

The LUTHERAN CLARION



Lutheran Concerns Association
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Concordia Texas: Walkout 2.0?

On November 8, 2022, Concordia University Texas (CTX) announced in a Memo from its President, Dr. Donald Christian, that its Board had “voted to adopt a structure whereby Concordia University Texas will be governed solely by its Board of Regents, rather than the historic governance directed by the bylaws of Synod”.¹ Synod President Rev. Dr. Matthew Harrison and Synod Board of Directors (BOD) Chairman Rev. Dr. Michael Kumm have described “This precipitous action by the CTX Board of Regents” as “a grievous breach of the trust of the Synod and its member congregations.”² Another author has dubbed the move “Semitex,” after the 1974 Concordia Seminary walkout that led to “Seminox”.³

The Memo claims that CTX is “not leaving the LCMS. We are committing to our alignment with the LCMS.”⁴ CTX’s actions say otherwise. Synod has defined how to “align”: follow the bylaws approved by the entire Synod in convention, which “are binding regulations for the Synod and its conduct and governance.”⁵ The members of the CTX Board majority⁶ all accepted office pursuant to those bylaws, but have now rejected the governance of those same bylaws. They seek to deprive the congregations of Synod of any representation in the governance of CTX: “governance will be directed solely by the Board of Regents rather than shared with Synod,” per the Memo.

Past history with another institution is not encouraging. In 2012, the Board of Governors of Concordia University Edmonton (CUE) acted to revise its bylaws so that the Lutheran Church Canada (LCC) would no longer elect members of the Board of Governors, with the result that the Board of Governors became self-perpetuating. At the time, the president of CUE assured LCC leaders that any decisions CUE made would “not only maintain, but strengthen the shared ecclesiastical bond” with the LCC. Yet within just three years, CUE’s Board of Governors voted to remove all references to Christianity from its mission statement and to become an entirely secular, non-Lutheran, and non-Christian institution.⁷

Texas District President Rev. Michael Newman, a CTX Board member, has endorsed the CTX action.⁸ He alleges that the events leading to the CTX action “all started” with the work of the 2019 Res. 7-03 Task Force, and that the vote to secede was “the only path forward” to respond to a “secret resolution” to be brought to the Synod BOD in November 2022. The facts do not support these claims. The secession movement in Texas began before, not in response to, the work of the 7-03 Task Force, when the

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Higher Education: Challenges and Opportunities for the Confessing Church

The presentation below was given by Gerhard H. Munding, MD, at the LCA Conference on January 17, 2022. Previous parts of the article were published in the July, September and November 2022 issues of the Clarion.

There are a few instances where boards require themselves to have some members of the United Church of Christ on them but never a majority but [Stephen D. Johnson] notes “*the church could never exert influence—much less control—through sheer board membership. Student bodies rarely have more than 3 to 5 % CC members*” and often lower, and further he states “*the spiritual life on campus rarely expresses clearly UCC ethos. Often Intervarsity or the Fellowship of Christian Athletes is a more powerful religious presence than the chaplaincy.*” He quotes from a speech at their 2000 annual council meeting three characteristics that reflect their Church’s distinctives in higher education: “*a reach toward extravagant welcome, efforts to be early in truth telling, and a passion for reconciliation.*”

The colleges are fundamentally active ecumenical and nonsectarian open to people of all faiths or no faith. He goes on, “Truth” is central to the endeavors of the schools and makes mention of their struggles for social justice. They value academic freedom as a foundation for “*socially responsible scholarship*” and that “*at their best, the schools express what is best about us as Christians,*” they are “*open and welcoming, not just tolerant.*” And “*they are committed to the resolution of conflict, the reconciliation of humanity and the healing of God’s broken order*” they are “*places of the prophetic witness and a passion for justice*” and that “*at their best, these schools encourage and practice mindful love of God.*” To his critics who complain that they have lost their Christian roots, he counters that the council for higher education is truly expressing their Church’s ethos rather than rejecting it. (It’s all about the “mission” don’t you get it?)

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Group Dinners at the 2023 LCA Conference

The 2023 LCA conference (January 16, 2023) will feature the popular Sunday and Monday night dinners where attendees can informally interact with the guest speakers.



The dinners will be at 6:30 pm in a private dining room at the conference site: Hilton Garden Inn Fort Wayne North, 10650 Diebold Road, Fort Wayne, Indiana.

Reserve your seat by checking the appropriate boxes on the registration form on page 7. Please also make your entrée selection for each evening and include the cost of each dinner with your registration fee. You can choose from vegetables, chicken, pork or steak. The prices include the tax and tip.

We make reservations way before the dinner, so to avoid missing these two great opportunities, please remember to check the appropriate boxes on the registration form. Please send in your registration right away even if you intend to pay at the door on the day of the conference. We need to give the numbers to the hotel 72-hours ahead of time—and we know you don't want to miss any meals!

Concordia Texas: Walkout 2.0?

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2018 Texas District Convention submitted an overture⁹ calling for all CUS schools to become independent of Synod.

The 2019 Convention, representing all Synod congregations, responded to concerns from the Texas District and others regarding CUS governance by adopting 2019 Res. 7-03, which created a task force to study and recommend governance changes. The 7-03 Task Force, including representatives from the CUS schools and their presidents, worked for 15 months to gather input and draft a new governance plan. The draft Plan, involving 27 pages of carefully crafted bylaw changes, was then posted for six months for public comment and communication from the entire Synod.¹⁰ There has been no lack of dialogue on these issues.

President Newman claims that CUS President Rev. Dr. Dean Wenthe “disclosed that the CUS was bringing a resolution about CTX to the LCMS Board of Directors on November 18th,” creating “alarm and urgency”. This uncharitably places the worst construction upon actual or potential actions of Dr. Wenthe, the CUS Board, and the Synod BOD. But it's not the reason for CTX's action; CTX had already announced its intention to declare independence from Synod governance nine months earlier. This was no “conversation”, but an ultimatum for a pre-determined outcome with a deadline for a “final agreement”:

The Concordia University Texas Board of Regents has notified The Lutheran Church–Missouri Synod

Board of Directors that it wishes to enter into a conversation by which the CTX Board will be the sole-governing body of the institution and remain in alignment with the LCMS, working together to serve the mission of the church and the university. We expect to hear from them within a short time, after which a process will be determined, arriving at a final agreement between the LCMS and CTX no later than August 31, 2022.¹¹

So, the Texas District and CTX Board have wanted to end Synod governance over CTX for some time. Unable to persuade the Convention to endorse the Texas District overture, and unwilling to wait for the next Convention to consider the work of the 7-03 Task Force formed to address governance concerns, the CTX Board majority instead took a “my way or the highway” approach.

This isn't the first time CTX has challenged Synod bylaws. Dr. Donald Christian was elected by the CTX Board in May 2013, but at that time his title was “CEO,” not “President”. According to the then-CTX Board chairman, “We wanted to give Dr. Christian a title that more accurately captures a 21st Century university's need for leadership.”¹² In fact, the CTX Board used the title of “CEO” rather than “President” because (in its view) doing so allowed it to avoid following the Synod-established search process to call a “president”. This sophistry continued for two years, until Synod eventually acquiesced, and Christian acquired the President title that supposedly didn't “accurately capture” his job.¹³ Having succeeded once, CTX is trying a second time.

Neither the Dr. Donald Christian Memo nor the February 2022 Announcement explains how the current governance structure prevents CTX from succeeding. According to the Memo, CTX “is in a strong position, with healthy enrollment, exciting academic programs, strong finances, robust community partnerships, and meaningful relationships,” hardly evidence that the current Synod governance structure is harming CTX. Newman writes that “The CTX bylaws also require adherence to the Biblical and Confessional Standards of the LCMS.” Newman needs to explain, though, why any such assurances of CTX will be more durable or valued more highly by CTX, than CTX has treated the Synod bylaws to which it once subscribed.

Congregations, parents, students, and donors are well advised to leverage their support of any CUS institution, unless and until its board of regents affirms a commitment to remain an institution of our Synod, faithful in letter and spirit to our common governance and doctrine.

Mark O. Stern, Esq.

Chicago, IL

Mr. Stern currently serves as Secretary of the Board of Regents of Concordia Seminary, St. Louis. This article represents his views and does not speak on behalf of Concordia Seminary.

¹ Dr. Donald Christian, President & CEO, Concordia University Texas, Nov. 8, 2022, Memo, available at <https://>

steadfastlutherans.org/2022/11/concordia-texas-decides-to-opt-out-of-lcms-control/ (all web references were accessed as of Nov. 24, 2022).

- 2 "A joint statement from LCMS President Harrison and the Chairman of the LCMS Board of Directors about Concordia University Texas," <https://reporter.lcms.org/2022/lcms-statement-about-concordia-university-texas/>.
- 3 Rev. Larry Beane, "Semitex," Nov. 12, 2022, <https://www.gottesdienst.org/gottesblog/2022/11/12/semitex>.
- 4 Donald Christian Memo, above.
- 5 LCMS Constitution, Article XIV.
- 6 According to the Joint Statement, the vote was not unanimous; at least two CTX Board members later resigned.
- 7 See discussion and citations in 2016 Synod Convention Resolution 7-02B.
- 8 Rev. Michael Newman, "Update – LCMS and Concordia University Texas," Nov. 23, 2022, available at <https://www.gottesdienst.org/gottesblog/2022/11/24/uux5l98x6f6ej12wzpmqamoty60qn>.
- 9 Ov. 7-03, 2019 Convention Workbook, p. 464, available at <https://www.lcms.org/convention/national/publications>.
- 10 See <https://reporter.lcms.org/2021/official-notice-cus-governance-model-proposal-and-request-for-comment/>.
- 11 For Announcement text, see Rev. Joshua Scheer, "Concordia Texas – secession from the LCMS?", Feb. 26, 2022, <https://steadfastlutherans.org/2022/02/concordia-texas-secession-from-the-lcms/>.
- 12 "Concordia names Dr. Christian as CEO after retirement of Dr. Cedel", Four Points News, available at https://www.fourpointsnews.com/2014/05/13/concordia-names-dr-christian-ceo-retirement-dr-cedel/?doing_wp_cron=1669006118.4739899635314941406250.
- 13 According to web.archive.org, the change occurred on CTX's web site between June 17 and June 18, 2015.

A Tribute to the Rev. Dr. Alvin J. Schmidt

28 September 1932 to 28 November 2022

The cohort of LCMS pastors who graduated from the Fort Wayne seminary from 1976 to 1989 will remember the Rev. Dr. Alvin J. Schmidt. He served in the Pastoral Ministry Department, with specific expertise in Sociology, Sociology of Religion, and Social Ethics. I got to know him well my first year, as he was my Academic Advisor that year. I often sought him out at lunch for enlightening conversations about all sorts of topics, since he was widely read.

Through his award-winning "Fraternal Organizations" (1980) reference work, I discovered the shocking truth that almost all the U.S. fraternal secret societies prohibited membership by non-whites and continued to do so in the 1980s. His book "How Christianity Changed the World" (2004) is a superb apologetic for the Christian faith and needs to be in every pastor's and congregation's library. For more on Dr. Schmidt, please see the official obituary: <https://www.dignitymemorial.com/en-ca/obituaries/st-louis-mo/alvin-schmidt-11037348>

Rev. Dr. Martin Noland



The Lutheran Clarion—We Need Your Help!

The *Lutheran Clarion* is in its 15th year. We have NO paid staff or writers. We unabashedly strive to present and uphold God's inerrant word. Inflation has now taken hold. We want our readers to be informed about issues that will face the 2023 Synod Convention!



Your continued and enhanced help is needed. We urge you to help with the costs of preserving Confessional Lutheranism. Use the enclosed envelope. Mail your tax-deductible gift to Lutheran Concerns Association, 149 Glenview Drive, New Kensington, PA 15068-4921. Do it now. **Thank you!!**

Higher Education: Challenges & Opportunities...

Continued from page 1

This long example of another Church's history in higher education is shared to help focus on that which can threaten our own witness. It is clear that presidents, administrations, boards of regents, foundation boards, faculty, staff and students not committed to the Church can be a threat to fidelity as well as fiscal viability. Historically, geography in part, as well as language and commitment to education being central to faith maturation, but most especially the centrality of the Confessions and Holy Scripture, has delayed the LCMS community in the New World from facing these stressors to such a degree. We have been tight-knit in ethos relative to many other denominations that have moved to the confessional cliff's edge. There remain at least two take home messages from the UCC history. And they are 1) that "drift" can easily occur and 2) that it may go unrecognized, or more likely, denied or rationalized. It is astounding that this author still feels these schools are functioning consistent with "mother church."

Well-meaning committed folks can lose touch with the origin of missional activity. Consider for a moment. Here it is Epiphany. After 600 years and at least 24 generations after Daniel, the Wise Men show up! The message from Gabriel to Daniel is in essence the same as that given to Zechariah and Mary. Daniel had the Pentateuch, and likely the promise of Jeremiah of the "righteous branch of David" and the prophesy of the virgin birth. It is clear that Daniel catechized the satraps well and they continued in that Word, now showing up and asking Herod for their promised Prophet, Priest and King. In contrast, the worldly struggle of the Jews, returning with great zeal of reformation from the Babylonian captivity under Nehemiah, had had their zeal, over time, dampened. The political and social influence of the Greeks, Ptolemies, Seleucids, Maccabees, Hasmoneans, and Romans had worn them and their confession down. They now found themselves ruled by an Idumean/Edomite King who had lost or never had the knowledge and Wisdom of the messianic promise. **Even the priests must search Micah to find refer-**

ence to what the Wise men are requesting. Clearly the messianic promise is not readily in the forefront of their daily religious life. The Wise men whose knowledge is incomplete nevertheless have kept the Wisdom of Gabriel all these years in their hearts with disciplined faith and had trusted in the promise. Unlike the priests they have not rejected the commandment of God in order to establish human tradition (Isaiah 29:13). They do not worship in vain “teaching as doctrines the commandments of men” (Matt 15, Mark 7).

The Lord preserves His Church as He did through Daniel’s faithful teaching through subsequent generations, even while those of the promise had allowed social compromise into their ranks. Perhaps these “woke” Christian schools referenced above have become a disservice to the more conservative schools because they obscure the Christian educational distinctives to the point that the secular world uses their lens to label the confessional and conservative schools as “radical, mean or antisocial, non-compliant.” Society must look at colleges like the Concordias and scratch its head: “why can’t they be like other Christian colleges” and “just adapt to the changing whims of society”? We can cause harm to the Lutheran Christian educational experience when those of faith timidly or obsequiously express our confession. Similarly, when we hire faculty or staff who are marginally catechized in the Lutheran faith, we may in fact inadvertently, obscure the rightful understanding of a school’s mission statement. Using societies’ verbiage rather than Scripture to explain ourselves, as in the example of the UCC schools, can, to paraphrase Winston Churchill, separate us from a clear message, through a common language. In our daily repentance we want to be certain that we ask for clarity and perseverance in presenting Lutheran Christian identity. **The Wiseman understood their Ontology and lived their Teleology and searched out the Eschatological promise, and found God made flesh lying in a manger.** May the Lord grant this to us also!

Wokeness. Diversity and equity have become for the liberal Christian colleges the two golden calves of Jeroboam. Still calling these calves “YHWH” their devotees have been convinced that faithfulness toward God can be maintained well by worshiping at an altar in Dan or Bethel rather than Zion. Taking a placating path of appeasement towards an apostate societies’ demands may seem to protect against retribution; nonetheless, the reflected light of such golden calves risks obscuring the true light of Christ. Equity for the Christian is something quite different than the current pagan political parlance. We define it more from the parables of the workers in the field. Equity is determined by Christ and is the free gift of salvation offered to all as payment for all who labored in the vineyard.

I believe, as secularly defined, diversity is maximized through the glorification of self and demands from others’ ratification of who I define myself to be. Diversity for us, rather is best expressed in Christ. No other phi-

2023 LCA Conference Hotel Reservations

Make your reservation early (only 35 rooms available at the LCA group rate of \$145.00) at the Hilton Garden Inn North, 10650 Diebold Road, Fort Wayne, Indiana 46845. See the conference registration form on page 7 for the booking link and telephone instructions with the unique group code.



The cut-off date for accepting reservations for the 35 rooms at the contracted group rate is 5:00 pm, December 23, 2022. Reservation requests after this time will be accepted on a space and rate availability basis.

Anyone who wishes to stay at the Hilton Garden Inn North before January 15 or after January 16 should contact the hotel’s reservations (260-399-6000, option #1) or sales department (260-399-6000, option #3) to receive the group rate on the additional nights (if available).

losophy or religion is so welcoming. Our Lord desires all to be saved and come to the knowledge of the truth. We remember that not once, but four times, in Revelation, we see in St. John’s vision, God’s elect coming from every tribe, language, people, and nation. Sharing that the mercy of Christ for the forgiveness of sins to all human beings must be the ontology of our schools and demands a penitent life from its servants.

The language of diversity is not scriptural and should not trump the language of the gospel. When we or members at our universities use the world’s vocabulary as the source to find “solutions” to the perceived issues of the secular, we disadvantage ourselves to find a God-pleasing solution. Diversity becomes a pressure to affirm sinful lifestyle as an acceptable narrative. Outside the Church, aggrandizement of self demands affirmation and validation. Affirmation of a sinful lifestyle, irrespective of the sin involved is anathema to our schools’ and Church’s confession. When we use the phrase “all students feel heard and are welcomed,” it does not mean that our expression of diversity, when teaching such topics as evolution theory, the creation, or human sexuality, should allow “Eros” and “human reason” to define “Ag’ape,” or to negate “thus say the Lord.”

This disparity from our values vis-a-vis society’s is evidenced in a recent paper by Jonathan S. Coley from the Department of Sociology at Oklahoma State University, (Religions 2020, 11, 461, pp 1-13) entitled, “Have Christian Colleges and Universities Become More Inclusive of LGBTQ Students Since Obergefell v. Hodges?” In summary he took the United States Department of Education data from all not-for-profit Christian colleges and universities from 2013, two years before Obergefell, and data from 2019 four years after Obergefell, to determine the number of LGBTQ student groups existing on campuses. The difference was a “paltry” increase from 45% to 47%

of Christian colleges and universities that had LGBTQ student groups. His premise is that the US Supreme Court ruling on same-sex marriage “had little effect on holdouts.” He notes in a logistic regression analysis the increase in gay clubs came from organizations that were already predisposed to having LGBTQ groups in the first place and that these occurred in those already “associated with social justice minded denominations.” He also noted that in 2013 Christian colleges had a rate of 55% adoption of nondiscriminatory policies inclusive of sexual orientation while 31% had policy handbooks that banned homosexual acts or behavior.

Coley tries to make the argument that having more LGBTQ groups would be beneficial to protect students from “bullying, harassment and rejection on non-affirming campuses, sometimes leading students to develop mental health problems” (although no data is presented to support this claim). He goes on to assert, “Research shows that LGBTQ groups have led to improvement in campus cultures.” Theorizing about the potential impact Obergefell had on Christian colleges and universities, he quotes other authors in his article: “that the Supreme Court’s decision likely sent chills up the spines of leaders in faith-based educational institutions because Christian colleges’ and universities’ tax-exempt status might now be at stake” and went so far as to write “it is uncertain if most Christian universities can survive due to the Supreme Court decision.” He bemoans the fact that Obergefell did not lead to the LGBTQ activists’ hoped-for greater acceptance of LGBTQ people in society. He makes note of the fact that past research has documented instances of LGBTQ activism that has led to official approval of LGBTQ student groups and nondiscrimination policies and inclusiveness of sexual orientation and gender identity at Christian colleges. And he bemoans the fact

“that a substantial minority of the US public still favors allowing religious institutions and even private actors to **discriminate** against LGBTQ people.” He complains that “application” for “formal authorization to discriminate against transgender students—” by Christian colleges and universities during the Trump administration was no longer required.

Coley goes on to maintain that where the Council for Christian colleges and universities members have all maintained a strong stance against same-sex marriage, those schools will continue to formally discriminate against LGBTQ students. He notes that Christian colleges associated with the communalist traditions with a history of social justice teachings exhibit greater odds to being home to an LGBTQ student group compared to individualistic religious traditions that emphasize personal piety and morality. He posits the Obergefell decision was insufficient to correct this and suggest that continuing inroads can be made through activism outside of legal means. The intent of this paper was to demonstrate that sexual orientation as a protected class was not greatly advanced by Obergefell. He states that relief still needs to be sought through civil rights legislation and/or ongoing legal battles by activists or a change in the supreme court to “adopt different stances on the right of Christian schools to discriminate against LGBTQ people on the basis of their religious beliefs.” These ideas are not going away. There is no request for accommodation but only for complete capitulation.

During the Obama administration there were serious questions whether students at such colleges would be allowed to use government-subsidized student loans to attend universities that were adjudicated to be discriminatory. Similarly, there was discussion in the California legislature regarding limiting state-sponsored student academic loans to private Christian colleges that were felt to discriminate on the basis of sexual orientation. The past president of Concordia University Irvine joined with other small private Christian colleges in California to defeat this legislative initiative, but the idea has not gone away. Under the Trump administration, sexual orientation was uncoupled from consideration as a protected class, but for how long? The need for student numbers and tuition dependence begs the question. How can our schools’ administrations find alternative means for tuition and student loans in the future?

Would writing pre-emptive “Diversity policies” be protective? And what language would we use? Can they be consistent with our confession? Should it be done at all? Whatever verbiage and language are used in said policies (particularly if they are lacking theological merit) can we avoid affirming heretical principles? The reaffirming of Occam’s razor, as applied here, brings on a reminiscence of the lyrics from Tom Lehrer’s song entitled, “Bright College Days,” where he ends with the phrase “sliding down the razor blade of life.” Clearly the diversity question may be much more than just a slippery slope!

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., a 501(c)(3) organization. Contributions are tax deductible. As of November 30, 2022, the fund assets were \$29,630.



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

Concordia Theological Foundation, Inc., Box 15810, Fort Wayne, IN 46885

or to: **Lutheran Concerns Association**, 149 Glenview Drive, New Kensington, PA 15068-4921. Donors will receive receipts for their gifts.

A similar dilemma occurs with discussion of critical race theory. There are many non-racist folks who believe they are not racist and yet feel obligated to accede to self-flagellation of their color to prove their righteousness. There is some sentiment that diversity statements should be attempted to hold the government and our detractors at bay. Clearly it is debatable whether in either approach success will occur. Our detractors are not looking to find a middle ground but as stated clearly seek our complete capitulation. By CUS board resolution, any diversity policies under consideration are to be reviewed by CUS, utilizing the CCM, CTCR and Praesidium as necessary.

Dr. Mundinger's presentation will continue in future issues of the Clarion.

2023 LCA Conference Speakers January 16, 2023

The 2023 Conference agenda covers Higher Education in the LCMS which has huge implications for the Synod after recent actions at Concordia Universities at Texas and earlier at Wisconsin (Mequon-Ann Arbor), Portland, Bronxville, Selma and Chicago.

- **Dr. Chris Cody**, The Present and Future of our Lutheran Schools.

Dr. Chris Cody has served as the Education Executive for the South Wisconsin District – LCMS since 2015. In this role, he advocates, equips, and guides the 52 elementary schools, seven high schools, and 23 free standing preschools in the district. Prior to joining the South Wisconsin District, he served as principal at Mt. Olive Lutheran School in Milwaukee (2008-2015), and middle school social studies teacher at St. Peter-Immanuel Lutheran School in Milwaukee (2002-2007). He graduated from Concordia University Wisconsin in 2001 with a B.A. degree. He earned his M.S. from Concordia University Wisconsin in 2005, and his Ed.D. in Administrator Leadership from Walden University in 2010. He and his wife Megan live in Milwaukee and are blessed to have three children.

- **Dr. Russell P. Dawn**, The Present and Future of our Concordia Universities.

Dr. Russell Dawn became the twelfth president of Concordia University Chicago, in 2019. Prior to his current position, Dr. Dawn taught at Concordia University Irvine in California and at Lindenwood University in St. Charles, Missouri. He holds a B.S. in finance from Arizona State University, and a J.D. and MBA from the University of Colorado at Boulder. He received a D.Phil. from Oxford University in England. Dr. Dawn and his family live in the Oak Park-River Forest community. He and his wife Sharon are the proud parents of two daughters.

- **Rev. Dr. Tom J. Egger**, Forming Missouri Synod Pastors: Why and How.

Dr. Thomas J. Egger was inaugurated as the 11th president of Concordia Seminary, Saint Louis, Missouri, in 2021. He has been on the faculty at the Seminary since 2005. Dr. Egger was the pastor at Zion Lutheran Church in Storm Lake, Iowa, from 2000–05, and was a guest instructor at Concordia Lutheran Seminary in Edmonton, Alberta, Canada, in 1999. He completed his Doctor of Philosophy at Concordia Seminary in 2019. He is the author of numerous articles, especially in the areas of Biblical theology and Lutheran history, and he served on the LCMS drafting committee for the 2017 Luther's Small Catechism with Explanation. Tom and his wife, Tori, have been blessed with six children and two grandchildren.

- **Rev. Christopher S. Esget**, Local Congregations and the Post-Covid Path Forward.

Rev. Esget is 5th Vice-President of the LCMS, representing the East-Southeast Region. He is Senior Pastor at Immanuel Lutheran, Alexandria, VA, where he has served since 2001. Rev. Esget attended Concordia Theological Seminary, Fort Wayne, where he earned a Master of Divinity in 1997 and a Master of Sacred Theology in 2005. He and his wife, Kassie live in Alexandria, Virginia; they have one son.

- **James D. Runzheimer, Esq.**, The HotChalk v. CU-Portland Case.

Mr. Runzheimer is a licensed and practicing attorney and certified public accountant in Arlington, Texas. Mr. Runzheimer received his law degree from the New England School of Law in 1977. Prior to entering private practice of law in Texas, he was a supervising tax specialist with the international accounting firm of Coopers & Lybrand in Boston (1977 to 1979). In June 2021, he was elected to serve a six-year term as the lay-at-large director for the LCMS Texas District board of directors. His service to the Texas District and the Synod also includes being a delegate to the 2012, 2018, and 2021 Texas District Conventions and the 2013 and 2019 Synodical Conventions.

- **Rev. Dr. John Wille**, What Lutheran Churches with Lutheran-Style Worship can do in the Realm of Evangelism and Outreach.

Dr. Wille has been President of the South Wisconsin District since 2006. He is a graduate of Wisconsin Lutheran Seminary, Thiensville. He entered the LCMS by colloquy in 1983. Rev. Wille has served congregations in Ohio, Central Illinois and South Wisconsin. He served as a church planter for sixteen years; he was founding pastor of Good Shepherd Lutheran, Tomah, Wisconsin. As part of the LCMS Council of Presidents, Dr. Wille has chaired multiple convention floor committees. Dr. Wille serves on the Board of Regents at Concordia University Wisconsin, and on the Regents for Concordia Seminary St. Louis. Rev. Wille and his wife, Lynette, have been married for 43 years. They are blessed with three daughters and six grandchildren.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 16, 2023

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

The conference will be held Monday, January 16, 2023, at the Hilton Garden Inn Fort Wayne North, 10650 Diebold Road, Fort Wayne, Indiana 46845; 260-399-6000. The Hilton Garden Inn rate is \$145.00/night plus tax. To get this rate, make your room reservation by 5:00 p.m. on December 23, 2022. The Group Code (by phone) is LUTH. The link to the hotel is <https://tinyurl.com/2fzekz6j>

Dine with the Speakers and the LCA Board of Directors! On Sunday and Monday evenings a private dining room at the Hilton Garden Inn has been reserved for conference attendees. Conference attendees will be dispersed among the speakers and LCA board members. Be sure to reserve your place right away by checking the appropriate box(es) and selecting your meal(s) on the registration form below. Everyone will dine at their own expense; the dining cost must be paid with the conference registration. Please register before the conference even if you pay at the door.

A Soup, Salad & Sandwich Buffet will be provided at 11:50 am, for everyone registered for the full day. If you register for a half day and you want the lunch, the cost is \$32. Seminary students and seminary personnel will pay \$10 for the lunch.

Schedule: Christian Education in Challenging Times

Morning

- 6:45 am: Registration Opens
- 7:30 am - 8:10 am: Bible Study (**Rev. James Gier**)
- 8:10 am - 8:20 am: Opening Devotion (**Rev. Dr. William Weinrich**)
- 8:20 am - 8:30 am: Welcome from the LCA (**Mr. Walter Dissen, Esq.**) and greeting from the Indiana District.
- 8:30 am - 9:00 am: **President Thomas Egger**, “Forming Missouri Synod Pastors: Why and How.”
- 9:00 am - 9:15 am: Questions and Answers
- 9:15 am - 9:45 am: **President Russell Dawn**, “The Present and Future of our Concordia Universities.”
- 9:45 am - 10:00 am: Questions and Answers
- 10:00 am - 10:30 am: **Dr. Chris Cody**, “The Present and Future of our Lutheran Schools.”
- 10:30 am - 10:45 am: Questions and Answers
- 10:45 am - 11:00 am ***** Break *****
- 11:00 am - 11:45 am: Panel Discussion on Christian Education (morning speakers).
- 11:45 am - 11:50 am: Announcements.

11:50 am - 1:00 pm ***** Lunch *****
Soup, Salad & Sandwich Buffet served in meeting room.

Afternoon

- 1:00 pm - 1:30 pm: **Mr. James Runzheimer, Esq.**, “The HotChalk v. CU-Portland Case.”
- 1:30 pm - 1:45 pm: Questions and Answers
- 1:45 pm - 2:15 pm - **Rev. Dr. John Wille**, “What Lutheran Churches with Lutheran-Style Worship can do in the Realm of Evangelism and Outreach.”
- 2:15 pm - 2:30 pm: Questions and Answers
- 2:30 pm - 3:00 pm: **Rev. Chris Esget**, “Local Congregations and the Post-Covid Path Forward.”
- 3:00 pm - 3:15 pm: Questions and Answers
- 3:15 pm - 3:30 pm ***** Break *****
- 3:30 pm - 4:20 pm: **Panel Discussion** on Parish and Synod Matters (afternoon speakers)
- 4:20 pm - 4:30 pm: Closing Remarks and Prayer
- 6:30 pm: Dinner



2023 LCA Conference Registration Form

Hilton Garden Inn Fort Wayne North • 10650 Diebold Road • Fort Wayne, IN 46845 • 260-399-6000

Printed Name _____

Address _____

Phone Number _____ Email Address _____

Dinner: Sunday, January 15, 6:30pm (choose one entrée) *

- Vegetable Rotini \$32.00
- Chicken Roma \$47.00
- Pork Tenderloin \$47.00

Dinner: Monday, January 16, 6:30 pm (choose one entrée) *

- Vegetable Rotini \$32.00
- Chicken Marsala \$37.00
- New York Strip Steak \$60.00

* Prices include tax and tip.

- Annual LCA membership fee (\$60) enclosed. _____
- Paid LCA Member conference registration fee (\$110) enclosed. _____
- Paid LCA Member half-day conference registration (\$40) encl. _____
- Non-Member conference registration fee (\$120) enclosed. _____
- Non-Member half-day conference registration fee (\$45) encl. _____
- Seminary students & personnel registration fee waived. Soup, Salad & Sandwich Buffet (\$10) enclosed _____
- Half-day Conference Soup, Salad & Sandwich Buffet (\$32) enclosed. _____
- Dinner Sun, Jan 15, 6:30 pm (\$32 or \$47) enclosed. _____
- Dinner Mon, Jan 16, 6:30 pm (\$32, \$37 or \$60) enclosed. _____
- Total Enclosed:** _____

Even if you pay at the door, please send in your registration ahead of time.
 Please indicate any special dietary requirements on this form. If your dinner plans change, please email jpanzigrau@comcast.net as soon as possible.

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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Rev. Jerome Panzigrau
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 2023



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