

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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Pastoral Visitation

The Lord of the Church places a pastor in the midst of the flock through the divine call extended by the congregation. This man is to shepherd the congregation by preaching the Word of God in all its truth and purity and by administering the Sacraments according to our Lord's institution. The flock is entrusted to his care, for he is her watchman (Ezekiel 33), and is to tend to the sheep (1 Peter 5), discharging all the duties of the ministry (2 Timothy 4).

Dr. C.F.W. Walther, in his *Pastoral Theology*, offers these timeless words, "Further, a minister of the Word is appointed by God to be a watchman over the church, according to the examples of Ezekiel, Isaiah, and Jeremiah. But how could he correctly keep watch if he did not carry out his watchman's office toward every individual part, toward every member of the congregation?" (Walther, *Pastoral Theology*, pg. 196).

Dr. Walther reminds us of the necessity of private pastoral care (Privatseelsorge). The faithful Pastor is to visit his flock, to call them by name, to "know their wool," and to "let it be known that he bears in his heart a concern for every individual soul" (Walther, pg. 55). Visiting the flock in their homes, at the hospital, or care facility conveys pastoral concern and affords the opportunity to bring the comfort that God gives through His Word. Understanding the struggles, joys, fears, sorrows and trials the flock faces is aided by pastoral visitation. The Pastor moves among his flock because he cares for them.

In this matter, one must guard against the sin of laziness. The old Evil Foe would have the pastor write off these visits for self declared "more important matters" and our old Adam goes along readily. Office work, administrative tasks, blogs and web surfing occupy the pastor's time. Though conveyed as being "busy," such actions are in truth laziness, as souls for whom Christ bled and died are neglected.

A member of a neighboring congregation who resided in a nursing home commented to me that in two years, her Pastor never visited her. Laziness! One Pastor counted among his "calls" emails he sent out to delinquent members. Laziness! After attending an evening meeting, one Pastor declared he needed "comp" time, and would take additional time off to balance the scales. Laziness! Running into a member in a coffee shop and saying hello

amounted to a "call" according to another Pastor. Laziness! Another Pastor spent hour after hour on his computer, surfing the Internet, so that his circuit counselor needed to remind him that the members of the congregation needed to be visited. We live in a technological age vastly different from the time of Dr. Walther, but the care of souls and the necessity of pastoral visitation remains crucially important.

Reflecting on this issue has led me to realize my own sinfulness in neglecting the members of my parish. Calls that could have been made were sacrificed to "busyness." Laziness! May we cry out in repentance, "God be merciful to me, a sinner." The One who never neglects us is Christ our Lord, who died and rose for us, paying the price in full for our every sin. The comfort of Christ is ours to take into the flock entrusted to our care. As Pastors, let us remember the exhortation: "This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful" (1 Corinthians 4:1-2). God grant us such faithfulness in tending the precious souls entrusted to us by our Lord Jesus Christ.

"As Pastors, let us remember the exhortation: 'This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found faithful'"

I Corinthians 4:1-2

Rev. Dr. Kristian G. Kincaid

Senior Pastor, Our Redeemer Lutheran Church
Dubuque, IA

C.F.W. Walther, *Pastoral Theology*, Lutheran News, 1995. Translated by John Drickamer from the Fifth Edition, 1906.

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- African Project (Fort Wayne)
- Siberian Project (Fort Wayne)
- Walther DVD Project (Saint Louis)

LCA this year encouraged financial support of Concordia Theological Seminary's African and Siberian Projects as well as the Walther DVD Project of Concordia Seminary, Saint Louis.

The Horizon Fund of Pilgrim Lutheran, West Bend, Wisconsin, matched \$1,000 for the named CTS projects and \$1,500 for the named Saint Louis Seminary Project.

Thank you *Clarion* readers and Pilgrim Lutheran.

Power Politics or Doctrinal Problems?

Some four decades ago the Lutheran Church—Missouri Synod was torn by a huge doctrinal controversy. It had its beginnings in certain teachings of some members of the Concordia Seminary, Saint Louis, Missouri, faculty. By the grace of God and under the leadership of then Synodical President Jacob A.O. Preus the problem was addressed and solved. The Saint Louis Seminary quickly returned to its traditional orthodox position which it holds to this day.

However, these days the Synod is faced with a new problem. There are some who are claiming that the problem in the sixties and seventies was really primarily a matter of power politics. President Preus is being painted as a clever politician who with his gang simply got his way in gaining power in the Synod. I am writing this article to state that those who hold this position did not live during those days and either do not understand them or for some reason are misrepresenting them. When groups struggle, politics are always present, but the **root and cause of the conflict** in those days **was theological**. History teaches that beyond any question.

As early as the 1962 LCMS convention, then President John W. Behnken stated, "A matter which has caused even greater unrest in the Synod is the charge that purity of doctrine is being sacrificed. We must ask in all seriousness whether some are influenced by European neo-orthodoxy?" Overtures to conventions in the sixties complained of false doctrine being promoted concerning such matters as the inerrancy of Scripture, the authorship of Biblical books, the teaching that Genesis chapters one, two, and three, were not historically factual. However, a significant number of Saint Louis Seminary professors remained faithful to sound theological teaching. One professor, Dr. Martin Scharlemann, on April 9, 1970, wrote Dr. Preus a letter suggesting that he appoint a competent committee of inquiry to "get at the root of the difficulties."

On January 21, 1971, a number of students wrote to Synodical President J.A.O. Preus a letter in which they stated that an investigation of teaching at the Saint Louis Concordia Seminary was "direly needed." They listed a number of teachings that differed from orthodox Lutheranism. These included the question of the existence of angels and demons, actuality of many of the miracles reported in the New Testament, the authorship by Moses of the first five books of the Old Testament, the inspiration of the Scriptures, etc.

On September 22, 1970, the Saint Louis Concordia Board of Control itself concurred with the decision of President Preus that there should be a fact-finding investigation of the Seminary. However, they felt that the Board itself should conduct the investigation.

Much more evidence could be brought to bear to demonstrate beyond all doubt that there was a real doctrinal problem facing the Synod. It was in no way motivated by political power grabbing by President Preus or anyone else. Indeed the Commission on Constitutional Matters of the Synod itself issued an opinion that President Preus was well within his rights to appoint a Fact Finding Committee to investigate teaching at the Seminary.

In late 1970, President Preus appointed a five man Fact Finding Committee to interview each of the professors at Concordia Seminary, Saint Louis. The committee began its work on December 11 and completed it on March 6, 1971. Forty five professors were interviewed.

The Fact Finding Committee submitted its report to President Preus on June 15, 1971. He in turn submitted it to the Saint Louis Board of Control and faculty. Eventually it was released to the Synod. President Preus summarized the findings by writing, "He [President Preus] notes with dismay what he sees in the evidence presented by the Fact Finding Committee: a false doctrine of the nature of the Holy Scriptures coupled with methods of interpretation which effectually erode the authority of the Holy Scriptures." President Preus went on to note problems with the teaching on original sin, the use of the Law as a normative guide, a conditional acceptance of the Holy Scriptures, and a strong claim that the Seminary faculty need not teach in accord with the Synod's doctrinal stance.

The LCMS met in convention at New Orleans beginning June 6, 1973. A number of resolutions dealt with the problem of the teaching of some of the Saint Louis Seminary professors. The chief resolution was Resolution 3-09 which in part stated, "Resolved, that the Synod recognize that the matters referred to in

"This action of the Synod at New Orleans [in 1973] eventually led to solving the problem and the return of Concordia Seminary to its historic position as a teacher of the pure Word of God as found in the Holy Scriptures."

the second resolved are in fact false doctrine running contrary to the Holy Scriptures, the Lutheran Confessions, and the synodical stance.”

This action of the Synod at New Orleans eventually led to solving the problem and the return of Concordia Seminary to its historic position as a teacher of the pure Word of God as found in the Holy Scriptures.

Looking back on this bit of condensed church history, it is obvious that those who attribute the controversy of the sixties and seventies primarily to power politics are dead wrong. It is obvious to the objective observer that the root and source of the controversy was doctrinal.

Rev. Paul A. Zimmerman
Traverse City, Michigan

Editor's Note: The complete story and the Fact Finding Committee report can be found in Dr. Zimmerman's book, *A Seminary in Crisis*, Concordia Publishing House, 2007.

A Response to Resolution 2-05, “To Commend *Theses on Worship* and Model Theological Conference on the Theology of Worship”

This is Part II of a two-part article on Resolution 2-05, which was adopted by the 64th Regular Convention of The Lutheran Church—Missouri Synod at Houston, Texas, in July 2010. Part I was published in the September 2011 issue of *The Lutheran Clarion*.

Returning now to the question posed a few moments ago but I left unanswered: “Does the new theology of worship described by the *Theses*, actually present a scripturally and confessionally sound basis by which all current worship practices can be accepted, encouraged, and promoted?” (Understand, here I am simply posing the question which flows naturally from convention resolution 2-01, approved at the 2007 convention in Houston, in hopes of coming to “an understanding of *our* theology of worship.”) In order to receive some sort of answer, I posed this question after the *Theses* were first published to Dr. Holger Sonntag, in hopes that his comments would serve as a good introduction to a book yet to be published on Lutheran worship. Weeks of daily conversations ensued. Sonntag's comments become so extensive, and precise, that they themselves eventually were published by Lutheran Press of Minneapolis as *The Unchanging Forms of the Gospel: A Response to Eight Theses on Worship*. In that work, Sonntag noted no less than twelve major shortcomings of the *Theses* which would indicate that they in no way fully nor completely represent the theology of worship found in the Lutheran Confessions:

- 1) The *Eight Theses* imply that the means of grace, the Word of God and the Sacraments, do not have specific unchangeable forms, rites, or ceremonies instituted by Christ himself, but simply ought to be present in worship in changeable humanly established form, rites, and ceremonies.

- 2) Without specific, recognizable, and invariable divinely established forms, rites or ceremonies, the Gospel in word and sacraments can neither function as the public mark of identification of the church nor can it shape the humanly instituted rites of the worship service.
- 3) Without such specific forms of Word and Sacrament, there also can be no distinction between necessary, essential, mandated ceremonies that are already given with the institution of the means of grace (and thus instituted by God), and unnecessary, non-essential, free ceremonies (instituted by men and, accordingly, called “traditions of men” etc.) that can nonetheless be useful for a number of reasons if they are designed in conformity with the essential ceremonies.
- 4) So without the distinction of necessary and unnecessary forms, rites and ceremonies, all forms, rites and ceremonies, whether they be necessary, essential and mandated or unnecessary, non-essential, and free are therefore, according to the *Eight Theses*, subject to “considerable freedom”, which can only foster the already existing misunderstandings in these matters.
- 5) While the *Eight Theses* attribute two main purposes to ceremonies, the additional positive purpose of uniform ceremonies among pastors and congregations attributed to them by the Lutheran Confessions, namely, the preservation of the essential unity of faith in the church, is not recognized.
- 6) Therefore, the positive temporal and spiritual benefits of humble love restraining the Christian congregation's freedom when it comes to non-essential ceremonies are not carefully considered.
- 7) The *Eight Theses*, unlike the Lutheran Confessions, fail to give a general definition of the essence of worship. They also fail to give a distinction between true worship and false worship, that is, idolatry.
- 8) The *Eight Theses* also fail to locate the Christian worship service at this point in time in the historical continuum of genuine Christian worship that has been ongoing ever since the enunciation of the promise of the proto-evangel in Gen. 3:15.
- 9) The *Eight Theses* lack even a hint at the full extent of the Christian's worship in this world, giving the impression that his worship is limited to the corporate worship service and other religious activities of the First Table of the Ten Commandments, while the Lutheran Confessions, faithful to Scripture, include the entire vocational life of the justified believer according to both tables.
- 10) While the *Eight Theses* rightly speak of the teaching function of godly ceremonies in the corporate service of the church, they fail to mention the insistence of the Lutheran Confessions on thorough instruction in the chief articles of the faith also outside of corporate worship for the service to become meaningful to the worshipers and for their proper participation in the service.
- 11) The concluding analysis of the problem offered by the *Eight Theses* addresses the symptom, but not the real underlying cause of strife, division, and polarization in the church, which is an increasing disunity in doctrine that – according to the prediction of the Lutheran Confessions and the reformers – has resulted from a decreasing uniformity in the external rites of the corporate worship service, both in those essential ceremonies established by Christ himself and in those non-essential ceremonies established by the church.

...continued...

- 12) If the problem is not rightly diagnosed, the solution offered cannot be satisfying: If there truly is theological division in our church body, if there are thus several warring confessions of the faith in one body, then this should be duly considered in the church's worship, e.g., when it comes to holding joint communion services at synodical, district, or circuit events. Constant talking will remain fruitless if there is no cost for a failure to reach an agreement within a realistic timeframe.

To say the scope of these twelve shortcomings is startling would be an understatement. Any one of them could in and of itself be the center of a study or conference. Apart from raising a multitude of questions about the *Theses* of the Council of Presidents, and consequently, the purpose of the Model Theological Conference on Worship, the twelve shortcomings reveal the true depth of the theology of worship to be found in the Lutheran Confessions, but which remains, relatively unknown. This being so, the mandate of resolution 2-01 from the 2007 synodical convention still stands before us, and that is: To come to a greater understanding of the theology of Lutheran Worship as contained in the Lutheran Confessions.

So there, in essence, is the response to Resolution 2-05. It should be rescinded, or vacated, the *Theses* abandoned, and with them the idea, that the key to solving the current dilemma of worship within the LCMS is somehow to create peace on the basis of a new theology of worship which can be justified somehow by the Scriptures and the Confessions. The peace, after all, which is "concordia," a walking together, which a Lutheran synod of congregations and pastors is to be, is not simply a mutual coexistence of parties who share common goods and services of the synod. Such a peace, established on the basis of a new theology of worship, would be no better than an auditory peace, the quiet hush, which is found in a public library. There, the contents of the facility are shared by anyone who steps through the door, whatever they may individually believe, teach or confess. The only requirement for such a library-peace is an agreement that a quiet be maintained, so that all can continue to go about doing whatever they're doing, whatever it is they ultimately believe, teach or confess. In contrast, the peace which is a synod, is a peace which is based upon a common understanding and use of the shared treasures of the Word of God and the Sacraments. Such a common understanding can only come about through careful study of an agreement upon the Scriptures and the Lutheran Confessions.

But how is that done? That really is the question, isn't it? As noted above, the presentations at the model theological conference featured a variety—one could even say a "dizzying amount"—of extra-Confessional vocabularies, methodologies and authorities. So here I must confine my remarks to the question of some sort of Confessional standard for the discussion of worship within the Lutheran Church—Missouri Synod. Afoot among us today would seem to be a hermeneutic for interpreting the confessions when it comes to worship matters that goes something like this: "If when it comes to worship I can find some sort

of justification for what I am doing within the Lutheran Confessions, or cannot find a precise objection to what I am doing there, then I have met the standard of worship which reflects the theology of the Lutheran Confessions." Of course such a hermeneutic would justify about 99.9% of worship practices currently found throughout all of Christianity. And the result of such a hermeneutic would be worship which eventually possesses no Lutheran distinctive whatsoever.

But that is not the only common hermeneutic among us today. Another hermeneutic is like it: "Our congregation has "Lutheran" in its name, and subscribes to the Lutheran Confessions in its constitution, so whatever it does, reflects the theology of the Confessions." Still a third hermeneutic cannot be ignored: "I consider myself to be a Lutheran, so however I worship, is a reflection of the theology of the Lutheran Confessions." None of these three hermeneutics are going to cause us to discover what the theology of worship found within the Lutheran Confessions actually is. We don't look to popular Christian worship practices, the practices of Lutheran congregations, or Lutheran individuals to establish that, but to the Confessions themselves. ²²

And here we must be extremely careful. Since the time of the Reformation, there have been all sorts of theologies, liturgical movements, pious societies and mission endeavors which have interpreted the Lutheran Confessions on the basis of the specific needs and desires of individual situations. That means that past studies created by intellectuals and the zealous, although treating the Confessions, do not always reflect their content. A nice example of that fact when it comes to Luther studies can be found in Bernhard Lohse's (1928-) *Martin Luther: An Introduction to His Life and Work*. ²³ There is not the question of what Luther taught, but what scholars have said Luther taught. The same situation holds true for the Lutheran Confessions. The distinction between what the Confessions teach, and what some have said they teach, must always be kept in mind.

The solution? Instead of studying the Confessions via later studies, the Confessions should be approached via the writings of the Reformer himself. The Confessions, after all, are not the iceberg which is Lutheran theology, but the tip of the iceberg, summarizing in essence, the theology of Martin Luther. To understand the theology of worship as found in the Lutheran Confessions, the writings of the Re-

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The *Clarion* is most appreciative of such continued support from Balance-Concord, Inc., as well as the wonderful support of our readers. These contributions make it possible to bring you substantive articles by respected and qualified authors on issues affecting YOUR Synod.

former himself must therefore be revisited, and studied, to once again bring to light, the foundation for the comments which would eventually be made in the Confessions. This is, after all, a hermeneutic deployed by the Confessions themselves:

"Since Dr. Luther is rightly to be regarded as the most eminent teacher of the churches which adhere to the Augsburg confession and as the person whose entire doctrine in sum and content was comprehended in the articles of the aforementioned Augsburg Confession and delivered to Emperor Charles V, therefore the true meaning and intention of the Augsburg Confession cannot be derived more correctly or better from any other source than from Dr. Luther's doctrinal and polemical writings..." Formula of Concord, Solid Declaration, Art. VII, Lord's Supper, Tappert, p. 576, par. 41.

Why are we hesitant to do such a thing? It is just speculation, but I think we are trapped in a post WW II popular assessment of Luther which would blame his understanding of the two kingdoms for the masses of Germany allowing Hitler to rise to power, the anti-Semitic writings of Luther's later years as justifying the mass extermination of the Jews of Europe, and even reticence of the Lutheran church at the time to do anything at all. Throw in his beer-drinking and salty language, often-mistranslated, and you have a figure easily disregarded. Such reasoning, of course, is highly flawed,²⁴ and of course, if one takes the time to open any of Luther's works, his brilliance is instantly recognized. At least it was by *Life Magazine*, which back in the year 2000, named Martin Luther the 3rd of the *Top 100 People of the Millennium*.²⁵ (In that the only two people ahead of Luther on that list were Gutenberg and Columbus, a strong case could be made that Luther should have been #1.) If the now defunct *Life Magazine* got it, you would think Lutherans would as well.

So what then about context? If the theology of worship of the Lutheran Confessions is to be studied on the basis of the writings of Luther, what is the modern context for such a study? The LCMS? World-wide Lutheranism? Christianity in general? If Lutheran worship as it has been traditionally practiced is understood generally to be a hindrance to evangelism, I would suggest that such a study be done within the context of the worship practices of all world religions. After all, if we truly wish to reach out not just to lapsed Protestants, but to all people of all religions everywhere, the religious "baggage" with which they are laden must be understood. Praise bands might attract American twentysomethings, but most probably are seen by pious Muslims or Hindus as having nothing whatsoever to do with religion.

In the Twin Cities of Minnesota, for example, where I live, we have a larger immigrant population per-capita than any other city in the United States. Minnesota is also 35% Lutheran, the largest concentration of Lutherans within the United States. This combination has occasioned the situation, that right next to a somewhat disheveled Missouri Synod congregation in my circuit, a pristine Buddhist temple has been erected with massive statuary, beautiful gardens, and fountains. Another Buddhist temple has been built next

to the local Lutheran high school. My neighbor to the north is an American Indian. To the south, an ex-Jehovah's Witness. One of my son's best friends from the public school, an immigrant, is a Hindu named Krishna, who everyone calls Kris; and another son routinely brings home a Muslim from the Gaza strip by the name of Fwad, who everyone calls Frank; and more than once, one of my daughters has had over for supper a religionless girl from Bosnia named Emma, whom everyone calls, well, Emma. We do not allow our children to attend their worship services, but they do visit their homes, in which are found all sorts of religious objects, pictures, and symbols. What brings Lutherans, Muslim and Hindu children together even in casual friendship? Perhaps it is as simple as an agreement over the natural law: Both the Hindu and Muslim family feature a mom and a dad, brothers and sisters, and religion, just like our family. At our local high school, this is not the norm for the children raised in this culture. The modern context of Lutheran worship therefore is not the worship of other Lutherans, or even the worship of other Christians, but the worship of other religions.

So as I stated above, a proper response to Resolution 2-05 of the 2010 convention is that it should be rescinded, or vacated, the *Theses* of the Council of Presidents abandoned, and with them the idea, that the key to solving the current dilemma of worship within the LCMS is somehow to create peace on the basis of a new theology of worship which can be justified somehow by the Scriptures and the Confessions. The mandate of Resolution 2-01 of the 2007 convention, "To Foster Greater Understanding of Worship through Theological Conferences" should be fulfilled with a synod-wide study of the theology of worship of the Lutheran confessions, with reference to the writings of Martin Luther.

Rev. Paul Strawn

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Spring Lake Park, Minnesota

...continued...

Please Support Lutheran Concerns

There is much remaining work to be done to return our Synod to the Church of our Grandfathers and Reformation fathers! The Lutheran Concerns Association is dedicated to the effort to reclaim our full Lutheran heritage for The Lutheran Church—Missouri Synod, but we cannot achieve this long-range goal alone.

We need your continued help so that a truly Lutheran church body will be there for our grandchildren and great-grandchildren. In some small way we at the Lutheran Concerns Association desire to be helpful in preserving our faith, under the Lord's blessing, so that the treasure of pure doctrine and right practice will be known for generations yet to come.

Would you prayerfully consider assisting us in this on-going effort with your tax deductible donations? Please send checks to:

Lutheran Concerns Association
1320 Hartford Avenue
Saint Paul, MN 55116-1623

- 22 Cf. Peter Brunner, *Zur Lehre vom Gottesdienst der im Namen Jesus versammelten Gemeinde in Leiturgia* [Concerning the Doctrine of the Worship of the Congregation Assembled in the Name of Jesus in Service] translated by M. H. Bertram, and published as *Worship in the Name of Jesus* (Saint Louis: Concordia Publishing House, 1968): "Only in this dependence on the words of revelation, which disclose God's institution to us, is a doctrine on worship possible. Thus this doctrine does not find its norm in what happens in the present-day worship services of Christendom; its orientation is not empirical-descriptive. Nor does this doctrine rest on any experiences the congregation or individual members of the congregation may have in such assemblies; in this sense it is oriented neither psychologically nor anthropologically. Nor does this doctrine derive from the synthetic sum total of all of Christendom's teachings on worship in the course of the centuries. As surely as it is meet for us to give ear to the voice of the fathers and the brethren in the evolution of the doctrine on worship, so surely dare this doctrine never be a historicizing eclecticism. Inasmuch as we surrender our doctrine of worship unconditionally to past revelation, it will have to be oriented, along the entire line, to the living Word of God." P. 26.
- 23 *Martin Luther—Eine Einführung in sein Leben und sein Werk*, trans. By Robert C. Schultz (Minneapolis: Augsburg, 1986).
- 24 Cf. Lowell Green, *Lutherans Against Hitler: The Untold Story* (Saint Louis: Concordia Publishing House, 2006).
- 25 Cf. [http://www.amiannoying.com/\(S\(0ah4rf3saocxdg45tvh2ebr3\)\)/collection.aspx?collection=1804](http://www.amiannoying.com/(S(0ah4rf3saocxdg45tvh2ebr3))/collection.aspx?collection=1804).

The January 16, 2012, LCA Conference Speakers

Mr. Walter C. Dissen, Esq. Juris Doctor, University of Akron; retired Senior General Attorney, Norfolk Southern Corp., Norfolk, VA; Board of Control and Secretary, Concordia Seminary, Saint Louis 1971-83; Synodical Commission on Appeals 1983-1995 serving as Secretary and Chairman; Board of Regents and Secretary, Concordia Theological Seminary, Fort Wayne 1995-2007; voting delegate and advisory delegate at multiple Synodical Conventions serving on Floor Committee 5 on Constitutional Matters in 1971; voting delegate at multiple District Conventions; Board of Trustees, Concordia Theological Foundation; Board of Directors, Lutheran Concerns Association; held multiple congregational offices at multiple congregations; Rev. Dr. E. C. Weber and he submitted reports to Synodical President J. A. O. Preus that appear in the well-known *Blue Book* as well as the *1973 Convention Workbook* that summarized what was being taught and tolerated or held to at Concordia Seminary, Saint Louis.

Rev. Joseph Fisher Concordia Theological Seminary, Fort Wayne, IN, Master of Divinity 1994; Senior Pastor, Pilgrim Lutheran, West Bend, WI; Pastoral Advisor, Wisconsin Lutherans for Life; served on Board of Concordia Theological Foundation; member, Board of Directors, Lutheran Concerns Association; member, Board of Directors, Concordia Bible Institute; member, South Wisconsin District Communication Task Force; worked with Wisconsin state legislators on enacting legislation allowing pastors to bring wine into Correctional Institutions; he and his wife have two daughters.

Rev. Charles Froh Concordia Seminary, Saint Louis, MO, Colloquy 1977; Senior Pastor, Grace Lutheran, San Mateo, CA; Circuit Counselor nine years; Lutheran Women's Missionary League Counselor 20 years; Board of Directors of California-Nevada-Hawaii District nine years; Instructor at Matengo Theological College, Kenya, three years; he and his wife have four children.

Rev. Michael Kumm Concordia Seminary, Saint Louis, MO, Master of Arts 2006; Senior Pastor, Trinity Lutheran, Millstadt, IL; Vice-Chairman Synod's Board of Directors since 2010; served as Interim Manager of Synod's radio station KFUE summer of 2011; retired as

a Chief Master Sergeant in U.S. Air Force; second career pastor having skills in radio and government; he and his wife have four children.

Mr. Scott Meyer, Esq. Juris Doctor, Northwestern University; retired Patent Attorney, Monsanto Company, Saint Louis, MO; Concordia Historical Institute Board of Directors 20 years, currently Board President; Missouri District Constitutional Committee nine years; has written many articles relating to Missouri Synod church history; elder at LCMS congregations; board of Directors, Lutheran Concerns Association; LCMS Christian Day School nine years; he and his wife have two sons.

Rev. Dr. Lawrence Rast: Concordia Theological Seminary (CTS), Fort Wayne, IN; Master of Divinity 1990, Doctor of Philosophy Vanderbilt University, 2003; served Ascension Lutheran, Madison, TN, 1992-1996; called to CTS, Fort Wayne 1996 as a professor in the Historical Department; Academic Dean CTS, Fort Wayne; President CTS, Fort Wayne since September 2011; served on Board of Directors of Concordia Historical Institute; CTS faculty representative on Synod's Commission on Theology & Church Relations; CTS Archivist also serving as Assoc Editor, Book Reviews of *Concordia Theological Quarterly*; member, Board of Editorial Advisors for the *Lutheran Quarterly* as well as the editorial committee of *Concordia Historical Institute Quarterly*; he and his wife have three children.

Rev. Kevin Vogts Concordia Seminary (CS), Saint Louis, MO, Master of Divinity 1986; graduate studies at CS, Saint Louis, and Concordia Theological Seminary, Fort Wayne; Pastor, Holy Cross Lutheran, Dakota Dunes, SD; Director of Communications and Church Relations, Concordia Mequeon, WI, 1998-2003; Vice-Chairman LCMS Board for Communication Services 2004-2010; served as Chairman of South Dakota District Evangelism Committee, served as secretary of Synodical Convention Floor Committees at the 1998 and 2001 Conventions; written articles for *The Lutheran Witness*, *Logia* and *Higher Things*; he and his wife have two children.

Rev. Dr. William Weinrich Concordia Seminary, Saint Louis, MO, 1972; University of Basel, Switzerland, Doctor of Theology 1978; called to Concordia Theological Seminary (CTS), Fort Wayne 1978 as Assistant Professor of Early Church History; later served CTS as Vice President Academic Affairs and Dean of Graduate Studies; last served as Rector, Luther Academy, Riga, Latvia; LCMS Commission on Theology and Church Relations nine years; LCMS Third Vice President 1998-2001 and Fifth Vice President 2001-2004; Indiana Air National Guard Chaplain 1977-2004; prolific author who wrote, *It is Not Given to Women to Teach* appearing in *Church and Ministry Today*, *Three Confessional Essays: Preus-Marquart-Weinrich*; he and his wife have three children.

Rev. Dr. John Wohlrabe Concordia Seminary (CS), Saint Louis, MO, Master of Divinity 1982; Doctor of Divinity, 1987; Naval Reserve Chaplain 1986-87; active duty 1987-2009; Pastor, Concordia Lutheran Geneseo, IL, 2009 to present; served as Assistant Director of Concordia Historical Institute; elected Third Vice President of LCMS in 2007 and Second Vice President in 2010; recipient of many Naval and Church awards; frequent writer of articles for theological journals, church and military publications; condensation of his doctoral dissertation of 1987 was published by Lutheran Concerns Association in 1992 under the title *Ministry in Missouri Until 1962*; he and his wife have three children.

Rev. C. Bryan Wolfmueller: Concordia Theological Seminary (CTS), Fort Wayne, IN; Master of Divinity, CTS, Fort Wayne, IN, 2005; Pastor at Hope Lutheran, Aurora, CO, since 2005; elected to Synod's Board for National Missions in 2010; co-host of a weekly theological game show Table Talk Radio; conference speaker; written for journals and publications, and authored *Final Victory*, a funeral planning booklet published by Concordia Publishing House; likes Law and Gospel; he and his wife have four children.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 16, 2012

The Lutheran Concerns Association extends a cordial invitation to all LCMS Congregants to attend the LCA Annual Conference. We look forward to meeting you and working together to make the LCMS a faithful and strong voice for Evangelical Lutherans.

The conference will be held at Don Hall's Guest House. The rates are **\$79** + taxes for a single; **\$89** + taxes for 2-4 per room. When making your reservation, mention that you are attending **THE LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE, CODE: GROUP #1151**. To be guaranteed a room, reservations must be made by December 17, 2011. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room. **Registration for the free lunch MUST BE POSTMARKED by December 17, 2011.** You must make your own Guest House reservation.

LCA CONFERENCE PRESENTATIONS

"TEACHING THEM TO OBSERVE ALL THINGS I HAVE COMMANDED YOU." (Matt 28:20a)

6:40 a.m. - Registration
7:00 a.m. - Rev. Charles Froh - Bible Study: How God Still Makes Disciples
8:00 a.m. - Rev. Dr. William Weinrich - Devotions
8:10 a.m. - Mr. Walt Dissen, Esq.; District Pres. Rev. Dr. Dan May; Balance-Concord Rep - Welcome & Greetings
8:20 a.m. - CTS President Rev. Dr. Lawrence Rast - For Better or for Worse: Seminaries, Theological Education & Pastoral Formation after Google (9:15 a.m. Q&A)
9:35 a.m. - Rev. Kevin Vogts - Our Concordia System: The Dying of the Light or Light from Above? (10:05 a.m. Q&A)
10:25 a.m. - Break
10:40 a.m. - Rev. Michael Kumm - Synodical Issues and Update (11:10 a.m. Q&A)
11:30 a.m. - Rev. Bryan Wolfmüller - Youth Ministry & the Disappearing Demographic. What's Gone Wrong & How Can We Fix It? (12:00 p.m. Q&A)
12:20 - 1:20 p.m. - Lunch Served in the Meeting Room
1:20 p.m. - Mr. Walter Dissen, Esq.; Mr. Scott Meyer, Esq. - Theology: the Real Issue of the Preus Era (2:20 p.m. Q&A)
3:00 p.m. - Break
3:15 p.m. - Rev. Dr. John Wohlrabe, LCMS Second Vice-President - Office of the Ministry (3:45 p.m. Q&A)
4:05 p.m. - Wrap-Up, Closing Remarks & Prayers
5:30 p.m. - Dismissal
5:45 p.m. - LCA Annual Business Meeting (Paid Members Only)

REGISTRATION FORM

LCA Annual Conference • January 16, 2012
 Don Hall's Guest House • 1313 West Washington Center Road • Fort Wayne, IN 64825
 260-489-2524 • 800-348-1999 • www.donhallsguesthouse.com

Annual LCA Membership: \$35

I will attend the meeting:

Name

Address

Phone Number

Email Address

LCMS District

Annual membership fee (\$35) enclosed _____.

Paid LCA member conference registration fee: \$40 if postmarked by 12/17/2011; \$45 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$50 if postmarked by 12/17/2011; \$55 if postmarked thereafter. Enclosed _____.

Half day (AM or PM) registration fee is 50% less of above fee. If lunch is desired, add \$10; must be postmarked by 12/17/2011. Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$5, registration must be post-marked by 12/17/2011.**

I will pay at the door _____.

A free lunch will be served early registrants who pay the applicable registration fee whether by 12/17/2011, or at the door.

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form & send to
 Lutheran Concerns Association • 1320 Hartford Avenue • Saint Paul, MN 55116-1623

The Lutheran Clarion

(The official publication of the Lutheran Concerns Association, a non-profit 501(c)(3) organization.)



Published regularly to support issues and causes within The Lutheran Church—Missouri Synod which build faithfulness to true Confessional Lutheranism and to be a clear voice of Christian concern against actions and causes which conflict with faithfulness to the One True Faith.

The principal place of business for all matters pertaining to the LCA is:

1320 Hartford Avenue
St. Paul, MN 55116

Other faithful Lutheran individuals who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration to:

Mr. Walter Dissen
509 Las Gaviotas Blvd, Chesapeake, VA 23322
(757-436-2049; wdissen@aol.com)

Articles should be approximately 500 words in length. Inquiries are welcome. Manuscripts will be edited.

The Board of Directors for the LCA:

Mr. Walter Dissen (President)
Rev. Joseph Fisher Dcs. Betty Mulholland
Rev. Charles Froh Rev. Thomas Queck
Rev. Dr. Daniel Jastram Mr. Robert Rodefeld
Mr. Scott Meyer Mr. Donald Zehnder

<http://www.lutheranclarion.org>

Lutheran Concerns Association
November 2011



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Saint Paul, MN 55116-1623