

BYLAWS OVERTURES

OVERTURE: 2.01
SUBJECT: TO AMEND THE IDE BYLAWS WITH RECOMMENDED CHANGES

1. WHEREAS the Iowa District East (IDE) “is the Synod itself performing the functions of the Synod” (LCMS 2019 Handbook 4.1.1.1),
2. and
3. WHEREAS the district bylaws “shall not conflict with the Constitution and Bylaws of the Synod” and are to be reviewed and
4. approved by the Commission on Constitutional Matters (CCM) of the Synod (LCMS 2019 Handbook 4.1.1.2), and
5. WHEREAS the CCM has recommended the following changes for the IDE bylaws to be consistent with the Constitution and
6. Bylaws of Synod, therefore, be it
7. RESOLVED, that the IDE bylaws be amended as follows (additions underlined and deletions struck through):
8. 1.2 Each parish including individual congregations or multiple-congregation parishes belonging to this district shall be entitled to two
9. votes, one of which is cast by the ordained, called and installed clergy of the congregation, and one by the duly selected lay
10. delegate of the congregation (the Synod’s *Handbook*, Article V A). In addition, a congregation that is a part of a multi-
11. congregation parish, other than the congregation supplying the voting lay delegate, may elect and depute an advisory lay
12. delegate (Synod’s Handbook, Article XII 10 B). These delegates shall be credentialed for the district convention in accord with
13. bylaw 11.4.
14. 14.3The circuit forum ~~consists consisting~~ of ~~the one~~ pastor ~~of each congregation;~~ and one lay ~~member-person of from~~ each ~~member~~
15. congregation ~~or multi-congregation parish~~ designated by the congregation ~~or parish;~~ and an advisory representative from
16. ~~congregations of a multi-congregation parish not contributing a lay voter. This advisory representative has voice but no vote.~~
17. The circuit forum shall meet to study Scripture and the Confessions, to develop policies and/or programs, to elect circuit
18. visitors, to discuss and forward triennial mission and ministry emphases, and to review or respond to resolutions or other
19. programs in the Synod (the Synod’s *Handbook*, Bylaws 5.3).

Iowa District East Board of Directors
(As approved at July 2020 BOD meeting)

OVERTURES

OVERTURE: 1.01A

**SUBJECT: TO RECOMMEND AND ENCOURAGE THE STUDY OF “CREMATION AND THE CHRISTIAN”
PREPARED BY THE CTCR OF THE LUTHERAN CHURCH CANADA.**

1. WHEREAS, Cremation is becoming an increasingly accepted practice in our culture according to a figure from the National Funeral Directors Association; and
- 2.
3. WHEREAS, Practices in the culture frequently are brought into the Church without careful consideration of how they reflect her confession of faith; and
- 4.
5. WHEREAS, Christians are called to confess the faith not only in their words but also in their actions; and
6. WHEREAS, Although the method of caring for the body at the time of death does not affect a person’s salvation, yet these actions are an opportunity for the Christian and the Church to clearly confess the resurrection of the body; and
- 7.
8. WHEREAS, The Bible does not prohibit cremation but does in fact commend careful and respectful care of the body both in life and death as being the “temple of the Holy Spirit” as evidenced by the bodily burial of virtually all the saints of the Old and New Testaments, our Lord Himself being the foremost example; and
- 9.
- 10.
11. WHEREAS, The Synod in Convention, with the support of the CTCR and our seminary faculties, approved and commended the document “Cremation and the Christian” prepared by the CTCR of the Lutheran Church-Canada; therefore be it
- 12.
13. RESOLVED, That the IDE in Convention likewise commend the document, “Cremation and the Christian” for study by its Pastors and Congregations; and be it finally
- 14.
15. RESOLVED, That the IDE in Convention direct the District’s Worship Committee to prepare a companion Study Guide for “Cremation and The Christian” to be made available to the Pastors and Congregations of the District.
- 16.

OVERTURES

OVERTURE: 1.02A

SUBJECT: TO REFRAIN FROM THE PRACTICE OF ONLINE COMMUNION

1. WHEREAS, The Lord Jesus with words and actions spoken and carried out by him in the direct and physical presence of His
2. disciples instituted Holy Communion as a communal meal through which His body and blood are distributed
3. under the bread and wine for the forgiveness of sins, life, and salvation (Matt 26:26-28); and
4. WHEREAS, The conditions brought about by the Coronavirus Pandemic of 2020 led many congregations of The Lutheran
5. Church—Missouri Synod (LCMS) to suspend in-person worship gatherings for protracted periods, hindering them from the
6. celebration of Holy Communion; and
7. WHEREAS, Some congregations considered turning to online Communion as a way to continue celebrating Holy Communion in
8. the absence of in-person worship gatherings; and
9. WHEREAS, In speaking of Christian worship, Holy Scripture does not endorse a spiritual or virtual fellowship, but rather a
10. physical, communal gathering as the Apostle Paul describes when he writes to the church in Corinth, “So then, my brothers,
11. when you come together to eat, wait for one another—if anyone is hungry, let him eat at home—so that when you come
12. together it will not be for your judgment.” (1 Cor. 11:33-34a); and
13. WHEREAS, The Epistle to the Hebrews states, “Let us consider how to stir up one another to love and good works, not neglecting
14. to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing
15. near.” (Hebrews 10:24-25); and
16. WHEREAS, The Augsburg Confession describes the administration of the Lord’s Supper in the context of a physically gathered
17. assembly. (AC VII, 1; AC, XXIV, 36-39); and
18. WHEREAS, The Commission on Theology and Church Relations (CTCR) responded by unanimously endorsing the opinion
19. “Communion and Covid-19” (CC19), which warned against the practice of online Communion, in part by referencing an earlier
20. 2006 CTCR opinion on DVD consecration, which reads, “Whenever the actual words and actions of the celebrant in consecrating
21. the elements are intentionally separated (by time, distance, or technological means) from the distribution and reception, no
22. assurance can be given that our Lord’s instructions are being heeded and that the body and blood of Christ are actually being
23. given and received for the forgiveness of sins and the strengthening of faith” (quoted in CC19, p. 2); and
24. WHEREAS, Some LCMS Pastors and Congregations nevertheless persisted in publicly arguing for and practicing online
25. Communion, prompting a further response from the CTCR in an addendum to CC19 entitled, “One little *word* can fell him,”
26. which affirmed and expanded upon the original position against online Communion; and
27. WHEREAS, The CTCR’s acknowledgement in the addendum to CC19 that, “It is indeed true that the CTCR opinion in this matter is
28. not binding” (p. 12) leaves open the possibility that Pastors and Congregations of the LCMS may continue to practice online
29. Communion despite the admonition to cease due to the harm it may cause; and
30. WHEREAS, The practice of online Communion has, at the very least, the potential to sow discord among the brethren and doubt
31. concerning whether such observance of Holy Communion is pleasing to God and in accordance with His Word; therefore be it
32. RESOLVED, That the CTCR be commended for their sound, scriptural guidance on the issue of online Communion; and be it
33. further
34. RESOLVED, That the Iowa District East (IDE) memorialize the LCMS to instruct our Pastors and Congregations on the basis of Holy
35. Scripture’s exhortation to gather in person to celebrate The Lord’s Supper and on the basis of the examples of Augsburg
36. Confession, Articles VII and XXIV, to refrain from the practice of online Communion, ensuring that those Pastors and
37. Congregations who continue to practice online Communion after due fraternal admonition be subject to appropriate
38. ecclesiastical counsel and instruction; and be it finally
39. RESOLVED, That those who are hindered for a time from bodily participation in Holy Communion be encouraged to content
40. themselves with the exercise of faith in the Lord Jesus Christ. “As great as the hardship is when we cannot receive Christ’s body
41. and blood, the hardship ought not be ‘resolved’ in ways that promise an uncertain ‘sacrament’ without the absolute assurance
42. that Christ intends. It is better humbly and repentantly to ask the Lord for the regular administration of the Sacrament of the
43. Altar to be restored to us, together with an end to the ‘deadly pestilence’ that is killing thousands of souls who are precious to
44. God, their Creator (see Ps. 91; Jonah 4:11)” (CC19 p. 3–4).