



OVERTURES & NOMINATIONS

Lettering And Numbering of Overtures	2
Floor Committee 1: Witness	4
Floor Committee 2: Wellness	11
Floor Committee 4: Bylaws & Governance	15
Floor Committee 5: Theology & Practice	26
Nominations Report	51

REGARDING THE LETTERING AND NUMBERING OF OVERTURES

The reason for the three pairs of numbers, i.e., OV 01-25-01: the first pair of numbers refers to the floor committee number (Bylaws in this example), the second to the year, and the third to the number of the overture.

What you see printed in this workbook are the original overtures that were submitted for consideration. These will undergo review by the respective floor committee prior to the beginning of the convention.

Witness (WI) – 01

OV WI 01-25-01	To Expand District Support for the SMP Program
OV WI 01-25-02	L.C.M.S. To Adopt and Implement and Aggressive Ministry Recruitment Plan
OV WI 01-25-03	L.C.M.S. To Adopt a Fresh Church-Planting Model in the U.S.A and Allow for Its Funding
OV WI 01-25-04	To Recognize and Give Thanks for The Southeastern District Lay Deacon Training Program
OV WI 01-25-05	To Support Tentmaker-Pastor and their Congregations

Wellness (WE) – 02

OV WE 02-25-01	To Celebrate and Encourage Lay Service
OV WE 02-25-02	To Celebrate and Encourage Lay Service
OV WE 02-25-03	To Encourage More Development and Cooperation Among Congregations on A Circuit Level
OV WE 02-25-04	To Study and Recommend Strategies in the Advancement of Congregations-based Older Adult Ministries in the Southeastern District LCMS

Bylaws & Governance (BG) – 04

OV BG 04-25-01	Based on Iowa West Resolution #3-08 To Amend Southeastern District Bylaw, Article IV, Duties of Officers re Allowing the District President to Serve as a Pastor of a Congregation
OV BG 04-25-02	To Remove Presidential Term Limits
OV BG 04-25-03	To Continue to Ask the Synod to Grant Lay Vote to Every Congregation at District Conventions
OV BG 04-25-04	To Change the Size Requirements for Electoral Circuits in the Synod
OV BG 04-25-05	Proposed Resolution By Redeemer Lutheran Church, Burlington, NC, For the District Convention of the Southeastern District of The Lutheran Church-Missouri Synod, May 2025
OV BG 04-25-06	To Change to a Four-Year Convention Cycle
OV BG 04-25-07	To Grant Commissioned Church Workers the Right to Vote Under Bylaw 2.1.2(c)
OV BG 04-25-08	To Grant Commissioned Church Workers the Right to Vote Under Bylaws 2.12(c)
OV BG 04-25-9	Establishing a New Voting Structure Including Rostered Workers

OVERTURES

2025 SED Convention

OV BG 04-25-10 To Bring Southeastern District Bylaws Into Harmony with the Constitution, Bylaws, And Resolutions of The Synod Floor Committee: #04 – Bylaws Convention Year: ~~2022~~

Theology & Practice (TP) – 05

OV TP 05-25-01 To Support and Clarify the Prior Approval Process

OV TP 05-25-02 To Support and Clarify the Prior Approval Process

OV TP 05-25-03 To Support and Clarify the Prior Approval Process

OV TP 05-25-04 To Support and Clarify the Prior Approval Process

OV TP 05-25-05 To Affirm and Strengthen Distance Learning Opportunities Leading to Ordination

OV TP 05-25-06 To Affirm and Strengthen Distance Learning Opportunities Leading to Ordination

OV TP 05-25-07 To Affirm and Encourage the Use of Gluten-Free Hosts as a Proper Element of the Lord’s Supper

OV TP 05-25-08 To Affirm and Encourage the Use of Gluten-Free Hosts as a Proper Element of the Lord’s Supper

OV TP 05-25-09 To Expand Appropriate Nomenclature

OV TP 05-25-10 To Adopt the Dual Title of “Bishop and President” in the Southeastern District LCMS

OV TP 05-25-11 To Normalize SMP CQ Call Eligibility

OV TP 05-25-12 To Normalize SMP CQ Call Eligibility

OV TP 05-25-13 To Normalize SMP CQ Call Eligibility

OV TP 05-25-14 To Normalize SMP CQ Call Eligibility

OV TP 05-25-15 To Normalize SMP (Specific Ministry Pastor) CQ (Colloquy) Call Eligibility

OV TP 05-25-16 To Meaningfully Recognize the Authority and Voice of the Laity

OV TP 05 25 17 Overture to the 2025 Southeastern District Convention from the S.E.D.-LCMS, Circuit #10, Winkel

FLOOR COMMITTEE 01: WITNESS (WI)

OV WI 01 25 01 TO EXPAND DISTRICT SUPPORT FOR THE SMP PROGRAM

WHEREAS, There is a severe shortage of pastors and church workers anticipated in the near future; and,

WHEREAS, The Lutheran Church-Missouri Synod, gathered in Convention in 2007, created another path to ordination with the Specific Ministry Pastor Program thus enabling more men to become ordained as Specific Ministry Pastors; and,

WHEREAS, the Specific Ministry Pastor Program has already enabled three congregations of Circuit 15 of the Southeastern District to benefit from the Specific Ministry Pastor Program. One congregation has an ordained SMP sole pastor. Another has an ordained SMP associate pastor, another has a SMP vicar assisting the Senior Pastor.

WHEREAS, there are not enough eligible students preparing for church work in the current Seminary program to meet the current, much less future needs of the church; and,

WHEREAS, many congregations are currently without pastors or other needed church workers; therefore, be it

RESOLVED, that the Circuit Forum of Circuit 15 of the Southeastern District of The Lutheran Church-Missouri Synod hereby petitions the 2025 Convention of the Southeastern District to reaffirm the importance and value of the SMP program in providing ordained SMP pastors for the future needs of its member congregations and other ministries; and, be it further

RESOLVED, That the 2025 Convention of The Southeastern District expand recruitment of SMP students and provide additional funding for SMP students as needed, so that no one will be deprived of entering or completing the SMP program due to financial hardships, and be it finally

RESOLVED, That the Southeastern District petition the Synod to form an expanded partnership with the districts to meet the future needs of its congregations and ministries with the church workers that will be needed.

Respectfully submitted,
Rev. Ronald Wiese, Circuit 15 Visitor
Mark Kiser Circuit 15 Secretary

OVERTURES

2025 SED Convention

1 **OV WI 01 25 02 OVERATURE TO THE 2025 SOUTHEASTERN DISTRICT CONVENTION**

2 **FROM GOOD SHEPHERD LUTHERAN CHURCH CALLAO, VIRGINIA FOR**

3 **L.C.M.S TO ADOPT AND IMPLEMENT AND AGGRESSIVE MINISTRY RECRUITMENT PLAN**

4 WHEREAS, over the past three decades the LCMS has experienced a dramatically growing shortage of parish pastors and
5 other church workers; and

6 WHEREAS, our seminaries and prep schools have had declining numbers of students preparing for church vocations; and

7 WHEREAS, these two shortfalls have been recognized and bemoaned by both local parishes and districts, but no across-
8 the-synod, systematic program is in place to address these needs; therefore be it.

9 RESOLVED that Synod IMMEDIATELY create and AGGRESSIVELY IMPLEMENT a program of church ministry
10 recruitment; and be it further

11 RESOLVED that Synod immediately allocate funds to develop and distribute these recruitment materials for synod,
12 district, circuit and parish use; and be it further

13 RESOLVED that the program formally encourage all synodical departments, districts, circuits and parishes to conduct
14 events, AT LEAST ONCE A YEAR, that hold up ministry as an important vocation, to young and mature alike, using these
15 materials; and be it further

16 RESOLVED that each Circuit be asked to set a goal of having at least one person, every 5 years, (male or female, for
17 pastoral or other ministry vocations) commit to a vocation and make a start in training, and be it finally

18 RESOLVED that Circuits, Districts and Synod track and report recruitment progress, then using such data, adjust the
19 program as needed, to make it as effective as possible.

20 NOTE: According to the 2023 LCMS Annual, LCMS has 626 Circuits, which could yield, at a minimum, 1,252 new
21 ministry candidates in 10 years.

22 Good Shepherd (Callao, Virginia)

23 Ted Hobson -Congregational President

24 Cathy Kohli -Council Secretary

OV WI 01 25 03 OVERATURE TO THE 2025 SOUTHEASTERN DISTRICT CONVENTION
FROM GOOD SHEPHERD LUTHREAN CHURCH CALLAO, VIRGINIA
FOR L.C.M.S TO ADOPT A FRESH CHURCH-PLANTING
MODEL IN THE U.S.A AND ALLOW FOR ITS FUNDING

WHEREAS, many church facilities in the USA communities have been closed and are up for sale, due to an aged/passed parish membership and/or population movements; and

WHEREAS, many of these USA communities have experienced renewal, repopulation and expansion, and are, again, ripe for renewal evangelistic outreach and congregational services; and

WHEREAS, many of these church facilities are offered at very low prices (many of which also include a parsonage); and

WHEREAS, reusing these facilities often help revitalize an area, preserves community identity and history, as well as generates interest and good will; therefore be it

RESOLVED that congregations and districts of synod constantly evaluate renewed and repopulated areas within their purview for fresh evangelistic outreach and congregation planting opportunities; and be it further

RESOLVED that in those areas deemed ripe for such church planting efforts, before starting a fresh building program, congregations and districts, consider church facilities offered for sale; and be it further

RESOLVED that synod officially adopt this church planting approach as one of her outreach models and encourage congregations and districts of synod to consider it prior to undertaking new construction; and be it finally

RESOLVED that the financial assistance agencies of synod be empowered to underwrite loans for the purchase and renovation of such facilities by congregations and districts of synod.

Good Shepherd (Callao, VA)

Ted Hobson – Congregational President

Cathy Kohli – Council Secretary

OVERTURES

2025 SED Convention

1 **OV WI 01 25 04 To Recognize and Give Thanks for The Southeastern District Lay Deacon Training Program**

2 *Whereas, following the Biblical principles of providing dedicated individuals for service to Christ and His Church*
3 *(Philippians 1:1; I Timothy 3:8- 13; Acts 6:1-6), the Southeastern District of The Lutheran Church -Missouri Synod has*
4 *established the Office of Lay Deacon as a Ministry of Word, Service, and Outreach; and,*

5 *Whereas, within American Lutheranism, members of the diaconate have served in ministerial mercy work since being*
6 *trained within The Lutheran Church- Missouri Synod by Willhelm Loehe in 1854; and;*

7 *Whereas, Lutherans have long seen the diaconate guiding people toward Word and Sacrament ministry provided by local*
8 *pastors; and;*

9 *Whereas, deacons in the Lutheran context, understanding, and history do not fill the role of a pastor, and yet care for*
10 *people physically and spiritually serving within Lutheran congregations and institutions; and;*

11 *Whereas, the Southeastern District established the Lay Deacon Training Program to equip dedicated individuals to be*
12 *publicly recognized as Lay Deacons of the Southeastern District; and,*

13 *Resolved, that the Southeastern District recognizes the example of these Lay Deacons as models for all members of the*
14 *priesthood of all believers who faithfully serve their congregations and communities; and be it;*

15 *Resolved that the Southeastern District has wishes to thank God for the efforts of these individuals who have successfully*
16 *completed the SED Lay Deacon Training Program and have been installed as Lay Deacons in their respective congregations for*
17 *faithful service under the supervision of the congregational pastor(s); and, Be it finally*

18 *Resolved, that after the reading of the graduates' names [see below] the Southeastern District in Convention give thanks*
19 *and praise to God for working through these dedicated individuals and pray for continued guidance and blessing upon their*
20 *service by rising and singing the Common Doxology.*

21 **Class of 2022**

22 *Dan Buer- Grace, Woodbridge, Virginia*

23 *Peter Ligan- King of Glory, Williamsburg, Virginia*

24 *Dan Scungio- King of Glory, Williamsburg, Virginia*

25 *Jennifer Gross- Prince of Peace, Springfield, Virginia*

26 *Linda Van Dyke- Our Savior's Way, Ashburn, Virginia*

27 *Chris Schreiner- Redeemer, Midlothian, Virginia*

28 *Kirk Hymes- St. Stephen's, Hickory, North Carolina*

29 *Michael Olin- Resurrection, Newport News, Virginia*

30 *Kim Kaylor- Bethel, Clairmont, North Carolina*

31 **Class of 2023**

32 *Josiah Christensen- Christ Community, Leesburg, Virginia*

33 *Melanie Mesick- Resurrection, Newport News, Virginia*

34 *William Curley- Lutheran Church of Our Savior, Bryans Road, Maryland*

35

David Chenvert- First, Chesapeake Beach, Maryland

36

Class of 2024

37

Randall Kline- St. Stephen's, Hickory, North Carolina

38

Terraine Duberry- Emmanuel, Baltimore, Maryland

39

Eric Kent- St. Stephen's, Hickory, North Carolina

40

Jonathan Moore- Grace, Summerville, SC

41

Faith Smith- New Thing, Catonsville, MD

42

Jandy Stevens- St. John's, Dover, DE

43

Eric Klanderma- Vine and Branches, Aldie, Virginia

44

Warren Knarr- King of Glory, Williamsburg, Virginia

45

Thomas Gebbia- Resurrection, Cary, North Carolina

46

Larry McReynolds - Circuit 12

OVERTURES

2025 SED Convention

OV WI 01 25 05 To Support Tentmaker-Pastors and their Congregations

WHEREAS, the Christian Church exists in an increasingly secular and post-Christian world; and

WHEREAS, small, faithful congregations can find themselves, for a variety of reasons, in the circumstance of needing a pastor, but unable to pay a full salary; and

WHEREAS, a quarter of the Churches in Circuit 18 are served by pastors who have, for most of their ministry to those congregations, worked bi-vocationally (often called tentmaker-pastors}; and

WHEREAS, St. Paul himself provided for his physical needs as a tentmaker (Acts 18: 1-4) while he served the Church in Corinth, thereby establishing bi-vocational ministry as a viable and honorable manner in which clergy may continue to serve the congregations to which they are called, without bringing personal hardship to themselves or their families; and

WHEREAS, the process of beginning and sustaining tentmaker-pastoral ministry carries many challenges that are daunting to pastors and congregations, including obtaining employment, managing family responsibilities, creating balance between careers, serving the community, being a faithful witness to our confessional faith, and prioritizing Word and Sacrament ministry; therefore be it

Resolved, That the Southeastern District, in convention, adopt this resolution to increase support for tent-maker pastors and their congregations; and be it further

Resolved, That the district encourage our seminaries and young men, including at the recruitment level, to obtain degrees, diplomas, certifications, or other means that can be used to supplement and/or complement the pastoral ministry, should the need arise; and be it further

Resolved, That a database of resources be compiled, to include current and retired tentmaker pastors, who can provide wisdom and encouragement from their experiences; and be it further

Resolved, That the district and circuits work with potential tentmaker-pastors to identify career options that will utilize their talents in ways that will supplement their ministry; and be it further

Resolved, That the district provide and help identify aid for additional training or education needed to help tentmaker-pastors; and be it further

Resolved, That the district provide resources to support congregations, especially the lay leadership, as they experience challenges related to their pastor having additional employment; and be it further

Resolved, That the district utilize and, if necessary, modify their current health and wellness program to address mental health and trauma issues that often accompany such a need to work as tentmaker-pastors; and be it finally

Resolved, That the Southeastern District present this resolution to the Synod at convention so that they may aid all districts in supporting tentmaker-pastors and their congregations.

The Lutheran Church of the Incarnate Word

Florence, SC

OVERTURES

2025 SED Convention

1 **OV WI 01 25 06 To Thank and Support Human Care Efforts**

2 **WHEREAS**, Holy Scripture calls us to love our neighbors as ourselves (Mark 12:31) and bear one another’s burdens (Galatians
3 6:2); and

4 **WHEREAS**, the Southeastern District has a rich history of caring for those in need including immigrants through the port of
5 Baltimore, people affected by natural disasters and the most vulnerable in society.

6 **WHEREAS**, recently the Southeastern District (SED) has faithfully supported human care efforts, including relief for those
7 affected by Hurricane Helene and support for legal immigrants through Lutheran Social Services of the Capital Area; and

8 **WHEREAS**, these efforts reflect the mercy and compassion of Christ, bringing hope and healing to those in need; and

9 **WHEREAS**, the congregations and members of the SED have generously contributed time, resources, and prayers to sustain these
10 vital ministries; and

11 **WHEREAS**, the work of human care ministries strengthens the witness of the Church, demonstrating Christ’s love in action;
12 therefore be it

13 **RESOLVED**, that the Southeastern District in convention give thanks to God for the faithful work of those engaged in these
14 human care ministries; and be it further

15 **RESOLVED**, that the SED encourage its congregations, members, and partners to continue their generous support of human care
16 efforts, including disaster relief and aid for immigrants and refugees; and be it further

17 **RESOLVED**, the congregations, members, and partners be encouraged to support these efforts with their time including LERT
18 training, and be it finally

19 **RESOLVED**, that the SED memorialize the Lutheran Church—Missouri Synod (LCMS) at its next convention to also give thanks
20 for these efforts, encourage continued support for human care ministries, and seek additional ways to extend Christ’s mercy to
21 those in need that the Church at large may continue to bear witness to the love of Christ through acts of mercy and service.

22

23

Submitted by St. John’s Lutheran Church, Alexandria, VA

1 **OV WI 01 25 07 To Thank and Support Human Care Efforts**

2 **WHEREAS**, Holy Scripture calls us to love our neighbors as ourselves (Mark 12:31) and bear one another’s burdens (Galatians
3 6:2); and

4 **WHEREAS**, the Southeastern District has a rich history of caring for those in need including immigrants through the port of
5 Baltimore, people affected by natural disasters and the most vulnerable in society.

6 **WHEREAS**, recently the Southeastern District (SED) has faithfully supported human care efforts, including relief for those
7 affected by Hurricane Helene and support for legal immigrants through Lutheran Social Services of the Capital Area; and

8 **WHEREAS**, these efforts reflect the mercy and compassion of Christ, bringing hope and healing to those in need; and

9 **WHEREAS**, the congregations and members of the SED have generously contributed time, resources, and prayers to sustain these
10 vital ministries; and

11 **WHEREAS**, the work of human care ministries strengthens the witness of the Church, demonstrating Christ’s love in action;
12 therefore be it

13 **RESOLVED**, that the Southeastern District in convention give thanks to God for the faithful work of those engaged in these
14 human care ministries; and be it further

15 **RESOLVED**, that the SED encourage its congregations, members, and partners to continue their generous support of human care
16 efforts, including disaster relief and aid for immigrants and refugees; and be it further

17 **RESOLVED**, the congregations, members, and partners be encouraged to support these efforts with their time including LERT
18 training, and be it finally

19 **RESOLVED**, that the SED memorialize the Lutheran Church—Missouri Synod (LCMS) at its next convention to also give thanks
20 for these efforts, encourage continued support for human care ministries, and seek additional ways to extend Christ’s mercy to
21 those in need that the Church at large may continue to bear witness to the love of Christ through acts of mercy and service.

22

23

Submitted by the Lutheran Church of St. Andrew, Silver Spring, MD

FLOOR COMMITTEE 02: WELLNESS (WE)

OV WE 02 25 01 To Celebrate and Encourage Lay Service

Although God has established the Office of the Holy Ministry so as to ensure the public proclamation of the Gospel and proper administration of the sacraments, the establishment of that office does not invalidate the gifts and service of the priesthood of all believers, including those who have not been called into the Office of the Holy Ministry. This resolution seeks to celebrate, affirm, and encourage the service of those who, while they may fulfill a function of the office as the needs of the congregation dictate, are nevertheless not in the Office of the Holy Ministry.

WHEREAS, "It is to the true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in His church" (CFW Walther, *Church and Ministry*, Thesis IV); and

WHEREAS, "All Christians, that is, all who have come to faith in Christ, are spiritual priests and thus have the call to preach the Gospel" (Franz Pieper, *Christian Dogmatics*, III, 440); and

WHEREAS, "After we have become Christians through this Priest [i.e., Christ] and His priestly office, incorporated in Him by Baptism through faith, then each one, according to his calling and position, obtains the right and the power of teaching and confessing before others this Word which we have obtained from Him. Even though not everybody has the public office and calling, every Christian has the right and the duty to teach, instruct, admonish, comfort, and rebuke his neighbor with the Word of God at every opportunity and wherever necessary." (Luther, "Psalm 110," *Luther's Works*, AE: 13:333); and

WHEREAS, the Augsburg Confession, the Apology of the Augsburg Confession, and the Treatise on the Power and Primacy of the Pope were written by, and first subscribed to, by laity; and

WHEREAS, "Christ Himself instituted the office of the Ministry of Word and Sacrament. Many functions belong to this office: evangelizing, preaching, teaching, shepherding, supervising, admonishing, disciplining, and administering. Because it is often difficult or impossible for one person to perform all the functions of the ministry, the church may entrust various functions of this office to a number of persons." (CTCR, *The Ministry in Relation to the Christian Church*, 1973); and

WHEREAS, "A distinction must be made between "office" and "function." Failure to make this distinction results in confusion. For instance, when a congregation is temporarily without a man to fill the office of the public ministry in its midst, it may ask a properly supervised teacher or a lay leader to perform some functions of the office of the public ministry. This is done in an emergency situation and not as a mere convenience. However, performing such functions does not make those who do them holders of the office of the public ministry. Even in such emergency situations a congregation properly requests a man who does hold the office of the public ministry and is serving as pastor in a neighboring congregation to assume that office for them as "vacancy pastor" or "interim overseer." Thus the oversight and account ability remain with one whom the church has called and designated as a pastor and who supervises those who temporarily perform some pastoral functions. Such practices are common and reveal a "folk" understanding of the ministry even if the root of such practices is not consciously analyzed. (CTCR, *The Ministry: Offices, Procedures, and Nomenclature*, 16); therefore, be it

Resolved, That the District in convention give thanks to the Lord of the Church for using the entire priesthood of believers, especially the laity, in fulfilling his mission to seek and save the lost; and be it further

Resolved, That District in convention give thanks to those members of the laity who serve in positions that aid in carrying out the functions of the public ministry as needs arise within the context of a local congregation; and be it further

Resolved, That District in convention affirm and encourage the laity as they exercise their gifts in service to the local congregation, recognizing the such service does not obscure or confuse the office of the public ministry but aids and supports the work of the public ministry and that carrying out specific functions of the ministry does not put them into the office; and be it further

Resolved, That District in convention affirm each congregation's right to utilize the laity in accord with the Scriptures and the Lutheran Confessions; and be it finally

Resolved, That District in convention memorialize the Synod in convention to do likewise.

Submitted by Trinity Lutheran Church, Lexington Park, MD

OV WE 02 25 02 TO CELEBRATE AND ENCOURAGE LAY SERVICE

Whereas, "it is to the true church of believers and saints that Christ gave the keys of the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in his church" (cfw walther, church and ministry, and

WHEREAS, "All Christians, that is, all who have come to faith in Christ, are spiritual priests and thus have the call to preach the Gospel" (Franz Pieper, Christian Dogmatics, III, 440); and

WHEREAS, "After we have become Christians through this Priest [i.e., Christ] and His priestly office, incorporated in Hirn by Baptism through faith, then each one, according to his calling and position, obtains the right and the power of teaching and confessing before others this Word which we have obtained from Hirn. Even though not everybody has the public office and calling, every Christian has the right and the duty to teach, instruct, admonish, comfort, and rebuke his neighbor with the Word of God at every opportunity and wherever necessary." (Luther, "Psalm 110," Luther's Works, AE: 13:333); and

WHEREAS, the Augsburg Confession, the Apology of the Augsburg Confession, and the Treatise on the Power and Primacy of the Pope were written by, and fast subscribed to, by laity; and

WHEREAS, "Christ Himself instituted the office of the Ministry of Word and Sacrament. Many functions belong to this office: evangelizing, preaching, teaching, shepherding, supervising, admonishing, disciplining, and administering. Because it is often difficult or impossible for one person to perform all the functions of the ministry, the church may entrust various functions of this office to a number of persons." (CTCR, The Ministry in Relation to the Christian Church, 1973); and

WHEREAS, "A distinction must be made between "office" and "function." Failure to make this distinction results in confusion. For instance, when a congregation is temporarily without a man to fill the office of the public ministry in its midst, it may ask a properly supervised teacher or a lay leader to perform some functions of the office of the public ministry. This is done in an emergency and not as a mere convenience. However, performing such functions does not make those who do them holders of the office of the public ministry. Even in such emergency situations a congregation properly request a man who does hold the office of the public ministry and is serving as pastor in a neighboring congregation to assume that office for them as "vacancy pastor" or "interim overseer." Thus, the oversight and accountability remain with one whom the church has called and designated as a pastor and who supervise those who temporarily perform some pastoral functions. Such practices are common and reveal a "folk" understanding of the ministry even if the root of such practices is not consciously analyzed. (CTCR, The Ministry: Offices, Procedures, and Nomenclature, 16); now, therefore, be it

Resolved, That the District in convention give thanks to the Lord of the Church for using the entire priesthood of believers, especially the laity, in fulfilling his mission to seek and save the lost; and be it further

Resolved, That District in convention give thanks to those members of the laity who serve in positions that aid in caring out of the functions of the public ministry as needs arise within the context of a local congregation; and be it further

Resolved, That District in convention affirm and encourage the laity as they exercise their gifts in service to the local congregation, recognizing such service does not obscure or confuse the office of the public ministry but aids and supports the work of the public ministry and that caring out specific functions of the ministry does not put them into the office; and be it further

Resolved, That District in convention affirm each congregation's right to utilize the laity in accord with the Scriptures and the Lutheran Confessions; and be it finally

Resolved, That District in convention memorializes the synod in convention to do likewise.

(Originator (Prince of Peace Lutheran Church)

Signatures

[Jennifer Gross, Chair of the Board]

Revised 2024-12-05

1 **OV WE 02 25 03 TO ENCOURAGE MORE DEVELOPMENT AND COOPERATION AMONG CONGREGATIONS ON**
2 **A CIRCUIT LEVEL**

3 **Whereas**, God’s Church is one body with many members (First Corinthians 12:12-13); and

4 **Whereas**, God has so fashioned bodies to come together through participation at multiple levels (molecules, cells, organs,
5 and systems) (Philippians 1:1), and

6 **Whereas**, it seems that in the New Testament and Early Church the most significant of those levels of church participation
7 was the level of the city, so that the Apostles named and addressed the church by the city (Romans 1:7, First Corinthians 1:1-2, Rev.
8 1:11), and

9 **Whereas**, congregations within the same city are neighbors in working relationships, diverse in style and tradition, and are
10 therefore, as much as district or synod, the level at which synodical unity is achieved or fails (Philippians 4:14-20), and

11 **Whereas**, Circuit 15 of the Southeastern District has found great agency, unity and cooperation stemming from its Circuit
12 Forum of Charlotte area congregations, and attendant retreats and projects, including a new church plant (Ephesians 4:15-16),
13 therefore be it

14 **Resolved**, that the Southeastern District investigate, encourage, invest in and foster the development of cooperation and
15 identity among congregations on the circuit level, and be it finally

16 **Resolved**, that recommendations include an annual circuit retreat, shared ministries, a circuit account for supplementing
17 congregational or ministry needs, a shared website, and anything else that seems good for living out the “unity of the Spirit in the
18 bond of peace” (Ephesians 4:3) at the level of the community.

19 Respectfully submitted,

20 Rev. Ronald Wiese, Circuit Visitor

21 Mark Kiser, Circuit Secretary

1 **OV WE 02 25 04 To Study and Recommend Strategies in the Advancement of Congregation-based Older Adult Ministries**
2 **in the Southeastern District LCMS**

3 WHEREAS, the Southeastern District of the LCMS is blessed by congregational membership of active saints, age 65 and
4 beyond, comprising a significant portion of its total membership, with that percentage increasing daily; and

5 WHEREAS, older adults are generally healthier and have an increasing amount of time and treasure; and

6 WHEREAS, older adults, as God's children, are seeking opportunities to make a significant impact upon the lives of
7 others in the name of Jesus Christ; and

8 WHEREAS, according to the Pew Research Center, in a 2016 analysis of the LCMS membership, 30% of LCMS
9 members are older than 65; and

10 WHEREAS, the percentage of LCMS members within the Southeastern District of the LCMS (SED) who are older than
11 age 65 is most likely equal to greater than the Synod's analysis;

12 WHEREAS, older adults are to be looked upon as a special blessing God gives to the church to be actively used in the
13 mission of the church; therefore, be it

14 RESOLVED, that the Southeastern District be charged to appoint a task force to examine strategies in support of
15 Congregation-based ministries with older adults; and be it further

16 RESOLVED, that the Southeastern District task force recommends resources including, but not limited to, training
17 seminars and retreats for laity and church workers at the congregation and/ or circuit levels; and the use of electronic media to
18 further educate and advance information for the implementation of older adult ministry at the local level; and be it further

19 RESOLVED, that the Southeastern District appointed task force offer their initial report to District congregations,
20 included resources needed to implement older adult ministry within six (6) months following the appointment of the task force;
21 and finally, be it

22 RESOLVED, that the Southeastern District report its efforts to the National Convention of the Lutheran Church Missouri
23 Synod.

24 Grace Lutheran Church, Durham, NC

FLOOR COMMITTEE 04: BYLAWS & GOVERNANCE (BG)

1 **OV BG 04 25 01 Based on Iowa West Resolution #3-08 To Amend Southeastern District Bylaw, Article VI,**
2 **Duties of Officers re Allowing the District President to Serve as a Pastor of a Congregation**

3 *Whereas*, Ecclesiastical supervisors and bishops have historically continued to serve congregations in Word and
4 Sacrament ministry; and

5 *Whereas*, The current Synodical President models leadership serving in a parish while serving the larger church; and

6 *Whereas*, Earlier practice within the Southeastern District was to permit a District President to serve in a congregation
7 while holding the office; and

8 *Whereas*, District presidents have on account of their ordination (as do all ordained pastors) power of the order, that is the
9 ministry of Word and Sacraments, and the power of jurisdiction (Apology of the Augsburg Confession, Article XXVIII, *Of*
10 *Ecclesiastical Power*:12-13); and

11 *Whereas*, District presidents have been ordained into the pastoral office of the holy ministry and are thus equal to every
12 pastor in the essence of this Word and Sacrament ministry; and

13 *Whereas*, There are districts in the LCMS today where the district president serves a parish in addition to serving as the
14 chief executive office of the district; and

15 *Whereas*, The LCMS by-laws do not place any restrictions or prohibitions on district presidents serving congregations;
16 and

17 *Whereas*, The Scriptures give charge to all pastors, including those serving as ecclesiastical supervisors by human right,
18 to do the work of a pastor (2 Timothy 4, 1 Peter 5); and

19 *Whereas*, The Scriptures charge pastors, “Do not neglect the gift you have, which was given you by prophecy when the
20 council of elders laid their hands on you (1 Timothy 4:14); therefore be it

21 *Resolved*, That Article VI, Duties of Officers be amended as follows, to allow the District President to serve as a pastor of
22 a congregation:

23 **PRESENT/PROPOSED WORDING**

24 Article VI

- 25 1. The President shall be the chief executive officer of the District and serves as a voting member of the Board of Directors.
26 The President shall also perform the duties of a District President under the Constitution and Bylaws of Synod. ~~The~~
27 ~~President shall be a full-time, salaried official of the District, and the President (except one called to fill an unexpired term~~
28 ~~of less than 18 months) may not serve as a Pastor of a congregation.~~

29 Rev. Michael Merker, Circuit Visitor 13

OV BG 04 25 02 TO REMOVE PRESIDENTIAL TERM LIMITS

Background:

At the 2022 Convention of the Southeastern District of the LCMS the District Board of Directors was mandated to establish a Task Force to study the ongoing needs and opportunities of the District in the areas of Facilities, Staffing and Governance.

Specific to the area of Governance was consideration of the continuation of Limitations on Presidential Tenure to three consecutive three-year terms.

Based on its study of the available materials and records the Task Force noted a lack of consistency in the history of the Southeastern District in regard to the number and length of terms which may be served by the District President.

As a result of this study It is the recommendation of the Task Force that the Southeastern District in Convention in 2025 consider the following Overture:

Whereas. The 1994 District Convention adopted a motion recognizing the tenure of all elected and appointed leaders of the SED, and therefore the Tenure of the President is limited to three consecutive three-year terms.

And Whereas, The Southeastern District in Convention has not recently discussed the issue of Presidential term limitation.

And Whereas, on several occasions Historically a Southeastern District President has served more than three three-year terms.

And Whereas, The Southeastern District in Convention in 2022 moved to memorialize The Lutheran Church-Missouri Synod to adopt a 4-year convention cycle, which if implemented would necessitate the redefining of term limitation on elected and appointed leaders within the Districts of the LCMS.

And Whereas, A majority of Districts in LCMS do not impose term limits on the tenure of their President.

And Whereas, Removal of Presidential Term Limitations provides the opportunity for Continuity of Leadership style and direction and greater long-range program development

And Whereas, The SED Facilities/Staffing/Governance Task Force recognized the limitation of tenure for the District President is complex and requires a by-law revision to change.

Therefore,

Be it Resolved that The Southeastern District direct its Board of Directors to initiate the removal of limitation on the number of terms a District President may serve.

Taskforce
Joe Carlin

1 **OV BG 04 25 03 To Continue to Ask the Synod to Grant Lay Vote to Every Congregation at District Conventions**

2 **Whereas,** The Constitution of the Synod Article V A deals with voting members of the Synod and states: “All organized
3 congregations that have joined the Synod hold voting membership. At the meetings of the districts of the Synod every congregation
4 or parish is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate, and

5 **Whereas,** “Multiple” congregations” are only allowed to send a sing lay delegate to the district conventions, which does
6 not respect the equal dignity, gifts, and authority of all member congregations. Rather, it creates degrees of voting membership in
7 the Synod because every congregation is allowed a vote/voice in some place but not in others (see chart in Preamble), and

8 **Whereas,** The emphasis of our polity on the representation of congregations is intrinsically connected to the scriptural and
9 confessional understanding of a congregation’s bearing all the characteristics of the Church; and

10 **Whereas,** Every individual congregation is a member of the Synod, and

11 **Whereas,** Few if any district conventions have had an equal number of lay and clergy delegates present and has never
12 resulted in a domination of either lay or clergy; and

13 **Whereas,** the All congregations are created equal: “Where two or three are gathered in my name, thee am I among them”
14 (Matthew 18:20); therefore be it

15 **Resolved,** that the Southeastern District once again ask That the Lutheran Church—Missouri Synod at its 2026 convention
16 to
17 Give all organized congregations that hold membership in the Synod the opportunity to be represented by a lay delegate and a
18 pastoral delegate at district conventions. Bylaw 3.1.2.1 c allows such representation at circuit forums and regional caucuses.

19 Retain a single vote for a pastor who represents more than one congregation; and

20 Amend Article V A of the Synod Constitution as follows:

21 “All organized congregations that have joined the Synod holding voting membership. At the meetings of the districts of the Synod
22 every congregation *or parish* is entitled to two votes, one of which is to be cast by the pastor and the other by the lay delegate. In
23 the case of a single pastor representing two or more congregations, no individual shall cast more than one vote.”

24 Respectfully submitted,

25 Rev. Ronald Wiese, Circuit 15 Visitor

Mark Kiser, Circuit 15 Secretary

OVERTURES

2025 SED Convention

1
2
3
4
5
6
7
8
9

OV BG 04 25 04 To Change the Size Requirements for Electoral Circuits in the Synod

Whereas, In light of the declining number of congregations as well as communicant members throughout the Synod; and

Whereas, Current requirements for an electoral circuit are difficult to achieve as is evidenced by the growing number of circuits asking for exceptions to the current rules for valid electoral circuits; and

Whereas, Recent years have seen a decrease in worship attendance and membership in many congregations of Synod; therefore be it

Resolved, That the Lutheran Church Missouri Synod at its 2026 convention change the requirements for a valid electoral circuit from 7 congregations and 1500 communicant members to 5 congregations and 500 communicant members.

Rev. Michael Merker, Circuit Visitor 13

OV BG 04 25 06 To Change to a Four-Year Convention Cycle

Whereas, It has been studied and discussed for several years to move from a three-year district and national convention cycle to a four-year cycle; and

Whereas, Such a change would save millions of dollars in district and national convention expenses; and

Whereas, Moving to a four-year convention cycle would demonstrate a sensitivity to the financial challenges facing many congregations and a commitment to practice wise stewardship; and

Whereas, In response to the COVID-19 pandemic some districts and the synod moved to a four-year convention cycle without great difficulty; therefore be it

Resolved, That the Synod adopt a four-year convention cycle, effective upon completion of the 2026 national convention.

Rev. Michael Merker, Circuit Visitor 13

1 **OV BG 04 25 07 To Grant Commissioned Church Workers the Right to Vote Under Bylaw 3.1.2(c)**

2 **WHEREAS**, Rostered workers, such as deaconesses, teachers, DCEs, and other commissioned ministers, provide
3 essential spiritual, educational, and administrative leadership in LCMS schools, congregations, Registered Service Organizations
4 (RSOs), and communities; and

5 **WHEREAS**, The current voting structure limits representation to ordained pastors and lay delegates, potentially
6 excluding the unique experience and insights of commissioned church workers who are neither clergy nor laity, yet impacted by
7 decisions made in convention; and

8 **WHEREAS**, The Synod values the unique contributions of all those called to service in the church and wishes to ensure
9 their representation in a way that respects the unique capacities of the ordained pastoral office while preserving the balance of
10 rostered church workers and laity; therefore be it

11 **RESOLVED**, That synod bylaw 3.1.2(c) be amended to say, “Voting delegates shall consist of one pastor or one
12 commissioned rostered worker and one layperson from each electoral circuit. These delegates and their alternates shall be elected
13 according to the regulations of the Synod”; and be it further

14 **RESOLVED**, That the amendment apply to subsequent district conventions, per the Synod bylaws.

15 **RESOLVED**, That the Southeastern District in convention memorialize the Synod in convention to consider adoption.

16 St. John’s Lutheran Church – Alexandria, VA
17 James Burroughs – Congregational President
18 Angela Schulze – Church Council

OVERTURES

2025 SED Convention

1 **OV BG 04 25 08 To Grant Commissioned Church Workers the Right to Vote Under Bylaw 3.1.2(c)**

2 **SUBJECT:** To Provide the Option of Appointing One Ordained Pastor or One Commissioned Church Worker as the Rostered
3 Voting Delegate to Synod Conventions and Subsequent District Conventions

4 **RATIONALE:** Commissioned church workers in the LCMS, such as deaconesses, teachers, directors of Christian education, and
5 other ministers, fulfill critical leadership and ministerial roles within the church. While not ordained, their service and experience
6 is unique and vital to the schools, congregations, RSOs, and communities that the LCMS serves. This overture proposes that all
7 rostered workers be eligible to serve as the non-laity voting delegate to synod conventions—and subsequent district conventions—
8 under bylaw 3.1.2(c). The proposed bylaw amendment does not cause an imbalance between rostered church worker delegates and
9 lay delegates.

10 **WHEREAS,** Rostered workers, such as deaconesses, teachers, DCEs, and other commissioned ministers, provide
11 essential spiritual, educational, and administrative leadership in LCMS schools, congregations, Registered Service Organizations
12 (RSOs), and communities; and

13 **WHEREAS,** The current voting structure limits representation to ordained pastors and lay delegates, potentially
14 excluding the unique experience and insights of commissioned church workers who are neither clergy nor laity, yet impacted by
15 decisions made in convention; and

16 **WHEREAS,** The Synod values the unique contributions of all those called to service in the church and wishes to ensure
17 their representation in a way that respects the unique capacities of the ordained pastoral office while preserving the balance of
18 rostered church workers and laity; therefore be it

19 **RESOLVED,** That synod bylaw 3.1.2(c) be amended to say, “Voting delegates shall consist of one pastor or one
20 commissioned rostered worker and one layperson from each electoral circuit. These delegates and their alternates shall be elected
21 according to the regulations of the Synod”; and be it further

22 **RESOLVED,** That the amendment apply to subsequent district conventions, per the Synod bylaws.

23 **RESOLVED,** That the Southeastern District in convention memorialize the Synod in convention to consider adoption.

24 **Rev. Andrew Jagow, Pastor, Bethany Lutheran Church & Preschool**

OVERTURES

2025 SED Convention

1 **OV BG 04 25 09 Establishing a New Voting Structure Including Rostered Workers**

2 **SUBJECT:** To Include Commissioned Church Workers as Voting Delegates to District and Synod Convention While Maintaining
3 Pastoral and Lay Representation

4 **RATIONALE:** This overture amends the allotted voting delegates to convention by expanding the number of delegates each
5 circuit may appoint from two to four. The two new delegates include a 1) additional lay voting delegate and 2) a commissioned
6 church worker voting delegate. This approach acknowledges that the service and experience of commissioned church workers is
7 unique and vital to the schools, congregations, RSOs, and communities that The LCMS serves while maintaining the current
8 representation of ordained pastors and laity.

9 **WHEREAS,** Rostered workers, such as deaconesses, teachers, DCEs, and other commissioned ministers, provide essential
10 spiritual, educational, and administrative leadership in the LCMS; and

11 **WHEREAS,** The current voting structure limits representation to ordained pastors and lay delegates, potentially excluding the
12 unique experience and insights of commissioned church workers who are neither clergy nor laity, yet impacted by decisions made
13 in convention; and

14 **WHEREAS,** The Synod values the unique contributions of all those called to service in the church and wishes to ensure their
15 representation in a way that respects the unique capacities of the ordained pastoral office while preserving the balance of rostered
16 church workers and laity; therefore be it

17 **RESOLVED,** That synod bylaw 3.1.2(c) be amended to say, “Voting delegates shall consist of one ordained pastor, one
18 commissioned rostered worker, and two lay delegates from each electoral circuit. These delegates and their alternates shall be
19 elected according to the regulations of the Synod”; and be it further

20 **RESOLVED,** That the amendment apply to subsequent district conventions, per the Synod bylaws.

21 **RESOLVED,** That the Southeastern District in convention memorialize the Synod in convention to consider adoption.

22 St. John’s Lutheran Church-Alexandria, VA

23 James Burroughs – Congregational President

24 Angela Schulze – Church Council

OVERTURES

2025 SED Convention

1 **OV BG 04 25 10 ~~BL-04-22-03a~~ - To Bring Southeastern District Bylaws into Harmony**
2 **With The Constitution, Bylaws, And Resolutions of The Synod**
3 **Floor Committee: #04 – Bylaws Convention Year: 2022**

4 *To Bring Southeastern District Bylaws Into Harmony With The Constitution, Bylaws, And Resolutions Of The*
5 *Synod*

6 *Reference Overture(s): BL 04-22-03*

7 WHEREAS, The 2019 Convention of the Lutheran Church—Missouri Synod made
8 several changes to the Synod’s Constitution and Bylaws which were subsequently ratified by the congregations of the Synod; and
9 WHEREAS, Synod Bylaw 4.1.1.2 (a) requires that the Bylaws of the districts of the Synod not conflict with the Constitution and
10 Bylaws of Synod; and

11 WHEREAS, A review of the Southeastern District, LCMS (SED) Bylaws by the District Board of Directors (BOD) disclosed
12 several instances where the District’s Bylaws needed to be brought into harmony with the Constitution and Bylaws of the Synod;
13 and

14 WHEREAS, Synod Bylaws 3.9.2.2.3 and 4.1.1.2 (b) require districts of the Synod to submit all changes to the Commission on
15 Constitutional Matters (CCM) for examination to ascertain that they are in harmony with the Constitution, Bylaws, and resolutions
16 of the Synod; and

17 WHEREAS, In response to the SED BOD submission of proposed changes in accordance with Synod Bylaws 3.9.2.2.3 and 4.1.1.2
18 (b), the CCM issued its Opinion (date) recommending that certain further changes be made to bring the SED Bylaws into
19 harmony; therefore be it

20 **RESOLVED**, That Article V.2.a of the Bylaws of the SED be amended as follows:

21 a. Each voting congregation of the District shall be entitled to nominate from the minister of religion-ordained roster of the Synod
22 two (2) persons for the office of District President. Congregations shall also be entitled to nominate two (2) persons for all other
23 positions to be filled. Nominations for offices designated for ministers of religion-ordained or ministers of religion-commissioned
24 must be made from the appropriate roster and according to ~~residence~~ **their congregational membership** within the District or
25 region as required. Lay nominations must also be made according to ~~residence~~ **their congregational membership** within the District
26 or region as required. **Mid-term board members selected regionally, who find themselves no longer to be holding**
27 **membership in a congregation of the region in which they were elected because regional designation was changed by the**
28 **District, may finish out their current terms of office.**

29 and be it,

30 **RESOLVED**, That Article V.3.a of the Bylaws of the SED be amended as follows:

31 a. Vice Presidents shall be nominated by congregations within the defined District region in which they ~~will reside and~~ serve, if
32 elected. In addition, nominees will be from among those on the minister of religion-ordained roster of the respective District
33 region.

34 and be it

35 **RESOLVED**, That Article V.3.c of the Bylaws of the SED be amended as follows:

36 a. ~~Following Upon~~ the election of the **regional** Vice Presidents a **final separate** election **will take place ranking the Vice**
37 **Presidents by separate ballots with a simple majority of voting delegates determining the second and third Vice President**
38 **in line of succession.** ~~By the convention delegates shall be held to determine the ranking of the Vice Presidents.~~

39 And be it

40 **RESOLVED**, that Article V.4.c of the Bylaws of the SED be amended as follows:

41 a. Candidates receiving a majority of the first ballot shall be declared elected. In the election of the President
42

OVERTURES

2025 SED Convention

42 **and Vice Presidents, if no candidate receives a majority of the votes cast, the candidate receiving the least number of votes**
43 **is to be eliminated from each successive ballot until one candidate has received a majority vote.** Except for the election of
44 ~~President and Vice Presidents~~ In all other elections when a second or succeeding ballot is required for a majority, the candidate
45 receiving the fewest votes and all candidates receiving less than 15% of the votes cast shall be dropped from the ballot, unless
46 fewer than two candidates receive 15% or more of the votes cast, in which case the three highest candidates shall constitute the
47 ballot. In every election, balloting shall continue until every position has been filled by majority vote.

48 and be it

49 **RESOLVED**, That Article VI.1 be amended as follows:

50 1. The President, **an officer of the district**, is ~~shall be~~ the chief executive officer of the District and serves as a voting member of
51 the Board of Directors. The President shall also perform the duties of a District President, **servng as the ecclesiastical supervisor**
52 **of all rostered workers in the district**, under the Constitution and Bylaws of Synod. The President shall be a full-time, salaried
53 official of the district, and the President (except one called to fill an unexpired term of less than 18 months) may not serve as a
54 Pastor of a congregation.

55 and be it

56 **RESOLVED**, That Article VII.4 of the Bylaws of the SED be amended as follows:

57 1. Each member congregation of a Circuit shall be entitled to notice of and representation at a meeting of its Circuit. **Multi-**
58 **congregation parishes are represented by one voting pastoral delegate (if not vacant) and one voting lay delegate, plus an**
59 **advisory delegate for each congregation that does not supply a voting delegate.** ~~but~~ **Each** Circuit shall establish its own
60 organization to achieve its objectives and to meet its responsibilities in and to the Circuit, the District, and the Synod.

61 and be it finally

62 **RESOLVED**, That Article X of the Bylaws of the SED be amended as follows with a new X.4 and the current X.4 renumbered to
63 X.5.

64 1. These Bylaws may be amended at a District Convention by the majority vote of those members present at a regular session,
65 provided there is written notice to congregations concerning the proposed amendment 30 days in advance of the Convention.

66 2. The Board of Directors shall submit proposed amendments to the Synod's Commission on Constitutional Matters to ensure they
67 are not inconsistent with the Constitution and Bylaws of the Synod prior to consideration by the District Convention. The Board of
68 Directors will also obtain legal guidance to ensure that any proposed amendments are not inconsistent with the laws of the District
69 of Columbia.

70 3. In the event an amendment is approved by the District in Convention without prior approval of the Synod's Commission on
71 Constitutional Matters, such amendment will be contingent on approval of the Commission on Constitutional Matters. The
72 amended articles or bylaws shall become effective immediately upon, and only upon, approval of the Commission on
73 Constitutional Matters. Should the Commission on Constitutional Matters not approve the adopted changes, the District Board of
74 Directors may modify the amendments to comply with the Commission on Constitutional Matters' requirements upon their two-
75 thirds vote.

76 **4. When necessitated by amendments to the Synod Constitution or Bylaws or otherwise expressly directed by a resolution**
77 **of the Synod in convention, amendments may be made by a two-thirds majority of the District Board of Directors. Such**
78 **amendment shall be drafted by the Board of Directors Policy Committee and shall be reviewed in advance by the LCMS**
79 **Commission on Constitutional Matters.**

80 5. Amendments to the District Articles of Incorporation shall be approved by a District Convention. The provisions and processes
81 for such amendments shall be the same as for amendments to the Bylaws.

Submitted by Trinity Lutheran Church, Lexington Park, MD

FLOOR COMMITTEE 05: THEOLOGY & PRACTICE (TP)

OV TP 05 25 01 To Support and Clarify the Prior Approval Process

WHEREAS, one of the expressed purposes of Synod is to "recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth" (Art. 111.3); and

WHEREAS, Synod has the responsibility to oversee that training; and

WHEREAS, Synod has designated that responsibility to the prior approval panels outlined in various bylaws (3.6.6.1, 3.10.5.7.3, 3.10.6.8.2, 3.10.6.9.2); and

WHEREAS, those panels have responsibility not only to work in behalf of the Synod but also are responsible to the Synod; and

WHEREAS, those under consideration for theological professorships and other such positions as require prior approval have ordinarily been ordained into the Office of Holy Ministry or have been commissioned and/or consecrated into an auxiliary office of the Church; and

WHEREAS, those under consideration for aforementioned positions have also been examined and approved for service on the roster of The Lutheran Church-Missouri Synod; and

WHEREAS, those individual members of Synod have, by virtue of their membership in the Synod, agreed to the confessional basis as outlined in Art. II, as well as recognize and affirm the validity of Bylaws 1.6-1.8; therefore be it

Resolved, That the District in convention give thanks to the Lord of the Church for using the Synod and its agencies to preserve and enlarge the workers of the harvest; and be it further

Resolved, That District in convention give thanks to those engaged in the various prior approval processes for being engaged in difficult and important work; and be it further

Resolved, That District in convention memorialize the Synod in convention to do the same; and be it further

Resolved, That District in convention memorialize the Synod to require that process used by the various panel to carry out the responsibility entrusted to it by the Synod be made transparent and publicly available; and be it further

Resolved, That District in convention memorialize the Synod to stipulate that unless those under consideration by the prior approval panels are found to be in violation of their ordination, commissioning, consecration, or installation vows that their approval be assumed; and be it further

Resolved, That District in convention memorialize the Synod in convention to stipulate that if those under consideration are thought to be in violation, that the candidate be given every opportunity to clarify their position to the panel; and be it finally

Resolved, That District in convention memorialize the Synod in convention to stipulate that if such a violation be found that the panel would, with the appropriate District President as that individual's ecclesiastical supervisor, engage in the appropriate processes to restore the erring brother or sister so that one deemed unworthy to teach at one of the Synod's institutions not be permitted to remain on the roster or serve a congregation and thus lead that congregation to err or become out of step with Synod.

OV TP 05 25 02 To Support and Clarify the Prior Approval Process

1 Since the 2013 Convention, appointments to theological faculties at all universities and seminaries, as well as all college,
2 university, and seminary presidential appointments, have been subject to the prior approval process. While the convention in 2013
3 amended the bylaws to delegate the responsibility for prior approval to specific groups (see bylaws referenced below) the bylaws
4 did not, and still do not, stipulate how the process of prior approval should be carried out. Over time this has led to questions as to
5 the standards used to evaluate candidates as well as the process utilized by the prior approval panels. In the hopes of building trust
6 and relieving any undue criticism of the panels and the process, the following overture aims to increase transparency for the process
7 and standards used by the panels as well as ensuring clear communication between the panels, the candidates, and the Synod.

8 WHEREAS, one of the expressed purposes of Synod is to “recruit and train pastors, teachers, and other professional church
9 workers and provide opportunity for their continuing growth” (Art. III.3); and

10 WHEREAS, Synod has the responsibility to oversee that training; and

11 WHEREAS, Synod has designated that responsibility to the prior approval panels outlined in various bylaws (3.6.6.1, 3.10.5.7.3,
12 3.10.6.8.2, 3.10.6.9.2); and

13 WHEREAS, those panels have responsibility not only to work in behalf of the Synod but also are responsible to the Synod; and

14 WHEREAS, those under consideration for theological professorships and other such positions as require prior approval have
15 ordinarily been ordained into the Office of Holy Ministry or have been commissioned and/or consecrated into an auxiliary office of
16 the Church; and

17 WHEREAS, those under consideration for aforementioned positions have also been examined and approved for service on the
18 roster of The Lutheran Church—Missouri Synod; and

19 WHEREAS, those individual members of Synod have, by virtue of their membership in the Synod, agreed to the confessional
20 basis as outlined in Art. II, as well as recognize and affirm the validity of Bylaws 1.6–1.8; therefore be it

21 *Resolved*, That the District in convention give thanks to the Lord of the Church for using the Synod and its agencies to preserve
22 and enlarge the workers of the harvest; and be it further

23 *Resolved*, That District in convention give thanks to those engaged in the various prior approval processes for being engaged in
24 difficult and important work; and be it further

25 *Resolved*, That District in convention memorialize the Synod in convention to do the same; and be it further

26 *Resolved*, That District in convention memorialize the Synod to require that process used by the various panel to carry out the
27 responsibility entrusted to it by the Synod be made transparent and publicly available; and be it further

28 *Resolved*, That District in convention memorialize the Synod to stipulate that unless those under consideration by the prior
29 approval panels are found to be in violation of their ordination, commissioning, consecration, or installation vows that their approval
30 be assumed; and be it further

31 *Resolved*, That District in convention memorialize the Synod in convention to stipulate that if those under consideration are
32 thought to be in violation, that the candidate be given every opportunity to clarify their position to the panel; and be it finally

33 *Resolved*, That District in convention memorialize the Synod in convention to stipulate that if such a violation be found that the
34 panel would, with the appropriate District President as that individual’s ecclesiastical supervisor, engage in the appropriate processes
35 to restore the erring brother or sister so that one deemed unworthy to teach at one of the Synod’s institutions not be permitted to
36 remain on the roster or serve a congregation and thus lead that congregation to err or become out of step with Synod.

37 Submitted by Trinity Lutheran Church, Lexington Park, MD

38 Approved by Congregation 12/08/2024

OV TP 05 25 03 To Support and Clarify the Prior Approval Process

WHEREAS, one of the expressed purposes of Synod is to “recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Art. III.3); and

WHEREAS, Synod has the responsibility to oversee that training; and

WHEREAS, Synod has designated that responsibility to the prior approval panels outlined in various bylaws (3.6.6.1, 3.10.5.7.3, 3.10.6.8.2, 3.10.6.9.2); and

WHEREAS, those panels have responsibility not only to work in behalf of the Synod but also are responsible to the Synod; and

WHEREAS, those under consideration for theological professorships and other such positions as require prior approval have ordinarily been ordained into the Office of Holy Ministry or have been commissioned and/or consecrated into an auxiliary office of the Church; and

WHEREAS, those under consideration for aforementioned positions have also been examined and approved for service on the roster of The Lutheran Church—Missouri Synod; and

WHEREAS, those individual members of Synod have, by virtue of their membership in the Synod, agreed to the confessional basis as outlined in Art. II, as well as recognize and affirm the validity of Bylaws 1.6–1.8; therefore be it

Resolved, That the Southeastern District in convention give thanks to the Lord of the Church for using the Synod and its agencies to preserve and enlarge the workers of the harvest; and be it further

Resolved, That the Southeastern District in convention give thanks to those engaged in the various prior approval processes for being engaged in difficult and important work; and be it further

Resolved, That the Southeastern District in convention memorialize the Synod in convention to do the same; and be it further

Resolved, That the Southeastern District in convention memorialize the Synod to require that process used by the various panel to carry out the responsibility entrusted to it by the Synod be made transparent and publicly available; and be it further

Resolved, That the Southeastern District in convention memorialize the Synod to stipulate that unless those under consideration by the prior approval panels are found to be in violation of their ordination, commissioning, consecration, or installation vows that their approval be assumed; and be it further

Resolved, That the Southeastern District in convention memorialize the Synod in convention to stipulate that if those under consideration are thought to be in violation, that the candidate be given every opportunity to clarify their position to the panel; and be it finally

Resolved, That the Southeastern District in convention memorialize the Synod in convention to stipulate that if such a violation be found that the panel would, with the appropriate District President as that individual’s ecclesiastical supervisor, engage in the appropriate processes to restore the erring brother or sister so that one deemed unworthy to teach at one of the Synod’s institutions not be permitted to remain on the roster or serve a congregation and thus lead that congregation to err or become out of step with Synod.

St. John’s Lutheran Church-Alexandria, VA

James Burroughs – Congregational President

Angela Schulze – Church Council

OV TP 05 25 04 To Support and Clarify the Prior Approval Process

WHEREAS, one of the expressed purposes of Synod is to “recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth” (Art. III.3); and

WHEREAS, Synod has the responsibility to oversee that training; and

WHEREAS, Synod has designated that responsibility to the prior approval panels outlined in various bylaws (3.6.6.1, 3.10.5.7.3, 3.10.6.8.2, 3.10.6.9.2); and

WHEREAS, those panels have responsibility not only to work in behalf of the Synod but also are responsible to the Synod; and

WHEREAS, those under consideration for theological professorships and other such positions as require prior approval have ordinarily been ordained into the Office of Holy Ministry or have been commissioned and/or consecrated into an auxiliary office of the Church; and

WHEREAS, those under consideration for aforementioned positions have also been examined and approved for service on the roster of The Lutheran Church—Missouri Synod; and

WHEREAS, those individual members of Synod have, by virtue of their membership in the Synod, agreed to the confessional basis as outlined in Art. II, as well as recognize and affirm the validity of Bylaws 1.6–1.8; therefore be it

Resolved, That the District in convention give thanks to the Lord of the Church for using the Synod and its agencies to preserve and enlarge the workers of the harvest; and be it further

Resolved, That District in convention give thanks to those engaged in the various prior approval processes for being engaged in difficult and important work; and be it further

Resolved, That District in convention memorialize the Synod in convention to do the same; and be it further

Resolved, That District in convention memorialize the Synod to require that process used by the various panel to carry out the responsibility entrusted to it by the Synod be made transparent and publicly available; and be it further

Resolved, That District in convention memorialize the Synod to stipulate that unless those under consideration by the prior approval panels are found to be in violation of their ordination, commissioning, consecration, or installation vows that their approval be assumed; and be it further

Resolved, That District in convention memorialize the Synod in convention to stipulate that if those under consideration are thought to be in violation, that the candidate be given every opportunity to clarify their position to the panel; and be it finally

Resolved, That District in convention memorialize the Synod in convention to stipulate that if such a violation be found that the panel would, with the appropriate District President as that individual’s ecclesiastical supervisor, engage in the appropriate processes to restore the erring brother or sister so that one deemed unworthy to teach at one of the Synod’s institutions not be permitted to remain on the roster or serve a congregation and thus lead that congregation to err or become out of step with Synod.

Circuit 9B Forum, Mark Shaltanis

OV TP 05 25 05 To Affirm and Strengthen Distance Learning Opportunities Leading to Ordination

WHEREAS, The congregations of The Lutheran Church—Missouri Synod (LCMS) have been blessed with pastors and teachers who have been prepared for their service in a variety of ways over its history

WHEREAS, The seminaries of the LCMS are currently offering, beyond the residential Master of Divinity program, a variety of routes for pastoral formation which take into consideration the needs, desires, and context of the students, including the Ethnic Immigrant Institute of Theology (EIIT), Center for Hispanic Studies (CHS), Specific Ministry Pastor (SMP) program, SMP to General Pastor Certification (typically an 8 year program), the Residential Alternative Route, and the Cross-Cultural Ministry Center at Concordia University, Irvine (CUI); and

WHEREAS, the need for ordained ministers of the Gospel to serve in the congregations of the LCMS will only grow greater as retirements increase; and

WHEREAS, the need for faithful servants to expand further mission and ministry will also continue to grow; and

WHEREAS, Academic training has taken advantage of technology to offer distance education and it has become a standard of delivering training in many contexts in our culture; and

WHEREAS, It has become increasingly difficult and prohibitive for prospective LCMS seminary students to leave homes, family, employment, and ministry context to move cross-country to enroll in a four-year residential Master of Divinity program; Therefore be it

Resolved, That the Southeastern District memorialize the 2026 Synod convention to enhance the ability of our alternate routes to ordination to meet the increasing demand for pastoral candidates by removing current restrictions on enrollment, geographic location, and ministry context and be it further

Resolved, That the seminaries of the Synod be encouraged to study different education models of training general pastors; and be it finally

Resolved, That the seminaries and the Districts of the Synod consider how they can work together to increase the number of students preparing for general ministry through the existing distance study program opportunities (EIIT, SMP, CUI, CHS), hybrid models like Cross-Cultural Ministry Center, and residential programs including the Residential Alternate Route to provide more general pastors for the mission of the Gospel.

Submitted by Circuits 9A/B

Central Region, Southeastern District

October 17, 2024

OV TP 05 25 06 To Affirm and Strengthen Distance Learning Opportunities Leading to Ordination

WHEREAS, The congregations of The Lutheran Church—Missouri Synod (LCMS) have been blessed with pastors and teachers who have been prepared for their service in a variety of ways over its history

WHEREAS, The seminaries of the LCMS are currently offering, beyond the residential Master of Divinity program, a variety of routes for pastoral formation which take into consideration the needs, desires, and context of the students, including the Ethnic Immigrant Institute of Theology (EIIT), Center for Hispanic Studies (CHS), Specific Ministry Pastor (SMP) program, SMP to General Pastor Certification (typically an 8 year program), the Residential Alternative Route, and the Cross-Cultural Ministry Center at Concordia University, Irvine (CUI);; and

WHEREAS, the need for ordained ministers of the Gospel to serve in the congregations of the LCMS will only grow greater as retirements increase; and

WHEREAS, the need for faithful servants to expand further mission and ministry will also continue to grow; and

WHEREAS, Academic training has taken advantage of technology to offer distance education and it has become a standard of delivering training in many contexts in our culture; and

WHEREAS, It has become increasingly difficult and prohibitive for prospective LCMS seminary students to leave homes, family, employment, and ministry context to move cross-country to enroll in a four-year residential Master of Divinity program; and therefore be it

Resolved, That the Southeastern District memorialize the 2026 Synod convention to enhance the ability of our alternate routes to ordination to meet the increasing demand for pastoral candidates by removing current restrictions on enrollment, geographic location, and ministry context and be it further

Resolved, That the seminaries of the Synod be encouraged to study different education models of training general pastors; and be it finally

Resolved, That the seminaries and the Districts of the Synod consider how they can work together to increase the number of students preparing for general ministry through the existing distance study program opportunities (EIIT, SMP, CUI, CHS), hybrid models like Cross-Cultural Ministry Center, and residential programs including the residential Alternate Route to provide more general pastors for the mission of the Gospel.

St. John’s Lutheran Church-Alexandria, VA

James Burroughs – Congregational President

Angela Schulze – Church Council

OVERTURES

2025 SED Convention

1 **OV TP 05 25 07 To Affirm and Encourage the Use of Gluten-Free Hosts as a Proper Element of the Lord’s Supper**

2 WHEREAS, Our Lord Jesus Christ gave “us Christians to eat and drink (Small Catechism)” of His true body and blood
3 under the bread and wine in the Sacrament of the Altar (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; 1 Cor. 10:16–17; 1 Cor.
4 11:23–26) ; and

5 WHEREAS, Approximately 1% of the population has celiac disease (beyondceliac.org), an autoimmune condition
6 triggered by the consumption of gluten (contained in wheat, barley or rye), causing damage to the lining of the small intestine
7 resulting in nutritional malabsorption and other significant adverse health effects (mayoclinic.org); and

8 WHEREAS, “Even the slightest amount [of gluten] will trigger an immune system reaction that can damage [the] small
9 intestine (*Dietary Changes for Celiac Disease* hopkinsmedicine.org)”; and

10 WHEREAS, The scriptures are silent regarding the type of grain used in the bread at Jesus’ institution of the sacrament,
11 and the scriptures and Lutheran Confessions are silent regarding which grain should be used for the continuing practice of the
12 Lord’s Supper; and

13 WHEREAS, Dr. C.F.W. Walther considered it “an adiaphoron whether the bread be leavened, whether it be rye, wheat,
14 barley, or oats bread, and whether it have this or that form, so long only as it is baked of grain flour and water. (Pastoral
15 Theology)”; and

16 WHEREAS, The CTCR has spoken on the issue of non-wheat hosts, “it may be baked from the flour of wheat, rye,
17 barley, or other grains. (Theology and Practice of the Lord’s Supper 1983)”; and

18 WHEREAS, The legitimacy of “non-wheat hosts” has been called into question at the 2023 Synod Convention as one of
19 the “concerns” that the Commission of Theology and Church Relations was “instructed to take up (2023 Res. 5-15)”; therefore be
20 it

21 *Resolved*, That the Southeastern District affirms and encourages the use of gluten-free hosts as a proper element of the
22 Lord’s Supper; and be it finally

23 *Resolved*, That the Southeastern District in convention submit this resolution as an overture for adoption by the Lutheran
24 Church - Missouri Synod at its 2026 Convention.

25 St. John’s Lutheran Church – Alexandria, VA

26 James Burroughs – Congregational President

Angela Schulze – Church Council

OVERTURES

2025 SED Convention

1 **OV TP 05 25 08 To Affirm and Encourage the Use of Gluten-Free Hosts as a Proper Element of the Lord’s Supper**

2 WHEREAS, Our Lord Jesus Christ gave “us Christians to eat and drink (Small Catechism)” of His true body and blood under the
3 bread and wine in the Sacrament of the Altar (Matt. 26:26–28; Mark 14:22–24; Luke 22:19–20; 1 Cor. 10:16–17; 1 Cor. 11:23–26)
4 ; and

5 WHEREAS, Approximately 1% of the population has celiac disease ([beyondceliac.org](https://www.beyondceliac.org)), an autoimmune condition triggered by the
6 consumption of gluten (contained in wheat, barley or rye), causing damage to the lining of the small intestine resulting in
7 nutritional malabsorption and other significant adverse health effects ([mayoclinic.org](https://www.mayoclinic.org)); and

8 WHEREAS, “Even the slightest amount [of gluten] will trigger an immune system reaction that can damage [the] small intestine
9 (*Dietary Changes for Celiac Disease* [hopkinsmedicine.org](https://www.hopkinsmedicine.org))”; and

10 WHEREAS, The scriptures are silent regarding the type of grain used in the bread at Jesus’ institution of the sacrament, and the
11 scriptures and Lutheran Confessions are silent regarding which grain should be used for the continuing practice of the Lord’s
12 Supper; and

13 WHEREAS, Dr. C.F.W. Walther considered it “an adiaphoron whether the bread be leavened, whether it be rye, wheat, barley, or
14 oats bread, and whether it have this or that form, so long only as it is baked of grain flour and water. (Pastoral Theology)”; and

15 WHEREAS, The CTCR has spoken on the issue of non-wheat hosts, “it may be baked from the flour of wheat, rye, barley, or other
16 grains. (Theology and Practice of the Lord’s Supper 1983)”; and

17 WHEREAS, The legitimacy of “non-wheat hosts” has been called into question at the 2023 Synod Convention as one of the
18 “concerns” that the Commission of Theology and Church Relations was “instructed to take up (2023 Res. 5-15)”; therefore be it

19 *Resolved*, That the Southeastern District affirms and encourages the use of gluten-free hosts as a proper element of the Lord’s
20 Supper; and be it finally

21 *Resolved*, That the Southeastern District in convention submit this resolution as an overture for adoption by the Lutheran Church -
22 Missouri Synod at its 2026 Convention.

23

Circuit Forum 9B, Mark Shaltanis

1 **OV TP 05 25 09 To Expand Appropriate Nomenclature**

2 The Treatise on the Power and Primacy of the Pope reminds us that, “the gospel bestows upon those who preside over
3 churches the commission to proclaim the gospel, forgive sins, and administer the sacraments....It is universally acknowledged, even
4 by our opponents, that this power is shared by divine right by all who preside in the churches, whether they are called pastors,
5 presbyters, or bishops” (Tr. 60–62). This means, in part, that the terms used within the church to describe the ordained ministers are
6 not synonymous with divine rank. In the Lutheran conception of the ministry, there is one office of the ministry, not a three-fold
7 office that includes, at the top, the rank of bishop. And yet, historically, to say nothing of scripturally or confessionally, the term
8 Bishop has been used by Lutherans as an honorific title. Reverend and Pastor are other honorific titles that have been and remain in
9 common usage. Perhaps because of our contentious and painful history surrounding the deposal of Martin Stephan, a bishop who
10 demanded fealty and broke public trust, we have been reticent to use the title bishop in our ecclesiastical structure. That is by no
11 means universal today. Two districts, the Atlantic and the English, both make use of the title bishop for their district presidents.
12 While bishop is certainly a more scriptural and confessional honorific title than District President, it is more importantly a title that
13 communicates, internally to the church and externally to the world, an ecclesiastical connection, and as such, the filial care and
14 concern inherent therein. Thus, it is fitting that the one who has been elected by human right to serve in the office of District President
15 be allowed to be addressed as, and make use of, a title befitting the office and service into which the church has placed him without
16 fears rooted historically or theologically.

17 WHEREAS, 1st Timothy 3:1–2 and Titus 1:7 invoke the terms ἐπισκοπή/ἐπίσκοπον (translated “bishop”) to reference someone
18 serving in the Office of the Holy Ministry; and

19 WHEREAS, the Confessions of the Evangelical Lutheran Church, including the Augsburg Confession, its Apology, and the
20 Treatise on the Power and Primacy of the Pope, for a variety of reasons, make use of the title “bishop” to refer to someone who has
21 been entrusted with the ministry of the Gospel; and

22 WHEREAS, Christians in general and Lutherans in particular have, historically and presently, utilized the honorific title of
23 bishop without necessarily implying a change in the understanding of the Office of the Holy Ministry or an implication of Divine
24 rank therein; and

25 WHEREAS, the English District and Atlantic District of the Lutheran Church—Missouri Synod have adopted the dual titles of
26 “bishop” and “president,” utilizing “president” in administrative and board settings and “bishop” in congregational and pastoral
27 contexts; and

28 WHEREAS, the scriptural and ecclesiastical term “bishop” communicates the nature of the office in which the individual has
29 been placed, namely that of the ministry, it also connotes concomitant attitudes and responsibilities, namely those of oversight, care,
30 concern, and shepherding, and thus helps to facilitate the notion that a bishop can be thought of as being a kind of pastor to pastors
31 and the church at large; and

32 WHEREAS, the title communicates to the broader world that this individual bears a responsibility in and to the church, again
33 with the concomitant connotations of spiritual care and concern; therefore, be it

34 *Resolved*, That the District in convention support the expansion of appropriate nomenclature by which individual pastors and
35 congregations can address the District President so as to include Bishop; and be it further

36 *Resolved*, That the District in convention support the utilization of that title by the individual office holder, as he deems it
37 appropriate, for example utilizing the title “Bishop” for the District President when serving in spiritual and pastoral capacities among
38 congregations, while retaining “President” for administrative and corporate purposes; and be it further

39 *Resolved*, That District in convention affirm this same honor to be granted to those holding the status of President Emeritus; and
40 be it finally

41 *Resolved*, That District in convention affirm that, because use of this title is decidedly a matter of human and not divine right,
42 and as such, an adiaphoron, that no individual or congregation be bound to use the honorific, especially if it impinges upon their
43 conscience.

Submitted by Trinity Lutheran Church, Lexington Park, MD

1 **OV TP 05 25 10 To Adopt the Dual Title of “Bishop and President” in the Southeastern District LCMS**

2 **Whereas** the English District and Atlantic District of the Lutheran Church—Missouri Synod have adopted the dual title of
3 "Bishop and President," utilizing “President” in administrative and board settings and “Bishop” in congregational and pastoral
4 contexts; and

5 **Whereas** the Greek term Episcopos, often translated as "Bishop," appears in scriptural passages such as I Timothy 3 and
6 Titus 1, describing one who watches over and provides care for the flock of Christ; and

7 **Whereas** the role of a Bishop has traditionally been understood as the pastor to pastors, serving as a spiritual caregiver
8 and shepherd to those entrusted with the care of Christ’s people; and

9 **Whereas** the historical use of the term "Bishop" dates back to the Council of Nicaea and has been regularly applied to
10 men serving as leaders within the Christian church; and

11 **Whereas** the designation "Bishop" emphasizes the spiritual and pastoral nature of the office in contrast to the corporate
12 title “President,” which aligns with legal and administrative functions; and

13 **Whereas** the term "Bishop" carries a significant weight and is recognized as a respected spiritual office by many in our
14 church communities and the broader Christian world, facilitating a contextual understanding that is both spiritually grounded and
15 relational; and

16 **Whereas** the title “Bishop” is associated with a pastoral, caring approach, distinguishing it from more administrative
17 connotations associated with the term “President”;

18 **Be it Resolved** that the Southeastern District LCMS adopt the title “Bishop” for the District President when serving in
19 spiritual and pastoral capacities among congregations, while retaining “President” for administrative and corporate purposes; and

20 **Be it Further Resolved** that the Southeastern District LCMS formally implement the dual title of “Bishop and President”
21 to reflect the comprehensive and spiritually centered responsibilities of the office, fostering a deeper connection with
22 congregations and greater clarity in the president’s pastoral role as a shepherd and caregiver to those serving the Southeastern
23 District.

24 **Be it Finally Resolved** that all former Southeastern District Presidents be afforded the dual title of “Bishop and President
25 Emeritus.”

26 *Michael P. Thress*

27 *Circuit Visitor*

28 *Submitted by Circuit 1*

29 *Northern Region, Southeastern District*

30 *November 17, 2024*

OV TP 05 25 11 To Normalize SMP CQ CALL ELIGIBILITY

The Lutheran Church-Missouri Synod (LCMS) is facing significant challenges, both within its congregations and in the broader mission of the church. Among the most pressing of these challenges is the need of pastors to shepherd congregations, administer the sacraments, and faithfully proclaim the Word of God. This issue congregations, which often struggle to find and retain ordained clergy.

In response to these growing needs, the LCMS established and ordained SMP CQ Pastors as a pathway to equip and deploy men for pastoral ministry. The program has produced many faithful pastors who, despite their demonstrated effectiveness in pastoral office roles, have been wrongfully designated as a second-class pastor and ineligible for a Call as based on recent poorly written and unspiritual guideline by a small group of pastors during a prior convention. This human imposed constraint limits Pastor CQ ability to serve congregations in a long-term, stable capacity and, more broadly, restricts the church’s ability to meet its critical pastoral needs; prevents the feeding of the sheep, which stands in direct contradiction of Scripture and Jesus’ command to “feed my sheep”.

The SMP CQ pastors in question have completed rigorous theological training, adhered to the doctrinal commitments of the LCMS, served faithfully for many years, and been licensed to preach the Word and administer the sacraments. In fact, do conduct all the functions of the Pastoral Office. Despite this, they are “technically” barred from Call eligibility, resulting in an unnecessary burden on congregations and, perpetuating the pastoral shortage and creating an unhealthy environment of setting a comparison environment between pastors and hence, some feeling that there can be superior pastors and inferior pastors, when all have been qualified by the Holy Spirit for a Call.

This overture seeks to address this imbalance by affirming the Call eligibility of SMP CQ pastors. By doing so, the LCMS would not only be recognizing the valuable service of these men but also taking decisive steps toward meeting the needs of the wider church. We must be faithful stewards of the gifts and training God has provided and make full use of every pastor He has called into service. Not bicker about how many classroom hours a pastor has done, or whether they have lived in St. Louis or paid high tuition. As we look to Scripture, we are reminded of the importance of recognizing the potential in others who have completed several advanced degrees, have experience in leadership, and a demonstrated commitment to Word and Sacrament, as Barnabas did for Paul, and ensuring that the work of Christ’s church is not hindered by human-imposed barriers.

In light of these realities and the biblical imperative [Jesus own command] to provide pastoral care for the flock of Christ, this overture calls for the LCMS to remove the restrictions on SMP CQ Call eligibility and open the door for these pastors to serve congregations in a more permanent capacity.

WHEREAS, there is a demonstrated need for SMP CQ Call Eligibility due to the fact that SMP (Specific Ministry Pastor) CQ pastors have faithfully served (been ordained) multiple congregations, have a combination of theological education, confess doctrinal agreement, have fulfilled colloquy committee requirements since five years, are licensed for the administration of the sacraments, and have completed a series (10+ college level courses, including) of seminary-designed Biblical studies courses in exegesis, confessional writings, and systematics;

WHEREAS, the intensive training and coursework of the SMP CQ program was approved by the LCMS with the express purpose of developing pastors aligned with the character, doctrine, and mission of the LCMS;

WHEREAS, these courses were taught by LCMS pastors and professors, ensuring the instruction was rooted in sound Lutheran theology and practice;

WHEREAS, the SMP program was established as an official pathway for men to step into pastoral roles, providing them with real-world ministry experience and opportunities to grow in their calling. It is necessary that these men be granted Call eligibility to serve the church in its time of need;

WHEREAS, SMP CQ are fully credentialed and have had an inspirational and faithful history of service of five years or more, beloved by the congregations served,

WHEREAS, the District President has the authority to add and remove names from a Call List,

OVERTURES

2025 SED Convention

45 WHEREAS, in the Book of Acts, Barnabas opened the door for Paul’s Ministry, recognizing his potential despite prior
46 opposition, so too has the SMP CQ program successfully prepared men to be fully equipped, LCMS-Qualified, and licensed to
47 distribute Word and Sacrament;

48 WHEREAS, SMP CQ pastors have already been serving in the roles of the pastoral office for more that 5 yrs;

49 WHEREAS, recognizing and affirming the potential in others, as seen in Barnabas’ support of Paul (Acts 9:26-27), serves
50 as a biblical example that spiritual leaders must be willing to acknowledge the readiness of SMP pastors who have undergone this
51 training. These men, have completed over ten theological coursers and faithfully served in Pastors who ministry for at least five
52 years, adhered to sound Lutheran LCMS teaching and instruction, are beloved by the congregations they serve (d) should not be
53 overlook but rather affirmed through Call Eligibility;

54 WHEREAS, Jesus commands pastors to “feed my sheep” (John 21:17), it is contrary to Scripture to prevent trained,
55 equipped, and licensed SMP CQ pastors from receiving a Call to serve congregations. Denying such eligibility undermines the
56 church’s mission, stands in contradiction of Jesus’ command, and withholds vital qualified pastoral care from congregations
57 (withholding care should not be tolerated);

58 WHEREAS, the human-imposed barriers preventing SMP CQ pastors from being Call-eligible are contrary to the
59 principle of sola scriptura, one of the core tenets of Lutheran theology. This also results in the neglect of congregations in need, as
60 the means of grace are not being fully provided, when such can be easily provided when SMP CQ are Call eligible;

61 WHEREAS, studies have shown many LCMS congregations are currently without pastoral office support, further
62 emphasizing the need for SMP CQ Call eligibility to fill these pastoral vacancies;

63 WHEREAS, studies have shown many LCMS congregations are currently without pastoral office support, further
64 emphasizing the need for SMP CQ Call eligibility to fill these pastoral vacancies;

65 WHEREAS, the LCMS has experienced a decline in membership, schools, teachers, and pastors, as documented by Dr.
66 Alan Klass’ Clergy Shortage Study (1999) and the Task force on Synodical Harmony Report (2011). It is evident that the current
67 restrictions on SMP CQ Call eligibility certainly contribute significantly to this decline;

68 WHEREAS, the theological concept of homo incurvatus in se (humanity turned inward on itself) can be observed in the
69 reluctance to allow SMP CQ pastors Call eligibility. This reflects an inward focus on human achievements and status rather than
70 on primary adherence to the Call of the Holy Spirit in the lives of SMP CQ pastors, to Christ’s mission; and expectation of the
71 ordained to serve His people;

72 WHEREAS, as Lutherans, we understand that greatness is not measured by how much education or how many classes,
73 after a certain level, a pastor has taken, but by how well we love and serve those around us. SMP CQ pastors, with their more than
74 five years of pastoral service, have already proven their commitment to love and serve as God would have use, namely AGAPE, in
75 service to congregations;

76 WHEREAS, and SMP CQ Pastors has a Bachelors degree, and has a Masters degree, and in some cases has a Doctorate
77 degree, has completed LCMS authorized course-work in theological studies,

78 WHEREAS, LCMS leadership must refocus on honoring Christ rather than human achievements. Any boasting should be
79 directed toward the glory of God rather than emphasizing the quantity of classes taken;

80 WHEREAS, God does not call people to His service based on their qualifications or abilities but instead equips and
81 qualifies those whom He calls. This truth is supported throughout Scripture, including in the example of Moses, who felt
82 inadequate to speak but was empowered by God to lead the Israelites (Exodus 3-4);

83 WHEREAS, the church has an urgent need to address the pastoral shortage, and restricting SMP CQ Call eligibility
84 perpetuates this issue rather than resolving it;

85 WHEREAS, SMP CQ pastors provided essentials ministry services in congregations, including preaching, administering
86 the sacraments, and offering pastoral care. Denying their Call eligibility deprives congregations of qualified pastoral leadership,
87 especially in smaller or rural churches that are struggling to find ordained clergy;

88 WHEREAS, the SMP CQ program reflects a viable, faithful, and sustainable model for ministry, especially given the
89 economic and geographical challenges many congregations face. Making SMP CQ pastors eligible for Calls would strengthen the
90 church’s outreach and provide stability to congregations in need of a long -term pastor;

OVERTURES

2025 SED Convention

31 WHEREAS, congregations are continuously asking the Synod for pastors, SMP CQ Pastors are trained and qualified; on
32 church Roster and are licensed to administer Word and Sacrament,

33 WHEREAS, congregations go through several cycles of the Call process:

34 WHEREAS, the Call process should reflect the spiritual readiness of a pastor, rather than hinge solely on differences in a
35 large number of credits hours, especially when SMP CQ pastors have undergraduate degrees, graduate level degrees, and in some
36 cases advanced doctoral degrees. Many SMP CQ pastors bring valuable life and ministry experience, along with deep theological
37 understanding, to the service of the church; such evidence of training and education and the Holy Spirit, must be recognized
38 through Call eligibility;

39 WHEREAS, the church is called to be faithful stewards of the resources God has entrusted to it, including the spiritual
40 gifts and pastoral training of SMP CQ pastors. By affirming their Call eligibility, the LCMS would be fully utilizing these God-
41 given resources to the benefit of the church as a whole and to millions of people, potentially resulting in the growth of the LCMS
42 church once again;

43 THEREFORE, be it resolved that the LCMS adopt this overture to affirm the Call eligibility of SMP CQ pastors have
44 theological, doctrinal, and pastoral experience, knowledge, training, and inspiration to serve as a Servant Leader, thereby
45 recognizing their valuable contribution to the church and addressing the current clergy shortage.

46 First St. John's Lutheran Church

OV TP 05 25 12 To Normalize SMP CQ CALL ELIGIBILITY

Preamble [An overture/resolution may offer a preamble before the actual rationale begins, either in classic or in rationale form.]

The Lutheran Church – Missionary Synod (LCMS) is facing significant challenges, both within its congregations and in the broader mission of the church. Among the most pressing of these challenges is the need of pastors to shepherd congregations, administer the sacraments, and faithfully proclaim the Word of God. This issue has been documented through multiple studies, and its effects are felt most acutely by smaller and rural congregations, which often struggle to find and retain ordained clergy.

In response to these growing needs, the LCMS established and ordained SMP CQ Pastors as a pathway to equip and deploy men for pastoral ministry. The program has produced many faithful pastors who, despite their demonstrated effectiveness in pastoral office roles, have been wrongfully designated as a second-class pastor and ineligible for a Call as based on recent poorly written and unspiritual guideline by a small group of pastors during a prior convention. This human imposed constraint limits Pastor CQ ability to serve congregations in a long term, stable capacity and, more broadly, restricts the church’s ability to meet its critical pastoral needs; prevent the feeding of the sheep, which stands in direct contradiction of Scripture and Jesus’ command to “feed my sheep”.

The SMP CQ pastors in question have completed rigorous theological training, adhered to the doctrinal commitments of the LCMS, served faithfully for many years, and been licensed to preach the Word and administer the sacraments. In fact, do conduct all the functions of the Pastoral Office. Despite this, they are “technically” barred from Call eligibility, resulting in an unnecessary burden on congregations and perpetuating the pastoral shortage and creating an unhealthy environment of setting a comparison environment between pastors and hence some feeling that there can be superior pastors and inferior pastors, when all have been qualified by the Holy Spirit for a Call.

This overture seeks to address this imbalance by affirming the Call eligibility of SMP CQ pastors. By doing so, the LCMS would not only be recognizing the valuable service of these men but also taking decisive steps towards meeting the needs of the wider church. We must be faithful stewards of the gifts and training God has provided and make full use of every pastor He has called into service. Not bicker about how many classroom hours a pastor has done, or whether they have lived in St. Louis or paid high tuition. As we look to Scripture, we are reminded of the importance of recognizing the potential in others who have completed several advanced degrees, have experience in leadership, and a demonstrated commitment to Word and Sacrament, as Barnabas did for Paul, and ensuring that the work of Christ’s church is not hindered by human-imposed barriers.

In light of these realities and the biblical imperative [Jesus own command] to provide pastoral care for the flock of Christ, this overture calls for the LCMS to remove the restrictions on SMP CQ Call eligibility and open the door for these pastors to serve congregations in a more permanent capacity.

WHEREAS, there is a demonstrated need for SMP CQ Call Eligibility due to the fact that SMP (Specific Ministry Pastor) CQ pastors have faithfully served (been ordained) multiple congregations, have a combination of theological education, confess doctrinal agreement, have fulfilled colloquy committee requirements since five years, are licensed for the administration of the sacraments, and have completed a series (10+ college level courses, including) of seminary-designed Biblical studies courses in exegesis, confessional writings, and systematics;

WHEREAS, the intensive training and coursework of the SMP CQ program was approved by the LCMS with the express purpose of developing pastors aligned with the character, doctrine, and mission of the LCMS;

WHEREAS, these courses were taught by LCMS pastors and professors, ensuring the instruction was rooted in sound Lutheran theology and practice;

OVERTURES

2025 SED Convention

42 WHEREAS, the SMP program was established as an official pathway for men to step into pastoral roles providing them
43 with real world ministry experience and opportunities to grow in their calling. It is necessary that these men be granted Call
44 eligibility to serve the church in its time of need;

45 WHEREAS, SMP CQ are fully credentialed and have had an inspirational and faithful history of service of five years or
46 more, beloved by the congregations served,

47 WHEREAS, the District President has the authority to add and remove names from a Call List,

48 WHEREAS, in the Book of Acts, Barnabas opened the door for Paul's ministry, recognizing his potential despite prior
49 opposition, so too has the SMP CQ program successfully prepared men to be fully equipped, LCMS-qualified, and licensed to
50 distribute Word and Sacraments;

51 WHEREAS, SMP CQ pastors have already been serving in the roles of the pastoral office for more than 5 years;

52 WHEREAS, recognizing and affirming the potential in others, as seen in Barnabas' support of Paul (Acts 9:26-27), serves
53 as a biblical example that spiritual leaders must be willing to acknowledge the readiness of SMP pastors who have undergone this
54 training. These men, having completed over ten theological courses and faithfully served in pastoral ministry for at least five
55 years, adhered to sound Lutheran LCMS teaching and instruction, are beloved by the congregations they serve(d) should not be
56 overlooked but rather affirmed through Call eligibility;

57 WHEREAS, Jesus commands pastors to "feed my Sheep" (John 21:17), it is contrary to Scripture to prevent trained,
58 equipped, and licensed SMP CQ pastors from receiving a Call to serve congregations. Denying such eligibility undermines the
59 church's mission, stands in contradiction of Jesus' command and withholds vital qualified pastoral care from congregations
60 (withholding care should not be tolerated);

61 WHEREAS, the human-imposed barriers preventing SMP CQ pastors from being Cal-eligible are contrary to the
62 principle of sola scriptura, one of the core tenets of Lutheran theology. This also results in the neglect of congregations in need, as
63 the means of grace are not being fully provided, when such can be easily provided when SMP CQ are Call eligible. It is almost as
64 if the church is back 500 years and Martin Luther is trying to ensure that people are effectively being given the Word of God, Jesus
65 wars against leading His "little ones" into harm (Matthew 18:6), all effort should be done to ensure pastors can serve God's people
66 – especially would by normalizing Call eligibility;

67 WHEREAS, studies have shown that approximately 6000 LCMS congregations are currently without pastoral office
68 support, further emphasizing the need for SMP CQ Call eligibility to fill these pastoral vacancies;

69 WHEREAS, the LCMS has experienced a decline in membership, schools, teachers, and pastors, as documented by Dr.
70 Alan Klass' Clergy Shortage Study (1999) and the Task Force on Synodical Harmony report (2011). It is evident that the current
71 restrictions on SMP CQ Call eligibility certainly contribute significantly to this decline;

72 WHEREAS, the theological concepts of homo incurvatus in se (humanity turned inward on itself) can be observed in the
73 reluctance to allow SMP CQ pastors Call eligibility. This reflects an inward focus on human achievements and status rather than
74 on primary adherence to the call of the Holy Spirit in the lives of SMP Pastors CQ; to Christ's mission; and expectation of the
75 ordained to serve His people;

76 WHEREAS, as Lutherans, we understand that greatness is not measured by how much education or how many classes,
77 after a certain level, a pastor has taken, but by how well we love and serve those around us. SMP CQ pastors, with their more than
78 five years of pastoral service, have already proven their commitment to love and serve as God would have use, namely AGAPE, in
79 service to congregations;

80 WHEREAS, a SMP CQ Pastor has a Bachelors degree, and has a Master degree, and in some cases has Doctorate degree,
81 has completed LCMS authorized course-work in theological studies,

OVERTURES

2025 SED Convention

32 WHEREAS, LCMS leadership must refocus on honoring Christ rather than human achievements. Any boasting should be
33 directed towards the glory of God rather than emphasizing the quantity of classes taken;

34 WHEREAS, God does not call people to His service based on their qualifications or abilities but instead equips and
35 qualifies those whom He calls. This truth is supported throughout Scripture, including in the example of Moses, who felt
36 inadequate to speak but was empowered by God to lead the Israelites (Exodus 3-4);

37 WHEREAS, the church has an urgent need to address the pastoral shortage, and restricting SMP CQ Call eligibility
38 perpetuates this issue rather than resolving it;

39 WHEREAS, SMP CQ pastors provided essential ministry services in congregations, including preaching administering
40 the sacraments, and offering pastoral care. Denying their Call eligibility deprives congregations of qualified pastoral leadership,
41 especially in smaller or rural churches that are struggling to find ordained clergy;

42 WHEREAS, the SMP CQ program reflects a viable, faithful, and sustainable model for ministry, especially given the
43 economic and geographical challenges many congregations face. Making SMP CQ Pastors eligible for Calls would strengthen the
44 church's outreach and provided stability to congregations in need of a long-term pastor;

45 WHEREAS, congregations are continuously asking the Synod for Pastors, SMP CQ pastors are trained and qualified; on
46 the church Roster and are licensed to administer Word and Sacrament,

47 WHEREAS, congregations go through several cycles of the Call process and many remain vacant;

48 WHEREAS, the Call process should reflect the spiritual readiness of a pastor, rather than hinge solely on differences in a
49 large number of credits hours, especially when SMP CQ pastors have undergraduate degrees, graduate level degrees, and advanced
50 doctoral degrees. Many SMP CQ pastors bring valuable life and ministry experience, along with deep theological understanding,
51 to the service of the church; such evidence of training and education and the Holy Spirit, must be recognized through Call
52 eligibility;

53 and

54 *The last preamble clause is specially terminated:*

55 WHEREAS, the church is called to be faithful stewards of the resources God has entrusted to it, including the spiritual
56 gifts and pastoral training of SMP CQ pastors. By affirming their Call eligibility, the LCMS would be fully utilizing these God-
57 given resources to the benefits of the church as a whole and to millions to people potentially resulting in the growth of the LCMS
58 church once again;

59 THEREFORE, be it resolved that the Southeastern District recognizes and encourage the vital ministry of the SMP CQs
60 within the congregations of the District; and be it

61 THEREFORE, the Southeastern District be an advocate for the calling and placing of SMP CQs within congregations of
62 the District; and be it

63 THEREFORE, the Southeastern District adopt this resolution to affirm the Call eligibility of SMP CQ pastors who have
64 had theological, doctrinal, and pastoral experiences, are ordained and authorized for Word and Sacrament, thereby recognizing
65 their valuable contribution to the church and addressing the current long-term clergy shortage; and finally

66 THEREFORE, that the Southeastern District in convention sends this resolution to the LCSM 2025 Convention.

67 David Kummer, Pastor Concordia Evangelical Lutheran Church

OV TP 05 25 13 To Normalize SMP CQ CALL ELIGIBILITY

PREAMBLE

Preamble! An overture / resolution may offer a preamble before the actual rationale begins, either in classic or in rationale form. The Lutheran Church-Missouri Synod (LCMS) is facing significant challenges, both within its congregations and in the broader mission of the church. Among the most pressing of these challenges is the need of pastors to shepherd congregations, administer the sacraments, and faithfully proclaim the Word of God. This issue has been documented through multiple studies, and its effect are felt most acutely by smaller and rural congregations, which often struggle to find and retain ordained clergy. In response to these growing needs, the LCMS established and ordained SMP CQ Pastors who, despite their demonstrated effectiveness in pastoral office roles, have been wrongfully designated as a second-class pastor and ineligible for a Call as based on recent poorly written and unspiritual guideline by a small group of pastors during a prior convention. This human imposed constraint limits Pastor CQ ability to serve congregations in a long- term, stable capacity and, more broadly, restricts the church’s ability to meet its critical pastoral needs; prevent the feeding of the sheep, which stands in direct contradictions of Scripture and Jesus’ command to... “feed my sheep”.

The SMP CQ pastors in question have completed rigorous theological training, adhered to the doctrinal commitments of the LCMS, served faithfully form many years, and been licensed to preach the Word and administer the sacraments. In fact, do conduct all the functions for the Pastoral Office. Despite this, they’re “technically” barred from Call eligibility, resulting in an unnecessary burden on congregations and perpetuating the pastoral shortage and creating an unhealthy environment of setting a comparison environment between pastors and hence some feeling that there can be superior pastors and inferior pastors, when all have been qualified by the Holy Spirit for a Call.

This overture seeks to address this imbalance by affirming the Call eligibility of SMP CQ pastors. By doing so the LCMS would not only be recognizing the valuable service of these men but also taking decisive steps toward meeting the need of the wider church. We must be faithful steward of the gifts and training God had provided and make full use of every pastor He has called into service. Not bicker about how many classroom hours a pastor has done, or whether they have lived in St. Louis or paid high tuition. As we look to Scripture, we are reminded of the importance of recognizing the potential in others who have completed several advanced degrees, have experience in leadership, and a demonstrated commitment to Word and Sacrament, as Barnabas did for Paul, and ensuring that the work of Christ’s Church is not hindered by human-imposed barriers.

In light of these realities and the biblical imperative [Jesus own command] to provide pastoral care for the flock of Christ, this overture calls for the LCMS to remove the restrictions on SMP CQ Call eligibility and open the door for these pastors to serve congregations in a more permanent capacity.

Option A: CLASSIC FORM

WHEREAS, there is a demonstrated need for SMP CQ Call Eligibility due to the fact that SMP (Specific Ministry Pastor) CQ pastors have faithfully served (been ordained) multiple congregations, have a combination of theological education, confess doctrinal agreement, have fulfilled colloquy committee requirements since five years, are licensed for the administration of the sacraments, and have completed a series (10+ college level courses, including) of seminary-designed Biblical studies courses in exegesis, confessional writings, and systematics.

WHEREAS, the intensive training and coursework of SMP CQ program was approved by the LCMS with the express purpose of developing pastors aligned with the character, doctrine, and mission of the LCMS.

WHEREAS, these course were taught by LCMS pastors and professors, ensuring the instruction was rooted in sound Lutheran theology and practice;

WHEREAS, the SMP program was established as an official pathway for men to step into pastoral roles, providing them with real-world ministry experience, and opportunities to grow in their calling. It is necessary that these men be granted Call eligibility to serve the church in its time of need;

OVERTURES

2025 SED Convention

43 WHEREAS, SMP CQ are fully credentialed and have had an inspirational and faithful history of service of five years or
44 more, beloved by the congregations served.

45 WHEREAS, the District President has the authority to add and remove names from a Call List;

46 WHEREAS, in the Book of Acts, Barnabas opened the door for Paul’s Ministry, recognizing his potential despite prior
47 opposition, so too has the SMP CQ program successfully prepared men to be fully equipped, LCMS-qualified, and licensed to
48 distribute Word and Sacrament;

49 WHEREAS, SMP CQ pastors have already been serving in the roles of the pastoral office for more than 5 yrs;

50 WHEREAS, recognizing and affirming the potential in others, as seen in Barnabas’ support of Paul (Acts 9:26-27), serves
51 as a biblical example that spiritual leaders must be willing to acknowledge the readiness of SMP pastors who have undergone this
52 training. These men have completed over ten theological courses and faithfully served in pastoral ministry for at least five years,
53 adhered to sound Lutheran LCMS teaching and instruction, are beloved by the congregations they serve(d) should not be
54 overlooked but rather affirmed through Call eligibility;

55 WHEREAS, Jesus commands pastors to “Feed my Sheep” (John 21:17), it is contrary to Scripture to prevent trained,
56 equipped, and licensed SMP CQ pastors from receiving a Call to serve congregations. Denying such eligibility undermines the
57 church’s mission, stands in contradiction of Jesus’ command and withholds vital qualified pastoral care from congregations
58 (withholding care should not be tolerated);

59 WHEREAS, the human-imposed barriers preventing SMP CQ pastors from being call-eligible are contrary to the
60 principle of sola scriptura, one of the core tenets of Lutheran theology. This also results in the neglect of congregations in – need, as
61 the means of grace are not being fully provided, when such can be easily provided when SMP CQ are Call eligible;

62 WHEREAS, studies have shown that approximately 6000 LCMS congregations are currently without pastoral office
63 support, further emphasizing the need for SMP CQ Call Eligibility to fill these pastoral vacancies;

64 WHEREAS, the LCMS has experienced a decline in membership, schools, teachers, and pastors, as documented by Dr.
65 Alan Klass Clergy Shortage study (1999) and the Task Force on Synodical Harmony report (2011). It is evident that the current
66 restrictions on SMP CQ Call eligibility certainly contribute significantly to this decline;

67 WHEREAS, the theological concept of homo icurvatus in se (humanity turned inward on itself) can be observed in the
68 reluctance to allow SMP CQ pastors Call eligibility. This reflects an inward focus on human achievements and status rather than
69 on primary adherence to the Call of the Holy Spirit in the lives of SMP Pastor CQ; to Christ’s mission; and expectation of the
70 ordained to serve His people;

71 WHEREAS, as Lutherans, we understand that greatness is not measured by how much education or how many classes,
72 after a certain, level, a pastor has taken, but by how well we love and serve those around us. SMP CQ pastors, with their more than
73 five years of pastoral service, have already proven their commitment to love and serve as God would have us, namely AGAPE, in
74 service to congregations;

75 WHEREAS, a SMP CQ Pastor has a Bachelors degree, and has a Master degree, and in some cases has a Doctorate
76 degree, has completed LCMS authorized course-work in theological studies,

77 WHEREAS, LCMS leadership must refocus on honoring Christ rather than human achievements. Any boasting should be
78 directed toward the glory of God rather than emphasizing the quantity of classes taken;

79 WHEREAS, God does not call people to His service based on their qualification or abilities but instead equips and
80 qualifies those whom He calls. The truth is supported throughout Scripture, including in the example of Moses, who felt
81 inadequate to speak but was empowered by God to lead the Israelites (Exodus 3-4);

OVERTURES

2025 SED Convention

32 WHEREAS, the church has an urgent need to address the pastoral shortage, and restricting SMP CQ Call eligibility
33 perpetuates this issue rather than resolving it;

34 WHEREAS, SMP CQ pastors provided essential ministry service in congregations, including preaching administering the
35 sacraments, and offering pastoral care. Denying their Call eligibility deprives congregations of qualified pastoral leadership,
36 especially in smaller or rural churches that are struggling to find ordained clergy;

37 WHEREAS, the SMP CQ program reflects a viable, faithful, and sustainable model for ministry, especially give the
38 economic and geographical challenges many congregations face. Making SMP CQ pastors eligible for Calls would strengthen the
39 church's outreach and provide stability to congregations in need of a long-term pastor;

30 WHEREAS, congregations are continuously asking the synod for pastors, SMP CQ pastors are trained and qualified; on
31 the church Roster and are licensed to administer Word and Sacrament,

32 WHEREAS, congregations go through several cycles of the Call process and many remain vacant;

33 WHEREAS, the Call process should reflect the spiritual readiness of a pastor, rather than hinge solely on differences in a
34 large number of credit hours, especially when SMP CQ pastors have undergraduate degrees, graduate level degrees, and in some
35 cases advanced doctoral degrees. Many SMP CQ pastors bring valuable life and ministry experience, along with deep theological
36 understanding, to the service of the church; such evidence of training and education and the Holy Spirit, must be recognized
37 through Call eligibility;

38 and

39 The last preamble clause is specially terminated:

30 WHEREAS, the church is called to be faithful steward of the resources God has entrusted to it, including the spiritual
31 gifts and pastoral training of SMP CQ pastors. By affirming their Call eligibility, the LCMS would be fully utilizing these God-
32 given resources to the benefit of the church as a whole and to millions of people, potentially resulting in the growth of the LCMS
33 church once again;

34 THEREFORE, the Southeastern District be an advocate for the calling and placing of SMP CQs within congregations of
35 the District; and be it

36 THEREFORE, the southeastern district adopt this resolution to affirm the Call eligibility of SMP CQ pastors who have
37 had theological, doctrinal, and pastoral experience, are ordained and authorized for Word and Sacrament, thereby recognizing
38 their valuable contribution to the church and addressing the current long-term clergy shortage; and be it finally

39 THEREFORE, that the Southeastern District in Convention send this resolution to the LCMS 2026 Convention.

10 Redeemer Evangelical Lutheran Church

11 Parkton, Maryland

1 **OV TP 05 25 14 To Normalize SMP CQ CALL ELIGIBILITY**

2 **PREAMBLE**

3 **Preamble!** An overture / resolution may offer a preamble before the actual rationale begins, either in classic or in rationale form.

4 The Lutheran Church-Missouri Synod (LCMS) is facing significant challenges, both within its congregations and in the broader
5 mission of the church. Among the most pressing of these challenges is the need of pastors to shepherd congregations, administer
6 the sacraments, and faithfully proclaim the Word of God. This issue has been documented through multiple studies, and its effect
7 are felt more acutely by smaller and rural congregations, which often struggle to find and retain ordained clergy.

8 In response to these growing needs, the LCMS established and ordained SMP CQ Pastors as a pathway to equip and deploy men
9 for pastoral ministry. The program has produced many faithful pastors who, despite their demonstrated effectiveness in pastoral
10 office roles, have been wrongfully designated as a second – class pastor and ineligible for a Call as based on recent poorly written
11 and unspiritual guideline by a small group of pastors during a prior convention. This human imposed constraint limits Pastor CQ
12 ability to serve congregations in a long-term, stable capacity and, more broadly, restricts the church’s ability to meet its critical
13 pastoral needs; prevents the feeding of the sheep, which stands in direct contradiction of Scripture and Jesus’ command to...“feed
14 my sheep”.

15 The SMP CQ pastors in question have completed rigorous theological training, adhered to the doctrinal commitments of the
16 LCMS, served faithfully for many years, and been licensed to preach the Word and administer the sacraments. In fact, do conduct
17 all the functions of the Pastoral Office. Despite this, they are “technically” barred from Call eligibility, resulting in an unnecessary
18 burden on congregations and perpetuating the pastoral shortage and creating an unhealthy environment of setting a comparison
19 environment between pastors and hence some feeling that there can be superior pastors and inferior pastors, when all have been
20 qualified by the Holy Spirit for a Call.

21 This overture seeks to address this imbalance by affirming the Call eligibility of SMP CQ pastors. By doing so the LCMS would
22 not only be recognizing the valuable service of these men but also taking decisive steps toward meeting the needs of the wider
23 church. We must be faithful stewards of the gifts and training God has provided and make full use of every pastor He has called
24 into service. Not bicker about how many classroom hours a pastor has done, or whether they have lived in St. Louis or paid high
25 tuition. As we look to Scripture, we are reminded of the importance of recognizing the potential in others who have completed
26 several advanced degrees, have experienced in leadership, and a demonstrated commitment to Word and Sacrament, as Barnabas
27 did for Paul, and ensuring that the work of Christ’s Church is not hindered by human-imposed barriers.

28 In light of these realities and the biblical imperative [Jesus own command] to provide pastoral care for the flock of Christ, this
29 overture calls for the LCMS to remove the restrictions on SMP CQ Call eligibility and open the door for these pastors to serve
30 congregations in a more permanent capacity.

31 **Option A: CLASSIC FORM**

32 WHEREAS, there is a demonstrated need for SMP CQ Call Eligibility due to the fact that SMP (Specific Ministry Pastor)
33 CQ pastors have faithfully served (been ordained) multiple congregations, have a combination of theological education, confess
34 doctrinal agreement, have fulfilled colloquy committee requirements, since five years, are licensed for the administration of the
35 sacraments, and have completed a series (10+ college level courses, including) of seminary-designed Biblical studies courses in
36 exegesis, confessional writings, and systematics.

37 WHEREAS, the intensive training and coursework of the SMP CQ Program was approved by the LCMS with the express
38 purpose of developing pastors aligned with the character, doctrine, and mission of the LCMS.

39 WHEREAS, these courses were taught by LCMS pastors and professors, ensuring the instruction was rooted in sound
40 Lutheran theology and practice;

OVERTURES

2025 SED Convention

41 WHEREAS, the SMP program was established as an official pathway for men to step into pastoral roles, providing them
42 with real-world ministry experience, and opportunities to grow in their calling. It is necessary that these men be granted Call
43 eligibility to serve the church in its time of need;

44 WHEREAS, SMP CQ are fully credentialed and have had an inspiration and faithful history of service of five years or
45 more, beloved by the congregations served,

46 WHEREAS, the District President has the authority to add and remove names from a Call List;

47 WHEREAS, in the Book of Acts, Barnabas opened the door for Paul's ministry, recognizing his potential despite prior
48 opposition, so too has the SMP CQ program successfully prepared men to be fully equipped, LCMS-qualified, and licensed to
49 distribute Word and Sacrament;

50 WHEREAS, SMP CQ pastors have already been serving in the roles of the pastoral office for more than 5 yrs;

51 WHEREAS, recognizing and affirming the potential in others, as seen in Barnabas' support of Paul (Acts 9:26 -27),
52 serves as a biblical example that spiritual leaders must be willing to acknowledge the readiness of SMP Pastors who have
53 undergone this training. These men, have completed over ten theological courses and faithfully served in pastoral ministry for at
54 least five years, adhered to sound Lutheran LCMS teaching and instruction, are beloved by the congregations they serve(d) should
55 not be overlooked but rather affirmed through Call eligibility;

56 WHEREAS, Jesus commands pastors to "feed my sheep" (John 21:17), it is contrary to Scripture to prevent trained,
57 equipped, and licensed SMP CQ pastors from receiving a Call to serve congregations. Denying such eligibility undermines the
58 church's mission, stands in contradiction of Jesus' command and withholds vital qualified pastoral care from congregations
59 (withholding care should not be tolerated);

60 WHEREAS, the human-imposed barriers preventing SMP CQ pastors from being call-eligible are contrary to the
61 principle of sola scriptura, one of the core tenets of Lutheran theology. This also results in the neglect of congregations in – need,
62 as the means of grace are not being fully provided, when such can be easily provided when SMP CQ are Call eligible;

63 WHEREAS, studies have shown that approximately 6000 LCMS congregations are currently without pastoral office
64 support, further emphasizing the need for SMP CQ Call Eligibility to fill these pastoral vacancies;

65 WHEREAS, the LCMS has experienced a decline in membership, schools, teachers, and pastors, as documented by Dr.
66 Alan Klass Clergy Shortage Study (1999) and the Taskforce on Synodical Harmony report (2011). It is evident that the current
67 restrictions on SMP CQ Call eligibility certainly contribute significantly to this decline;

68 WHEREAS, the theological concept of homo incurvatus in se (humanity turned inward on itself) can be observed in the
69 reluctance to allow SMP CQ pastors Call eligibility. This reflects an inward focus on human achievements and status rather than
70 on primary adherence to the Call of the Holy Spirit in the lives of SMP Pastor CQ; to Christ's mission; and expectation of the
71 ordained to serve His people;

72 WHEREAS, as Lutherans, we understand that greatness is not measured by how much education or how many classes,
73 after a certain, level, a pastor has taken, but by how well we love and serve those around us. SMP CQ pastors, with their more than
74 five years of pastoral service, have already proven their commitment to love and serve as God would have use, namely AGAPE, in
75 service to congregations;

76 WHEREAS, a SMP CQ Pastor has a Bachelors degree, and has a Master degree, and in some cases has a Doctorate
77 degree, has completed LCMS authorized course-work in theological studies,

78 WHEREAS, LCMS leadership must refocus on honoring Christ rather than human achievements. Any boasting should be
79 directed toward the glory of God rather than emphasizing the quality of classes taken;

OVERTURES

2025 SED Convention

30 WHEREAS, God does not call people to His service based on their qualification or abilities but instead equips and
31 qualifies those whom He calls. This truth is supported throughout Scripture, including in the example of Moses, who felt
32 inadequate to speak but was empowered by God to lead the Israelite's (Exodus 3-4)

33 WHEREAS, the church has an urgent need to address the pastoral shortage, and restricting SMP CQ Call Eligibility
34 perpetuates this issue rather than resolving it;

35 WHEREAS, SMP CQ pastors provided essential ministry service in congregations, including preaching administering the
36 sacraments, and offering pastoral care. Denying their Call eligibility deprives congregations of qualified pastoral leadership,
37 especially in smaller or rural churches that are struggling to find ordained clergy;

38 WHEREAS, the SMP CQ program reflects a viable, faithful, and sustainable model for ministry, especially given the
39 economic and geographical challenges many congregations face. Making SMP CQ pastors eligible for Calls would strengthen the
40 church's outreach and provided stability to congregations in need of a long-term pastor;

41 WHEREAS, congregations are continuously asking the synod for pastors, SMP CQ pastors are trained and qualified; on
42 the church Roster and are licensed to administer Word and Sacrament,

43 WHEREAS, congregations go through several cycles of the Call process and many remain vacant;

44 WHEREAS, the Call process should reflect the spiritual readiness of a pastor, rather than hinge solely on differences in a
45 large number of credit hours, especially when SMP CQ pastors have undergraduate degrees, graduate level degrees, and in some
46 cases advanced doctoral degrees. Many SMP CQ pastors bring valuable life and ministry experience, along with deep theological
47 understanding, to the service of the Church; such evidence of training and education and the Holy Spirit, must be recognized
48 through Call eligibility;

49 and

50 The last preamble clause is specially terminated:

51 WHEREAS, the church is called to be faithful stewards of the resources God has entrusted to it, including the spiritual
52 gifts and pastoral training of SMP CQ pastors. By affirming their Call eligibility, the LCMS would be fully utilizing these God-
53 given resources to the benefit of the church as a whole and to millions of people, potentially resulting in the growth of the LCMS
54 church once again;

55 THEREFORE, be it resolved that the Southeastern District recognize and encourage the vital ministry of the SMP CQ's
56 within the congregations of the District; and be it

57 Therefore, the Southeastern District be an advocate for the calling and placing of SMP CQs within congregations of the Districts;
58 and be it

59 THEREFORE, the Southeastern District adopt this resolution to affirm the Call eligibility of SMP CQ pastors who have
60 had theological, doctrinal, and pastoral experience, are ordained and authorized for Word and Sacrament, thereby recognizing their
61 valuable contribution to the church and addressing the current long-term clergy shortage; and be it finally

62 THEREFORE, that the Southeastern District in Convention send this resolution to the LCMS 2025 Convention

63 Advent Lutheran Church

1 **OV TP 05 25 15 TO NORMALIZE SMP (Specific Ministry Pastor) CQ (Colloquy) CALL ELIGIBILITY**

2 Preamble

3 WHEREAS, The Lutheran church –Missouri Synod (LCMS) is facing significant challenges, both within its
4 congregations and in the broader mission of the church, among the most pressing is the need of pastors to shepherd congregations,
5 administers the sacraments, and faithfully proclaim the Word of God; and

6 WHEREAS, the issue has been documented through multiple studies, noting that its effects are felt more acutely by
7 smaller and rural congregations, which often struggle to find and retain ordained clergy; and

8 WHEREAS, SMP (Specific Ministry Pastor) CQ Pastors have been ordained and have faithfully served congregations,
9 having a combination of theological education, confessed doctrinal agreement, fulfilled colloquy committee requirements, are
10 licensed for the administration of the sacraments, and have completed a series (10+ college level courses) of seminary– designed
11 Biblical Studies courses in exegesis, confessional writing, and systematics, and

12 WHEREAS, The program has produced many faithful pastors who, despite their demonstrated effectiveness in pastoral
13 office roles, have been limited in their opportunities to serve and be eligible for a Call, based on a guideline introduced by a small
14 group of pastors during a prior convention; and

15 WHEREAS, This constraint limits Pastor C! ability to serve congregations in a long-term, stable capacity and, more
16 broadly, restricts the church’s ability to meet its critical pastoral needs; prevents the feeding of the sheep, which stands in direct
17 contradiction of Scripture and Jesus’ commands to “feed my sheep”, and

18 WHEREAS, The SMP CQ Pastors in question have completed rigorous theological training, adhered to the doctrinal
19 commitments of the LCMS, served faithfully for many years, and been licensed to preach the Word and administer the sacraments,
20 and, in fact, do conduct all the functions of the Pastoral Office in limited and restricted capacities, i.e. serving vacancies and
21 supply preaching, yet, who, despite this, are “technically” barred from Call eligibility, resulting in an unnecessary burden on
22 congregations and perpetuating the pastoral shortage and creating an unhealthy perception of their being different classes of
23 pastors, when all have been qualified by the Holy Spirit for a Call; and

24 WHEREAS, The District President has the authority to add and remove names from a Call List; AND

25 WHEREAS, Denying their Call eligibility deprives congregations of qualified pastoral leadership, especially in smaller of
26 rural churches that are struggling to find ordained clergy

27 WHEREAS, Addressing this dilemma by affirming the Call eligibility of SMP CQ pastors would not only serve to
28 recognize both the qualifications and valuable service of these men, but also working toward meeting the needs often wider
29 church, being faithful stewards of the gifts and training God has provided and making full use of every pastor He was called into
30 service; now therefore, be it

31 RESOLVED, That the Southeastern District recognize and encourage the vital ministry of the SMP CQs within the
32 congregations of the District; and be it further

33 RESOLVED, That the Southeastern District be an advocate for the calling and placing of SMP CQs within congregations
34 of the Districts; and be it further

35 RESOLVED, That the Southeastern District adopt this resolution to affirm the Call eligibility of SMP CQ pastors who
36 have had theological, doctrinal, and pastoral experience, are ordained and authorized for Word and Sacrament, thereby recognizing
37 their valuable contribution of the church and addressing the current long-term clergy shortage; and be it finally

38 RESOLVED, That the Southeastern District of The Lutheran Church –Missouri Synod petition The Lutheran Church –
39 Missouri Synod, meeting in convention in 2025, to remove the restrictions on SMP CQ Call eligibility, thus opening the door for
40 these Synodically deemed qualified pastors to serve congregations in a more permanent capacity.

41 Trinity Evangelical Lutheran Church (Bowie, MD)

OV TP 05 25 16 To Meaningfully Recognize the Authority and Voice to the Laity

WHEREAS, “It is to the true church of believers and saints that Christ gave the keys of the kingdom of heave, and it is proper and only possessor and bearer of the spiritual, divine, and heavenly fits, rights, powers, offices, and the like that Christ has procured and are found in His Church” (CFW Walther, *Church and Ministry*, Thesis IV); and

WHEREAS, “After we have become Christians through this Priest [i.e., Christ] and His priestly office, incorporated in Him by Baptism through faith, then each one, according to this calling and position, obtains the right and the power of teaching and confessing before others this Word which we have obtained from Him. Even through not everybody has the public office and calling, every Christian has the right and the duty to teach, instruct, admonish, comfort, and rebuke his neighbor with the Word of God at every opportunity and wherever necessary.” (Luther, “Psalm 110,” *Luther’s Works*, AE: 12:333); and

WHEREAS, the Augsburg Confession, the apology of the Augsburg Confession, and the Treatise on the Power and Primacy of the Pope were written by, and first subscribed to, by laity; and

WHEREAS, a key role of the pastor is to equip the saints to serve; and effective equipping is not dependent upon the physical presence of the equipper but rather equipped saints are ministry – oriented and prepared to share and serve with wisdom; and

WHEREAS, the number of congregations experience pastoral vacancies is increasing while the availabilities and affordability of called pastors is decreasing; but congregations with pastoral vacancies are still attended to, advised and encouraged by their Circuit Visitor and other pastoral advisors, and

WHEREAS, congregations with pastoral vacancies have more need than ever to be knowledgeable about and involved in the decision – making that impact their ministries; yet congregations without a pastor lose a vote in many circuit and District decision – making gatherings, be it therefore

RESOLVED, That Christ’s gifts to and investments in the laity be meaningfully recognized and affirmed in his Church as we do ministry; and be it further

RESOLVED, That a congregation with a pastoral vacancy be notified of and counseled by the Circuit Visitor, or his appointee, on issues that will be voted upon in an upcoming circuit or district forum; and be it finally

RESOLVED, That if a congregation has a pastoral vacancy, a layperson authorized by the congregation be allowed to cast the vote that would normally be reserved for the pastor so that the voice, perspective and wisdom of that congregation is not shortchanged.

Submitted by Bera-Baltimore MD

Nikki L. Rochester – President

Bettie Thomas- Wright – Secretary

December 12, 2024

**OV TP 05 25 17 OVERATURE TO THE 2025 SOUTHEASTERN DISTRICT CONVENTION FROM
THE S.E.D.-LCMS, CIRCUIT #10, WINKEL
TO ENRICH PASTORAL & CHURCH VOCATIONAL LEADERSHIP TRAINING**

WHEREAS, Parish pastoral and vocational ministries present exceptional leadership challenges, as well as opportunities; and

WHEREAS, in-depth leadership training benefits both individual servants and the church at-large; therefore be it

RESOLVED that faculties of synodical seminaries and preparatory institutions review all in-person and virtual practical parish ministry education programs, for both new and second career students, concerning program effectiveness; and be it further

RESOLVED that these programs, both in-person and virtual, include training in at least:

- Basic leadership skills and approaches,
- Basic principles of group dynamics,
- Importance of and techniques for congregational leadership,
- Practical leadership techniques for the conduct of basic congregational programs,
- Importance of visitation and pastoral care and techniques,
- Importance to the parish of community involvement, outreach and service,
- Personal pastoral ethics of conduct,
- Conflict management techniques,
- The value of and importance of Circuit participation for workers and their congregations,
- Healthy techniques for exiting a ministry and entering a new one; and be it finally

RESOLVED that such review and enrichment be conducted and implemented immediately.

Circuit Visitor Signature

Date 11/13/2024

Submitted by **Chaplain Michael E. Ramming** Emeritus Circuit #10, SEO,
Good Shepherd, LCMS, Callao, VA merammio@gmail.com C 804-456-6554

171 Merganser St, Montross, VA 22520

Nominations Report

2025 SED Convention

NOMINATIONS REPORT

President Nominees	Congregation	Vote Talley
Rev. Dr. Bill Harmon	King of Glory (Williamsburg, VA)	23
Rev. Lloyd Gaines	Peace (Washington, DC)	2

Vice President

Nominees	Congregation	Vote Talley
Rev. Tim Bohlman	Bethany Lutheran Church (Fishersville, VA)	10
Rev. Lloyd Gaines	Peace (Washington, DC)	9
Rev. Wayne Fredericksen	Our Savior (Arlington, VA)	1
Rev. Eric Ruble	Trinity (Cumberland, MD)	1
Rev. Miguel Torrine	Iglesia Luterana Nazaret (Baltimore, MD)	2
Rev. David Ziehr	St. Stephens (Hickory, NC)	3

Secretary Nominees	Congregation	Vote Talley
Thomas Foelber	St. James (Baltimore, MD)	2
Rev. Wayne Fredericksen	Our Savior (Arlington, VA)	4
Rev. Andrew Lissy	Living Savior (Fairfax Station, VA)	2
Rev. David Maack	St. Paul Evangelical (Glen Burnie, MD)	1
Rev. Blaise Sedney	St. Matthews (Bel Air, MD)	1
Rev. Wayne Puls	Grace (Woodbridge, VA)	2

Treasury Nominees	Congregation	Vote Talley
Ron Adlophi	King of Glory (Williamsburg, VA)	11
Joel Gast	The Lutheran Church of St. Andrew (Silver Spring, MD)	2

Nominations Report

2025 SED Convention

Secretary Nominees	Congregation	Vote Talley
Ron Bostick	Resurrection (Cary, NC)	8
Joel Gast	The Lutheran Church of St. Andrew (Silver Spring, MD)	9
Endalkachew Kidanewold	Mekane Yesus Lutheran	10
Melanie Mesick	Resurrection (Newport News, VA)	2
Nancy Nolley	Prince of Peace (Charlotte, NC)	9
Hilary Tew	Jordan (Apex, NC)	10
James Young	Grace (Woodbridge, VA)	2

Commissioned Nominees	Congregation	Vote Talley
Tracey Clements	St. Paul (Kingsville, MD)	3
Stacey Crosson	Prince of Peace (Springfield, VA)	1
Les Hambridge	Our Savior (Arlington, VA)	2
Joshua Klug	Fountain of Life (Kernersville, NC)	2
Susan Maack	St. Paul (Glen Burnie, MD)	1
Scott Osbourn	St. Paul (Kingsville, MD)	2
Rev. Reed Shoaf	Salem (Taylorsville, NC)	1
Westley Spottiswood	Hope (Wake Forest, NC)	2
Krista Young	LCMS Mission Advancement (St. Louis, MO)	2
Jennifer Hills	St. John (Alexandria, VA)	1

Nomination Committee: Ordained Nominees	Congregation	Vote Talley
Rev. John Brunner	Resurrection (Franklin, NC)	3
Rev. Peter Frank	St. Peter (Conover, NC)	2

Nominations Report

2025 SED Convention

Nomination

Committee:

Commissioned

Nominees	Congregation	Vote Talley
Robie Hillhouse	Christ (Hickory, NC)	2
Heidi Miller	Emmanuel (Catonsville, MD)	2

Nomination

Committee: Lay Person

Nominees	Congregation	Vote Talley
Beth Elgert	King of Glory (Williamsburg, VA)	1
Bill Evans	Prince of Peace (Springfield, VA)	2
Brian Klein	Grace (Woodbridge, VA)	1

CCN

Nominees	Congregation	Vote Talley
Ron Bostick	Resurrection (Cary, NC)	2
Harold Dagenhart	Salem (Taylorsville, NC)	1
Mark Daniels	Salem (Taylorsville, NC)	1
Beth Elgert	King of Glory (Williamsburg, VA)	2
Paul Fowler	Good Shepherd (Onley, MD)	2
Nikki Rochester	Berea (Baltimore, MD)	1
Paul Techau	Our Savior (Baltimore, MD)	1