

The background is a stylized stained glass window. The central focus is a black and white illustration of Christ on the cross, with long hair and a beard. The cross is set against a background of colorful, geometric stained glass panes in shades of blue, yellow, red, and green. At the top of the image, there are dark, wavy lines representing water or a sky, with several small, white, circular patterns that look like bubbles or lights.

TODAY'S BUSINESS

PROPOSED RESOLUTIONS 2023

WE PREACH!
CHRIST CRUCIFIED

68TH REGULAR CONVENTION
The Lutheran Church—Missouri Synod
July 29–Aug. 3, 2023 | Milwaukee, Wis.

1 the Council of Presidents’ handling of men on candidate status since 2016. Report via resolution on the many “alternate
 2 routes” to ordination, which the Synod has expanded in the past 30 years, providing pastors for all sorts of unique mission
 3 contexts. Inform via resolution drafted to support *Set Apart to Serve*, the synodwide effort to raise up pastors, teachers,
 4 and other church workers, especially via residential education at our Concordia universities and Synod seminaries.

5 7. University Education

6 **Suggestion:** Depending on resolutions from the CTCR, or perhaps with the two floor committees working in concert,
 7 provide one or more resolutions precluding the advocacy of radical racial, sexual, and socioeconomic paradigms for human
 8 relationships and institutions.

9 Present the proposed governance plan (Overture L7-27) adopted by the LCMS Board of Directors (BOD) in May, with
 10 appropriate and helpful recent suggestions from the various university regents, presidents, etc. When the presidents (who
 11 had been thoroughly involved in the drafting of the original governance plan) informed me of concerns in the fall of 2022,
 12 I urged them to contact BOD member Christian Preus, chair of the 7-03 committee, and present their concerns. As a result,
 13 the document was re-written with the university presidents at the table. That version was passed in May and has continued
 14 to be adjusted per suggestions from the field. It retains the universities as “agents” (instead of the looser affiliation model)
 15 of the Synod and replaces a process of ecclesiastical accreditation (which included the possibility of removal of a school
 16 for theological violations) with an ecclesiastical/doctrinal visitation process. The resolution should require university
 17 bylaws to clearly prohibit a board of regents’ unilateral withdrawal from agency status or the ability to change the
 18 institution’s articles of incorporation to withdraw from Synod oversight. The university bylaws must provide for the
 19 removal of regents who act contrary to the doctrine, confession, Constitution, and Bylaws of the Synod. There must also
 20 be provisions to strengthen the boards of regents.

21 **Suggestion:** The tragic Concordia University Texas (CTX) situation requires a firm response by the Synod in convention.
 22 I urge all concerned to carefully read my visitation reports regarding both Concordia University Wisconsin/Ann Arbor and
 23 CTX in the *Workbook* (Reports R63 and 64, pp. 168–73 and 173–79, respectively).

24 My visitation evaluation of CTX was carefully written and avoided the most egregious concerns, hoping the regents would
 25 vote to return. I have watched over the course of several years as the CTX leadership worked to turn most contacts, events,
 26 and issues against the Concordia University System, its leadership, me as the President of the Synod, the LCMS BOD and
 27 more to convince the regents to leave the Synod, and now to convince the Synod that there are no theological issues
 28 involved. This has been one of the most egregious violations of the Eighth Commandment I’ve experienced in 13 years as
 29 Synod President. I’ll share just a few matters of concern, the likes of which were not in the visitation report (Report R64,
 30 *Workbook*, 173–79).

31 In the fall of 2022, long after I began raising theological concerns about the university, two staff counselors were added to
 32 the university’s staff and webpage. Both were described as “LGBTQ+ affirming” counselors. This could not happen
 33 without an administration, indeed a university culture, favorable to that agenda. And what will happen if your son or
 34 daughter attends CTX, becomes sexually confused and seeks out these counselors? Will he or she get a loving, Law/Gospel
 35 approach faithful to Holy Scripture?

36 My visitation team was told that the man charged with monitoring “Lutheran identity” for the university left the clergy
 37 roster of the Synod some years ago over the issue of women’s ordination. I am informed that he now worships at a
 38 congregation of the Evangelical Lutheran Church in America (ELCA) in Austin.

39 The administration had ELCA clergyman Rev. Darrell Jodock address the faculty extensively on the topic of Lutheran
 40 identity. Jodock has published several books and articles rejecting the specific doctrines of the LCMS on the divine
 41 authorship, authority, and inerrancy of the Holy Scriptures (See, for instance, *The Church’s Bible: Its Contemporary*
 42 *Authority*, Minneapolis: Fortress Press, 1989.) He counseled the faculty in concert with his written views on Lutheran
 43 identity—that a university should not have a close and administrative or doctrinal affiliation with its parent church body.
 44 He taught that Concordia should not concentrate on “Lutheran identity,” but rather on “Lutheran values.” Lutheran identity
 45 is specific about the doctrine of the Scriptures and the Lutheran Confessions, as so marvelously summarized in our Small
 46 Catechism (Ten Commandments, Creed, Lord’s Prayer, Baptism, Absolution, Supper). “Values,” such as “vocation” or
 47 “grace,” ambiguously defined, are not concerned with confessional identity or even conversion to Christ and the Lutheran
 48 faith. This is the ELCA approach, which has de-Lutheranized that body and its institutions (that is, removed the sole saving
 49 message of Christ and Him crucified, salvation alone by grace through faith, and scriptural norms for the Christian life).

50 8. Finance

51 Well-crafted resolutions that inform delegates about how the Synod’s complex finances work are most helpful.