's gifts through deacons, especially those who cannot have pastors. Speaks in favor of the motion.

Rev. Garrick Beckett, Zion, Mt. Pleasant. Questions the usage of AC14. Deacons are not qualified based on AC14.

Rev. Michael Grannis, Calvary, Lincoln Park. 2016 resolution on lay deacons was contentious. Let's move them toward ordination. Efforts have been to undercut the pastoral ministry.

Rev. Glen Bromm, Living Water, Mio/Our Savior, Glennie, SMP. Was licensed lay deacon who moved on toward ordination.

Rev. Richard Zeile, St. John, Taylor. Has a deacon and a deacon-in-training. Sees conflicting message in this resolution. We need all participating in ministry. It's fudging the role of the pastoral ministry and deacon ministry.

Rev. Larry Gorlitz, St. Paul, Battle Creek. You are not receiving the body and blood of Christ through a deacon.

Rev. Ed Doerner, Messiah, Midland. Voting no because of the lack of clarity.

**Call the Question.** Rev. Dennis Matyas, St. Paul, Bay City. **Motion passed.**

Resolution: **Defeated.**

**PRESIDENT-ELECT WELCOME:** President Maier welcomed Rev. David and Sallie Davis, as the convention offers their applause.

**CLOSING ANNOUNCEMENTS:** Rev. Dr. Patrick Ferry, Rev. Galan Walther, and Mr. Ray Zavada retirements. The convention stood in applause separately in praise to God for the work and service as these faithful servants.

**POINT OF ORDER:** No additional evening session will be required.

Closing prayer by Rev. Dr. Robert Kasper.

## **Tuesday, June 28, 2022**

Convention delegates and guests gathered in the Chapel of the Holy Trinity for a Memorial Service in giving thanks and praise for the consecrated lives and service of pastors and teachers of the Michigan District whom the Lord of the Church had brought home to heaven during the previous triennium. Rev. Kenneth Wise, Pastor of Trinity Lutheran Church, Clinton Twp., offered the memorial sermon based upon the texts of Isaiah and Revelation, with thanksgiving to God for "the 85."

### **Tuesday Morning Session**

President Maier welcomed back the delegates. He prayed for the family of Rev. Ray Scherbarth, who was called home to glory on Saturday. His funeral service is today.

**ESSAYIST 2:** Our second essayist is Rev. Dr. John Nunes, Senior Fellow at the Center for Religion, Culture, and Democracy. He opened with a prayer from Martin Franzman. Quick small group question: What disturbs, concerns, encourages, makes you hopeful amidst the growing diversity in the world around you? Dr. Nunes highlights a tectonic shift. 1960 - 88% white. By 2060, it will be 44%. The US Census Director says that we will soon be the first country to be made up of every part of the world. God has a purpose for this diversity, which is different from the world. We have permitted the world to coopt the understanding of diversity. The image of God (*imago Dei*) and the hope of God (*spes Dei*) helps us think about diversity.

God wins. Every knee. Every tongue. Every nation. The Holy Spirit is at work with His fruits in His people, including joy. Luther on the Lutheran preacher: They may be fine Easter preachers, but are very poor Pentecost preachers. Let's share what God is doing for us with all people. It is time to stand up, and speak out. Privilege is a stewardship opportunity. Walter A. Maier graduated with Charles Stoll (a black student from Concordia Bronxville who was denied admission to CSL), who stood up with and advocated for Charles (1940).

Dr. Nunes shared a heartfelt video presented to the Atlantic District on the closure of Concordia, Bronxville, and then shared the launch of Nunes and Associates.

God is planting people all around us. We don't see them. We go from train station to train station, but miss the pain stations.

Three ways to think about belonging: Social, Leadership, Ownership. We were once strangers and aliens, but God broke through. Nunes turned over the mic to his wife, Monique, who blessed our delegates with a beautiful acapella rendition of *Great is Thy Faithfulness*.

This was followed by small group discussion and prayer.

**DISTRICT STAFF WELCOME:** President Maier welcomed the District staff to the dais, as they introduced themselves to the delegates.

**MICHIGAN DISTRICT MINISTRY:** Camp Concordia. Rev. Craig and Mary Oldenburg. Video.

**CONCORDIA PLAN SERVICES:** Mr. James Sanft, President and CEO. No minister or church worker is left behind. Broad diversification has helped, allowing them to withstand the economic storms.

**BREAK:** The delegates recessed for a short break.

**LUTHERAN BIBLE TRANSLATORS:** Living Water. Rev. Michael Rodewald, President and CEO. Putting God's Word into their hands. An amazing rendition of John 20 was sung to the delegates to such great joy.

**ST. PETER CONFSSIONAL LUTHERAN CHURCH OF SOUTH AFRICA:** Rev. Mandla Khumalo video. Greetings from Muzi Khumalo. On behalf of the LCMS, President Maier presented Muzi with a shepherd's crook inscribed with his father's name and ordination date. Muzi brings greetings from the southernmost corner of Africa, and a thank you for helping bring the Good News of hope.

**MICHIGAN DISTRICT MINISTRY:** MOST Ministries with Mrs. Ruth Martin, Executive Director. Founded in Michigan in 1989. Served in 52 countries. Presented a video by Rev. Joel Sarrault, board member of MOST.

**FLOOR COMMITTEE 2:** Rev. Davenport began with clarification as to the intentions of the Floor Committee's purpose of resolution 2-05a, namely, support for the future of our Concordias, but offered sincere apologies to delegates for any violations of the eighth commandment within the wording of a "Whereas." Upon this confession, President Maier offered absolution.

## **2-08. CUW/CUAA Board of Regents Representation**

*Result.* **Passed.**

Advisory (88% support).

**Voting. 83.5%**

### *Discussion*

Rev. Sean Willman, St. Paul, Hillsdale. Wondering if other districts where satellite campus, would their DP have vote? Speaks against. Clarification on the nomenclature.

Rev. Dr. Theodore Hopkins, CUAA. In favor. Will increase the connection between CUW to AA. Implore delegates to avoid possibilities that divide.

Lee Poliski, Lay Delegate, Christ, New Baltimore. Is this resolution nebulous? How is that allowed? Answer: This resolution is memorialized for the Synodical Convention.

Rev. Joshua Ball, St. John, Ray Twp. Speaks in opposition. Questions the purpose of the bishop. Does our DP have even more time to spend away from pastors? Answer: The DP is already an advisory member.

Rev. Paul Biber, Good Shepherd, Saginaw. Speaks to the uniqueness of their relationship. Supports.

**Call the Question.** Rev. Joel Hoyer, Grace, Coopersville. **Motion passed.**

Resolution: **Passed.**

## **2-06a. The CUS/CUE Proposed Governance Model**

*Result.* **Passed.**

Advisory (80% support).

**Voting. 76.7%**

### *Discussion:*

Rick Krueger, Advisory Delegate, Messiah, Grand Rapids. Does "dismissed" mean permanently? Answer: No.

Friendly amendment. Accepted to change the word "dismissed" to "suspended" (resolved page 337 line 3).

Rev. Steve Bagnall, Good Shepherd, Cass City. Speaks against. Thinks this speaks in opposition to 2-08. Believes the Synod doesn't have enough doctrinal oversight over the CUS.

Rev. Larry Gorlitz, St. Paul, Battle Creek. Speaks against.

Rev. Dr. Theodore Hopkins, CUAA. Advise to read the Whereases. Highlights the mere unresolved questions of 7-03.

Rev. Dan Murray, Immanuel, Dearborn Hts./Hosanna-Tabor, Redford. Citing Concordia, Edmonton that broke away.  
Rev. Sean Willman, St. Paul, Hillsdale. Questions the resolve. How will this be resolved?  
**Call the Question:** Rev. Todd Biermann, Faith, Grand Blanc. **Motion passed.**  
Resolution: **Passed.**

**WELLSPRING LUTHERAN SERVICES:** Mr. David Gehm, President and CEO. It's been a rough couple of Covid years, but God continues to be good. Shared stories of growth and success.

**LUNCH:** The Convention broke for lunch.

### **Tuesday Afternoon Session**

**LUTHERAN HIGH SCHOOL ASSOCIATION:** Mr. Paul Looker, Superintendent. We are schools, students, and teachers of hope. Each of our three Lutheran High Schools will open this fall with increased enrollment. Now more than ever, our students need hope. We are here to share it.

**OMNIBUS RESOLUTIONS:** Move Overture 2-14 to Omnibus A, referred to CTCR. **Approved.**  
Overtures 2-12, 13, 16 recognized to Omnibus C (of Thanksgiving). **Approved.**

**CIRCUIT VISITOR SLATE:** Presented as amended. **Ratified.**

#### *Discussion.*

Friendly Amendment. Chad Woltemath, St. Luke, Ann Arbor. Remove circuits 25 and 37 from current list.

**CONCORDIA UNIVERSITY, CUWAA:** Dr. William Cario, Interim President. 1381 of 3884 undergraduate students identify as Lutheran (36%). 89% identify as Christians. 296 CUWAA candidates in the CUS are in church work (37%). Began 6th doctoral program. 51% of pre-sem students in CUS attend CUWAA. Thank you, Michigan.

**COVID TAKEAWAYS:** Q & A. Rev. Dr. Todd Jones provided demographic information from our communities and from our churches.

**SEMINARY GREETINGS:** *Concordia Theological Seminary, Ft. Wayne, IN:* Rev. Brian Stark. Addressing pastors, highlighting the pastoral students' influence from their home pastors. *Concordia Seminary, St. Louis, MO:* Mrs. Laura Thomas. 42 congregations did not receive calls. Addressing Lay Delegates: Use your gifts to help identify pastors and deaconesses.

**MICHIGAN DISTRICT COMMISSION FOR CHURCH WORKER CARE:** Rev. Daniel Ramthun, Chairman, shared greetings and encouragement.

**MICHIGAN DISTRICT URBAN MINISTRIES:** *Family of God, Detroit* - Rev. Tyler Cronkright. Serves hundreds of meals, six times a week. New ministries at Clark Park. Learning lab. *Flint Mission Network* - Rev. Christian Jones. Partnering with Wellspring and Luke Clinic.

**BREAK:** The delegates took a brief recess.

**SYNODICAL PRESIDENT ADDRESS:** The Michigan District Convention welcomed the president of The Lutheran Church—Missouri Synod, Rev. Dr. Matthew C. Harrison. We still have our warts, but we still love each other. Missouri is the greatest thing going. Being President is like walking in a cemetery: you're on top, but nobody is listening.

\*Online communion is not a big issue. It's not a good practice, but only 20 are doing this now.

\*Reported on Covid grants, Doxology retreats.

\*Re: 7-03. All Kingdom of the Left goes to school (property, debts, finances). Right Hand (theological accreditation) goes to Synod. Regents can take a school out of Synod.

\*Reported on creative leadership in our universities. CUWAA are great universities. Challenges DIE language in our universities. He's uncomfortable. We have the greatest anti-racism teaching in the universe (John 3:16). Every one of us is created in the image of God. Every single person you encounter is worth the blood of Jesus. We must say we are "anti-racist." Hopes to create a team that will address the topics that matter most on the subject of racism.

\*There are more people going to worship in Lutheran churches every week in Madagascar than there are Lutherans in all of North America.

\*Righteous Liberty in Finland. 40 Orthodox new Lutheran plants in Finland, growing in persecution. This is our future. The Lutheran Church in Ukraine is asking for flak jackets and gear for pastors to take communion to their



people. 1100 Ukrainian refugees in Wittenberg.

\*Sudden Onset Gender Dysphoria. Caused by social media frenzy. This is a heresy against the Creator and His creation.

\*Mission Updates: Church planters in Pakistan, Italy, and even Iran. Dominican seminary. Central and South America. New Spanish hymnal (five divine services, catechism). Taiwan seminary. We are breaking fellowship with the Japanese Lutheran churches (over women's ordination). Supporting 15 African seminaries.

\*5,000 people have registered for Lutheran Emergency Response Teams (LERT).

\*The LCMS has a thorough history of supporting children who have been born! The LCMS has feed 400,000 families in Haiti since the earthquake last fall.

\*Every One His Witness. A simple way to pray and invite.

\*19,000 registrations for Youth Gathering.

\*Best financial shape in our history. 10s of millions of dollars in the black. \$2m church planting grant.

Q & A. Asks for prayers for his sister, Catherine, whose children attend Oxford High School. They are still so devastated.

**MIGHTY FORTRESS FOUNDATION:** Mr. James Saalfeld, CEF. Showed video. Welcomed Rev. Joel Hoyer, board member.

**MICHIGAN DISTRICT MINISTRY:** Campus Ministry.

*Video.* Rev. Marcus Lane – University Lutheran Chapel, Ann Arbor

Rev. Bryan Schindel – Eastern Michigan University, Ypsilanti

#### **FLOOR COMMITTEE 1:**

##### **1-05a. To Address Issues of Race Utilizing Resources Such as *Heart Issues Are Hard Issues***

*Result. Passed.*                      Advisory (98% support).                      **Voting. 88.2%**

##### *Discussion*

Rev. Richard Robinson, St. John, Detroit. Advises to use the people who wrote these resources in the congregations.

##### **1-06. To Focus on Spiritual Formation**

*Result. Passed.*                      Advisory (98% support).                      **Voting. 96.0%**

##### *Discussion*

Friendly amendment by the floor committee. Line 14 change “Sabbath keeping” to “sabbath rest.”

Rev. Richard Zeile, St. John's, Taylor. Why “spiritual formation” instead of “catechesis”?

Rick Krueger, Advisory Delegate, Messiah, Grand Rapids. Supporting amendment with examples.

Matt Hire, Advisory Delegate, Walker. Line 26 add “and training.” Noted.

Rev. Steve Bagnall, Good Shepherd, Cass City. Added his thoughts on catechesis.

**Call the Question.** Rev. Brennan Woell, St. Luke, Nunica. **Motion passed.**

Resolution: **Passed.**

##### **1-12. To Encourage Collaboration Between Concordia University Ann Arbor and the Michigan District - LCMS**

*Result. Passed.*

**MICHIGAN DISTRICT MINISTRY:** Lutheran Special Education Ministries (LSEM). Mrs. Stacy McGhee, President/CEO (Quarantined at home). Rich Schumacher reporting. LSEM is serving in 110 schools, 16 states, and 2 countries. 1 in 5 students have a learning disability. 1 in 16 students are getting the help they need.

**LUTHERAN WOMEN'S MISSIONARY LEAGUE:** Mrs. Mary Beth Heikkinen, Michigan District President. 80th anniversary. Have raised \$127m in mite-boxes.

**LUTHERAN LAYMEN'S LEAGUE:** Mr. Philip Krauss II. Reaching out in new ways. Podcasts. Social Media called “Thread.” Formed partnership with Barna.

#### **FLOOR COMMITTEE 2:**

##### **2-09. Change Electoral Circuit Requirement**

*Result. Passed.*                      Advisory (88% support).                      **Voting. 93.6%**

**2-16/2-17a.** The delegates thanked Rev. Dr. David and Patricia Maier for their years of service, with a standing ovation, and the singing of the Common Doxology.

*Result. Passed.*

**TREASURER’S REPORT:** Mrs. Bonnie Mann, Treasurer. Mr. Chad Woltemath, Assistant to the President - Business/ Finance, reporting. Referenced written report.

**FINAL REGISTRATION REPORT:** Rev. Darryl Andrzejewski, District Secretary

<b>DELEGATES</b>	<i>Registered</i>	<i>Attendance</i>
Voting Pastoral Delegates	232	237
Voting Lay Delegates	229	230
<b>Total Voting Delegates present</b>	<b>461</b>	<b>467</b>
Advisory Ordained Ministers	52	60
Advisory Commissioned Ministers	72	95
Advisory Emeriti	65	77
Total Advisory Delegates present	189	232
<b>TOTAL DELEGATES:</b>	<b>650</b>	<b>699</b>
<b>GUESTS</b>	<i>Registered</i>	<i>Attendance</i>
Convention Guests	71	86
Emeritus spouse	12	13
Vicars	3	3
Ministry tent exhibitors	50	61
Others	2	2
<b>TOTAL GUESTS:</b>	<b>138</b>	<b>165</b>
<b>TOTAL PRESENT:</b>	<b>788</b>	<b>864</b>

**INGATHERING REPORT:** Rev. Brad Hubbard, Convention Committee Chair. Two truckloads of goods.

**CLOSING CONVENTION VIDEO**

**CLOSING COMMENTS:** Rev. Dr. David P. E. Maier.

**PRAYER AND ADJOURNMENT:** Rev. Dr. David P. E. Maier.

**SERVICE OF SENDING AND INSTALLATION:** Chapel of the Holy Trinity.  
The Preacher: Rev. Dr. David P. E. Maier, on the theme “Ready, Set, Follow.”

Respectfully submitted,  
Rev. Darryl L. Andrzejewski  
Michigan District Secretary

# Resolutions

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION: NUMBER: 1-01a  
SUBJECT: A Culture of Bible Reading  
REFERENCE: Overture 1-02

**WHEREAS**, God calls, gathers, and enlightens us through His Word (John 5:39–40); and

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

**WHEREAS**, The Word of God is recorded in the 66 books of the Bible; and

**WHEREAS**, The Scriptures call us to be diligent in the reading and study of them (Psalm 119:105, 2 Timothy 3:16–17, Acts 17:10–14, Colossians 3:16); and

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

**WHEREAS**, Having the Bible available for reading by lay people was a central driver of the Reformation; and

**WHEREAS**, The Bible has never been more accessible for people; and

**WHEREAS**, The District has provided an electronic Bible reading plan—the Reformation Reading Plan on YouVersion—that has had over 18,000 users and 3,000 completions since the last Convention; and

**WHEREAS**, The reading of the Word builds people’s hope in Christ; and

**WHEREAS**, The Church needs the power of the Word now as much as ever; therefore be it

**Resolved**, That the Michigan District in convention encourage and challenge each District congregation to maintain or implement programs that will encourage and enable its members to read their Bible every day; and be it further

**Resolved**, That the Michigan District in convention encourage and challenge each District congregation to maintain or implement programs that will encourage and enable its members to read through their entire Bible annually; and be it finally

**Resolved**, That the District provide continued encouragement, tools, and programs that will build a culture of Bible reading in our congregations.

**ACTION: Adopted**

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION NUMBER: 1-02  
SUBJECT: Navigating Future Challenges to the Church’s In-Person and Online Worship as a Response to the Pandemic  
REFERENCE: Overture 1-04 & 1-05

**WHEREAS**, Many congregations ceased in-person worship in the early part of 2020 in response to government mandates and pastoral concern for the membership; and

**WHEREAS**, Most of the congregations in the District offered an online version of worship and have grown in the implementation of technology to engage their memberships in confession and absolution and the public reading of

the Word; and

**WHEREAS**, Moving ministries online has produced other beneficial results such as community engagement, small groups, continued engagement with members, and outreach opportunities; and

**WHEREAS**, In-person worship services differ from the experiences of online worship services for most individuals through the inclusion of formal and informal service opportunities, community interactions, public witness, and reception of the Sacraments; therefore be it

**Resolved**, That we offer praise and thanksgiving to God, Who has guided us through these challenging times kept congregations connected, and expanded our opportunities for kingdom work; and be it further

**Resolved**, That we encourage congregations to continue to use and further develop online ministry to bring hope to their communities and beyond; and be it further

**Resolved**, That people be encouraged to attend the weekly in-person worship services of their local church when possible according to the biblical habit of Acts 2:42; and be it further

**Resolved**, That the Michigan District identify or develop resources that will provide a biblical framework to guide pastors and congregations in making decisions regarding in-person and online worship; and be it finally

**Resolved**, That circuits be encouraged to utilize the resources for discussion and study in their circuit pastor gatherings, circuit forums, and other venues.

**ACTION: Adopted**

COMMITTEE NAME:	MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS
RESOLUTION NUMBER:	1-03
SUBJECT:	To Encourage Circuits and Congregations and Their Members to Work Together to Extend and Advance the Gospel Through New Ministry Endeavors
REFERENCE:	Overture 1-08

**WHEREAS**, Many congregations in our Michigan District are hindered in their efforts to initiate new ministries to reach new people with the Gospel of salvation through faith in Jesus Christ because they are challenged by decreased membership and/or financial constraints, and therefore may not have the capacity to engage their communities effectively as they would wish; and

**WHEREAS**, Distance, declining population density, and other factors heighten difficulties in conducting ministry in rural and small towns; and

**WHEREAS**, Urban and inner-city congregations face significant challenges due to changing demographics and declining membership; and

**WHEREAS**, Studies and experience have demonstrated that new ministry starts are more effective in reaching new people with the Gospel; and

**WHEREAS**, There is a present and ongoing shortage of pastors and other ministry leaders equipped and motivated to initiate new ministries to reach new people with the saving message of God's love in Christ; and

**WHEREAS**, Several such efforts have been initiated and/or realized in recent years by circuits, neighboring circuits, and partner congregations (ex. Franklin Avenue Mission, Flint; Shadow of the Cross Lutheran Church, Farmington Hills; and Journey, Oxford); and

**WHEREAS**, Regardless of what region or county a congregation or circuit may be located, the opportunity to reach the unchurched, de-churched, and non-Christian population is real and actionable; and

**WHEREAS**, Monies from the *Here We Stand* Campaign / Innovative Missional Ministries and other sources could be made available for such efforts; and

**WHEREAS**, The Holy Spirit can be trusted to work through His Word, by our witness of Christ, to transform the unbelieving heart; therefore be it

**Resolved**, That the congregations of the Michigan District be encouraged to initiate new ministries in their respective communities through shared ministries (i.e., women’s and men’s ministries with sister congregations), and partnerships (i.e., mergers, multi-site parishes, or church plants); and be it further

**Resolved**, That congregations and circuits be encouraged to invite and engage the services of District Congregation Mission and Ministry Facilitators to assist with the new ministry efforts, and that the District President shall communicate to the congregations of the District a plan to move this effort forward during the next triennium; and be it finally

**Resolved**, That a formal report of such collaborative efforts and new ministry starts be given at the 2025 Michigan District convention.

**ACTION: Adopted**

COMMITTEE NAME:	MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS
RESOLUTION NUMBER:	1-04a
SUBJECT:	To Recognize Worship as Formative to the <i>Missio Dei</i>
REFERENCE NUMBER:	Overture 1-10

**WHEREAS**, God has given the Church a Great Commission to seek and to save the lost (*Missio Dei*), (Matthew 28:18-20); and

**WHEREAS**, As Christians gather for worship around Word and Sacrament they abide in the Triune God by faith and are thereby formed for deployment for mission and vocation; and

**WHEREAS**, The Church has a rich and valuable heritage of worship experiences and forms; and

**WHEREAS**, Every time of the Church develops its own contributions for its time, its context, and the future; therefore be it

**Resolved**, That the Michigan District in convention encourage and challenge congregations to use resources from the past and the present for faithful worship that serves to form their people for the *Missio Dei*; and be it further

**Resolved**, That the Michigan District in convention encourage congregations to put the best construction on the worship of sister congregations; and be it finally

**Resolved**, That the Michigan District in convention looks to the Lord of the Harvest to use His *people of hope* deployed into the community to accomplish His *Missio Dei*.

**ACTION: Adopted**

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION NUMBER: 1-05a  
SUBJECT: To Address Issues of Race Utilizing Resources Such as *Heart Issues Are Hard Issues*  
REFERENCE: Overture 1-06

**WHEREAS**, Christ prayed to His heavenly Father for the unity of the Church, “*That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me*” (John 17:21); and

**WHEREAS**, St. Paul pointed out that in Christ there are no races or divisions among God’s children saying, “*There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus*” (Galatians 3:28); and

**WHEREAS**, “*God shows no partiality, but in every nation, anyone who fears him and does what is right is acceptable to him*” (Acts 10:34–35); and

**WHEREAS**, The Commission on Theology and Church Relations (CTCR) document titled *Racism and the Church* (Feb. 1994) states: “*We in The Lutheran Church—Missouri Synod have before us a wonderful opportunity to commit ourselves to strive toward making racism a thing of the past, and to demonstrate before a watching world how people of all cultures and groups can become one in Christ, who has made of many one body for the edification of all*”; and

**WHEREAS**, Racism has no basis in Scripture or the Confessions; and

**WHEREAS**, We continue to see racism in society at large; and

**WHEREAS**, The Michigan District has developed the *Heart Issues are Hard Issues* Bible study based on presentations by the Rev. Christopher Bodley, Rev. Dr. Victor Belton, Rev. Keith Haney, and Dr. Ed Stetzer at the Michigan District’s conference on racism and the Church, and that resource has been downloaded over 235 times; and

**WHEREAS**, This Bible study challenges the participant to struggle with maladies (biases and prejudices) that one may or may not harbor (Romans 7:15-19);

**WHEREAS**, There are many other fine resources such as the CTCR document *Racism and the Church* (1994); therefore be it

**Resolved**, That the delegates to the convention of the Michigan District, LCMS meeting in Ann Arbor, Mich. in June of 2022 reject racism as antithetical to the Gospel of Jesus Christ; and be it further

**Resolved**, That the Michigan District in convention encourage and challenge working toward racial reconciliation and equality within the Church and community; and be it finally

**Resolved**, That the Michigan District in convention encourage all congregations to utilize resources such as *Heart Issues are Hard Issues*, CTCR documents on racism, and other resources over the next 12 months in Bible study or as a sermon series to identify and implement strategies that will unify us around our common mission of seeking and saving those who have been lost.

**ACTION: Adopted**

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION NUMBER: 1-06  
SUBJECT: To Focus on Spiritual Formation  
REFERENCE: Overture 1-01

**WHEREAS**, Scripture calls Christ's followers to focus on being trained in godliness (1 Timothy 4:8); and

**WHEREAS**, The use of Scripture itself leads to an accent on training in righteousness (2 Timothy 3:16); and

**WHEREAS**, Scripture highlights assorted spiritual formation through memorization, fasting, prayer, celebration, confession, sabbath rest, tithing, and so on; and

**WHEREAS**, Scripture enjoins us to grow in faith and faithfulness (Philippians 2:12, 2 Timothy 1:6); and

**WHEREAS**, We live in a time that calls for greater strength and fortitude from Christians; and

**WHEREAS**, Spiritual formation will strengthen us as *people of hope*; therefore be it

**Resolved**, That the Michigan District in convention encourage and challenge each District congregation to provide Bible studies on spiritual formation; and be it further

**Resolved**, That the Michigan District in convention encourage and challenge each District congregation to maintain or implement programs and training that will encourage and enable its members to practice the various spiritual formations; and be it finally

**Resolved**, That the District provide continued encouragement, tools, Bible studies, resources, and programs that will promote the practice of spiritual formation.

**ACTION: Adopted as amended**

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION NUMBER: 1-09  
SUBJECT: Christian Education  
REFERENCE: Overture 1-11

**WHEREAS**, God directs us to take special care in training children (Proverbs 22:6; Matthew 19:14; Ephesians 6:4); and

**WHEREAS**, We have been blessed in the Michigan District to have 17,000+ infants through young adults in early childhood centers, parochial day schools, and parochial high schools throughout the state; and

**WHEREAS**, Our Church has had a strong heritage in education of children, specifically with Christian education along with strong catechetical instruction; and

**WHEREAS**, Our cultural forces both through social media and also within school settings are promoting a world view at variance to the Christian faith with increasing stridency that only highlights the need for Christian education; and

**WHEREAS**, We are a part of the global society in which the LCMS has affiliations with global partner churches; and

**WHEREAS**, We have great resources at hand through existing Lutheran schools and early childhood centers, online resources, and other technological tools; therefore be it

**Resolved,** That congregations in our District should seek to expand or enhance current educational ministry opportunities to continue in the training of children through any of the following: supporting and strengthening existing Lutheran schools and early childhood centers, developing school associations, researching and instituting technology-aided one-room schools, looking for ways to provide online resources to homeschool parents or public school parents, and utilizing other creative avenues for extending the reach of Christian education; and be it further

**Resolved,** That the Michigan District encourage and support developing school associations and partnerships both within the District and between District and globally based schools of partner churches; and be it further

**Resolved,** That the convention encourages Lutheran schools to partner with other Lutheran schools by leveraging technology to expand Christian education through the sharing of resources; and be it further

**Resolved,** That the District staff focus on expanding the reach of Christian education resources into more congregations; and be it finally

**Resolved,** That the Convention acknowledges and thanks our Lutheran school educators for their dedication to sharing the love of Christ as well as Christians who are faithfully serving children and their families in local public schools.

**ACTION: Adopted**

COMMITTEE NAME:	MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS
RESOLUTION NUMBER:	1-10
SUBJECT:	To Encourage Congregations to Raise up New Commissioned and Ordained Church Workers
REFERENCE:	Overture 1-12

**WHEREAS,** The number of both Commissioned and Ordained Candidates from our LCMS universities and seminaries continues to decline, causing a severe shortage of teachers in our Lutheran schools, pastors in our pulpits, and youth workers, education, family life and music specialists for our congregations; and

**WHEREAS,** Not only is the supply of new church workers failing to keep up with the number of retirements of faithful long-time servants in the Church in existing ministries, but also new ministry opportunities are not being realized for lack of leadership; and

**WHEREAS,** Our congregations are the primary places for nurturing the Christian faith among God's people as we live in communities shaped and informed by the Word of God and the Sacraments, and therefore can have the greatest influence to call one another into lives of Christian service; and

**WHEREAS,** Concordia University Ann Arbor (CUAA) is an essential partner with the Michigan District in training church workers to know the truth of God's Word and to love Jesus and His people through church worker education programs; therefore be it

**Resolved,** That each congregation of the Michigan District be encouraged to identify and raise up at least two students to be trained as commissioned ministers and at least one student to be trained as an ordained pastor in the next three years; and be it further

**Resolved,** That congregations and schools be encouraged to establish, or continue, programs to provide direct financial support to church work students from their respective congregations, and secondarily to fund church work endowments at the Michigan District, CUAA, or a Concordia of choice, to assist students with education costs; and be it further



**Resolved**, That congregations be encouraged to collaborate with CUA in raising up church workers, for example by connecting potential church workers with the university in recruiting events or inviting CUA representatives to speak at Concordia Sundays; and be it finally

**Resolved**, That a method of reporting be developed by the Michigan District staff so that a report of progress may be provided to the 2025 Michigan District Convention.

**ACTION: Adopted**

COMMITTEE NAME:	MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS
RESOLUTION NUMBER:	1-11
SUBJECT:	To Encourage Development of Additional Qualified Lay and Ordained Servant Leaders for the Care and Growth of Christ's Church
REFERENCE:	Overtures 1-13 and 1-17

**WHEREAS**, There is a clear biblical foundation for the role of deacon as a support to the Apostolic ministry of the Word and prayer (Acts 6:1-7); and

**WHEREAS**, The deacon Stephen, before his being stoned to death as the first Christian martyr, demonstrated that he was well-versed in the Scriptures as he bore testimony to the Christ of God and God's purpose and will in sending His Son for the salvation of mankind by His cross and resurrection (Acts 7); and

**WHEREAS**, The deacon Philip was used by God in both Word and Sacrament ministry as he exegeted the Isaiah passage for the Ethiopian eunuch on the Gaza Road, thereby pointing him to the Christ, and then baptized him into Christ (Acts 8:26-40); and

**WHEREAS**, Deacons are to have similar personal, spiritual, moral, and relational requirements as those who hold the office of Bishops or "Overseer" (Compare 1 Timothy 3:1-7 and 1 Timothy 3:8-13); and

**WHEREAS**, All of God's chosen people have been called to be a "kingdom of priests" (Exodus 19:5) or a "royal priesthood" (1 Peter 2:9) in service to our God as we serve and give witness to His saving work among the "nations"; and

**WHEREAS**, The Lutheran Church—Missouri Synod already in 1989 recognized the need to develop intentional lay training programs in synodical Districts to equip men as deacons to help meet the needs of existing congregations "in exceptional circumstances or in emergencies" as the Synod faced the looming shortage of seminary-trained men for the Office of the Holy Ministry (Resolution 3-05B, 1989); and

**WHEREAS**, The same resolution was passed for the expressed purpose of guarding Article XIV of our Lutheran Confessions, as Dr. Samuel H. Nafzger stated in his address to the 1989 delegates, "The adoption of Resolution 3-05B does not initiate a single new practice in the doctrine of the ministry of the Lutheran Church—Missouri Synod. It will, however, initiate proper supervision of those practices we have long recognized as being consistent with our understanding of the doctrine of the ministry" (1989 Convention Proceedings, p. 114), even as the resolution also expressed our common understanding of the Office of the Ministry as framed by C.F.W. Walther; and

**WHEREAS**, Since 1989 several Districts have indeed developed formal and consistent training programs to properly equip laymen to serve as deacons as requested by their respective congregations and supervised by an ordained LCMS pastor; and

**WHEREAS**, Subsequent faithful efforts by the Council of Presidents have clearly framed the requirements for the licensing and supervision of lay deacons asked, or required by needs of a congregation, to serve in the public proclamation of the Word and administration of the Sacraments, and such requirements also clearly direct the

district president, who exercises conscientious ecclesiastical supervision over all the congregations and workers in his respective district, to particularly review each ministry context where a deacon is asked to serve, along with reviewing the deacon himself (if not directly, then through the supervising pastor or other appropriate means); and

**WHEREAS**, A growing number of Synod congregations have significantly declined and are not able to financially support a full-time pastor, and many of these same congregations are geographically distant or culturally distinct from a sister congregation, but are still in need of consistent Word and Sacrament ministry; and

**WHEREAS**, Only a small percentage of the required pastors needed to replace those pastors who resign, die, retire, or otherwise no longer serve as ordained workers in our congregations are entering and matriculating through our seminaries; and

**WHEREAS**, New mission starts are also hampered by the lack of manpower produced by our seminaries; and

**WHEREAS**, Synod Resolution 13-02A (2016) encouraged the continuation of District deacon training programs; and

**WHEREAS**, Synod Resolution 3-05B (1989) has not been rescinded and therefore is still an active resolve of the Synod enabling district presidents to train and “license” qualified deacons for Word and Sacrament ministry “in exceptional circumstances or in emergencies” under the supervision of an ordained pastor; and

**WHEREAS**, Synod Resolution 13-02A (2016) sought to “Regularize Status of Licensed Lay Deacons Involved in Word and Sacrament Ministry” by providing a process toward ordination through regional colloquy for licensed deacons to be rostered as Specialized Ministry Pastors; and

**WHEREAS**, It has been reported by members of the Regional Colloquy Committees that the deacons consistently performed well in the colloquy process, demonstrating their biblical, confessional and ministry acumen; and

**WHEREAS**, Our seminaries are also declining in the number of men training for the office of full-time pastors to fill the vacancies resulting from attrition and cultural indifference towards the Gospel; and

**WHEREAS**, All ministry needs will increase as current spiritual, societal, and cultural malaise continues; and

**WHEREAS**, We have every reason to trust those who have been elected to serve as district presidents, and have charged them with appropriate ecclesiastical oversight for their congregations and workers to provide such oversight as agents of Synod; therefore be it

**Resolved**, That such district lay training endeavors be celebrated, encouraged to continue, and expanded in an effort to develop more and more capable, well-trained, and qualified deacons to serve in unique ministry settings under the supervision of ordained pastors of the LCMS, along with the faithful ecclesiastical oversight of the respective district president; and be it further

**Resolved**, That such district training endeavors provide training for, and encouragement in, evangelism and church planting along with the course of theological and ministry preparation already outlined and in use; and be it further

**Resolved**, That with respect to Resolution 13-02A (2016), the Council of Presidents continue to grant licensure for select deacons for Word and Sacrament Ministry as recommended by the immediate district president, who is best positioned to recognize the need for such licensure in a particular ministry context; and be it further

**Resolved**, That with respect to Resolution 13-02A (2016), in such cases as mentioned in the previous resolve, the respective district president will direct the deacon, with the support of the congregation, to enter into one of our seminaries’ Specific Ministry Pastor (SMP) or Alternate Route (AR) programs of study toward ordination; and be it further

**Resolved**, That our seminaries, recognizing the value of such district training, intentionally take into account both

theological and ministry acumen that recognized deacons have acquired through their district training and ministry experience as said deacons make application for any formal route to ordination through their institutions, and thereby give appropriate academic credit toward the student's degree or certification; and be it further

**Resolved**, That, with respect to Resolution 13-02A (2016), Synod restore the opportunity for deacons, licensed or credentialed, who have served for two or more years and are 50 years of age or older to seek ordination through colloquy, and thereby, roster status as a Specialized Ministry Pastor (SMP), and as such will remain under the supervision of an ordained general pastor of the LCMS; and be it finally

**Resolved**, That the Michigan District formally memorialize this resolution for consideration and adoption at the 2023 Synodical Convention.

**ACTION: Defeated**

COMMITTEE NAME:	MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS
RESOLUTION NUMBER:	1-12
SUBJECT:	To Encourage Collaboration Between Concordia University Ann Arbor and the Michigan District – LCMS
REFERENCE:	Floor Committee 1

**WHEREAS**, Concordia University Ann Arbor has been the Concordia College/University for the Michigan District since 1976—and before that as its junior college since 1963; and

**WHEREAS**, Concordia University Ann Arbor is an essential partner with the Michigan District by preparing church workers with a heart for Jesus and His people; and

**WHEREAS**, Concordia University Ann Arbor is not only a training ground for church workers but also a mission field where theology professors winsomely teach the truth of the Bible and proclaim the Gospel of Jesus to all students from a variety of backgrounds; and

**WHEREAS**, The theology faculty of CUAA has years of experience in theological formation, curriculum design, assessment, and student engagement both in person and online; and

**WHEREAS**, The theology faculty of CUAA has been called by the University and charged by the Synod with the task of forming church workers for the ministry of the Gospel; and

**WHEREAS**, The Michigan District, through her staff and Board of Directors, understands the needs of congregations across the district and what kinds of practical skills and training would be beneficial for church worker formation; therefore be it

**Resolved**, That the Michigan District in convention encourage the staff and Board of Directors of the Michigan District to work together with the theology department of Concordia University Ann Arbor to share advice and counsel on best practices and curriculum design for the present and future training church workers; and be it further

**Resolved**, That the Michigan District in convention celebrate the ministry and mission of Concordia University, Ann Arbor and all of the schools of the Concordia University System by standing and singing the Common Doxology.

**ACTION: Adopted**

COMMITTEE NAME: MICHIGAN MISSION, MINISTRY, AND FUTURE KINGDOM ENDEAVORS  
RESOLUTION NUMBER: 1-17  
SUBJECT: That the Michigan District Respond to the Reversal of  
Roe vs Wade with Gospel Understanding and Care.  
REFERENCE: Floor Committee 1

**WHEREAS**, In *Dobbs vs. Jackson*, the Supreme Court reversed *Roe v. Wade*; and

**WHEREAS**, This decision by our highest court is cause for great rejoicing for God's people, we also understand that it now falls upon the church to take up the task of providing gospel-centered, pro-life alternatives to the women who find themselves with an unwanted pregnancy; and

**WHEREAS**, The Body of Christ has this unprecedented opportunity to respond to those who are hurting by bearing witness to the Gospel of Jesus through mercy, forgiveness, empathy, understanding, and acts of Christian sacrifice and love; therefore be it

**Resolved**, That we as *People of Hope* of the Michigan District celebrate in humility and embrace this opportunity to show the world the love and mercy of God, and be it further

**Resolved**, That we encourage our churches and schools to step forward and meet the needs of expectant mothers and their babies by upholding local crisis pregnancy centers and by promoting foster care and adoption among our members; and be it further

**Resolved**, That we continue to affirm our calling to protect and minister to the life of mother and child personally and through the support of ministries such as the Luke Clinic, Flint Mission Networks Mercy House and Wellspring Lutheran Services' Child and Family Services; and be it finally

**Resolved**, That the Michigan District in Convention ask our President to lead us in prayer asking the Lord of the Church to empower us to meet this need in our communities.

**ACTION: Adopted**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-01  
SUBJECT: To Strengthen the Advisory Delegate Participation at District Conventions  
REFERENCE: Overture 2-01

**WHEREAS**, Currently, there are 12,010 Ministers of Religion – Commissioned (Church Worker Update System, March 2021) in our Lutheran Church—Missouri Synod who serve the mission and ministry of congregations, schools, child development centers, camps, compassion centers, and mission work throughout the national and global mission fields; and

**WHEREAS**, The current structure of the Synod does not allow Ministers of Religion – Commissioned to serve as voting delegates for their congregations or electoral circuits at District and Synod conventions (Synod Handbook: Article IX, Article XII.10.b); and

**WHEREAS**, The Synod highly values commissioned ministers for their eagerness and effectiveness in serving the Lord and His Church (2019 Resolution 9-17, "To Study Voting Privilege in the LCMS" p.201 of 2019 LCMS Convention Proceedings); and

**WHEREAS**, Ministers of Religion – Commissioned are considered Advisory Members with representation, voice, but no vote at conventions of districts and are represented by advisory delegates (Bylaw 3.1.3) with representation, voice, but no vote at conventions of the Synod; and

**WHEREAS**, The limited time of debate and a quick call of the question on many resolutions doesn't allow the advisory delegates to actually advise the convention; and

**WHEREAS**, At least one other district (Northern Illinois) utilizes the voice and guidance of their commissioned workers in district convention through an advisory poll; and

**WHEREAS**, This honors the bylaw and structure of the convention while allowing the advisory delegate voice to be heard and recognized; therefore be it

**Resolved**, That the Michigan District enable advisory delegates to provide an advisory poll during its regular convention; and be it further

**Resolved**, That the results of the advisory poll be shared prior to the vote of the voting delegates; and be it finally

**Resolved**, That the Michigan District in convention memorialize the Synod in convention in 2023 to pass a like-minded resolution.

**ACTION: Adopted as amended**

COMMITTEE NAME:	KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE
RESOLUTION NUMBER:	2-02a
SUBJECT:	To Adjust Michigan District Circuits
REFERENCE:	Overtures 2-09 and 2-11

**WHEREAS**, The 2018 Michigan District Convention resolved that “existing circuit alignment is affirmed and retained in support of ongoing and future commitment to Living as God’s Saved and Sent Servants” and charged “the Board of Directors to develop a process to keep the circuit in compliance with the Synodical bylaws” (Resolution 2-11); and

**WHEREAS**, Visitation circuits provide an important geographic connection for sister congregations and pastors to work collaboratively to more effectively carry out the Great Commission to make disciples of all people; and

**WHEREAS**, Long-standing relationships among congregations in existing visitation circuits are a blessing and should be encouraged, and any realignment of congregations in circuits should seek to cause as little disruption in such relationships as possible; and

**WHEREAS**, Synod Bylaw 3.1.2a states: “An electoral circuit shall consist either of one or two adjacent visitation circuits, as shall be determined by the district board of directors on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate confirmed membership ranging from 1,500 to 10,000”; and

**WHEREAS**, It has been the custom of the Michigan District to establish visitation circuits that are large enough to also be electoral circuits without combining with an adjacent circuit; and

**WHEREAS**, The following thirteen visitation circuits currently are either unable to be or (\*) nearly unable to be electoral circuits on their own:

- Circuit 2 – Alpena \*
- Circuit 3 – Timberline
- Circuit 4 – Gladwin

- Circuit 11 – Flint North \*
- Circuit 13 – Lapeer \*
- Circuit 20 – Detroit East
- Circuit 21 – Detroit West
- Circuit 25 – Dearborn
- Circuit 28 – Milan
- Circuit 31 – Petoskey
- Circuit 34 – Big Rapids
- Circuit 37 – Tri River
- Circuit 44 – South Central; and

**WHEREAS**, The Board of Directors of the Michigan District (BOD) laid out the following seven guiding principles for its convention-appointed work:

- 1) Relationships in circuits are good and pleasing, minimum disruption is a good thing;
- 2) Shared geographic mission work is important;
- 3) We are governed by synodical rules on circuits; thus, we will need to make changes to our circuits at times (bylaw 3.1.2);
- 4) We need to keep in mind that there is a difference between visitation and electoral circuits;
- 5) Communication is vital to make these changes;
- 6) We rely on the staff to share with us electoral circuits that are no longer in compliance, or close to not being in compliance with synodical rules;
- 7) Communication with our pastors and congregations is vitally important; and

**WHEREAS**, The BOD has, through its committee formed for this study, sought input from congregations through a District-wide mailing to both congregation presidents and pastors in the fall of 2019 and 2020, sought input from circuit visitors at 2019, 2020, and 2021 circuit visitor conferences, received over 30 responses from pastors, congregations, and circuits, and considered these responses as it developed a plan for potential circuit realignment with minimal disruption of existing fruitful relationships among cooperating congregations; and

**WHEREAS**, Congregations and pastors, including those that will be in a new circuit following the passage of this resolution, are free to associate and collaborate in mission/ministry with any sister congregation or fellow pastor regardless of circuit alignment; and

**WHEREAS**, Such circuit changes need to be brought to the District Convention for approval; therefore be it **Resolved**, That the Michigan District give thanks and praise for the relationships and ministry in the Dearborn and Tri Rivers circuits as it consolidates these circuits into neighboring circuits; and be it further

**Resolved**, that the following circuits be renamed:

Circuit Number	Current Name	New Circuit Name
1	Mackinaw Straits	Mackinac Straits
21	Detroit West	Dearborn / Detroit
40	Grand Rapids N Central	Grand Rapids Northeast;

And be it finally

**Resolved**, that the following changes be made to Michigan District circuits:

Congregation	Current Circuit	Moves to Circuit
St. John, Cheboygan	1 – Mackinaw Straits	2 – Alpena
Holy Cross, Onaway	1 – Mackinaw Straits	2 – Alpena
Immanuel, Rogers City	1 – Mackinaw Straits	2 – Alpena
St. Michael, Rogers City	1 – Mackinaw Straits	2 – Alpena
St. John, Rogers City	1 – Mackinaw Straits	2 – Alpena
Peace, Rogers City	1 – Mackinaw Straits	2 – Alpena
Faith, Hawks	1 – Mackinaw Straits	2 – Alpena

Congregation	Current Circuit	Moves to Circuit
Living Water, Mio	2 – Alpena	3 – Timberline
Bethlehem, Lewiston	2 – Alpena	31 – Petoskey **
St. John, Pinconning	6 – Bay City	4 – Gladwin
St. Philip, Owosso	10 – Saginaw	11 – Flint North
Faith, Bridgeport	10 – Saginaw	11 – Flint North
St. Andrew, Memphis	14 – Port Huron	13 – Lapeer
All Nations, Clinton Township	16 – Macomb NW	19 – Macomb South
St. Philip’s, Detroit	21 – Detroit West	20 – Detroit East **
Nazareth, Detroit	21 – Detroit West	20 – Detroit East **
Emmanuel, Dearborn	25 – Dearborn	21 – Dearborn / Detroit
Guardian, Dearborn	25 – Dearborn	21 – Dearborn / Detroit
St. Michael, Wayne	25 – Dearborn	21 – Dearborn / Detroit
St. Matthew, Westland	25 – Dearborn	21 – Dearborn / Detroit
Peace, Ann Arbor	29 – Ann Arbor	28 – Milan
Our Savior, Chelsea	29 – Ann Arbor	28 – Milan
Bethel, Howard City	37 – Tri River	34 – Big Rapids
Resurrection, Sand Lake	37 – Tri River	34 – Big Rapids
Hope, Stanton	37 – Tri River	34 – Big Rapids
Holy Cross, Belding	37 – Tri River	40 – Grand Rapids Northeast
Mount Calvary, Greenville	37 – Tri River	40 – Grand Rapids Northeast
St. John, Ionia	37 – Tri River	40 – Grand Rapids Northeast
Good Shepherd, Lowell	37 – Tri River	40 – Grand Rapids Northeast
St. Paul Lutheran Church, Albion	42 – Battle Creek	44 – South Central
St. Peter’s Lutheran Church, Three Rivers	42 – Battle Creek	44 – South Central

\*\* Also changes region.

**ACTION: Adopted as amended**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
 RESOLUTION NUMBER: 2-03  
 SUBJECT: To Affirm Church Extension Fund as the Preferred Provider of Ministry Loans, and to Encourage Continued Investment with CEF  
 REFERENCE: Overtures 2-02 and 2-03

**WHEREAS**, The Church Extension Fund of the Michigan District of The Lutheran Church—Missouri Synod (“CEF”) has been in existence since 1901, serving the needs of Michigan District congregations, schools and other ministries by accepting investments and providing loans to help extend the Kingdom of God in Michigan; and

**WHEREAS**, Congregations of the Michigan District and their members have invested more than One Billion Dollars (\$1,000,000,000) with CEF over this 120-year period, with CEF providing competitive rates of return and meeting all withdrawal requests; and

**WHEREAS**, Congregations, schools and other ministries of the Michigan District have borrowed more than Five Hundred Million Dollars (\$500,000,000) during this 120-year period to help acquire, build and improve thousands of buildings and to help support operations which are used to proclaim the Gospel of Christ; and

**WHEREAS**, CEF has awarded the Michigan District and its congregations, schools, and other ministries more than Twenty Million Dollars (\$20,000,000) in grants over this 120-year period to encourage, promote and enhance ministry and mission within the Michigan District; and

**WHEREAS**, CEF has offered and paid for various services provided to the congregations, schools, and other ministries of the Michigan District during this 120-year period, including Excel in Giving, Gift Planning Services, and Investment Rebate - all designed to help enhance ministry and connect more people to Jesus; and

**WHEREAS**, God has provided outstanding leadership to guide Church Extension Fund through the years, and has continued that leadership through the work of Jim Saalfeld, John Bates, Andy Sohn, and all of the Church Extension Fund staff; therefore be it

**Resolved**, That the congregations, schools, and other ministries of the Michigan District celebrate with CEF on the occasion of its 120th Anniversary of its existence; and be it finally

**Resolved**, That the congregations, schools, and other ministries of the Michigan District in convention affirm that CEF is the preferred provider of ministry loans within the Michigan District and encourage its members and organizations to invest with CEF to help continue this long history whereby CEF is helping to extend the Kingdom of God in Michigan.

**ACTION: Adopted**

COMMITTEE NAME:	KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE
RESOLUTION NUMBER:	2-04
SUBJECT:	To Amend the Bylaws of the Michigan District
REFERENCE:	Overture 2-19

**WHEREAS**, Changes to the Constitution and Bylaws of the Synod by the 2019 Synod Convention require the Michigan District to amend its additional bylaws in order that they will align with the revised Constitution and Bylaws of the Synod; and

**WHEREAS**, Other grammatical (including incorrect references to bylaws that have been renumbered), consistency, and clarifying notations are in order; therefore be it

**Resolved**, That the following changes to the Michigan District Bylaws be made to bring them in compliance with recent changes to Synod's Bylaws:

2.3 Representation – ~~The District convention shall be composed of regularly elected and certified delegates and of certain individual persons, as follows (Cf. Synod Bylaw 4.2.2):~~

- a. ~~Delegates of congregations entitled to vote.~~ Every member congregation or multi-congregation parish is entitled to two ~~(2)~~ votes, one ~~(1)~~ of which is to be cast by the ~~pastoral delegate~~ its pastor and the other by the lay delegate elected and deputed by the congregation or parish (Constitution, Art. XII, Section 10 a.).
- b. ~~The advisory members of the Synod (Constitution, Art. V-B):~~ Advisory delegates are all commissioned ministers, and those ordained ministers not presently serving as voting representatives of congregations, who are members of the Synod within the district. In addition, a congregation that is part of a multi-congregation



parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay delegate (Constitution Art. XII, Section 10 b.).

c. Advisory representatives of the Board of Directors, other boards, commissions, and educational institutions and such as by virtue of their office are required to attend District conventions.

3.5 Each ~~voting~~ member congregation or multi-congregation parish is entitled to be represented at this assembly by two of their respective voting delegates (one pastor and one layperson) and by their advisory ~~members of Synod~~delegates (Cf. Bylaw 2.3).

4.1 Officers and board members shall meet all qualifications established from time to time by the Constitution and Bylaws of The Lutheran Church—Missouri Synod and such other qualifications as may be established from time to time by these Bylaws. Regional members of the board must be members of congregations within the region represented throughout their term of service.

5.10 Nominations and Elections of Vice Presidents.

a. The Michigan District shall elect one vice-president for each region from the clergy roster of the District with residence membership in a congregation in the designated region.

5.13 Nominations of Board of Directors.

a. Every voting congregation of a region nominating for the Board of Directors may nominate one (1) ordained minister, one (1) commissioned minister and two (2) laypersons holding membership in member congregations of the~~from its~~ region for consideration as potential candidates by the regional nominating committee, which may consider additional candidates as it sees fit. (Cf. Bylaw 5.5 c. & d. for the nominating schedule.)

and be it finally

**Resolved**, that the following changes to the Michigan District Bylaws be made for grammatical, consistency, and clarity reasons:

1.1 The Michigan District shall consist of congregations; and ministers of religion (ordained and commissioned); holding membership in the Synod received by the District or the Synod (Cf. Synod Bylaw 4.1.2).

2.1 District conventions shall be held and conducted as prescribed by the Constitution and Bylaws of Synod (Cf. Synod Bylaw 4.2).

3.7 At least one-third of the voting member congregations represented by at least one of their respective voting representatives (pastor or lay delegate) shall be present to conduct a meeting of the regional assembly (Cf. Constitution XII-, Section 14).

3.8 c. To nominate from its region, using a slate prepared by the regional nominating committee, the District Nominating Committee (Cf. Bylaw ~~5.5 c & d~~5.13 d).

4.2 Officers and members of the Board of Directors must be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod, except as noted in Michigan District Bylaw ~~5.11a~~5.9 a. No congregation of the District shall have more than one (1) member from its congregation as a voting member of the Board of Directors to the District.

5.4 Salaried Executives without Vote.

Executive level staff of the District and the Chief Executive Officer for the Church Extension Fund Board of Trustees are not eligible for voting membership on any board of the District. They shall not at the same

time hold an executive position to which they have been called and the Office of President, vice-president, Secretary, or Treasurer of the District. If such staff is elected or appointed to one of these positions, he must resign his executive office to accept such an election. (See also Syn. Bylaw 1.5.1.1 for additional restrictions.)

#### 5.5 Time of Elections.

c. At their regional assemblies prior to the even numbered conventions ~~held in even-numbered years~~, the Metro-East Region and the West Region shall narrow the slate of candidates for the Board of Directors.

d. At their regional assemblies prior to the odd numbered conventions ~~held in odd-numbered years~~, the Metro-West Region and the North and East Region shall narrow the slate of candidates for the Board of Directors.

#### 5.12 Election of Circuit Visitors.

The convention shall elect the circuit visitors as provided by the Bylaws of The Lutheran Church—Missouri Synod (Cf. Synod Bylaws 5.2.2).

#### 5.16 Notifications of Election to Office.

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

7.1 The Board of Directors, with full authority, shall carry into execution the resolutions adopted by the District in convention. The Board of Directors shall create policies and monitor compliance to policies which govern the District's business and legal affairs and the Board of Directors shall monitor the performance of the District President in matters it has delegated to him and for which he has accepted delegation, ~~who shall be in charge of all-District operations and staff. Such delegation shall not conflict with the District President's ability to perform duties assigned by the Constitution or Bylaws of the Synod, including but not limited to ecclesiastical supervision of the district.~~ The Board of Directors shall carry out its functions as described by Synod Bylaw 4.5.1.

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

8.5 Treasurer. The Treasurer shall have oversight of all funds and securities of the District and shall report to the Board of Directors and the District convention the financial status of the District. The Treasurer, the President of the District and/or the President's designated staff persons shall have authority to sign on behalf of the District all checks, notes, or other official documents. The Treasurer shall also require on behalf of the Board of Directors the annual audit of all District funds. ~~He~~The Treasurer shall be bonded for the discharge of all his duties as Treasurer, the bond being of such character, form and in such amount as the Board of Directors may require.

9.1 District Budget. The District budget shall be determined by the Board of Directors through its policies, but no budget shall be approved which allows for expenditures greater than receipts and other funds projected to be

available in any given year. The board shall adopt the annual budget.

**ACTION: Adopted**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-05a  
SUBJECT: Regarding the Future of Our Concordia Universities  
REFERENCE: Overture 2-05

**WHEREAS**, Our Concordia Universities have long been beloved and treasured by the members and member congregations of The Lutheran Church—Missouri Synod and a vital part of the communities in which they are located; and

**WHEREAS**, Our Concordia Universities have historically been at the very heart of our Synod’s stated identity and purpose (Synodical Constitution, Article III Objectives (3) Recruit and train pastors, teachers and other professional church workers and provide opportunity for their continued growth; and (5) Aid congregations to develop processes of thorough Christian education and nurture and to establish agencies of Christian education such as elementary and secondary schools and to support synodical colleges, universities, and seminaries); and

**WHEREAS**, Our Concordia Universities not only exist to train professional church workers but also to train Christian laymen and laywomen who will be godly and influential leaders in their workplaces, communities, churches, and families; and

**WHEREAS**, Our Lord Jesus Christ calls His followers to be salt and light in the world at large and not only in safe, homogeneous communities (Matthew 5:13–16); and

**WHEREAS**, Our six remaining Concordia Universities (on seven residential campuses) give our Synod a valuable foothold in increasingly diverse, multicultural, and urban settings where the Church’s presence is in many cases not especially prominent in the 21st century; and

**WHEREAS**, Our Concordia Universities, by their very existence, have the potential to bring the mission field to our Synod’s doorstep and to provide safe places for difficult theological and cultural issues to be openly and honestly engaged; and

**WHEREAS**, three of our Concordia Colleges and Universities have unfortunately closed their doors in recent years (Selma in 2018, Portland in 2020, and Bronxville in 2021); and

**WHEREAS**, Our Synod is filled with many generous givers and donors with the means and/or the desire to lend needed financial support to our Concordia Universities if called upon to do so; and

**WHEREAS**, Our God Himself is “able to do far more abundantly than all that we ask or think” (Ephesians 3:20), even though we may not always be immediately able to identify a viable solution; therefore be it

**Resolved**, That the Michigan District investigate opportunities for how it can provide support (prayer, church worker and other student recruitment, financial, etc.) to help ensure the continuation of the residential campus of Concordia University Ann Arbor (CUAA) located within its own District; and be it finally

**Resolved**, That the Michigan District memorialize to the 2023 Synodical Convention the previous Whereases and the following resolves:

**Resolved**, To affirm our commitment, as far as humanly possible, not to allow any more of our remaining

Concordia Universities to close their doors before first exploring all possible avenues to assist them to remain open and to continue to fulfill their missions; and be it further

**Resolved,** To instruct synodical leadership to refuse to take any future action(s) with respect to our six remaining Concordia Universities without being fully transparent with the professional church workers and the lay membership of the entire Synod's congregations, namely, regarding any course of action being considered, prior to any such course of action being carried out, and without first giving the members and member congregations of the Synod every opportunity to respond to such a potential course of action in generosity and/or with creativity; and be it finally

**Resolved,** To be encouraged to further unite behind a renewed commitment to keep the doors of our six remaining Concordia Universities open as long as our gracious God sees fit, to His glory, honor, and praise.

**ACTION: Defeated as amended**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-06a  
SUBJECT: The CUS/CUE Proposed Governance Model  
REFERENCE: 2-06

**WHEREAS,** The LCMS in convention adopted 2019 Resolution 7-03 To Direct a Collaborative Process to Propose a New Governance Plan with respect to University Education; and

**WHEREAS,** 2019 Resolution 7-03 resolved "That the proposed new governance plan specifically address the objectives of 2013 Res. 5-01A and 2016 Res. 7-02B by continuing to:

- strengthen all Concordia University System (CUS) institutions' connection to the Synod;
- strengthen the confessional Lutheran identity of all CUS institutions;
- review the composition, size, and selection of boards of regent (BOR)s;
- review the process for selecting presidents of institutions;
- review the overall governance of CUS and the boards of regents of the CUS institutions;
- review the financial models for the institutions"; and

**WHEREAS,** 2019 Resolution 7-03 further resolved "That a report on the initial governance model proposals be disseminated to the Synod for a six-month period of comment commencing not later than 15 months prior to the start of the 2022 convention of the Synod; and

**WHEREAS,** At the February 19, 2021 meeting of the LCMS Board of Directors (BOD), the Board approved dissemination of the initial governance model proposal, "setting the stage" for the "built-in six-month period of comment by the Synod's congregations, districts and circuits, the universities themselves, and others" (*Reporter*, March 8, 2021); and

**WHEREAS,** The governance model proposal is a 27-page document of By-law changes that have been and continue to be reviewed by the presidents and BOR of the universities in the CUS; and

**WHEREAS,** This review has produced observations, among them being:

- Giving to the boards of regents unfettered authority and responsibility in the business matters of the school (Section A, page 3, lines 15-16).
- Defining the universities as affiliates of the church rather than agencies (Section B).
- Providing an ecclesial accreditation process by which the schools demonstrate their commitment to being and remaining Lutheran (Section C).
- Creating structures and opportunities by which church worker programs at LCMS colleges and universities can be strengthened and sustained (Section D); and

**WHEREAS**, This review has produced concerns, among them being:

- That while the new governance model allows greater autonomy to universities with respect to “left hand kingdom” responsibilities, the new bylaws are highly prescriptive and give large measures of control outside the local BOR, particularly the selection of members of the BOR.

The concern is that the CUE proposal seems to diminish the legal separation between National Synod and the universities, which would therefore increase the liability risk to the Synod.

- That the Commission for University Education (CUE) can not only and exclusively remove an elected board of regents (BOR) member for training deficiencies but can force a local BOR to remove an appointed BOR member for the same.
- That the prior approval panel, with a disproportionate amount of influence by the CUE, creates the list of presidential nominees from which the BOR may select their president vs. the BOR creating and narrowing a list of nominees to be vetted and approved by the prior approval panel.
- That the LCMS BOD, in consultation with the CUE, can specify, amend, or rescind the benefits of affiliation from time to time without the consultation of the local BOR, creating an unclear future for universities legally, financially, strategically, and missionally, and doing the same to students themselves.
- That the CUE’s decisions regarding accreditation with respect to Lutheran identity and mission outcome standards may not be appealed. Regional (secular) accreditors all have an appeal process in place that is outlined and known; and

**WHEREAS**, This review has produced questions, among them being:

- How might the reality of today’s students and the schools as a mission field be more prominent and celebrated in the Preamble and throughout?
- It appears that the workload of the CUE is even greater than the CUS. How will that work be resourced? What will be any added costs to the church and/or schools over time? What is meant by “direct costs” in terms of accreditation visits and board training?
- What happens when the CUS is dissolved? What entities would retain any remaining assets or liabilities? How will all the endowment funds currently overseen by the CUS be managed? As members of the CUS, would the schools now be liable for any debt that might remain? What are the legal implications of dissolving the CUS?
- What is the difference between being accredited and affiliated? Can a university be affiliated and not accredited?
- While an institution is on probation for up to five years, it can no longer certify graduates for placement on the LCMS roster. How do those students become certified for placement? Additionally, while a church work program is on probation for up to three years, would students within the program need to transfer to a Concordia with an accredited program?; and

**WHEREAS**, The Michigan District Board of Directors (MI BOD) responded to the LCMS 2019 Resolution 7-03 Committee request for comments, in a letter dated August 17, 2021, expressing their concern over proposed changes to the governance model for our Concordias; and

**WHEREAS**, The current and former chief executives of the Concordias publicly shared at the Council of Presidents meeting, Wednesday, November 17, 2021, their concerns over the proposed changes; and recommended rescinding the 2019 Res. 7-03 recommendations; and

**WHEREAS**, The MI BOD has examined these concerns and concurs with the executives of the Concordias; and

**WHEREAS**, These concerns need to be addressed in an open and transparent manner throughout Synod before any changes to our governance model are made; therefore be it

**Resolved**, That the Michigan District memorialize The Lutheran Church–Missouri Synod 2023 convention that until these concerns are addressed, the implementation of the recommendations of the LCMS 2019 Res. 7-03 Committee should be suspended.

**ACTION: Adopted as amended**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION,  
ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-08  
SUBJECT: CUW/CUAA Board of Regents Representation  
REFERENCE: Overture 2-08

**WHEREAS**, The Ann Arbor Campus of Concordia Wisconsin is located in Michigan; therefore be it

**Resolved**, That the Michigan District memorialize to the 2023 Synodical Convention the previous Whereas and the following resolves:

**Resolved**, That the President of the Michigan District, or a District Vice-President as his standing representative, be regarded as a voting member of the CUW/CUAA Board of Regents; and be it finally

**Resolved**, That as a member of the board, the Michigan District President has a vote in the selection of the CUW/CUAA President.

**ACTION: Adopted**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND  
PRAISE  
RESOLUTION NUMBER: 2-09  
SUBJECT: Change Electoral Circuit Requirement  
REFERENCE: 2-10

**WHEREAS**, Synod Bylaw 3.1.2.(a) states: “An electoral circuit shall consist either of one or two adjacent visitation circuits, as determined by the district board of directors on the basis of the following requirements: each pair of delegates shall represent from 7 to 20 member congregations, involving an aggregate confirmed membership ranging from 1,500 to 10,000”; and

**WHEREAS**, The confirmed membership of many congregations in The Lutheran Church—Missouri Synod (LCMS) has been declining, thus also reducing the aggregate confirmed membership in circuits; and

**WHEREAS**, There is often change in the number of congregations within visitation circuits due to mergers or closures; and

**WHEREAS**, The necessity of making fewer electoral circuits due to visitation circuits barely missing the current minimum requirements of size to be an electoral circuit on their own creates fewer opportunities for these congregations and circuits to have direct representation at a Synod convention to both participate as delegates in the convention and to bring back initiatives and resolutions of the Synod to the congregations of the circuit(s); and

**WHEREAS**, Districts from time to time realign visitation circuits in order to avoid the necessity of combining visitation circuits into electoral circuits; and

**WHEREAS**, Such realignment is sometimes necessary each triennium, despite the fact that, in the following triennium, aggregate confirmed membership may increase and additional member congregations may join circuits that are too small to be electoral circuits on their own currently; and

**WHEREAS**, Such realignment can adversely affect long-term relationships, which provide an important geographic connection for sister congregations and pastors to work collaboratively to more effectively carry out the Great Commission to make disciples of all people; therefore be it

**Resolved,** That the Michigan District in convention submit to the 2023 LCMS Convention an overture with the above stated WHEREAS statements and the following Resolved statement:

**Resolved,** That Bylaw 3.1.2.(a) be amended to state, “An electoral circuit shall consist either of one or two adjacent visitation circuits, as determined by the district board of directors for the first Synod convention of each decade on the basis of the following requirements: each pair of delegates shall represent from ~~7~~ 5 to 20 member congregations, involving an aggregate confirmed membership ranging from ~~1,500~~ 1,000 to 10,000. Such electoral circuits shall remain valid for that decade, even if electoral circuit criteria is no longer met.”

**ACTION: Adopted**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-16  
SUBJECT: To Thank God for the Ministry of Patricia Maier  
REFERENCE: Overture 2-17

**WHEREAS,** The Lord of the Church has richly blessed Patricia Kemmerling Maier by calling her:

- Into Christ’s family through Holy Baptism,
- Into her vocation as wife, mother, and grandmother,
- Into her vocation as teacher; and

**WHEREAS,** The Church has been richly blessed by the ministry of Patricia Maier as she has faithfully served the Church in her role as First Lady of the Michigan District, including her involvement as a leader in:

- Visual Faith ministry
- Katie Conference
- Mentor to many pastors’ wives; and

**WHEREAS,** The many accomplishments of Patricia Maier have been recognized by her Alma Mater (Concordia University Ann Arbor), as that institution bestowed upon her the “Outstanding Alumna Award” in 2021; therefore be it

**Resolved,** That the Michigan District in convention acknowledges the gift to her family, to the community, and to the Church that Patricia Maier has been; and be it further

**Resolved,** That the Michigan District in convention gives thanks to God for blessing us with this gift; and be it finally

**Resolved,** That, on behalf of the Michigan District, the delegates to the 2022 convention rise to recognize and thank Patricia Maier for her service and to give glory to God for that service by singing the Common Doxology.

**ACTION: Adopted**

COMMITTEE NAME: KINGDOM ADMINISTRATION, ORGANIZATION, ADVANCEMENT, THANKS AND PRAISE  
RESOLUTION NUMBER: 2-17a  
SUBJECT: To Thank God for the Ministry of David P. E. Maier  
REFERENCE: Overture 2-18

**WHEREAS,** The Lord of the Church has richly blessed David P. E. Maier by calling him:

- Into Christ’s family through Holy Baptism,
- Into his vocation as husband, father, and grandfather, and

- Into the Office of the Holy Ministry; and

**WHEREAS,** The Church has been richly blessed by the ministry of David Maier as he has faithfully served in many positions in the Church and the community, including:

- Congregational
  - Our Savior, Marlette, Michigan
  - St. Peter, Arlington Heights, Illinois
  - Our Savior, Lansing, Michigan
- Michigan District of the LCMS
  - Circuit Counselor
  - District Vice-President
  - District President
- Synod
  - LCMS national convention delegate
  - LCMS national convention floor committee member and chairman
  - Chairman of the Council of Presidents
- Community
  - American Cancer Society, Relay for Life
  - Kiwanis Club
  - Pregnancy Services of Michigan; and

**WHEREAS,** The many accomplishments of David Maier have been recognized by several universities and institutions by the awarding of honorary degrees, including:

- St. Peter Confessional Lutheran Church of South Africa (Doctor of Letters)
- Concordia University Ann Arbor (Doctor of Letters, Alumnus of the Year)
- Concordia University Wisconsin (Doctor of Divinity); and

**WHEREAS,** The Michigan District in particular has been tremendously blessed as a direct result of the thirteen years that David Maier has served as our president; therefore be it

**Resolved,** That the Michigan District in convention acknowledges the gift to his family, to the community, and to the Church that David Maier has been; and be it further

**Resolved,** That the Michigan District in convention gives thanks to God for blessing us with this gift; and be it further

**Resolved,** That Rev. Dr. David P. E. Maier be designated as President Emeritus of the Michigan District, Lutheran Church Missouri Synod; be it finally resolved

**Resolved,** That, on behalf of the Michigan District, the delegates to the 2022 convention rise to recognize and thank David Maier for his service and to give glory to God for that service by singing the Common Doxology.

**ACTION: Adopted**



# Omnibus Resolutions

## Omnibus Resolution A

**WHEREAS**, Certain overtures submitted to the convention for consideration request action for which responsibility has been previously delegated to a board, office, individual, or commission; therefore be it

**Resolved**, That the following overtures be referred to the appropriate board, office, individual, or commission indicated below:

<i>Overture</i>	<i>Subject</i>	<i>Board, Office, Individual, Commission</i>
2-14	To Affirm the Inspiration and Authority of All Scripture, Including Mark 16:9-20	Commission on Theology and Church Relations (CTCR)

**ACTION: Adopted**

## Omnibus Resolution C

**WHEREAS**, Many requests for recognition of noteworthy labors of love are brought to the Michigan District, LCMS attention at every convention; therefore be it

**Resolved**, That the following overtures be received of expressions of encouragement or gratitude:

<i>Overture</i>	<i>Subject</i>
2-12	To Commend the Hymnal Project
2-13	To Commend Lutheran Bible Translators
2-16	To Thank God for Lutheran Special Education Ministries as it Celebrates 150 Years of Service to the Church

**ACTION: Adopted**

**BYLAWS**  
**THE MICHIGAN DISTRICT**  
**OF**  
**THE LUTHERAN CHURCH—MISSOURI SYNOD**  
(As Amended by the 2022 Michigan District Convention, June 26-28, 2022.)

**ARTICLE I - MEMBERSHIP AND ORGANIZATION**

- 1.1** The Michigan District shall consist of congregations and ministers of religion (ordained and commissioned) holding membership in the Synod received by the District or the Synod (Cf. Synod Bylaw 4.1.2).
- 1.2** The District shall establish an organizational structure for the effective operation of its program and conduct of its affairs, which structure shall embrace the convention, regional assemblies, the Board of Directors, circuits, and such other entities, boards, commissions, and committees as may from time to time be established.
- 1.3** The District shall be administered through four (4) levels of organization:
- a. The convention is the meeting of the voting member congregations represented by their delegates.
  - b. The regional assemblies shall meet prior to the District convention, at which time delegates shall consist of the regularly elected and certified delegates of said regions (Cf. Bylaw 2.3).
  - c. The Board of Directors shall be responsible for the overall policy and affairs of the District subject to the Constitution, Bylaws and resolutions of Synod, and to these Bylaws and the resolutions of the District in convention.
  - d. The circuits shall carry out resolutions of the Synod and the District and engage in the objectives of the Synod (Cf. Synod Bylaw 1.3.6).

**ARTICLE II - CONVENTIONS**

- 2.1** District conventions shall be held and conducted as prescribed by the Constitution and Bylaws of Synod (Cf. Synod Bylaw 4.2).
- 2.2** The convention shall be governed by Robert's Rules of Order, except as otherwise provided in these Bylaws or the Bylaws of Synod.
- 2.3** Representation
- a. Every member congregation or multi-congregation parish is entitled to two votes, one of which is to be cast by its pastor and the other by the lay delegate elected and deputed by the congregation or parish (Constitution, Art. XII, Section 10 a.).
  - b. Advisory delegates are all commissioned ministers, and those ordained ministers not presently serving as voting representatives of congregations, who are members of the Synod within the district. In addition, a congregation that is part of a multi-congregation parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay delegate (Constitution Art. XII, Section 10 b.).
  - c. Advisory representatives of the Board of Directors, other boards, commissions, and educational institutions and such as by virtue of their office are required to attend District conventions.
- 2.4** Quorum - To conduct business, a convention must have present at least one-third of the voting member congregations represented by at least one of their respective voting representatives (pastor or lay delegate) (Cf. Constitution XII.14).

**ARTICLE III - REGIONS AND REGIONAL ASSEMBLIES**

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

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

#### **ARTICLE IV - QUALIFICATIONS FOR OFFICERS AND BOARD MEMBERS**

- 4.1** Officers and board members shall meet all qualifications established from time to time by the Constitution and Bylaws of The Lutheran Church—Missouri Synod and such other qualifications as may be established from time to time by these Bylaws. Regional members of the board must be members of congregations within the region represented throughout their term of service.
- 4.2** Officers and members of the Board of Directors must be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod, except as noted in Michigan District Bylaw 5.9 a. No congregation of the District shall have more than one (1) member from its congregation as a voting member of the Board of Directors to the District.

#### **ARTICLE V - ELECTIONS**

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

elected or appointed to the same office for two (2) consecutive terms after which a period of six (6) years shall elapse before they are again eligible for election to that board. A Board of Directors member appointed to fill an unexpired term who serves four (4) or more years, shall be considered to have completed one (1) term.

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

#### **5.4 Salaried Executives without Vote.**

Executive level staff of the District and the Chief Executive Officer for the Church Extension Fund Board of Trustees are not eligible for voting membership on any board of the District. They shall not at the same time hold an executive position to which they have been called and the Office of President, vice-president, Secretary, or Treasurer of the District. If such staff is elected or appointed to one of these positions, he must resign his executive office to accept such an election. (See also Syn. Bylaw 1.5.1.1 for additional restrictions.)

#### **5.5 Time of Elections.**

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

#### **5.6 Nominating Committee**

- a. The District convention shall elect a 12-member Nominating Committee consisting of one (1) ordained minister, one (1) commissioned minister, and one (1) layperson from each region of the District and the President shall designate the Chairman thereof. The three committee members from each region shall serve as the regional nominating committee.
- b. The Nominating Committee shall meet at the call of the Secretary.
- c. The regional nominating committee shall draw up from its region a list of candidates and alternates for the Board of Directors and the Nominating Committee in accordance with the provisions of Michigan District Bylaws 5.6 and 5.13 and the Schedule of Elections. The regional nominating committee shall obtain the consent of the persons it proposes to nominate, as well as biographical data, and supply the regional assembly with this information. Following the regional nominations, the biographical data of persons nominated shall be transferred to the District Nominating Committee so that the District ballot may be drawn up.
- d. The District Nominating Committee shall draw up a list of candidates and alternates for the Secretary and the Church Extension Fund Board of Trustees. The Nominating Committee shall obtain the consent of the persons it proposes to nominate, and transmit its final report to the Secretary no later than three (3) months before the convention. This report shall contain the occupation or profession, residency, and specific experience and qualifications for the proposed office.
- e. The Chairman or his designate shall submit the committee's report to the District convention.
- f. If between the regional assembly and the District convention a nominee becomes ineligible for election, the Elections Committee will fill the vacancy on the ballot with the person who received the next-highest number of votes.
- g. The convention shall have the right to alter the ballot by amendment. The amendment procedure shall include a motion, a second, and a majority vote on the amendment. Any delegate making a nomination for the floor shall have secured prior written consent and biographical data from the candidate whom he wishes to nominate as detailed in Michigan District Bylaw 5.6 c. & d. This material shall then be submitted to the District Secretary.

- h.** The Chairman shall have on hand at the convention a reserve list of nominees, approved by his committee, for use if required if a new board is to be elected. Whenever possible, however, the committee on nominations should be informed in advance if any new board is likely to be elected at a District convention, so that it may have a slate of candidates in readiness.

#### **5.7 Floor Committee on Elections.**

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

#### **5.8 Majority and Plurality of Votes.**

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

#### **5.9 Nominations and Election of the President.**

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

#### **5.10 Nominations and Elections of Vice Presidents.**

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

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

#### **5.11 Ranking of Vice-Presidents.**

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

#### **5.12 Election of Circuit Visitors.**

The convention shall elect the circuit visitors as provided by the Bylaws of The Lutheran Church—Missouri Synod (Cf. Synod Bylaws 5.2.2).

#### **5.13 Nominations of Board of Directors.**

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

#### **5.14 Election of Other Officers.**

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

#### **5.15 Order of Names on the Ballot.**

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

#### **5.16 Notifications of Election to Office.**

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

#### **5.17 Exception of Church Extension Fund Board of Trustees.**

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

#### **5.18 Induction and Beginning of Term of Office.**

- a. All officers and directors elected at the convention shall be inducted into their respective offices in an installation ceremony (service) at the convention. Failure to hold the ceremony or the unavailability of inductees to attend the ceremony in person does not affect the time at which the inductees assume office.
- b. All officers shall begin their terms of office on October 1.

### **ARTICLE VI – VACANCIES AND SUCCESSION**

#### **6.1 Presidential Vacancy**

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

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

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

**6.4** A vacancy in the office of circuit visitor between conventions shall be filled by appointment by the President (Cf. Synod Bylaw 5.2.2.1).

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

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

## **ARTICLE VII - BOARD OF DIRECTORS**

**7.1** The Board of Directors, with full authority, shall carry into execution the resolutions adopted by the District in convention. The Board of Directors shall create policies and monitor compliance to policies which govern the District's business and legal affairs and the Board of Directors shall monitor the performance of the District President in matters it has delegated to him and for which he has accepted delegation. Such delegation shall not conflict with the District President's ability to perform duties assigned by the Constitution or Bylaws of the Synod, including but not limited to ecclesiastical supervision of the district. The Board of Directors shall carry out its functions as described by Synod Bylaw 4.5.1.

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

- a.** The Board of Directors is authorized to appoint such committees and task forces as it deems reasonable to assist it to carry out its work. Members of committees and task forces shall be members in good standing of congregations which are members of the Michigan District of The Lutheran Church—Missouri Synod (MCL 450.2527(3)).
- b.** All committees, commissions and task forces of the District shall report regularly to the Board of Directors. Such report may be made in writing or by a representative in person, provided, however, that the Board of Directors may require the report to be made by a representative in person.
- c.** The Board of Directors is authorized to extend calls on behalf of the District.

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

- a.** The voting members of the Board of Directors shall consist of one (1) ordained minister, one (1) commissioned minister and two (2) laypersons elected from each of the regions within the District.
- b.** The Advisory members shall consist of the President, regional vice-presidents, Secretary, Treasurer, and the chairman of the circuit visitors.

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

- a.** A quorum shall consist of a majority of the voting members and the majority of those present and voting shall be sufficient to carry a motion or resolution.
- b.** Special meetings of the Board of Directors may be called by the President, the chairman of the Board or any three (3) voting members of the board. Advance notice of special meetings shall be given to all members.
- c.** A member of the Board of Directors or of a committee designated by the board may participate in a meeting by means of telephone conference or other means of remote communication by which all persons participating in the meeting can communicate with each other. Participation in a meeting pursuant to this subsection constitutes presence in person at the meeting.

## **ARTICLE VIII - OFFICERS AND ADMINISTRATION**

**8.1** President. The President shall be the chief executive of the District, responsible that the resolutions of the district are implemented and reporting to the district convention. He may, as delegated by the board of directors, carry out executive functions with regard to the district's business and legal affairs, subject to these Bylaws, but as to these the board retains general management and supervision. He shall preside at all District conventions. The President shall carry out the duties and responsibilities assigned to his office by the Constitution and Bylaws of Synod (Cf. Constitution, Art. XII; Synod Bylaws 4.4.1ff.). He shall be an ex-officio member of all commissions or committees in the District with the right to speak but not to vote. He shall have the right to designate any one of the vice-presidents to sit in his place at meetings of the Board of



Directors or any of the District's commissions or committees. As the chief executive, he shall manage and supervise the District staff. The Office of District President shall be full-time. He shall not be in charge of a congregation, nor hold a chair at any educational institution or fill any other full-time executive office of the District. This prohibition does not apply when a vice president assumes the Office of District President to complete an unexpired term.

**8.2 Vice Presidents.** In the event that the Office of President shall become vacant or in the event of the absence of the President or his disability to discharge the duties of his office, such duties shall for the time being devolve upon the vice-presidents in order according to their ranking as further provided in these Bylaws. The vice-presidents shall also do and perform such other acts as the President may from time to time authorize them to do.

**8.3 Secretary.** The Secretary of the District shall keep the minutes of the conventions of the District in books provided for that purpose; he shall attend to the giving and receiving of all notices of the District; he shall sign, with the President or a vice-president, in the name of the District, all contracts authorized by the Board of Directors, and when necessary shall fix the corporate seal of the District thereto; and his minutes and records shall be opened to examination to any member of the District at all reasonable times; and he shall have such additional duties as may be delegated to him by the convention or the Board of Directors.

**8.4 Assistant Secretaries.** The Board of Directors may appoint assistant secretaries who shall have the authority of the Secretary when delegated by the Secretary or the Board of Directors, or when the Secretary is unavailable due to disability or absence from the District.

**8.5 Treasurer.** The Treasurer shall have oversight of all funds and securities of the District and shall report to the Board of Directors and the District convention the financial status of the District. The Treasurer, the President of the District and/or the President's designated staff persons shall have authority to sign on behalf of the District all checks, notes, or other official documents. The Treasurer shall also require on behalf of the Board of Directors the annual audit of all District funds. The Treasurer shall be bonded for the discharge of all duties as Treasurer, the bond being of such character, form and in such amount as the Board of Directors may require.

**8.6 Circuit Visitors.** Circuit visitors shall serve in accordance with the duties assigned to this position as provided by the By-laws of The Lutheran Church—Missouri Synod. During the year when there is no Synod or District convention, circuit convocations will be held under the leadership of the circuit visitors and members of the circuit forum.

## **ARTICLE IX - FISCAL AND AUDITING**

**9.1 District Budget.** The District budget shall be determined by the Board of Directors through its policies, but no budget shall be approved which allows for expenditures greater than receipts and other funds projected to be available in any given year. The board shall adopt the annual budget.

**9.2 Auditing.** All the District's financial accounts shall be audited at least once every year by a firm of certified public accountants designated by the Board of Directors.

**9.3** No commission or committee of the District except the Church Extension Fund which is a subsidiary corporation of the District shall maintain a separate bank account without the consent of the Board of Directors. In the event such consent is given by the Board of Directors, such account or accounts shall be audited at the same time and in the same manner as heretofore provided.

**9.4** The Board of Directors shall develop its own board policy manual for proper governance of the District.

## **ARTICLE X - THE CHURCH EXTENSION FUND**

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

## **ARTICLE XI - RECONCILIATION AND DISPUTE RESOLUTION**

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

## **ARTICLE XII – COMMISSIONS AND TASK FORCES**

**12.1** The District convention may create commissions and task forces for special purposes.

**12.2** Task forces and commissions established by a convention and existing at the time of the adoption of these Bylaws shall continue their powers, duties and jurisdiction until further resolution of the convention. No future commission or task force shall have duration for longer than the time between conventions.

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

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

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

## **ARTICLE XIII - HANDBOOK**

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

**13.2** The handbook shall include:

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

**13.3** A copy of the handbook shall be furnished to:

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

## **ARTICLE XIV - REPEAL AND SAVING CLAUSE**

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

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

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

## **ARTICLE XV - INDEMNIFICATION**

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

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

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

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

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

## **ARTICLE XVI - AMENDMENTS**

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

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

**16.3** Proposed amendments shall be specified as bylaws amendments.

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

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

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

**BYLAWS**  
**CHURCH EXTENSION FUND OF THE MICHIGAN DISTRICT OF**  
**THE LUTHERAN CHURCH—MISSOURI SYNOD**  
(As amended by the Michigan District Convention, June 25, 2018)

**I. PURPOSE**

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

**II. MEMBERSHIP**

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

1. The elected trustees shall consist of three (3) persons duly rostered in the LCMS and called or assigned within the Michigan District, and, six (6) laypersons. Trustees shall be elected by the Michigan District of the Lutheran Church—Missouri Synod at its regular Convention in the following manner:
  - a. The District Nominating Committee shall draw up a list of candidates and alternates for the Church Extension Board of Trustees. The Nominating Committee shall obtain the consent of the persons it proposes to nominate and prepare biographical data, including occupation or profession, residency, and specific experience and qualifications for the proposed office, for each candidate. Board of Trustee candidates shall have an understanding of the Church Extension program and/or demonstrate expertise in fields or areas closely related to Church Extension activities, such as knowledge of banking, investments, accounting, law, real estate, business management and financial planning.
  - b. Trustees must be members in good standing of congregations in the Michigan District of the Lutheran Church—Missouri Synod. No congregation of the District shall have more than one (1) member [including ordained, commissioned or layperson] from its congregation as a voting member of the Board of Trustees.
  - c. Election of Church Extension Board of Trustees shall take place at the same time and in the same manner as the election of all District Officers and Board Members, other than the District President and Vice Presidents, in accordance with procedures outlined in Articles 5.18, 5.19, and 5.20 of the Bylaws of the Michigan District of the Lutheran Church—Missouri Synod.
2. Elections of trustees to fill the places of those whose terms of office expire shall take place at the last regular convention of the Michigan District of the Lutheran Church—Missouri Synod, occurring prior to the expiration of the terms of their predecessors. Approximately one—half of the trustees will be elected at each convention of the Michigan District.
3. The trustees shall be elected for a term of six (6) years. They may be elected for two (2) consecutive terms, after which a period of three (3) years shall elapse before they are again eligible for election as trustees.
4. Vacancies caused by death, resignation, removal, declination to serve or otherwise, may be filled by the remaining trustees, subject to ratification by the Board of Directors of the Michigan District of the Lutheran Church—Missouri Synod.
5. All trustees elected at the Convention shall begin their terms of office on the first of October following election.

### **III. ORGANIZATION**

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

### **IV. MEETINGS**

1. The Church Extension Board of Trustees shall schedule regular meetings as the business of the Board shall require, but not less than four times per year.
2. Special meetings may be called by the chairman of the Board or by any four (4) trustees.
3. A majority of the trustees of the Church Extension Board of Trustees shall constitute a legal quorum at all regular and special meetings of the Board.
4. The Executive Committee of the Church Extension Board of Trustees shall meet at the call of the Chairman to conduct and act on matters of business requiring attention between regular meetings of the Church Extension Board of Trustees. A majority vote of the members of the Executive Committee shall be required to take any action. All such actions of the Executive Committee shall be subject to the approval of the Church Extension Board of Trustees.
5. A member of the Church Extension Board of Trustees or of a committee designated by said board may participate in a meeting by means of conference telephone or other means of remote communication if all individuals who are participating in the meeting can communicate with the other participants.

### **V. ADMINISTRATION**

1. The Church Extension Fund may, in its corporate name, take, hold and manage all property, real and personal, notes, bonds, mortgages, land contracts, leases, evidences of indebtedness, loans and property and all property real and personal, tangible and intangible, and assets devised, bequeathed, transferred, leased, or conveyed to the Church Extension Fund absolutely or in trust for the purposes outlined in Section I of these Bylaws.
2. The Church Extension Fund may, in its corporate name, invest and reinvest the personal property and assets in its hands and under its control as trustees; and sell, convey by deed, land contract or lease, mortgage or hold in trust and manage any real estate held by them as such trustees; all in accordance with the manner and as specified in the Statutes of the State of Michigan in such case made and provided.
3. The Church Extension Fund may accept gifts or bequests in trust or otherwise, and employ, manage or retain such property, real or personal, devised or bequeathed, on such terms, conditions, or policies approved by the Board of Trustees.
4. The Church Extension Board of Trustees shall adopt rules and regulations in the interest of the orderly administration of its objectives.
5. The Church Extension Board of Trustees shall employ and appoint a Chief Executive Officer, employ and appoint any other such officers or employees deemed necessary to conduct its business affairs in an orderly manner, at a rate of compensation as deemed proper and fair by the Church Extension Board of Trustees.
6. Those trustees duly-elected or appointed to the Board of Trustees who do not receive anything of value from this corporation for serving as a trustee other than reasonable per diem compensation and/or reimbursement for actual reasonable and necessary expenses incurred by such trustee in service of the capacity as a trustee shall be deemed a "volunteer trustee" for all purposes hereunder (being deemed and defined as a "volunteer director" for all purposes under Michigan law and statutes).

7. A volunteer trustee shall not be personally liable to the corporation or its membership and/or members for monetary damages for any breach of the trustee's fiduciary duty except for liability arising from or relating to:
  - a. A breach of trustee's duty of loyalty to the corporation or its members;
  - b. Actual omissions not in good faith or the involvement of intentional misconduct or a knowing violation of law;
  - c. An act in violation of the provisions of Michigan law, specifically MCLA 450.2551(1);
  - d. Any transaction from which a trustee derives an improper personal benefit;
  - e. Any act or omission resulting in liability occurring before January 1, 1988;
  - f. Any act or omission that is grossly negligent.
8. The corporation shall assume all liability to any person or entity other than the corporation or its members for all acts or omissions of a volunteer trustee occurring on or after January 1, 1988.
9. The corporation shall, to the fullest extent permitted under Michigan law, indemnify those persons serving in the position of, or at the request of the corporation, as director, officer, trustee, committee member, employee, or agent against expenses, including attorney fees, judgments, penalties, fines, and amounts paid in settlement actually and reasonably incurred by a person in connection with any actions, suits, or proceedings, formal or informal, relating to the service of said individual on behalf of the corporation if such person acted in good faith and in a manner that the person reasonably believed to be in or not opposed to the best interest of the corporation or its members, or with respect to any criminal action or proceeding if the person had no reasonable cause to believe that the conduct engaged in was unlawful. The corporation, through its Board of Trustees, shall have such further or other authority to indemnify trustees, committee members, officers, employees, or agents consistent with the provisions of Michigan law.

#### **VI. RELATIONSHIP TO THE MICHIGAN DISTRICT**

1. The Church Extension Fund shall be subject to the Constitution and Bylaws of the Michigan District of the Lutheran Church—Missouri Synod insofar as said Constitution and Bylaws do not conflict with the laws of the State of Michigan.
2. In the event of the dissolution of the Church Extension Fund as a Michigan Church Trustee Corporation, all property and assets to which it holds title, or over which it has control, shall be transferred forthwith to the Michigan District of the Lutheran Church—Missouri Synod or to its nominee.
3. In the event that the Michigan District no longer exists, then references to the "Michigan District of the Lutheran Church—Missouri Synod" or the "Michigan District" in these Bylaws, and references to actions thereof, shall be deemed to mean, respectively, the congregations that comprised the Michigan District of the Lutheran Church—Missouri Synod and their actions in convention or at a meeting of such congregations.

#### **VII. AMENDMENTS**

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



