

# The **LUTHERAN** **CLARION**



**Lutheran Concerns Association**  
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## **Roman Catholics and Homosexuality**

The Roman Catholic church was rocked this summer by a series of revelations and allegations dealing with sexual abuse, homosexuality, and ecclesiastical oversight that threaten to reach Pope Francis himself. At the end of July, influential Cardinal Theodore McCarrick resigned from the College of Cardinals because of sexual abuse he had perpetrated earlier in his career. This soon led to the revelation that McCarrick's sexual abuse of seminary students was widely known among the Roman Catholic clergy. In mid-August a Pennsylvania grand jury report was issued that described how over three hundred priests had sexually abused thousands of victims. Then on August 25, Archbishop Carlo Maria Viganò issued a letter in which he alleged that Pope Francis knew about McCarrick's sexual activity with seminarians as early as 2013. According to Viganò, although Pope Benedict XVI had privately disciplined him, Pope Francis then removed the sanctions and allowed McCarrick to act freely.

A common thread that runs through all of these events is the sin of homosexuality. The 2004 John Jay Report on sexual abuse of minors commissioned by the U.S. Roman Catholic bishops found that 81 percent of victims were male, and that the vast majority of those had passed through puberty. Though legally minors, they were physically young men. The McCarrick story points in a similar direction as his ongoing activity involved seminarians. It has become clear that the greatest part of sexual abuse in the Roman Catholic church is grounded in homosexual attraction among priests.

The revelations have also brought into sharp focus the degree to which the Roman Catholic clergy is comprised of homosexuals. Around two percent of the population is homosexual. Though there can be no certainty on the matter, it has been estimated that anywhere from twenty to sixty percent of the Roman Catholic clergy are homosexual. The significant presence of homosexuality among seminary students and faculty has become clear. There is also a general recognition that the higher in the Roman Catholic hierarchy one goes, the greater the percentage of homosexuals who are present among the clergy.

**...the 2013 election of Cardinal Jorge Mario Bergoglio to be Pope Francis must be seen as an attempt to promote a liberal agenda which includes greater acceptance of homosexuality...**

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## **Quo Vadis Romani? <sup>1</sup>**

You can hardly avoid the news headlines about the Roman Catholic church and its current crisis of sexual abuse by its clergy. There is something new about the crisis almost every week. Recently the editors of the *New York Times* called for the clerical reform of that church (see *New York Times* [September 13, 2018]: A30).<sup>2</sup> Dr. Gene Edward Veith, Professor Emeritus of Concordia University-Wisconsin and Provost Emeritus at Patrick Henry College, where he also served as Professor of Literature, has written a number of helpful blog articles on the subject at his blog "Cranach."<sup>3</sup> I won't repeat Dr. Veith's reporting or analysis here.

What should members of The Lutheran Church-Missouri Synod (LCMS) and other confessional Lutherans think about this scandal? In one sense, it is none of our business. Allegations have been made, charges have been filed, and it is the business of the respective state and/or federal courts to sort this all out, find out who is guilty of what, and punish evildoers after due process. It is not our business in the church to predict, second-guess, or criticize what the courts will decide.

But in another sense, we should be praying for the victims of abuse, the Catholic church, and especially her laymen. For all the disagreements that Lutherans have with Catholics, we recognize that they are Christians. Like us, they confess the three ecumenical creeds. Like us, they believe that Holy Baptism makes the baptized "a new creature, an adopted son of God, who has become a partaker of the divine nature, member of Christ and co-heir with him, and a temple of the Holy Spirit."<sup>4</sup> Like us, they believe that bishops, priests, and pastors have the power to forgive all sins.<sup>5</sup> Like us, they believe in the inerrancy of Scripture.<sup>6</sup> The sixteenth century Lutheran reformers made clear that, with respect to their rejection of false doctrine and practice in the Roman church and others, it was not their intent to mean the innocent laymen in those churches, i.e., "those persons who err ingenuously and who do not blaspheme the truth of the divine Word, and far less do we mean entire churches inside or outside the Holy

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Because the media does not want to harm the homosexual movement in any way, it has ignored the role homosexuality is playing in the Roman Catholic church and the abuse scandals. The abuse is described more generally (and inaccurately) as “child abuse.” The media has framed the allegations against Pope Francis as a matter of conservative Roman Catholics attacking Francis and his more progressive agenda - an agenda always portrayed in a positive light.

Certainly there is a struggle within the Roman Catholic church. Pope Paul VI’s 1968 encyclical *Humanae vitae* sought to express a biblically grounded view of life and sexuality in response to the Sexual Revolution. A tacit compromise was struck as this expressed the official teaching, but those clergy who taught and acted contrary to it faced no discipline. Although the 1986 *Homosexualitatis Problema* stated that the “homosexual tendency” was “objectively disordered,” this did not stop the active promotion of homosexuality in the Roman Catholic church or its presence in seminaries. In 2005, Pope Benedict’s Vatican instructed seminaries not to admit men “with deep-seated homosexual tendencies,” but a number of Roman Catholic leaders immediately stated that they would ignore this. No action was taken against them.

In this context, the 2013 election of Cardinal Jorge Mario Bergoglio to be Pope Francis must be seen as an attempt to promote a liberal agenda which includes greater acceptance of homosexuality. The phrase “Lavender Mafia” has been used to describe homosexual church leaders who promote this agenda. Francis has indeed proceeded to rely on church leaders who are positive towards homosexuality and to make statements that suggest greater acceptance. It is troubling to recognize that Francis has appointed seventy-five of the one hundred twenty-four cardinals who are currently eligible to select the next pope.

These developments must be of great concern for Lutherans who confess the biblical truth about sexuality.

**...the Roman Catholic rejection of Scripture alone weakens their ability to resist, since tradition is a parallel source of revelation that can offer “development” in the church’s teaching.**

The world has accepted homosexuality, and powerful forces such as the media, academia, and corporations, are actively promoting it. The Roman Catholic church and her 1.3 billion members is a massive ecclesiastical presence. Her official confession about the sinfulness of homosexuality has been a great assistance to all who confess this truth to the world. If she goes the way of the

world it will be a devastating loss.

Ultimately this matter is about whether Scripture is the authoritative and binding revelation of God’s will. On this point the Roman Catholic rejection of Scripture alone

weakens their ability to resist, since tradition is a parallel source of revelation that can offer “development” in the church’s teaching. Lutherans, instead, must say “Here I stand” because of what God’s word says.

**Rev. Mark P. Surburg**

Pastor, Good Shepherd Lutheran Church  
Marion, Illinois

**The Lutheran Clarion—Eleven Years!**

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**Quo Vadis Romani?...**

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Empire of the German Nation.”<sup>7</sup>

In yet a third sense, the problem of celibate clergy sexual abuse has been part of our ongoing business as “confessional Lutherans” for five hundred years.

“Confessional Lutherans” are those pastors, congregations, and laypeople who make the writings of the Book of Concord their personal confession of faith.

“Confessional Lutherans” agree with all the confessions and writings in the Lutheran Book of Concord (1580/1584).<sup>8</sup> They agree that all of the doctrinal content of the Book of Concord is in full agreement with the Scriptures. Pastors and congregations agree to this when they join the LCMS as members.

Where in the Lutheran Confessions are there complaints about the aberrant sexual behavior of celibate clergy? None other than the primary confession of the Lutheran church, the Augsburg Confession of 1530 (hereafter abbreviated as AC). AC Articles 22 to 28 are preceded by the title “Articles about Matters in Dispute, in which an Account is Given of the Abuses which have been Corrected [in our Lutheran churches]”. The “matters in dispute” which the Lutherans corrected were:

1. giving the wine in the Lord’s Supper to the laymen (AC 22);
2. the marriage of priests (AC 23);
3. the Lord’s Supper (AC 24);
4. confession and absolution (AC 25);
5. prescribed fasts and proscribed foods (AC 26);
6. monastic vows (AC 27); and
7. the authority of bishops and other higher clergy offices (AC 28).

In the case of the present crisis in the Roman Catholic church, the issue was thoroughly and Scripturally addressed in AC 23, 27, and 28.

When the Catholic party refused to budge in response to the Augsburg Confession, Philip Melancthon wrote another confession in 1531 known as the “Apology of the Augsburg Confession.” Its articles that dealt with the present crisis correspond to the AC, and are Apology 23, 27, and 28. A bit later, Martin Luther himself published his confession known as the “Smalcald Articles” (1537). These articles deal with the same issues as the Augsburg Confession and Apology, and for the present crisis are: Part II, article 3 on monasteries; Part II, article 4 on the papacy; Part III, article 11 on the marriage of priests; and Part II, article 14 on monastic vows. Appended to the Smalcald Articles was the “Treatise on the Power and Primacy of the Pope” (1537) that dealt with the authority of bishops and other higher clergy offices.

### Christ himself never forbade marriage.

Even before Luther and the Lutherans spoke out about this subject, there were rumblings throughout the Holy Roman Empire. In the 1438 reform treatise “The Reformation of the Emperor Sigismund,” the author exposed the bishops’ illegal practice of taxing “celibate” priests who lived with concubines. Then he wrote: “Would it not be better to adopt the customs of the orient [i.e., Eastern Orthodoxy] ... and allow priests to take wives? Christ himself never forbade marriage. It seems to me that great evils have arisen in the western part of Christendom since Pope Calixtus imposed the rule of celibacy. . . . Many priests have lost their livings [i.e., income] because of women [i.e., the concubines]. Or they are secret sodomites. All the hatred existing between priests and laymen is due to this.”<sup>9</sup> The German people and princes continued to protest to the Vatican in Rome about these and other issues in the later 15<sup>th</sup> century, until they were taken up as part of the Lutheran Reformation in the 16<sup>th</sup> century.<sup>10</sup>

All throughout my thirty-four years of ministry, Roman Catholic laymen have told me privately that they disagree with their church’s stand on clergy celibacy. They believe that priests who want to be married should be permitted to do so, without penalty, and have children too. They don’t understand why their church is so stubborn on this point. Neither do I.

**Rev. Dr. Martin R. Noland**

Pastor, Grace Lutheran Church, San Mateo, California

- 1 The title is Latin. It means “Where are you going, Romans?”
- 2 See the same article here: <https://www.nytimes.com/2018/09/13/opinion/pope-catholics-sexual-abuse.html> ; accessed 9-20-18.
- 3 See <http://www.patheos.com/blogs/geneveith/2018/09/the-catholic-sex-abuse-scandal-is-bigger-crisis-than-the-reformation> ; <http://www.patheos.com/blogs/geneveith/2018/09/what-percentage-of-catholic-priests-have-been-abusive> ; <http://www.patheos.com/blogs/geneveith/2018/09/the-beliefs-of-sexual-abusive-priests> ; <http://www.patheos.com/blogs/geneveith/2018/09/get-ready-for-the-defense-in-the-catholic-sex-abuse-scandal> ; <http://www.patheos.com/blogs/geneveith/2018/08/pope-francis-charged-with-lifting-sanctions-on-abuser> ; <http://www.patheos.com/blogs/geneveith/2018/08/homosexuality-the-priest-sex-abuse-scandal> ; and <http://www.patheos.com/blogs/geneveith/2018/08/grand-jury-accuses-301-priests-of-child-sexual-abuse> ; accessed 9-20-18)

- 4 Section 1265 in *Catechism of the Catholic Church* (New York: Doubleday, 1995), 354.
- 5 *Catechism of the Catholic Church*, 408 (section 1461).
- 6 *Catechism of the Catholic Church*, 37 (section 107).
- 7 *The Book of Concord*, ed. Theodore Tappert (Philadelphia: Fortress Press, 1959), 11 (paragraph 22 of the Preface to the Book of Concord).
- 8 You can read the entire Book of Concord online here: <http://www.bookofconcord.org> . If you want your own copy of the Book of Concord, go to Concordia Publishing House with this search address: <https://search.cph.org/search#w=book%20of%20concord> .
- 9 Gerald Strauss, ed., *Manifestations of Discontent in Germany on the Eve of the Reformation: A Collection of Documents Selected, Translated, and Introduced by Gerald Strauss* (Bloomington: Indiana University Press, 1971), 14.
- 10 Strauss, *Manifestations of Discontent in Germany*, 3-63.

### 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** – *Preaching (title to be determined)*  
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.**

# Hot Issues for the 2019 Synodical Convention

July 20-25, 2019, at Tampa, Florida

The two hot issues for the upcoming Synodical Convention of the LCMS in the summer of 2019 are Part II of the 2016 Convention. A lot of actions were taken in 2016, but two actions especially stick out.

## The Dispute Resolution Process

The first is with respect to the dispute resolution process. As the bylaws stood leading into the 2016 Convention, there was no route for a charge of false doctrine to make its way up to the synodical presidium, which route has been in place from 1857-2004 (see appendix at the end of this article). From 2004, the right to deal with charges of false doctrine ended with the district president. The 2016 Convention was not able to make a decision as it adjourned. Instead, the matter was handed over to the Commission on Constitutional Matters (CCM). The CCM then revised bylaws 2.14-2.17<sup>1</sup> and published the changes in the May 2017 edition of the Synod Handbook in order to make it possible for a charge of false doctrine to be moved from the district level to the synodical level, allowing the synodical presidium to act on a charge of false doctrine if the district president of the one being charged fails to act.

A resolution (CNH Resolution 3-01)<sup>2</sup> passed by the California-Nevada-Hawaii District of the LCMS (CNH) argued against this action taken by the CCM. Their argument can be summarized as follows. First, the secretary of the synod changed “if the district president fails to act” to “if the district president determines not to initiate formal proceedings.” This, they point out, implies failing to suspend (CNH Resolution 3-01, lines 13-27<sup>3</sup>). But it should be pointed out that suspended status is not the same thing as expulsion from synod. The handbook explains suspended status in its bylaws (2.13.4). Suspended status is what a member of synod incurs when formal proceedings have been commenced against him. This only means that such member of synod cannot serve on any synodical or district boards, be a delegate to a convention, *etc.*, until such proceedings are complete. If a pastor is on suspended status, this does not mean he is expelled from the roster. It simply means that he is undergoing formal proceedings.

CNH Resolution 3-01 then goes on to argue that since the synod president’s responsibility is to promote pure doctrine, removing a member from the roster should be the last resort, and this, being an act of force, does not properly maintain pure doctrine; therefore, it is not proper to make removal of a member of the ministerium the responsibility of the synod president.

This argument, however, has a serious theological hole. Yes, the synod president must use his office to promote pure doctrine (LCMS Constitution, X, B., “The President has the supervision regarding doctrine...”). Yes, the gospel, not the law, gives us our pure doctrine. But it is incorrect to say that removing false teachers from the roster does not help maintain pure doctrine since it is an act of

coercion. While the gospel alone gives us pure doctrine, the law guards against false doctrine. Paul makes this very clear in 1 Timothy 1 when he says,

“But we know that the law *is* good if one uses it lawfully, knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate . . . and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.”

This must be emphasized. Here is a theological issue on our hands. Do we believe that the law can be used to curb false doctrine? Do we believe that the synodical president has no business curbing false doctrine if the district president refuses? St. Paul would admonish all involved to use the law rightly.

## Licensed Lay Deacons

The other issue is over the Licensed Lay Deacons (LLD) program, which the 2016 Synodical Convention ordered to be discontinued. The 2016 Convention ordered that all men in this program should be given the chance to colloquize through the Specific Ministry Pastor (SMP) program and then be properly ordained into the office of the public ministry. This decision was simple.

The Wichita Convention in 1989 denied the fourteenth article of the Augsburg Confession when they began the LLD program, allowing men who have not been called and ordained to publicly preach, teach, and administer the sacraments. Romans 10:14 says, “How can they preach unless they are sent?” The 2016 Convention decided to either send them properly through the regular process of the church (2 Tim. 2:2; Titus 1:5) or to keep them from being public ministers of the Word and Sacrament.

The CNH District in convention adopted another resolution (1-04)<sup>4</sup> calling on synod to reverse their 2016 decision, thus bringing

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back the practice of men caring for congregations with Word and Sacrament without a call through the regular decision and agreement from the church. Their argument speaks against their own conclusion. They first argue that the gospel is not limited, but it has

free course. Then they argue that if we don’t have men acting as pastors without a call then this will hinder the proclamation of the gospel. Well, which is it? Jesus instituted the ministry of preaching the gospel and administering the sacraments by which he calls certain men to carry out this duty (Matt .28:18ff; 1 Tim. 3:1ff). Paul makes clear that this ministry belongs to every Christian (1 Cor. 3:21-23), and yet, he also makes clear that only certain men are called to carry this out publicly (1 Tim. 3:1ff; Titus 1:5).

The church has had to deal with “emergency situations,” but this has never made it necessary to have men serve as pastors without being called and ordained through the instruction and sending regularly done by the church.<sup>5</sup> It is required of a steward that he be found faithful (1 Cor. 4:2). This is why it is so important to teach them and send them with full confidence, both to themselves as well as to the flock, that they are Christ’s ministers. While every Christian possesses the ministry, not every Christian is a minister. Ministers are part of God’s gift to his church (Eph. 4:11). How does it hinder the gospel to insist that this gift remain undefiled? The gospel will have free course. But if we decide that the gift of the ministry is something we can rearrange, then how can we boast in the gospel’s free course? Their assumption is that calling and ordaining is an obstacle to be overcome. But ironically, we create the obstacle when we obscure this gift of pastors our Lord graciously gave us when he first sent out the apostles.

### Nominations for Synod’s Presidium

There are other issues, which I cannot address in this short article. However, one more bears mentioning. Nominations for president and vice presidents will be due in February 2019. Nominations are your first opportunity to voice who should be on the synod’s presidium. May God’s Word guide us in everything we do, and may he have mercy on our congregations.

#### Rev. Andrew J. Preus

Pastor, Trinity Lutheran Church, Guttenberg, Iowa, and Saint Paul Lutheran Church, McGregor, Iowa

- 1 2.14: Expulsion of Congregations or Individuals from Membership in the Synod;
- 2.15: Expulsion of a District President or Officer from Membership in the Synod;
- 2.16: Expulsion of a President of the Synod from Membership in the Synod;
- 2.17: Expulsion of Individuals from Membership in the Synod as a Result of Sexual Misconduct or Criminal Behavior.
- 2 The CNH Convention Proceedings are at <http://www.cnh-lcms.org/uploads/ConventionProceedings.pdf> .
- 3 Ibid, p. 40.
- 4 Ibid, p. 45.
- 5 The September 2018 issue of *The Lutheran Clarion* published a fine article by Rev. Dr. Kristian Kincaid, titled “A Pastor for Each Pulpit.” The article scripturally addresses the issues of vacant pulpits, spiritual emergencies and licensed lay deacons. You can find a copy at our web site <http://lutheranclarion.org/> > Newsletter > 2018 September Newsletter. (Volume X, Issue 1).

### Appendix: LCMS Synod President’s Article XI., B. - Power re Expulsion Cases

April 1847 Constitution, Article V.7 - “Synod requires of the President . . . to supervise the pastors and teachers in respect to their doctrine, life, and performance of their duties” (CHIQ 16 no. 1 [April 1943]: 6).

June 1854 Constitution, Article VI.E.1 - “[The President of Synod] has the supervision over the doctrine, practice, and the respective administration of . . . all pastors and

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teachers within the entire Synod . . . and over the individual congregations of the District Synods” (C.S. Meyer, ed., *Moving Frontiers* [Saint Louis: CPH, 1964], 159).

1960 Constitution, Article XI.B.1 - “The President [of the Synod] has the supervision regarding the doctrine and the administration of . . . c. the individual Districts of Synod; d. All District Presidents” (*Handbook of The Lutheran Church-Missouri Synod*, 1960 edition; note that point c. includes all rostered church-workers and congregations in districts).

1960 Bylaws, Article V.II.A.5.23 - [Regarding cases that may lead to expulsion] “If the District officers fail to act, the President of Synod, by virtue of the power given him in the Constitution (Article XI.B.1,2,3) may on his own initiative institute proceedings, take administrative action and, if necessary, present charges to the District Board of Appeals” (*Handbook of The Lutheran Church-Missouri Synod*, 1960 edition).

1986 Bylaws, Article II.D.2.27.f - “If the District President declines to commence an action to terminate membership, or he neither suspends nor declines to suspend . . . the complainant may petition the President of the Synod, who by virtue of the power given him in the Constitution (Article XI.B.1-3 inclusive) shall make inquiries and may on his own initiative institute proceedings, take administrative action, and if necessary, present charges to the appropriate District Commission on Adjudication” (*Handbook of The Lutheran Church—Missouri Synod*, 1986 edition, p. 31).

2001 Bylaws, Article II.D.27.b - “If the District President declines to suspend the member or fails to act . . . the complainant may present the written complaint to the Praesidium of the Synod, which consists of the President and the Vice-Presidents of the Synod. If after investigation the Praesidium concludes that the facts form a basis for expulsion . . . the Praesidium shall proceed in the same fashion as hereafter required of the District President” (*Handbook of The Lutheran Church—Missouri Synod*, 2001 edition, p. 26).

The bylaws that were relevant from July 2004 until July 2016 eliminated the provisions for implementing the Presidents Article XI.B.1-3 powers regarding expulsion cases.

2016 Bylaws, Section 2.14.5.a & d - [Regarding cases that may lead to expulsion] “a. If a matter of doctrine or practice is involved, the accuser may . . . appeal for action by the President of the Synod (Constitution Art. XI.B.1-13). . . d. The President of the Synod may, in a matter of doctrine and practice . . . carry out the formal proceedings of Bylaw 2.14.7 [formation of a Hearing Panel] and following” (*Handbook of The Lutheran Church-Missouri Synod*, pp. 68-69).

[Appendix compiled by the Rev. Martin R. Noland, Ph.D., Pastor of Grace Lutheran Church, San Mateo, California (October 04, 2018.)

## Where do the Candidates Stand?

Congregations will soon have the opportunity to nominate candidates for Synod President, Vice-President, and their Regional Vice-President. They may nominate two ordained ministers on the LCMS roster for each position. The ballots will be mailed to the voting congregations on or about October 20, 2018. All nomination ballots must be received in the Office of the Secretary no later than February 20, 2019.

Before nominating or voting, congregations or individuals may ask the potential candidates where they stand on any number of issues. **Before voting on a nomination, laymen really should ask where the nominee stands on issues vital to the Missouri Synod.** The most helpful questions to ask candidates are those dealing with current issues in the Synod, because these are the issues that the candidates, if elected, would most likely influence.

Listed below are some possible questions for this purpose. Some of these were addressed at the 2016 convention and I note in parentheses where this is the case. For those questions, the respondent might simply reply “I agree with that resolution” or “I disagree, and this is why...” In the case of parish pastors, the policy questions refer to their actual practice in their own parish.

1. What is your policy regarding admission to communion? (2016 resolution 5-15)
2. What is your policy for female congregational officers and the participation of females in worship leadership roles (including lectors and communion assistance)? (2016 resolution 5-14)
3. What is your policy regarding traditional Lutheran liturgy? (2016 resolution 4-04A)
4. What is your policy regarding praise bands and non-liturgical worship?
5. What is your policy with regard to cohabiting couples, either in the congregation, or when this becomes known to you through wedding preparations?
6. What is your policy regarding the qualifications for performing the duties of the pastoral office? (2016 resolution 6-02)
7. What is your policy regarding district-licensed lay deacons? (2016 resolution 13-02A)
8. What is your position regarding the synod president's authority (Const. Art. XI.B.1-3) to hear an accuser's appeal for action and act as the district president might have, when a district president has failed to act or declined to suspend an accused member (2016 resolution 12-14)?
9. Was the earth and its atmosphere formed and populated with plants, animals, and humans in six twenty-four hour days?
10. Do you agree with—or are you willing to tolerate in our church—professors, teachers, or pastors who teach macro-evolution?



We made a mistake on the Conference Registration form in the September issue of the *Clarion*. We did not include the “Non-Member Conference Registration Fee.” It is included in this issue on page 7.

11. Do you agree with—or are you willing to tolerate in our church—professors, teachers, or pastors who believe that the Bible has errors in matters of history, the cosmos, or the origins of the natural world?
12. Do you agree with—or are you willing to tolerate in our church—professors, teachers, or pastors who teach that homosexual behavior is not a grievous sin?
13. In matters of textual criticism, should either historical or stylistic criteria determine which textual readings are the most reliable? Please explain.
14. Do you agree with—or are you willing to tolerate in our church—professors, teachers, or pastors who do NOT believe, teach, and confess that all of the Lutheran Confessions are “a true and unadulterated statement and exposition of the Word of God” (LCMS Constitution Article II., 2) or who insist on any type of the *quatenus* form of confessional subscription?

Details about the nomination and election process are at: <https://www.lcms.org/convention/nominations-and-elections/president>.

Information about incumbents in Synod offices are at the website under the 2016 convention section at: <https://www.lcms.org/convention/archives>. After you reach the web site, click on “Biographical Synopses and Statements of Nominees” for the 2016 convention.

**Rev. Dr. Martin R. Noland**  
Pastor, Grace Lutheran Church, San Mateo, California

### 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 \$6,804.49.



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).*

<b>6:45 am - Registration Opens</b>
7:30 am - 8:10 am - <b>Bible Study</b>
8:10 am - 8:20 am - Opening Devotion — <b>Rev. Dr. William Weinrich</b>
8:20 am - 8:30 am - Welcome and Greetings from the LCA ( <b>Mr. Walter Dissen</b> , Esq.) and the LCMS Indiana District ( <b>Rev. Dr. Daniel J. Brege</b> )
8:30 am - 9:00 am - Guest Speaker - <b>Rev. Dr. Michael Kumm</b> , "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 - <b>Rev. Dr. Roger Paavola</b> , "Licensed Lay Deacons"
10:15 am - 11:05 am - Questions and Answers
11:05 am - 11:35 am - Guest Speaker - <b>Rev. Joel Baseley</b> , "Walther's Preaching"
11:35 am to 11:55 am - Questions and Answers
11:55 am to 12:15 pm - Break
<b>12:15 pm - 1:15 pm - Lunch Served in the Meeting Room</b>
1:15 pm to 1:45 pm - Guest Speaker - <b>Rev. Steven Briel</b> on preaching; title to be determined.
1:45 pm to 2:05 pm - Questions and Answers
2:05 pm to 2:35 pm - Guest Speaker – <b>Rev. Gary Zieroth</b> , "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 - <b>Panel Discussion with All Presenters</b>
4:30 pm to 4:40 pm - Closing Remarks and Closing Prayer
<b>5:00 pm - LCA Annual Business Meeting</b> (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:

Printed Name

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

### **The Lutheran Clarion**

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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:

Mr. Walter Dissen (Chairman)  
Mr. Mark Franke (Vice-Chairman)  
Rev. Jerome Panzigrau (Secretary-Treasurer)

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Lutheran Concerns Association  
November 2018



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