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## **Introduction to the Summaries on the Teaching of the Ordination of Men Only and the Case for the Ordination of Women**

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### [CTICR Summary Case for Men as Pastors](#)

### [CTICR Case for the Ordination of Women](#)

In the Regular Convention of the LCA in 2003 it was resolved that the matter of the ordination of women 'be referred to the College of Presidents for the development of a program of dialogue and discussion in preparation for the 2006 Convention of Synod'.

As a focus for this discussion, the Commission on Theology and Inter-Church Relations (CTICR) released a document titled '[Controverted Matters in the LCA Debate on the Ordination of Women](#)'.

In 2005 the CTICR engaged the Church in discussion by way of six papers published in [Lutheran Theological Journal](#) and with a popularised version appearing as an insert in *The Lutheran* of July 2005. Discussion questions were provided and feedback from individuals and congregations was sought. In the light of that feedback, the Commission refined its summary of the two documents which are now presented to help prepare for the discussion in October at Toowoomba, the Fifteenth Regular Convention of the LCA.

At its final meeting for the triennium (May 24-26, 2006), the Commission resolved: **that the CTICR report to the General Church Council and the College of Presidents that it does not have consensus on the issue of the ordination of women.**

Our claim is to be a confessional Church. It is the very nature of a confessional Church to require consensus in its teaching. Over the ages that has sometimes taken years to reach. We have a teaching clearly expounded on God's design for his gift of pastors as shepherds for his Church. (Theses of Agreement VI)

The Theses are under the authority of the word of God and the Confessions. When a teaching of the LCA is under discussion, 'there must always be a readiness to submit that teaching to the critical scrutiny of God's Word'. ([The Permanent Status of Theses of Agreement](#) DSTO A26).

In the question of the ordination of women, the statement which needs to be understood and then addressed with a Scripture-informed conscience is found in the Theses of Agreement VI – *Thesis on the Office of the Ministry* VII, paragraph 11. If the case for ordaining women is able to refute this statement on a biblical basis, then a new teaching for the LCA, with appropriate scriptural direction, must be put in place.

Paragraph 11 states: *though women prophets were used by the Spirit of God in the Old as well as in the New Testament, 1 Cor 14:34,36 and 1 Tim 2:11-14 prohibit a woman from being called into the office of the public ministry for the proclamation of the Word and the*

*administration of the Sacraments. This apostolic ruling is binding on all Christendom; hereby her rights as a member of the spiritual priesthood are in no wise impaired.*

This is a scriptural matter for us. We seek prayerfully to search the Scriptures for God's design for the office of the pastor.

The Church will be called to prayer before the Convention and parishes are encouraged to familiarise themselves with these summaries.

The decision on the teaching is to be made by the Synod. Parishes/congregations do not make their own decisions on the teachings of the Church. Delegates to Convention are delegates of their parishes, but also of the Church, the Synod. As such they ought not to be pressured by their congregations but should be encouraged in their responsibility to judge the position as presented in these summary papers and subsequent discussion at the Convention. The Convention itself looks for advice and guidance from the General Pastors Conference.

I call all congregations and pastors to prayer in this matter, as we submit to God's will as revealed to us in Scripture.

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