

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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The Vocation of Man in the Church and Home (Part 3)

Dr. Gary Zieroth gave the presentation below on January 14, 2019, at the Lutheran Concerns Association 2019 Conference at Fort Wayne, IN. Below is Part 3 of the presentation; Parts 1 and 2 were published in the September and November 2019 Clarion issues. They are posted at <http://lutheranclarion.org/newsletter.html>.

Robust Christianity begins with fervent faith in Christ. When in faith we behold Christ in His true beauty and love, we begin to respond with vigorous love for Him. Love for Christ is in turn expressed and re-flected in love for fellow Christians (1 John 4:20-21).

In particular, Christian love transforms the family. Husbands and wives begin to practice the Word of God in Ephesians 5:22-33 and begin to imitate the love that Christ has for the church and the submission that the church ought to practice to Christ. Christian love at its best and most intense is not merely a general, vague sentiment of love or an undefined impulse to do good. It is love in union with Christ. Our love ought to be enlivened by the supreme example of Christ, empowered by the resurrection of Christ, embodied in the practice of following Christ. In the family, such love will never find itself able to dispense with the power generated by the Christological analogy of Ephesians 5:22-33 and the Old Testament discourses about God as husband to Israel (for example, Hosea 2; Ezekiel 16; Isaiah 54:5-6). According to Ephesians 5:22-23, husbands have responsibilities like those of Christ, while wives have responsibilities like those of the church. The responsibilities are not simply interchangeable, any more than the roles of Christ and the church are interchangeable. The Bible thus moves us away from any pure identity in the roles of husbands and wives. The husbands grow in imitation of the love of Christ and the wives grow in imitation of the submission of the church. The roles of husband and wife are not reversible. The Bible contradicts radical egalitarian philosophy, that is, a philosophy that says that men and women are in virtually all respects interchangeable and that their roles ought to have no relation to their sexual constitution. The author goes on to state:

Thus Christian marital practice gradually moves beyond the pure egalitarianism of some people and the immature domineering of others. Different Christian marriages may still have many differences, corresponding to the different gifts and different personalities of the two partners. But, as Christ transforms a marriage, a responsibility of overall family leadership and "headship" begins

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Lutheran schools in America today: Ripe or rotten?

Religious Schooling in America (1984), briefly chronicles the history of Lutheran schools in America through 1984. The chronicle highlights the persecution of Missouri Synod schools and the steadfast conviction on which and by which these schools stood. Doctrine mattered and these schools would not stand for substandard doctrine. When citizens of America suggested the illegality of parochial schools, Lutherans joined other Christian church bodies to oppose such notions and declared boldly the necessity of doctrinally sound Lutheran schools. After all, "from its beginning, the Synod considered purity of Lutheran doctrine essential to the life of its congregations and parochial schools an all-important means of insuring the orthodoxy of future generations" (Carper, p. 37).¹ At the end of the walk through history, the author poses some telling questions:

Does a classroom consisting of many non-Lutheran pupils require adjustments in curriculum traditionally designed to inculcate sound Lutheran doctrine? How do Lutheran teachers relate to children and families who do not share their allegiance to [the sacramental view of Holy Baptism]?... Will this new reality also enhance Lutheran acceptance of religious pluralism?

The chapter concludes:

In the popular view the Missouri Synod remains the least ecumenical and the most conservative of the larger Lutheran denominations. Its schools are often assessed as agencies that reinforce such attitudes among its members. But is it not possible that consistent interaction with children and parents from other Christian families will reverse this role of the school within its own denomination? It is too early to make any real judgement. Still, the future of Lutheran schools in America seems ripe with new possibilities.

What is meant by "ripe with new possibilities"? If "ripe with new possibilities" means abandoning Lutheran orthodoxy for the sake of ecumenism, then we have clearly gone past ripe to rotten. To be Lutheran is to stand on the Scriptures and the Lutheran Confessions as the norm of faith and life. Since 1580, the year the Book of Concord

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Lutheran Schools...*Continued from page 1*

was published, Lutherans have stood on this truth or become something other than Lutheran, regardless of whether they maintain the name Lutheran. The bold confession of Lutherans manifests in a commitment to education as commanded in Matthew 28. The Saxon immigrants left Germany in large part because their freedom to educate their children in sound Lutheran doctrine was threatened. Their willingness to sacrifice all for the sake of their children's education hearkens back to Martin Luther's admonition that "parents are not free to do with their children as they please. They are entrusted with parental authority that they may train up their offspring for society and the Church, and they are held to a strict account for the manner in which they discharge this duty... for if we wish to have proper and excellent persons both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world."²

One hundred-eighty years removed from the Saxon immigrants' establishment of their first Lutheran school when they arrived in St. Louis, is the future of Lutheran schools in America ripe or rotten? Are Missouri Synod schools today "an all-important means of ensuring the orthodoxy of future generations" or a feel-good entity masking a capitulation to society and semi-Lutheran doctrine? If today Lutheran schools are comfortable taking Lutheran out of their school name so as to attract those offended by "Lutheran," what capitulation might tomorrow's marketing bring? If today Lutheran schools bow to government regulation so as to receive a textbook write-off, for what might they grovel tomorrow?

Perhaps it is time for Lutheran schools around the world to heed the heritage of Lutheran schools. They were never intended to be hip, cool, or popular. They existed to teach the young so as to ensure the future orthodoxy of the church and to form young people to be of service to their neighbor. Lutherans stand firm because they can do no other. Are our Lutheran schools willing to risk everything, even their doors closing, for the sake of sound doctrine? In this year themed Joy: Fully Lutheran, perhaps we should ponder what Fully Lutheran means, just as did our Lutheran forefathers.

Mrs. Jocelyn C. Benson

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 Chatfield, MN

1 Carper, James C, and Thomas C. Hunt. *Religious Schooling in America*. Birmingham, Ala: Religious Education Press, 1984.

2 Luther's Large Catechism Part I, the section on The Fourth Commandment: 168-172 as found in F.V.N. Painter's *Luther on Education* p. 116-117.

Want to Read the *Clarion* Online?

If you would rather receive a digital version of the *Clarion* in your electronic mailbox, please send your email address to Ginny Valleau at gzolson2000@yahoo.com. We will remove your name from the hard copy mail list and add it to the email list.

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. As of October 31, 2019, the fund assets were \$9,793.99.



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.

The Vocation of Man in the Church and Home*Continued from page 1*

to be practiced by husbands in distinction from wives.³⁵

As Christians meet with one another and know one another more intimately, their sense of being one family grows. They begin to treat one another in the way Paul counsels: the older men as fathers, the younger men as brothers, the older women as mothers, the younger women as sisters (1 Timothy 5:1-2). People are no longer faceless masks, but real people, bound together by family ties. The same logic operative in natural families begins then to play itself out in the church as God's household. In the intimacy of this spiritual family, people find that they are treating one another in a manner that respects differences of age, sex, and personality.

The presence of Christ and the Holy Spirit in God's household, as well as God's own Fatherhood, demands the observance of household order. Quarrels, heresies, and various kinds of immaturity must be looked after rather than simply ignored or viewed with indifference. The intimacy of the spiritual family itself calls for loving involvement when there are sins and difficulties, not merely withdrawal or soupy tolerance. Poythress describes spiritual maturity thus:

In such situations, the "fathers" of the church stand out. Mature, sober, sound, godly men with exemplary family lives are the natural leaders in this extended family. First, the whole church naturally treats them as fathers and perceives the leadership abilities they exercise in their own immediate families. Second, church leadership in a situation of family intimacy is like family leadership—a matter not primarily of laying down formal rules but of setting a good example that naturally engenders admiration and that people attempt to emulate. Paul himself functions as an exam-

ple in subordination to Christ, who is the example par excellence (1 Corinthians 11:1). Timothy is exhorted to set a good example (1 Timothy 4:12). The general godliness of overseers, and not merely their doctrinal orthodoxy or speaking ability, is important to Paul for the same reason. Of course mature men and women should both function as examples in a general way (Titus 2:2, 3-5). But in the particular case of overseers, we are dealing with people who must be an example specifically in their family leadership, both leadership in God’s household and leadership in their own household. That natural qualification points the church away from looking for women and towards looking for men as overseers.³⁶

In the case of children in Titus 1:6, Paul indicates that the elders should be men “whose children believe,” in which case the whole family would regularly come to (church) and the obedience or disobedience of children to their father would be manifest at the services itself (see Titus 1:6; 1 Timothy 3:4). In fact, at a church gathering, the lines between family and church are not very clearly drawn, because the family comes to the meeting as a family and not merely as isolated individuals. Family worship at home and family worship with a larger group might seem very like one another, except that the larger group is the extended family—that is, God’s household.

This analogy between family and church also helps to make clear what distinguishes the office of overseer from other roles in the church.

All these factors, then, add up to generate a firm impulse to see the mature fathers in the church as the natural people to become fathers in a more extended and official sense, namely, fathers of the church as an extended spiritual family. If church life is as robust and intimate as it should be—if it is normal family life—the church will find itself recognizing male overseers even if hypothetically it did not have the specific instructions from the Apostle Paul in 1 Timothy 3:1-7 and Titus 1:5-9.

This analogy between family and church also helps to make clear what distinguishes the office of overseer from other roles in the church. Consider the situation within a natural family. Within a family we may find a variety of skills, abilities, and gifts. A wise husband and father will encourage the full development and use of these abilities. His leadership, properly understood, is enhanced rather than threatened by the full flourishing of the family as a whole. Wise leaders should encourage the use of gifts. But in neither case does the existence of gifts overthrow the legitimacy of investing unique leadership in the father. Quite the opposite: the comparison with the family shows that gifts, in and of themselves, can never be a sound reason for displacing an order grounded in other factors from creation.

Ephesians 5:22-6:4 and other passages about the family clearly leave open a great many possibilities for the exact form of managerial arrangements. In these matters, a wise leader attempts to work out arrangements that best use and enhance the gifts of each family member. But Ephesians 5:22-6:4 does nevertheless draw some clear boundary lines. Children should submit to their parents, and conversely the parents have responsibility for managing their children. Wives should submit to their husbands, and husbands have managerial responsibility with respect to their wives, as well as for the rest of the household. These managerial responsibilities are fixed by God. Responsibilities can be delegated to other family members in accordance with their maturity and skills. But there is still a leader where the buck stops. The roles of men and women in marriage are at this point irreversible, not interchangeable.

In sum, a wise husband leads his household using the fullest consultation and conversation, and he delegates authority. In all these practices, he is simply imitating Christ’s care for the church. Christ involves us in two-way conversation and delegates responsibilities to us. Christ is nevertheless the ultimate authority in all of life; husbands, subject to Christ’s authority, have been assigned as heads of their households.

When Paul’s instructions are abused and husbands use their authority as an excuse for selfish and domineering behavior, a reaction sets in. Many people in our day deplore the oppression of women and the foolishness involved in refusing to encourage them to test and use their gifts. If people do not have proper godly models before them, it is understandable that they should think a pattern of completely interchangeable responsibilities is the only reasonable alternative consistent with the freedom given us in Christ. Yet the actual goal of Scripture is richer.

The analogy between the natural family and God’s household therefore suggests the same procedures for God’s household. Responsibilities for management may, in a broad sense, be delegated and distributed throughout God’s household. But the overseers, as fathers in the household, possess more ultimate authority. The overseers ought to be men, in analogy with the fact that the father and not the mother of a family possesses higher authority.³⁷

All of these cases illumine by analogy what may happen within the church as God’s household. None of these cas-

The Lutheran Clarion—12 Years!

In September we started our 12th year of publishing the **Clarion**. We strive to present and uphold the truth of God’s Holy Word. During the 2019 Convention, many delegates thanked us for providing them with information on the many issues facing the LCMS. We could use your help.



If you can help with our costs, there’s an enclosed envelope so you can mail your check to Lutheran Concerns Association, 149 Glenview Drive, New Kensington, PA 15068-4921. Do it now. **Thank you!!**

Alfred H. Wipperman, Jr.

May 18, 1928 - October 26, 2019

“For all the saints who from their labors rest,
Who Thee by faith before the world confest,
Thy name, O Jesus, be forever blest,
Alleluia! Alleluia!”¹

The Chairman of the *Clarion* Editorial Board knew Al Wipperman for roughly fifty years. Al was deeply involved in Confessional Lutheranism since at least the 1969 Synodical Convention at Denver, CO, where the major issue was altar and pulpit fellowship with what was then the American Lutheran Church. It was also at Denver that the Rev. Dr. J.A.O. Preus was elected Synodical president. Al was part of Balance-Concord, Inc., also serving for some years as its president, which forthrightly and unequivocally stood for Scripture and the Book of Concord in all the succeeding years. That can be unpopular in this secular world. At the 1888 Evangelical Lutheran Synodical Conference held in Milwaukee, WI, essayist Dr. Franz Pieper in "Unity of Faith" quoted Dr. C. F. W. Walther:



We must see to it that our publications and whatever printing means are at our disposal are used with ever greater conscientiousness so that readers are led to seek in our publications not interesting light religious reading but rather nothing else than pure, basics and firmness in doctrine and apologetics (*im Lehren und Wehren*)—no whoring with the spirit of the times, no amorous ogling of false doctrine...

The publication *Balance* stood for that from its inception in 1969 as did Mr. Wipperman and the Balance-Concord Board of Trustees. They also gave wonderful support to Lutheran Concerns Association. It is most certainly proper to remember these heroes of the Christian faith for their long service to the LCMS.

Al was a dedicated family man. In that same mode he was dedicated to keeping the confessional family centered on Christ and working together. Through many challenges which followed, Al was one of the leaders that kept our confessional family together reaching out to all corners of the Synod (especially LCA and Balance). Through many phone calls and other meetings he worked tirelessly to keep us on track. For many years Al and his wife, Jan, in the pre-cell phone era, spent long hours at the Balance-Concord hospitality room at every Synodical Convention. That was unglamorous and hard work.

¹ William W. How 1823-1897. *The Lutheran Hymnal*, 1941.

es negates the principle point that ideally fathers are to exercise overall authority in both family and church.

The author states, "Maintaining male leadership in the church is not a matter of indifference. Evil effects inevitably arise when we deviate from God's pattern. Such effects are largely the reverse side of the picture that we have been drawing. Because of the close relation between family and church, godly family life stimulates appreciation of God as our heavenly Father, and appreciation of God stimulates godly family life. Both are enhanced by the example of mature, fatherly leaders within the church. Conversely, disintegration of household order within the church adversely affects both our consciousness of being in God's family and the quality of love within Christian families."³⁸

To begin with, absence of godly, fatherly leadership within the church makes the affirmation of the Fatherhood of God closer to an abstraction. God's Fatherhood is, of course, illustrated preeminently in the great deeds of the history of redemption that embody His fatherly rule, care, and discipline. But we are richer in our understanding of God because most of us have enjoyed having a human father, and we are richer still if we can see the fatherly care and the rule of God embodied at a practical level in the older men of the church (Titus 2:2) and especially in the overseers.

Church order can deviate from the ideal either by lacking overseers, by having unqualified overseers, by appointing women overseers, or by redefining the office of overseer. Any of these moves tends to make more vague people's experience of the church as a family. The lack of genuine practical correspondence between the church and Biblically-based natural families suppresses people's ability to see the analogy. Hence they lose some of their grip on the importance of family-like intimacy and support within the church. Moreover, they cease to understand that God's Fatherhood is expressed in His rule over us and that His rule is exercised in part through mature, father-like overseers.

In particular, radical egalitarian philosophy, which says

Sign Up Early for the Group Dinners!!

If you plan to dine with the Speakers and the LCA Board of Directors at the LCA Conference (January 19 and 20), please let us know in advance on the registration form.



Since attendance is limited to forty, you can reserve your place right away by checking the appropriate box on the registration form on page 7. See further details at the top of the form.

Even though you don't pay for your dinner vouchers until you arrive, you **must not** postpone your decision on whether to participate! We make seating arrangements way before the dinner, so to avoid disappointment, please remember to check the appropriate box at the bottom of the form.

Thank you!

that we are to treat all people exactly the same, hinders Christians from having the kind of sensitivity toward the age, sex, and position of others that Paul enjoins (1 Timothy 5:1-2, 17). Relations become more impersonal, and the realities of membership in one family of God recede out of Christians' consciousness and their practice. The author states,

The practice of Christian family life is also adversely affected. Most people learn far better from example, and from teaching closely related to their leaders' examples, than they do from teaching in the abstract. So how do they properly assimilate teaching about family life? Ideally, they imitate the family lives of their church leaders. But this imitation is most effective if they can actually see something of the family life of their leaders. For example, in a smaller group meeting in a home, they see the way the leader conducts himself with respect to the other family members present for worship. Christian worship in smaller groups becomes something very like family worship, which ought to be the heartbeat of life for each particular family. This whole process becomes confused when the distinctions between men and women, fathers and mothers, are overlooked. Ordinary families then have no direct models to build on.³⁹

It has been the goal of the feminist movement to free women from oppression. But such freedom in the true sense can come only through the divine powers of liberation and love contained in Jesus Christ. True freedom is found in faith in Christ; anything else only constitutes some form of slavery to sin.

The family more than any other single institution in modern society desperately needs freedom and renewal through the love of Christ. That freedom comes most effectively when we are able, under God, to harness the full, rich resources that He provides. We are to teach people above all to embody in their families the model of Christ set forth in Ephesians 5:22-23. And we are to teach them by examples that we set forth in the family-like life of the church, including the godly example of mature spiritual fathers, the overseers. Hence we hinder true liberation if we deviate from the pattern of male overseers. It would be ironic if a sincere desire for women's liberation should be corrupted in practice into its opposite, a hindrance to the liberating power of God that is at work in His household.

Some Christian people think Christian marriage ideally should express a radically egalitarian pattern: a husband and wife should in every respect be able to function interchangeably. If they were right, the analogy between family and church would suggest that men and women could in every respect have interchangeable roles within the church. The author concludes:

But they are not right. Ephesians 5:22-23 resists them, as do the other passages comparing the relation of God and His people to marriage. In time, we may hope that the Holy Spirit will use the power of these Biblical passages to generate godly marriages

and so prevail over abstract egalitarian sentiments. If, as I believe, these Biblical passages do provide a warrant for assigning specific leadership responsibility to husbands and fathers, we need also to recognize the same pattern within the church. Mature men and not women are to be appointed overseers. But blind obedience to a formal rule is not sufficient. We must work towards more richly embodying in our churches the realities of our common life. We are children of God, members of one divinely ruled family. Only a full-orbed expression of Christ's love in the Christian community will bring to realization the freedom, power, and beauty derived from the manifestation of the glory of God in His household (Ephesians 3:10).⁴⁰

Martin Luther, in his classic treatise, "The Freedom of the Christian," said that all Christians are liberated from the bondage of sin through the gospel, whereupon they are called to be 'little Christs' to their neighbors.⁴¹ All vocations are thus ultimately to be Christological. However, men called into the vocations of leadership (headship) as husband, father, pastor, or member of a Christian congregation, are called out of themselves to love and to serve our neighbor which means to sacrifice for them. We know this from Christ, who came as the Bridegroom for His bride the Church and gave His life for her. May we men, baptized and forgiven, with God's help grow into these roles.

Rev. Dr. Gary Zieroth

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Concordia Theological Seminary, Fort Wayne, Indiana

35. Vern Sheridan Poythress, *Recovering Biblical Manhood and Womanhood*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), p. 244.

36. *Ibid.*, 245.

37. *Ibid.*, 246.

38. *Ibid.*, 247.

39. *Ibid.*, 247-248.

40. *Ibid.*, 248.

41. Martin Luther, "The Freedom of the Christian," *Three Treatises* (Minneapolis, Augsburg Fortress, 1970), 305.

Thanks for being Born Again!

Greetings in the name of our Lord and Savior, Jesus Christ.

While growing up, I always knew that I was a Christian, a child of God. I remember when I ventured out from my home and community, I had the questions asked of me, "Are you a born again Christian?" or "When were you born again?" I was confused. It caused me to question if I had missed something in my Christian upbringing in the church. It also caused me to dig deeper to see if what I had been taught was wrong or something was left out. Actually, there should be no question as to what the phrase "born again" means. It is accurately defined and explained in God's Word. It is amazing, therefore, that within Christendom (all Christian denominations), there

has developed some confusion as to the meaning of the phrase.

The confusion is in the question, “Are you a born again Christian?” The Bible speaks of “born again” as a conversion. In other words, they are synonyms. If a person is born again, then that person is a Christian. If that person is a Christian, then they are born again. The two are identical. The question implies that you can’t be a Christian without being born again. Or it implies that you are a Christian, but you are missing something called “born again.”

In John 3:3-6, and also in 1 Peter 1:3, 23, we are taught that born again is an opposite of unbelief. The difference is between born of the flesh (which gives birth to death) and born of the Spirit (which gives birth to life). The born of the Spirit is an everlasting life which comes from God. The point is that the flesh cannot give birth to something spiritual; therefore, if we are to have the kingdom of heaven, it must come from God; His work on you either by the Word of God or by the Sacrament of Holy Baptism. Thus for a Lutheran, when we hear the phrase “born again,” we should mention the day we were baptized, and or when we heard the Gospel of Jesus Christ and believed what it said was our salvation through Him.

When someone asks you the question “Are you a born again Christian?” they are generally saying or meaning that your faith is dependent upon a moving experience that you had and or when you gave yourself, chose, or decided for Christ. In other words, if you haven’t had a moving experience or feeling, you may not be a saved Christian.

While it is true that there are levels of maturity and degrees of commitment among Christians, that should not be confused with the simple matter of belief or conversion. Everyone who believes in Jesus’ work on the cross for the payment of their sins, regardless of how weak their faith may be, has been born again.

Never forget, faith is always a gift of God. As Ephesians 2:8-9 clearly tells us, “For it is by grace you have been saved, through faith—and this is not from yourselves, it is a gift of God—not by works, so that no one can boast.” If faith is produced by our feelings, a result of our feelings, or a date that we say we accepted, chose, or decided for Christ to be “born again” then it becomes a work of our own instead of a work and gift of God by the work of the Holy Spirit working through the Means of Grace of Word and Sacrament.

So, the next time you are asked “Are you a born again Christian?” say, “Yes” Then give them the date of your Baptism; which was God’s work on you and His promise to you that you have been connected to Christ’s death and resurrection and read to them Romans 6:3-6: “Do you not know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with Him like this in His death, we will certainly also

be united with Him in His resurrection.”

This is truly something to be thankful for this Thanksgiving!

Rev. Arie D. Bertsch

LCMS North Dakota District President

[Editor’s note: The above article is from the North Dakota President’s Blog at <http://www.nodaklcms.org/district-president-2/presidents-blog/>].

Presenters at the 2020 LCA Conference

- **Rev. Michael Holmen** – Rev. Holmen is pastor at two churches: Our Redeemer Lutheran, Independence, IA, and Peace Lutheran, Oelwein, IA. He has served these two congregations since his ordination on June 27, 2010. Rev. Holmen graduated from Concordia Theological Seminary, Fort Wayne, IN, with a Master of Divinity in 2010. Rev. Holmen’s title for the conference will be “What’s Wrong with Church Growth?”
- **Rev. Dr. Matthew Harrison** – Rev. Dr. Harrison has served as president of the LCMS since 2010. Before becoming president, Rev. Harrison served for nine years as the executive director of LCMS World Relief and Human Care. Rev. Harrison holds M.Div. and STM degrees from Concordia Theological Seminary, Fort Wayne, IN. He has received honorary doctorates from Concordia University Ann Arbor, MI, and Concordia, Fort Wayne. The title of Dr. Harrison’s presentation will be “A Time to Confess.”
- **Mr. Mark O. Stern, Esq.** – Mr. Stern is an attorney with Witt Law, P.C., Chicago, IL, where he concentrates his practice in corporate law. He also works with congregations, and is a regular speaker on legal matters affecting the church. Mr. Stern received his J.D. from the University of Chicago Law School in 1996. He is admitted to the bar in Illinois. Mr. Stern is secretary of the Board of Regents for Concordia Seminary, Saint Louis. His title for the conference will be “Lutheran Higher Education Today.”
- **Rev. Dr. Thomas Korcok** – Dr. Korcok is an Associate Professor of Theology at Concordia University Chicago. He has an M.Div. from Concordia Lutheran Theological Seminary, St. Catharine’s, Ontario; an M.Phil. from the University of Glasgow in Scotland; and a Ph.D from the Vrije University in Amsterdam. Dr. Korcok served as a parish pastor for over twenty years. His title for the conference will be “The School and the Future of the Church.”
- **Rev. Dr. Lawrence R. Rast, Jr.** – Dr. Rast is the sixteenth president of Concordia Theological Seminary, Fort Wayne, IN, and professor of American Christianity and American Lutheranism. Dr. Rast served as pastor of Ascension Lutheran Church, Madison, TN (1992-96). He received his M.Div. (1990) and S.T.M. (1995) from Concordia Theological Seminary, Fort Wayne. In 2000 he received the M.A. degree and in 2003, he earned his Ph.D. in from Vanderbilt University, Nashville, TN. Dr. Rast’s topic for the conference will be “Assessing the 2019 LCMS Convention: Where are We and Where Might We be Going?”

The conference registration form is on page 7 of this issue.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 20, 2020

"Do not be conformed to this world." Romans 12:2 (NKJV)

The conference will be held on Monday, January 20, 2020, 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 December 19, 2019, to be assured a room. Mention Group Code **Luth20**.



Dine with the Speakers and the LCA Board of Directors! On Sunday and Monday evenings, the Mallory Room, a private dining room at Don Hall's has been reserved for conference attendees. The room seats forty and conference attendees will be dispersed among the speakers and LCA board members. This will give you an opportunity to get to know the speakers and other LCA members. Since attendance is limited, be sure and reserve your place right away by checking the appropriate box on the registration form below. Everyone will dine at their own expense; see details on the registration form below.

A free lunch will be provided at 12:15 p.m. for Conference attendees whose registration forms are post-marked by December 21, 2019. See the form below.

Conference Schedule

Morning

- 6:45 am - Registration Opens
- 7:30 am - 8:10 am - Bible Study (**Dr. John Wille**)
- 8:10 am - 8:20 am - Opening Devotion (**Dr. William Weinrich**)
- 8:20 am - 8:30 am - Welcome and Greetings from the LCA (**Mr. Walter Dissen, Esq.**) and the Indiana District President (**Rev. Dr. Daniel J. Brege**) or his representative.
- 8:30 am - 9:00 am - Guest Speaker - **Rev. Michael Holmen**, "What's Wrong with Church Growth?"
- 9:00 am - 9:20 am - Questions and Answers
- 9:20 am - 9:45 am - Break
- 9:45 am - 10:15 am - Guest Speaker - **President Matthew Harrison**, "A Time to Confess."
- 10:15 am - 11:05 am - Questions and Answers
- 11:05 am - 11:35 am - Guest Speaker - **Mr. Mark Stern, Esq.**, "Lutheran Higher Education Today."
- 11:35 am to 11:55 am - Questions and Answers

Afternoon

- 1:15 pm to 1:45 pm - Guest Speaker - **Dr. Tom Korcok**, "The School and the Future of the Church"
- 1:45 pm to 2:05 pm - Questions and Answers
- 2:05 pm to 2:35 pm - Guest Speaker - **Rev. Dr. Larry Rast**, "Assessing the 2019 LCMS Convention: Where are We and Where Might We be Going?"
- 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 (**Dr. William Weinrich**)
- 5:00 pm - LCA Annual Business Meeting (Paid Members Only)

12:15 pm - 1:15 pm - Lunch served in the meeting room; registration must be postmarked by 12/21/2019.

2020 LCA Conference Registration Form

Don Hall's Guest House • 1313 West Washington Center Road • Fort Wayne, IN 64825
800-348-1999 • 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 form.]

Dinners: I will attend the LCA dinners on:
 Sunday, January 19, 2020 Monday, January 20, 2020
 You pay for these dinners (\$10 for most entrees) by purchasing a dinner voucher from Don Hall's *when you arrive*. We are asking for your plans so we can reserve seating for you. Maximum seating is 40. If your dinner plans change, please email ipanzigrau@comcast.net as soon as possible.

Annual membership fee (\$35) enclosed: _____

Paid LCA Member Conference Registration Fee (\$75 if form is post-marked by Dec 21, 2019; \$80 thereafter) enclosed: _____

Non-Member Conference Registration Fee (\$85 if form is post-marked by Dec 21, 2019; \$90 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 21, 2019: _____

Seminary students and personnel will have the registration Fee waived. Lunch provided for \$10 if registration form is post-marked by Dec. 21, 2019.

I will pay at the door. (Check here:)

Total Enclosed: _____

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form and mail 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
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Dr. John F. Lang

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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).

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Lutheran Concerns Association
January 2020



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