

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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Synod's Position on Creation and Evolution

"Did you know that some LCMS pastors are not upholding six-day creation?" said one of the most theologically astute laymen in my congregation recently. I replied, "Do you mean the concerns that became public about the Summer 2017 issue of *Concordia Journal*? I thought that was settled amicably." ¹ "No," he responded, "this is more recent. Just last week, I think." Then he pointed me to the latest controversy, this time being played out on the Internet. ²

I thought that the synod's conflict over the doctrine of creation had been resolved by the 1932 *Brief Statement*, by the 1973 *A Statement of Scriptural and Confessional Principles*, and by the departure of the pastors and congregations that disagreed with those two doctrinal statements in the years from 1974 to 1977.

Why are we still rehashing this stuff?

Why are we still rehashing this stuff? I think it is because of a PUP. What's that? It is my own acronym for a "Plausible but Untrue Presupposition." It's a PUP, not like the domestic kind that grow into dogs. It's rather like the wild kind that grows into wolves, eat you out of house and home, and then finally eat you! It is what the philosophers call a *principium*.

What is the PUP at the root of LCMS problems over the doctrine of creation? It's not the one you might think of, i.e., Darwinian evolution. The "Plausible but Untrue Presupposition" at the root of our current little conflicts is this idea: "Members of synod don't have to support, act, and teach in accordance with the 1932 *Brief Statement* or the 1973 *A Statement of Scriptural and Confessional Principles*."

What does the 1932 *Brief Statement* state with respect to the doctrine of creation. In its 5th paragraph it states:

We teach that God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures, especially Gen. 1 and 2, namely, by His almighty creative word, and in six days. We reject every doctrine which denies or limits the work of creation as taught in Scripture. In our days it is denied or limited by those who assert, ostensibly in deference to science, that the world came into existence through a process of evolution; that is, that it has, in immense periods of time, developed more or less of itself. Since no man was present when it pleased God to create the world, we must look for a reliable account of creation to God's own record, found in God's own book, the Bible. We accept God's own record with full confidence and confess with Luther's Catechism: "I believe that God has made me and all creatures." ³

What does the 1973 *A Statement of Scriptural and Confessional Principles* state with respect to the doctrine of creation? In its fourth article, in the section on "The Gospel and Holy Scripture" it states:

We reject the following distortions of the relationship between

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A Snapshot of the International Lutheran Council, Concordia Theological Seminary and Global Confessional Lutheranism

The International Lutheran Council (ILC) celebrated its 25th anniversary this year. It was established September 9, 1993, when representatives of 23 Lutheran churches totaling four million members came together in Antigua, Guatemala, and unanimously adopted a Constitution and Guiding Principles. The ILC was born in the shadow of the Lutheran World Federation (LWF) which was organized in Lund, Sweden, in 1947 as a reorganization of the Lutheran World Convention (est. 1923). Though named a "Federation," it identifies and promotes itself as a "Communion" of over 140 churches worldwide with a total membership exceeding 70 million.

In recent years the ILC has quietly experienced a remarkable transformation which has gone largely unnoticed. What took place on September 25-28 at the 26th ILC conference has not gone unnoticed. Leaders from over 50 confessional Lutheran churches gathered in Antwerp, Belgium. At the conference seventeen churches joined the ILC (eleven full members, six observer members), doubling the size to over seven million. This dramatic growth did not happen by accident but was the result of the dedicated work of Lutherans throughout the world, often struggling and praying (*ora et labora*) under very difficult situations in order to establish and restore their Lutheran churches to faithful doctrine and practice. Ultimately it is by the grace of God, which is always more than we desire or deserve.

Numerous factors have contributed to the stunning growth of ILC member churches and its influence on the thoughtful promotion of Confessional Lutheran theology and practice in global Lutheranism. The full story will require hundreds of pages. This snapshot is limited to two developments that have worked side by side to foster and support the current confessional revival, namely the contributions of Concordia Theological Seminary under Presidents Rev. Dr. Dean Wenthe and Rev. Dr. Lawrence Rast, Jr., and LCMS Church Relations under President Rev. Dr. Matthew C. Harrison and Rev. Dr. Albert B. Collver III, Executive Director of Church

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the Gospel and the Bible . . . 3. That the historicity or facticity of certain Biblical accounts (such as the Flood or the Fall) may be questioned, provided this does not distort the gospel.

In its fifth article, it states:

We affirm that Adam and Eve were real historical human beings, the first two people in the world, and that their fall was a historical occurrence which brought sin into the world so that “since the fall of Adam all men who are propagated according to nature are born in sin” (AC, II, 1). . . . We therefore reject the following: 1. All world views, philosophical theories and exegetical interpretations that pervert these Biblical teachings and thus obscure the Gospel. 2. The notion that man did not come into being through the direct creative action of God, but through a process of evolution from lower forms of life, which in turn developed from matter that is either eternal, autonomous or self-generating... 4. The notion that Adam and Eve were not real historical persons and that their fall was not a real historical event which brought sin and death into the world.⁴

In these two doctrinal statements, adopted at national synodical conventions, The Lutheran Church—Missouri Synod could not have been clearer about its doctrinal position and what it expected its members, i.e., congregations, pastors, professors, and other church-workers, to honor and uphold. Therefore the only way that such members of the synod can get around, or justify, their competing ideas is to challenge the synod’s authority with respect to doctrinal statements. Thus the PUP.

Where did this PUP come from? The earliest explicit formulation of it that I can find, in a theological essay, is by Dr.

Arthur C. Repp in 1960, an essay titled “Scripture, Confessions, and Doctrinal Statements.”⁵ He developed his ideas into a journal article published in the *Concordia Theological Monthly* in 1971,⁶ only two years before the “walkout” and establishment of Seminex. The article gained recent currency when it was

republished in January 2016 in the online *Daystar Journal*.⁷ That journal has frequently repeated the PUP, in its nearly twenty-year publishing history, in various ways and forms, including the idea that LCMS Constitution Article VII means congregations can ignore synod’s doctrinal statements and doctrinal resolutions.

Since my entrance into synodical schools in 1976, I have come across the PUP in various forms, but most often with a specific historical reference. This is the idea that the 1962 convention revoked the 1932 *Brief Statement*. Dr. Matthew Becker of Valparaiso University argues this way in his November 2013 article “Talking Points about Doctrinal Authority in the LCMS”:

The passage of Resolution 3-9 by the 1959 San Francisco Convention, which sought to make the 1930 (*sic*) LCMS Brief Statement and all other doctrinal statements and resolutions adopted by the synod “as a true exposition of Holy Scripture” as “public doctrine (*publica doctrina*),” was declared unconstitutional by Resolution 6-01 of the 1962 Cleveland Convention,

since the earlier resolution “had the effect of amending the confessional basis of the Constitution of the Synod without following the procedure required by Article XIV of the Constitution.” That 1962 resolution is still on the books and has not been repealed.⁸

Not surprisingly, Dr. Becker has attacked the LCMS doctrinal position on creation, as represented by his November 2013 article “The Scandal of the LCMS Mind.”⁹

What did the 1962 convention really say about the 1932 *Brief Statement* and other Missouri Synod doctrinal statements (i.e., those adopted in 1881, 1950, 1956, and 1959)? Resolution 6-01 was only about a matter of procedure. The substance of the issue was dealt with in 1962 Resolution 3-17, which stated:

WHEREAS, Synodically adopted doctrinal statements, such as those referred to in the introduction to this resolution, express the conviction of fathers and brethren with whom all members of the Synod are united in their obedience to the Scriptures and the Confessions; therefore be it RESOLVED, That the Synod beseech all its members by the mercies of God to honor and uphold the doctrinal content of these synodically adopted statements.”¹⁰

Speakers at the 2019 LCA Conference

- **Rev. Dr. Michael L. Kumm** – *Report by the Chairman of the Board of Directors*
Currently, Chairman of the LCMS Board of Directors, St. Louis, MO, Dr. Kumm has served churches in South Dakota and Southern IL. He graduated from Concordia Seminary, St. Louis, MO, and he earned his Ph.D. degree in Pastoral Theology and Apologetics from Trinity Theological Seminary, Newburgh, IN.
 - **Rev. Dr. Roger Paavola** – *Licensed Lay Deacons*
Dr. Paavola was elected as the District President of the Mid-South District in August 2012. He was ordained in The Lutheran Church Missouri—Synod in 1997. Rev. Paavola served congregations in Beausejour, Manitoba, and Cookeville, TN. He earned his Doctorate in Ministry from Concordia Theological Seminary, Fort Wayne in 2009.
 - **Rev. Joel Baseley** – *Walther’s Preaching*
Rev. Baseley has served congregations at LaGrangeville, NY, and Dearborn, MI. He received his M. Div. from Concordia Seminary in 1988. Throughout his ministry, Pastor Baseley has translated German works into English as an avocation and has self-published many of his translations.
 - **Rev. Steven Briel** – *Let’s Get Back to Prophetic Teaching*
Rev. Briel is Chairman of the Board for National Mission having been reelected to a second term at the 2016 convention. He recently retired as Senior pastor at St. John’s Evangelical Lutheran Church and School in Corcoran/Maple Grove, MN, where he served since 1985. He graduated in 1971 from Concordia Senior College, Ft. Wayne; he received his seminary education at Concordia Theological Seminary, Springfield, Illinois, graduating in 1974.
 - **Rev. Dr. Gary Zieroth** – *Vocation of Man in the Church and Home*
Dr. Zieroth joined the Concordia Theological Seminary faculty, Fort Wayne, IN, in 2016. He is currently assistant professor of Pastoral Ministry and Missions, dean of Students and director of Vicarage and Internship. He earned his D. Min. (2006) and M. Div. (1990) from CTSFW. He spent 27 years in the pastoral ministry, serving congregations in Fort McMurray and Saint Albert, Alberta, Canada; Kingsville, MD; and Chaska, MN.
- The Conference Registration Form is on page 7 of this issue.**

Doctrinal resolutions are adopted ‘for the information, counsel, and guidance of the membership’ of synod and ‘are to be honored and upheld until such time as the Synod amends or repeals them’ (Bylaw 1.6.2 (a)).

What does it mean to “uphold”? My dictionary says “to give support to” or “to support against an opponent.” Thus persons who support the 1932 *Brief Statement* and/or support that doctrinal statement against an opponent are really fulfilling the spirit and the letter of the 1962 resolution. All that the 1962 convention did was to place synodical doctrinal resolutions and statements in their proper relationship to the Scriptures and Confessions. It did not remove or lessen their authority, contra Becker.

Where has the synod expressed its will about its doctrinal statements and resolutions? The most important convention statements, in recent times, can be found in the *Convention Proceedings*, specifically 1969 resolution 2-27; 1971 resolution 2-21; 1971 resolution 5-24; and 1973 resolution 2-12.¹¹ In the 1973 convention, resolution 2-12 stated in part:

WHEREAS, the Synod as recently as 1971, at its Milwaukee convention, has reaffirmed “the desirability of the formulation of doctrinal statements which clearly set forth the teachings of the Holy Scriptures and apply them to issues of our day” (Milwaukee *Proceedings*, Res. 5-24), and WHEREAS, the Synod at the same convention has asked the church to “honor and uphold” such doctrinal statements and has interpreted “honor and uphold” as meaning “not merely to examine and study them but to support, act, and teach in accordance with them unless they have been shown to be contrary to God’s Word” (Milwaukee *Proceedings*, Res. 2-21).¹²

The current bylaw statement that pertains to the authority of doctrinal statements and doctrinal resolutions is Bylaw 1.6.¹³ Doctrinal resolutions are adopted “for the information, counsel, and guidance of the membership” of synod and “are to be honored and upheld until such time as the Synod amends or repeals them” (Bylaw 1.6.2 (a)). Doctrinal statements set forth “the position of the Synod especially in controverted matters” and “shall be honored and upheld (‘to abide by, act, and teach in accordance with’ [1971 Res. 2-21] until such time as the Synod amends or repeals them” (Bylaw 1.6.2 (b)(7)).

Which are the resolutions of synod that are considered to be doctrinal statements and doctrinal resolutions? The Concordia Historical Institute was asked by the Synod’s Board of Directors in June 2002 to come up with a resource to answer this question for the synod. The result was the CD-ROM publication: *The Doctrinal Resolutions of the National Convention of The Lutheran Church—Missouri Synod 1847-2004*,¹⁴ which has all doctrinal resolutions from 1847 to 2004, including the German period in English translation. The indices provided in that publication assist in determining what the synod has said on any topic of interest.

Until such time as the synod revokes previous doctrinal statements or doctrinal resolutions, they are still in force, “unless they have been shown to be contrary to God’s Word.” Since the doctrine of the six-solar-day creation is the teaching of God’s Word in the book of Genesis and elsewhere in the Bible, no one can demonstrate that this doctrine is contrary to God’s Word. Members of synod are expected, exhorted, and admonished to “support, act, and teach in accordance” with this doctrine, both because it is true and for the sake of the unity of the synod.

What is at risk if members of the synod do not uphold the Scriptural doctrine of the six-solar-day creation? First, the Christian doctrine of creation is at risk, or is destroyed. All Christians who are worthy of the name, in both Eastern and

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Western churches, agree with the First Article of the Nicene Creed, which states about God that he is the “maker of heaven and earth and of all things visible and invisible.” Atheistic evolution denies this Article entirely. Any form of theistic evolution denies this Article in part, i.e., it asserts that God made some things and evolution made some other things. In either case, a fundamental doctrine of the Christian faith is denied.

Second, as the 1973 *A Statement of Scriptural and Confessional Principles* points out, through its citation of Augsburg Confession (hereafter AC) Article Two, that if a person denies the historicity of Genesis chapters one to three, then the historicity of Adam and Eve and the Fall are also implicated or denied. This has a direct bearing on the Lutheran doctrine of original sin. The 1973 statement explicitly rejects “The notion that Adam and Eve were not real historical persons and that their fall was not a real historical event which brought sin and death into the world” (5th article on “Original Sin,” point 4). The content of Genesis chapters one to three is either all historical or it is all non-historical. There is no third middle-ground.

Third, if the doctrine of original sin (AC II) is denied, then the rest of the doctrines of the Lutheran church fall down like a bunch of lined-up dominoes. If there is no original sin, then there is no need for the Son of God to come down from heaven, to suffer and die for the sins of the world (AC III); then there is no imputation of righteousness—if we are all more or less righteous anyway (AC IV); then there is no need for the ministers of the Gospel, whose job is to proclaim that “God, not for our own merits, but for Christ’s sake, justifies those who believe that they are received into grace for Christ’s sake” (AC V); then there is no need for baptism (AC IX); and so forth.

I could go on but need to finish with a final point of history. The ideas of evolution preceded Darwin by about 1,914 years. In 55 B.C., the Epicurean philosopher Lucretius published his most important work *De rerum natura* (“On the Nature of Things”).¹⁵ In Book V of that impressive work, Lucretius proposed a grand scheme of how all things developed into their present order without the assistance of the gods, simply by the natural arrangement and movement of atoms. Rediscovered in the Renaissance, *De rerum natura* became an important source of arguments against Christianity and religion in general.¹⁶ *De rerum natura* influenced many early modern philosophers, including Giordano Bruno (1548-1600), Michel Montaigne (1533-92), Pierre Gassendi (1592-1655), and the French Encyclopedists (final edition of their work published in 1772).¹⁷ In the modern period, *De rerum natura* supplied

the inspiration, the ideas of evolution, and the worldview for almost everyone who rejected religion and the divine.¹⁸

As a set of intellectual ideas, Christianity and evolution are completely incompatible, though Christianity and empirical science are not. There are many good reasons that the Christian church opposed the ideas of evolution in the early modern and modern period, long before the Scopes Monkey Trial. Some of us still oppose those ideas of evolution. I hope and pray that you do too.

The Rev. Martin R. Noland, Ph.D.
Grace Lutheran Church, San Mateo, CA

- 1 The articles that caused the concerns were in *Concordia Journal* 43 no. 3 (Summer 2017). The objectionable parts of those articles were withdrawn, with full apologies, in *Concordia Journal* 44 no. 1 (Winter 2018):7-20. The Lutheran Concerns Association addressed the issue with the publication of the article: David A. Kaufmann, "Man's Word or God's Word," *The Lutheran Clarion* 10 no. 3 (January 2018):1-2.
- 2 The "latest controversy" appears to have gotten started in mid-October 2018. The identities of the individuals involved are not mentioned here because I want to focus on issues, not persons, in this article.
- 3 The full text of the *Brief Statement* may be found at: <https://www.lcms.org/about/beliefs/doctrine/brief-statement-of-lcms-doctrinal-position>; this web-address and all web-addresses that follow were accessed and confirmed October 29, 2018.
- 4 The full text of *A Statement of Scriptural and Confessional Principles* may be found at: <https://www.lcms.org/about/beliefs/doctrine/statement-of-scriptural-and-confessional-principles>.
- 5 See Arthur C. Repp, "Scripture, Confessions, and Doctrinal Statements," *A Symposium of Essays and Addresses Given at the Counselors' Conferences, Valparaiso University, Valparaiso, Ind., Sept. 14-17, 1960* (n.p., 1960), 100-111.
- 6 See Arthur C. Repp, "The Binding Nature of Synodical Resolutions for a Pastor or Professor of The Lutheran Church—Missouri Synod," *Concordia Theological Monthly* 42 no. 3 (March 1971):153-162.
- 7 See: <http://thedaystarjournal.com/the-binding-nature-of-synodical-resolutions-2>.
- 8 See: <http://thedaystarjournal.com/talking-points-about-doctrinal-authority-in-the-lcms-2>.
- 9 See: <http://thedaystarjournal.com/the-scandal-of-the-lcms-mind>. Those who are interested in the LCMS response to Dr. Becker's position may view its Commission on Theology and Church Relation's official response titled "CTCR Response to Matthew Becker Dissent of 6/29/11," see here: <https://www.lcms.org/Document.fdoc?src=lcm&id=1676>.
- 10 See *Proceedings of the Forty-Fifth Regular Convention of The Lutheran Church—Missouri Synod, Cleveland, Ohio, June 20-29, 1962* (Saint Louis: LCMS, 1962), 105-106; these proceedings may be found online at: <https://files.lcms.org/wl/?id=iskV7khp2mV1mVskPB8Q1XOCXKFRytD&path=1950-1998%2F1962-LCMS-Convention-Proceedings.pdf>.
- 11 Almost all of the LCMS convention proceedings (1847-2016) can be found online here: <https://files.lcms.org/wl/?id=iskV7khp2mV1mVskPB8Q1XOCXKFRytD>. Be aware that the German proceedings are not translated into English, and the conventions from 1863 to 1914 are presently not included.
- 12 See *Proceedings of the Fiftieth Regular Convention of The Lutheran Church—Missouri Synod, New Orleans, Louisiana, July 6-13, 1973* (St. Louis: LCMS, 1973), 114; these proceedings may be found online at: <https://files.lcms.org/wl/?id=iskV7khp2mV1mVskPB8Q1XOCXKFRytD&path=1950-1998%2F1973-LCMS-Convention-Proceedings.pdf>.
- 13 See *Handbook: Constitution, Bylaws, Articles of Incorporation. The Lutheran Church—Missouri Synod 2016, February 2017 electronic edition* (St. Louis: LCMS, 2016), 33-34.
- 14 The full citation of this work is: Martin Noland and Mark Loest, eds., *The Doctrinal Resolutions of the National Conventions of The Lutheran Church—Missouri Synod, 1847-2004, including Summaries of German - Period Minutes, Descriptions of Source Materials, and Indexes*, version 1.0, Concordia Historical Institute Digital Archives, Volume I; translated by William Wangelin, Jeanette Dart, and Christian Tiews; editorial, archival, and technical assistance by Christopher Brown, Charles Schaum, Patrice Russo, and Robert Sundquist; "Index of Doctrinal Topics in LCMS Proceedings, 1847-2001" by Thomas Manteufel and Charles Schulz (St. Louis: Concordia Historical Institute, 2006). CD-ROM media. I don't

know its current availability, but if interested you may contact Concordia Historical Institute at: <http://concordiahistoricalinstitute.org>. A recent printed resource that summarizes selected doctrinal resolutions and statements on selected topics is: LCMS President's Staff, eds., *This We Believe: Selected Topics of Faith and Practice in The Lutheran Church—Missouri Synod* (n.p.: n.d., but probably Saint Louis, MO: LCMS, 2010).

- 15 In English translation, see e.g. Lucretius, *On the Nature of the Universe*, tr. R. E. Latham, Penguin Classics (London: Penguin Books, 1951).
- 16 See Stephen Greenblatt, *The Swerve: How the World Became Modern* (New York: W. W. Norton & Co., 2011).
- 17 On Bruno, Montaigne, and Gassendi, see Greenblatt, *The Swerve*, 233-241, 243-249, and 257. On the Encyclopaedists, see Rebecca Stott, *Darwin's Ghosts: The Secret History of Evolution* (New York: Spiegel and Grau, 2012), 130-156.
- 18 See Greenblatt, *The Swerve*, 262 and Stott, *Darwin's Ghosts*, 157-182, for the influence of Lucretius' work on Erasmus Darwin, Charles Darwin's grandfather. Also see Stott, *Darwin's Ghosts*, 183-300, for a review of the propagation of these ideas in the 19th century prior to Darwin.

Snapshot of ILC and Global Confessional Lutheranism

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Relations.

Immediately following the election of Dr. Wenthe as president of Concordia Theological Seminary (CTS) in Fort Wayne in 1996, the Schwan Foundation offered to sponsor a new Seminary program to train pastors for the Lutheran Churches in countries devastated by the Soviet communists. Students from Russia, Kazakhstan, Ukraine, Moldova, Belarus, Lithuania and Latvia studied in Fort Wayne alongside American seminarians with whom they became lifelong brothers in the holy ministry. They also lived, studied, and prayed with students from confessional Lutheran churches in Germany, England, and Scandinavia, African, South American and Asian countries. Each of these countries have Lutheran churches, organizations, seminaries, mission societies and courageous individuals whose stories and contributions also need to be told.

The students returned home from Fort Wayne, very often to remote locations or surrounded by secularized societies and liberal churches. The support and encouragement of confessional pastors and laity were often lacking. CTS therefore organized annual theological "free" conferences from 2002 to 2009. Six were held in Klaipeda, Lithuania, one in Wittenberg and one in Riga, Latvia. In time, the conference came to be unofficially referred to as the "Klaipeda" Conference. The purpose was to bring the young pastors and church leaders from the churches in the nations of the former Soviet Union together with experienced pastors, professors and church leaders from established Lutheran Churches in Europe for the study of theology and praxis, worship and fellowship. Friendships and theological bonds grew strong, deep and lasting. Over the past 20 years many of these men became presidents and professors in Lutheran Seminaries in Novosibirsk, Siberia, Koltushe near St. Petersburg, Riga, Latvia, and Kazakhstan. Other graduates have become bishops, probsts and church leaders.

The "Klaipeda Conference" was never merely a Fort Wayne affair. Speakers and program committee members came from all the participating churches. They

brought an historical and contemporary understanding of Lutheranism in Europe, Russia and Central Asia into planning truly relevant conferences. The theological and logistical expertise of Lithuanian scholar Dr. Darius Pekunas, Bishop Mindaugis Sabutis and the sainted Dr. Charles Evanson were indispensable for the amazing success of the conferences.

Discussion at the conference daily sessions and particularly at the nightly *Gemütlichkeit* repeatedly turned to the influences from the liberal churches in the West and the need for an alternative to the LWF. Participants frequently expressed the opinion that it must not be merely an LCMS organization, but in the same breath there was a strong consensus that

such an enterprise would be impossible without the committed leadership of the LCMS.

Thanks be to God, the LCMS has provided proactive, thoughtful and theological faithful leadership. Under President Matthew Harrison (president since 9/11/2009) and Dr. Albert Collver III, the LCMS has boldly engaged Lutheran Churches around the world who have demonstrated a desire for confessional Lutheran doctrine and practice. Engagement has included official meetings with Lutheran bishops and presidents, and facilitating responsible international endeavors by LCMS Seminaries, Districts, World Relief, Office of International Mission and Recognized Service Organizations, etc. When Harrison was Executive Director of LCMS World Relief his international staff often used the expertise of Dr. Collver and Mr. Darin Storkson to organize international theological seminars.

The current practice of sponsoring international confessional theological conferences in part grew out of the Klaipeda free conferences. The idea was to organize conferences on every continent by adapting and expanding the “Klaipeda” model on a more official church relations level.

Dr. Collver’s “Executive Secretary Report” to the ILC meeting in Antwerp includes an excellent description of where things stand. “Recent development among the Lutheran Churches in the West, such as the acceptance of same-sex marriage, the ordination of practicing homosexual clergy persons, and the continued departure from the teaching of the Holy Scriptures and from the Lutheran Confession, has prompted great angst among Lutheran churches of the global South. [These Churches] are exploring if the ILC can be a welcome home for them. Other church bodies in the West, who have been persecuted for not conforming to the views of Western society, likewise are seeking refuge in the ILC. In order to help the ILC meet these opportunities to increase the ILC’s capacity, the Executive Committee along with the Executive Secretary took some of the following actions: incorporation of the ILC as a non-profit corporation, creation of new bylaws in the spirit of 1993 “Constitution / Guiding Principles,” (which were not written as a legal document), and the establishment of the Lutheran Leadership Development Program (LLDP), establishing a physical office, and bringing on some staff to assist.” (*ILC 26th Conference Workbook*, 25-28 September 2018, Ant-

werp, Belgium, p. 17)

The rejection of liberalism by many Lutheran churches throughout the world, including 17 new members joining the ILC in Antwerp (bringing the total membership to 54 churches) suggests the four days in Antwerp will be remembered as a meeting of historical significance. Time will tell. The atmosphere among the delegates was one of joyful collegiality and reflected a sense of hope for the future of our Lord’s Church. This is also seen in the adoption of the new bylaws and also a statement on “Confessional Identity and Ecumenical Responsibility,” which state, “we are...driven to engage churches outside of the ILC community because we are convinced we have

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Dr. Collver’s “Executive Secretary Report” to the ILC meeting in Antwerp, September 2018

an obligation to share the Gospel of Christ and all its articles—our confession-

al heritage—with the whole of Christianity.” (See the *Reporter*, November 2018 or *ilcouncil.org* for the full statement.)

Rev. Dr. Timothy C. J. Quill

Dean of International Studies, Concordia Theological Seminary, Fort Wayne, IN, from 1996–2018; Director of Theological Education, LCMS Office of International Mission

A Dollar for Missions

The English District adopted an overture at its June 2018 Convention titled, “To invite and encourage Congregations of our English District to begin and join in 1-1-1 Mission Funding through our District” (Res. 2-02). More simply we call this “A Dollar for Missions,” or “1-1-1.” The “1-1-1” means \$1 EXTRA per member per week is given. This includes the youngest baptized members too. And, no member is to subtract a dollar from their regular stewardship giving for the work of the local congregation. We do not support shuffling money around from one good thing for another. This is EXTRA giving for a District designated goal that all congregations are working toward. The monies are gathered in a separate mission box, and they are sent to the district office periodically where they are used only for that designated mission.

The English District believes this model would be a tremendous blessing to the whole Synod if all Synod congregations participate. And so, both pastors and people should understand this simple model, and participate. It all depends on our members knowing and believing three things: 1) We are the church, the beautiful body of Christ, working together as one. 2) According to Jesus’ commission, He through His church wants more and more people to be baptized and taught of Him. 3) God has blessed us tremendously with faith in Jesus and the means to finance almost any mission we can dream of.

Often, fears and excuses stop us from dreaming big so that we moan about not being able to support various missions and being more active in raising up, supporting and sending church workers into the harvest field. This mission fundraising model addresses the fear of lack of money to

show how simple it is, and that “there is power and strength in many giving a little.”

The idea came up during a visit to our sister Lutheran Church in Hong Kong in December 2016 with three other pastors. Pastor Tom Engler’s congregation, The Lutheran Church of the Prince of Peace, in Menomonee Falls, WI, modeled the idea for one year to show that the people would support the idea and this model. His congregation collected \$5,000 extra for a designated mission, without subtracting anywhere else. It is so simple and not burdensome, and the laity want their church body to be active in missions. That is, when it is presented to the people by their pastors, they enthusiastically participate.

Currently, 49 English District congregations are participating (roughly 30% of all) and we are encouraging more and more. This is a focus of the English District triennium and to show the rest of the Synod it can (and should!) be done. To begin with, the English District has designated the gathered funds to help a new mission start in Myerstown, PA (Concordia Lutheran Mission) and to help our partners in the Dominican Republic. If, after seeing the English District use this funding model, the congregations of the LCMS would participate, even at only 50% of baptized membership, \$52.5 million dollars EXTRA would be generated. To put this in context, the current LCMS national operations budget is only \$69.4 million. These numbers are staggering! “There is power and strength in many giving a little!”

The Leadership of Synod must show our people that God has blessed us and that we could do more under His continued blessing, and give us a common designated goal to strive for. At this point, only congregations of the English District are participating, so all funds go to the English District goal. In the future, if the Synod would follow such a model for EXTRA mission giving, then particulars on how the money is gathered and for what designated goal(s) would be articulated. What will our big dream be? More and fully funded missionaries? More church work students recruited and supported at our colleges and seminaries so that our church could not only take care of the congregations we have now, but be intentional in starting new ones in new areas? Sending more teachers overseas? Let there never be talk that money is our problem. We should dream big and work together, as the beautiful body of Christ.

Please visit the link to view a three minute video along with a link to some FAQ. Contact me also if you would like more information. <http://www.englishdistrict.org/1-1-1-dollar-missions>.

Rev. Dr. Jamison Hardy, President/Bishop
The English District—LCMS

Below is a sample overture you can use for the 2019 convention (July 20-25, 2019, in Tampa, FL). The overture submission deadline is March 2, 2019. More details are at <https://www.lcms.org/convention/overtures>. This sample overture is also posted at the LCA website (<http://lutheranclarion.org>).

To Encourage the Synod to Establish a Synod-wide 1.1.1 Funding Model for Specifically Designated Mission Endeavors

WHEREAS, Resolution 2-02 adopted at the 2018 District

Convention of the English District of The Lutheran Church—Missouri Synod [LCMS] established a funding model for missions whereby congregations gather significant gifts above and beyond regular offerings to be used for specifically designated mission endeavors (namely, the \$1 per member per week initiative, hereafter “1.1.1”); and

WHEREAS, many congregations of the English District are participating in this simple model, showing there is power and strength in many giving a little as these congregations raise significant extra funds for missions; and

WHEREAS, more than \$50 million could be raised annually if half of the LCMS baptized members would participate in a 1.1.1 funding model; and

WHEREAS, the church is the beautiful body of Christ that desires more missions to be started, more missionaries to be sent, more pastors and teachers to be trained, more people to be baptized, to hear of Jesus and be saved; and

WHEREAS, corporate mission funding by member congregations has been a hallmark of the LCMS since its founding, as seen in the original Synod Constitution, Article I (“Reasons for Forming a Synodical Organization”): “6. *The unified spread of the kingdom of God and to make possible the promotion of special church projects. (Seminary, agenda, hymnal, Book of Concord, schoolbooks, Bible distribution, mission projects within and outside the Church.)*”; therefore be it

Resolved, that The Lutheran Church—Missouri Synod adopt and promote the 1.1.1 mission funding model as a way for its congregations to raise funds for specifically designated mission endeavors; and be it further

Resolved, that LCMS Council of Presidents set before the Synod the specific designated mission goals that all congregations can see and help achieve through their extra designated funds raised via the 1.1.1 mission funding model; and be it finally

Resolved, that the members of the LCMS dream big and joyfully work together to fulfill a purpose for which the Synod was originally formed.

The Rev. Thomas Engler, Pastor
The Lutheran Church of the Prince of Peace
Menomonee Falls, WI

**New Student Aid Endowment Fund!
Concordia Theological Foundation, Inc.**

In early 2018, in honor of Mrs. Ginny Valleau’s contributions to the publication of the *Lutheran Clarion*, a **Concordia Theological Seminary Student Aid Endowment Fund** was established at **Concordia Theological Foundation, Inc.**, which is recognized by the Internal Revenue Service as a tax-exempt 501(c) (3) religious charitable organization. Contributions are tax deductible as permitted by federal and state law. The fund now has contributions totaling \$6,721.10.



The Board of Directors of the Lutheran Concerns Association invites **Lutheran Clarion** readers and friends to contribute to the Fund which can be done by sending your check marked Valleau Endowment Fund to:

Concordia Theological Foundation, Inc.
6041 Stellhorn Road, Box 15810, Fort Wayne, IN 46815

or to:

Lutheran Concerns Association
149 Glenview Drive, New Kensington, PA 15068-4921

Donors will receive receipts for their gifts.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 14, 2019

- + *All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim 3:16-17).*
- + *[T]hy Word is truth (John 17:17).*
- + *[T]he Word of the Lord endures forever (1 Pet 1:25).*

6:45 am - Registration Opens
7:30 am - 8:10 am - Bible Study
8:10 am - 8:20 am - Opening Devotion — Rev. Dr. William Weinrich
8:20 am - 8:30 am - Welcome and Greetings from the LCA (Mr. Walter Dissen , Esq.) and the LCMS Indiana District (Rev. Dr. Daniel J. Brege)
8:30 am - 9:00 am - Guest Speaker - Rev. Dr. Michael Kumm , "Report by the Chairman of the Board of Directors"
9:00 am - 9:20 am - Questions and Answers
9:20 am - 9:45 am - Break
9:45 am - 10:15 am - Guest Speaker - Rev. Dr. Roger Paavola , "Licensed Lay Deacons"
10:15 am - 11:05 am - Questions and Answers
11:05 am - 11:35 am - Guest Speaker - Rev. Joel Baseley , "Walther's Preaching"
11:35 am to 11:55 am - Questions and Answers
11:55 am to 12:15 pm - Break
12:15 pm - 1:15 pm - Lunch Served in the Meeting Room
1:15 pm to 1:45 pm - Guest Speaker - Rev. Steven Briel , "Let's Get Back to Prophetic Teaching"
1:45 pm to 2:05 pm - Questions and Answers
2:05 pm to 2:35 pm - Guest Speaker – Rev. Gary Zieroth , "Vocation of Man in the Church and Home "
2:35 pm to 2:55 pm - Questions and Answers
2:55 pm to 3:15 pm - Break
3:15 pm to 4:30 pm - Panel Discussion with All Presenters
4:30 pm to 4:40 pm - Closing Remarks and Closing Prayer
5:00 pm - LCA Annual Business Meeting (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rate is \$99.00 plus tax for a standard room and \$109.00 plus tax for a king-size bed. Rates include vouchers for a free breakfast (up to two vouchers per room) which are provided upon check-in. You may also request a dinner voucher for \$10 per person which covers most dinners on the menu. You must make your own room reservation by Wednesday, December 12, 2018, to be assured a room. Mention Group Code **LCA**. *A free lunch will be provided for Conference attendees whose registration forms are postmarked by Friday, December 14, 2018.* See the form below.



2019 LCA CONFERENCE REGISTRATION FORM

Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 46825
260-489-2524 · www.donhallsguesthouse.com

I will attend the meeting:

Address _____

Phone Number _____

Email Address _____

LCMS District _____

Lunch Preference: Swiss Steak Chicken *[Please indicate any special dietary requirements on this registration form.]*

Annual membership fee (\$35) enclosed: _____

Paid LCA Member Conference Registration Fee (\$70 if form is post-marked by Dec 14, 2018; \$75 thereafter) enclosed: _____

Non-Member Conference Registration Fee (\$80 if form is post-marked by Dec 14, 2018; \$85 thereafter) enclosed: _____

Half day (AM or PM) registration is half the rate above. Lunch provided for \$10 if registration form is post-marked by Dec 14, 2018. _____

Seminary students and personnel will have the registration fee waived. Lunch provided for \$10 if registration form is post-marked by Dec. 14, 2018.

I will pay at the door. (Mark here.) _____

Total Enclosed: _____

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form and send to
Lutheran Concerns Association · 149 Glenview Drive · New Kensington, PA 15068-4921

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The address for all matters pertaining to the LCA is:
149 Glenview Drive
New Kensington, PA 15068-4921

Editorial Board: Mr. Walter Dissen (Chairman)
Rev. Jerome Panzigrau
Dr. John F. Lang

Mrs. Ginny Valleau: Layout, Printing & Mailing

Faithful Lutherans who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Views and judgments expressed in articles are the author's own and do not necessarily represent those of LCA. Please email articles to Mr. Walter Dissen (wdissen@aol.com; 757-436-2049).

The Board of Directors for the LCA:

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<http://www.lutheranclarion.org>

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