

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
149 Glenview Drive, New Kensington, PA 15068-4921

November 2020
Volume 13, Issue 2

Anatomy of the Liberal Mob

Part I: The Liberal Viewpoint and a Brief History of Liberalism in the United States

The United States is at war with itself: liberals vs. conservatives. Everyone feels it. The same could be said of the developed world as a whole, but it is more acute in the United States. And to speak of war is more than a metaphor since the signs of war, guns and violence, are part of the unrest.

While most conservatives identify with the Christian faith, liberals are less likely to be Christian. The so-called Nones, those who profess no religious affiliation, have steadily grown in number and identify mostly with liberals. Although there is still a significant religious element among liberals, the doctrinal gulf between Christian liberals and Christian conservatives is huge. The Christian liberal considers God's word in the Bible to be compromised by the mores of the ancient culture. Since our culture is very different today, a traditional understanding of scripture is rejected by them. To be sure, most Christian conservatives do not articulate a fully traditional Christian viewpoint either, but traditional Christian doctrine, when articulated, comes from Christian conservatives. By "traditional" I mean a historic understanding of Christian doctrine traceable to the first century AD and the Reformation period, as espoused by orthodox Lutheran denominations, the Roman Catholic Church, Eastern Orthodox Churches, the Southern Baptist Convention (mostly), and some others. Although there are fundamental differences among these faith traditions, I do not distinguish between them in this paper.

I use the term "liberal" to encompass all progressives, the cultural elite, radical liberals, and the "woke." Later in the paper I use the term "liberal mob" interchangeably with "modern-day liberals" to emphasize the tendency for liberals to operate corporately as an entity.

It is a simplification to categorize people into only two groups, liberal and conservative. After all, there is considerable heterogeneity among those in each of the two groups. Some would not self-identify with either camp. However, regardless of how they classify themselves, if a careful accounting were done, most individuals would identify more strongly with the viewpoints of one of the groups. They may not articulate or even be aware of the positions espoused by their group's trendsetters, but they support them in myriad small actions every day and at the ballot box.

The socio-economic-religious viewpoints held by liberals and conservatives are captured in a set of phrases below.

Continued on page 2, right column.

Religious Liberty in the Time of COVID-19

In the middle of March 2020, all life seemingly came to a grinding halt. Sports leagues postponed their seasons. Restaurants and stores were shuttered, throwing millions out of work. Weddings were postponed or limited to just the minister, bride, groom and two witnesses. Congested freeways suddenly became wide-open expressways. And churches were forced to halt their worship services. All of this was done in the name of public health – to stop the spread of the COVID-19 virus which had cut a deadly swath through Asia and Europe before reaching our shores.

First, churches were told gatherings of more than 50 people were out. Then the number was reduced to 10. All of this was done for physical distancing to keep the virus from spreading. Churches complied with all of this, understanding the critical need to do their part for the physical welfare of others.

But unfortunately, there were some who have exploited the COVID-19 pandemic and used it as an opportunity to keep churches closed while other public places, such as restaurants, stores and casinos were gradually allowed to open. This does not even cover facts relating to the throngs of individuals who marched through the streets—not engaging in physical distancing—to protest the tragic death of George Floyd, encouraged by many of the same officials who advocated denying ordinary Americans the opportunity to gather and worship. It seemed like only churches were being targeted for closure. In doing so, these officials denied Americans of one of their most cherished fundamental freedoms: religious liberty.

This exploitation comes at a time when there is an increasing clampdown on personal freedom and calls for greater government control in all aspects of our lives – particularly our faith lives.

For instance, in Nevada, the governor has allowed casinos to open, while keeping the churches shut. In Mississippi, congregants who were practicing physical distancing

Continued on page 2, left column.

In this Issue of the **Lutheran Clarion**

Anatomy of the Liberal Mob	1
Religious Liberty in the Time of COVID-19	1
New Focus Based on Tried and True Patterns	4
2021 District Conventions are Coming Up	5
Speakers at the 2021 LCA Conference	6
LCA Conference to be Live Streamed	6
Registration for the 2021 LCA Conference	7

by staying in their cars and attending drive-in services were issued \$500 fines. In Oregon, pastors faced fines of \$1,250 and up to 30 days in jail if more than 25 people showed up at their church for services, even though the church practiced physical distancing and observed all safety protocols. Yet the same group could go out for Sunday brunch at a local restaurant without fear of government officials shutting their doors and dragging their pastor off to jail.

The result is what Attorney General William Barr recently warned us about in his speech on religious freedom at the University of Notre Dame, when he said, "...if you rely upon the coercive power of government to impose restraints [on faith], this will inevitably lead to a government that is too controlling, and you end up with no liberty, just tyranny."

Thankfully, organizations such as Alliance Defending Freedom have been challenging these unconstitutional actions by state and local officials, and thus far, have been successful in every instance.

But these skirmishes ultimately come down to a battle of two sides, which my co-author Craig Osten and I write about in our book, *American Restoration: How Faith, Family, and Personal Sacrifice Can Heal Our Nation*. One side believes that people have a fundamental right protected by the First Amendment to practice their faith freely and openly in society. The second believe religious freedom is not a fundamental right and any public expression should be discouraged. It is this second view that we are seeing played out in the public square, as money-making businesses are perceived as more "vital" to society than churches. COVID-19 has just brought into the open what has been going on behind the scenes for years as churches face more and more obstacles to simply exist.

These obstacles have included onerous zoning ordinances and building codes to keep churches out of business districts or expanding their facilities, attempts to make churches comply with sexual orientation and gender identity (SOGI) laws that violate their core biblical beliefs about human sexuality if they allow community groups such as Alcoholics Anonymous or the Scouts to use their facilities, and so forth.

While we all understand that personal and corporate sacrifice is needed in time of emergency, it has also been during these times that houses of worship have brought people together in unity. Think of the overflowing churches and synagogues on D-Day after President Roosevelt called the nation to pray for the brave soldiers storming the beaches of Normandy or how people turned back to faith after the tragic events of September 11, 2001. Could much of the division we face in our nation, and particularly during these especially turbulent times, be tied to the fact that people are discouraged from getting together to pray, worship and develop community? Most definitely so.

Leaders such as Abraham Lincoln, Franklin Roosevelt, Dwight Eisenhower, John F. Kennedy, and those who founded our nation, knew the important role faith played in standing up to and defeating tyranny. While they may not

have been perfect men, they knew what our nation's guiding star must be. That is why we cannot stand by and let those who want to take advantage of this pandemic to continue locking the sanctuary doors. We cannot let a short-term public health crisis become a long-term health crisis for the human soul. It is time for churches to once again be allowed to allow people to practice their faith, while making sure that none are at risk. Religious freedom and physical distancing can co-exist, and everyone's freedoms and health can be protected.

Timothy Goeglein

Vice President of External and Government Relations for Focus on the Family

Don't Postpone Your Decision: Sign up Early for the Group Dinners!

At the 2020 LCA Conference, the Group dinners were so popular that both evenings we had to turn away people because there was not enough room.

We will have the dinners again this year. On Sunday and Monday (January 17 and 18) evenings at 6:30pm, you will have the opportunity to dine with the Speakers and the LCA Board of Directors.

Since attendance is limited, you can reserve your place right away by checking the appropriate box on the registration form on page 7.

The meals range from \$12.00 for a Chef Salad, to \$17.00 for Faroe Island Salmon. Plus tax and tip.

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.



Anatomy of the Liberal Mob

Continued from page 1

They represent the dominant mindset of each group with a slant toward current thinking among its trendsetters. Each of these viewpoints correlates with differences in religious understanding or lack thereof. At a glance, it lays bare the huge disparity between the two groups. As noted above, the average conservative does not completely support a traditional understanding of Biblical doctrine.

- Political party affiliation:
 - Liberals: Democratic party.
 - Conservatives: Republican party.
- Religious affiliation:
 - Liberals: None, progressive mainline Christian church, or other religion.
 - Conservatives: Member of a Christian church, which may be traditional.
- View of Traditional Morality:
 - Liberals: Traditional morality often oppresses people.
 - Conservatives: Traditional morality supports good be-

- havior in society.
- Freedom:
 - Liberals: Freedom requires liberation from traditional morality and social constructs.
 - Conservatives: Freedom can only flourish within moral boundaries.
 - Non-judgmentalism:
 - Liberals: Non-judgmentalism is essential since there are no absolute standards.
 - Conservatives: Non-judgmentalism leads to lawlessness.
 - Inclusivity/Diversity:
 - Liberals: An imperative.
 - Conservatives: Secondary to ability-based standards.
 - Sex outside marriage:
 - Liberals: A matter of personal choice.
 - Conservatives: Morally wrong.
 - Abortion:
 - Liberals: A woman's right to choose.
 - Conservatives: A form of murder.
 - Feminism:
 - Liberals: Men and women are interchangeable.
 - Conservatives: Men and women are different, but don't ask me to say so.
 - Biological sex:
 - Liberals: An artificial construct; transgenderism is just another choice.
 - Conservatives: Predetermined by genetics.
 - Homosexuality:
 - Liberals (two views which conflict): Homosexuality is a free choice. It is set before birth.
 - Conservatives: Uncomfortable with it and/or a sin.
 - Racism:
 - Liberals: The United States has always been systemically racist.
 - Conservatives: Racism still exists but the United States has made great progress.
 - Victimhood:
 - Liberals: Women and minorities are victims of white men.
 - Conservatives: Victimhood exists but is not widespread.
 - United States history:
 - Liberals: A dishonorable past stained by racism and bigotry.
 - Conservatives: An honorable past, though mistakes have been made.
 - Big government:
 - Liberals: Necessary to prevent oppression and eliminate inequity.
 - Conservatives: Obtrusive.
 - Socialism:
 - Liberals: A good way to counteract class inequity.
 - Conservatives: Leads to laziness and inefficiency.
 - Big business:
 - Liberals: Oppresses people.
 - Conservatives: An important source of jobs and trade.
 - Environment:
 - Liberals: More important than resource development.
 - Conservatives: Less important than resource development.
 - Animal rights:
 - Liberals: Love animals as yourself.
 - Conservatives: Cruelty to animals is wrong.

- Freedom of Speech:
 - Liberals: Freedom of speech is often used as a cover for hate speech.
 - Conservatives: Freedom of speech is a cornerstone of democracy.
- Violence as a means of achieving social goals:
 - Liberals: Violence is wrong but don't ask me to condemn protests for justice even if they become heated. If violence does develop, police make matters worse.
 - Conservatives: Protests which turn into riots need to be handled by the police to prevent harm to people and property.

These are immense differences. The last characteristic, violence as a means of achieving social goals, is especially ominous because it threatens peaceful coexistence. We have seen that recently in the riots, the tearing down of statues and monuments, the movement to defund police budgets, and the anarchy of "autonomous zones." There is also a powerful attempt to erase and re-write history. Witness the renaming of public structures and institutions and The 1619 Project.¹

Though violence is likely to wax and wane in the short-run, the fundamental disagreement between the two sides is intensifying. Unless something is done to relieve the pressure, life as we know it in the United States is likely to undergo radical change.

Conservative historians tend to trace the beginnings of liberalism to the Enlightenment period when the idea of progress through reason, apart from God, was fashionable. When the very unenlightened French Revolution jolted the world out of its enchantment with steady human progress, scientific progress still drew public attention with its many theoretical and practical achievements. Evolutionary theory was one of these, and it provided a further means of weakening the public's reliance on the Bible. Science filled the gap. Eventually questions about Biblical historicity opened the door to viewing spiritual truth as culturally determined and therefore amenable to alteration as cultural mores changed.

The conservative narrative continues that steady scientific progress in the nineteenth and twentieth centuries reduced the need for hard physical labor by men, labor-saving devices lessened the burden of housework for women, and greater education for both men and women created new job opportunities as the standard of living rose. As the economic importance of men's physical labor diminished, women began to seek a voice in the public square leading to women's suffrage in 1920. The weakening of religious faith in the United States in the twentieth century was encouraged by weak leadership from the church and increasing trust in material things rather than God. By the 1960's, the sexual revolution emerged due to widely available birth control methods and growing feminism. Civil rights protests of that period led to the landmark Civil Rights Act of 1964, which rightfully addressed racial prejudice, but also led to racial and gender preferences in college admissions and hiring, the antecedent to today's identity politics.² The unlawfulness of sex discrimination, also part of the Civil Rights Act, as well as Title IX of the Education Amendments of 1972, led

to numerous lawsuits by feminists to gain access to formerly male positions. The Vietnam War brought vigorous debate and rebellion to college campuses and a new generation of progressives who rejected the inherited Judeo-Christian legacy of the nation in favor of humanistic ideas. Craven college administrators compromised with them and began to offer politicized courses in the humanities which comported with their worldview. Although the campus upheaval cooled off with the end of the Vietnam War, these same radical students cut their hair, started carrying briefcases, and took their ideas with them to other schools, the church, the media, government, and business. They were not many in numbers, but they were passionate. As their careers developed, so did their influence. As the country became more secular, it became clay they could mold to their liking. It was a quiet revolution that fomented for decades below the attention of most Americans. Meanwhile family structure began to unravel, especially among African-Americans.

The liberal revolution emanated from colleges and universities, and they remain the most virulent centers of liberalism today.

A couple of recent quotes help to illuminate the thinking of liberal intellectuals and those influenced by them.

Gary Saul Morson, professor of Russian literature at Northwestern University, sees parallels between the intellectuals in the United States today and those in Russia at the time of the Bolshevik Revolution. When asked in an interview why the intellectuals in the United States want to destroy the system that enabled their success, Morson replied, "No, you have it wrong. When you're such a person, you don't feel you're at the top. The people at the top are wealthy businesspeople, and you're an intellectual. You think that people of ideas should be at the top."³

Reflecting a related sentiment, Angelo Codeville, professor emeritus at Boston University, was asked by Rush Limbaugh why polling shows that 70% of millennials would vote socialist when the country is so prosperous. His answer: "Let me tell you exactly why. Because when they look up at the next rung in the socioeconomic ladder ... they don't see the right cultural models, and they know experientially that if they're going to climb that ladder, they've got to conform themselves to the people who are directly above."⁴

The common thread is that many people are covetous of success and allow self-interest to dictate their world-views. *Faith in God has given way to a humanistic ethos characteristic of liberalism.* This liberalism has now engulfed most of the media and half of government and business. Tech firms are run almost entirely by liberals. The liberal machine has achieved critical mass. The colleges and universities indoctrinate their students with increasingly leftist ideas, and when the students begin working, their path to success is to emulate their mentors, who are mostly liberal.

Rusty Reno, the editor of *First Things*, sees the current state of liberalism as a consequence of the American quest for freedom.⁵ I believe that is an accurate assess-

ment until the twentieth century, during which the quest for freedom increasingly became a justification, or rather a cover, for something more insidious. The problem with the standard conservative narrative for the development of today's liberalism, and its overarching characterization as the quest for ever-greater freedom, is that it fails to call out the godlessness of the core movement which enabled the development of modern liberalism. The cause of freedom, so legitimate and evident in casting off British tyranny, the curse of slavery, and racial prejudice during the civil rights movement in the 1960's, is a default explanation which no longer applies. In its place is an agent for change whose insidious nature is merely cloaked under claims for freedom, especially freedom from oppression and victimhood. Under that cloak lies feminism. It is the taproot of liberalism.

John F. Lang, Ph.D.

1. Robert L. Woodson, "The 1619 Project Hurts Blacks," *The Wall Street Journal* (online) <https://www.wsj.com/articles/the-1619-project-hurts-blacks-11567033108>, (August 28, 2019).
2. Mike Gonzalez, "We Might Get Fooled Again," *The Wall Street Journal*, section A (July 10, 2020), p. 15.
3. Barton Swaim, "Violent Protest and the Intelligentsia," *The Wall Street Journal* (online) <https://www.wsj.com/articles/violent-protest-and-the-intelligentsia-11591400422>, (June 5, 2020).
4. Rush Limbaugh, "My Conversation with Angelo Codeville," *The Limbaugh Letter* (online) http://www.thelimbaughletter.com/the/limbaughletter/december_2019/MobilePagedArticle.action?articleId=1541236#articleId1541236, (December 2019).
5. R. R. Reno, *Resurrecting the Idea of a Christian Society* (Washington: Regnery Faith, 2016), p. 23.

Dr. Lang's essay will continue in a future issue of the Clarion. In the next section, "Feminism is the Taproot of Liberalism," Dr. Lang explores how feminism has led to numerous other sins and even violence in order to achieve the mob's goal of rejecting all religious and moral principles.

New Focus Based on Tried and True Patterns

By Rev. Dr. Daniel Jastram, Missionary in Asia

During the past several months I have been shifting into a new direction and focus under my new title and responsibility: *Asia Lutheran Resource Coordinator*. This came about in the process of careful consideration with our Asia regional director, when it became clear that, with a surge in interest for Lutheran resources, there was a necessity for overarching attention to providing resources of theology and worship so critically needed for continuing ministry in the mission parishes and for theological instruction in Asia.

This month, my new focus led me to become reacquainted with the history and patterns of early mission work regarding Lutheran resources of theology and worship—in Japan— where my father, Rev. Robert Jastram, served before me from 1953-1976. It was through a review of his personal missionary archives, and the

specifically tailored LCMS Japan missionary training course he took in St. Louis, that I too came to focus on fundamental missionary questions:

- Do they have God's Word in their own language?
- Do they have hymns or liturgy for their worship?
- Do they have catechisms and other resources for instruction in the faith?
- Do they have to learn English so they can use the English resources already available—OR—does the missionary learn their language and help to provide, in their language, the theological and worship resources so critically needed for healthy churches and church bodies?

The answer to the first two questions, in Japan back when my father asked them, “Do they have God's Word in their own language? Do they have hymns or liturgy for their worship?”, was that the Bible, hymns, and liturgy were already available in the Japanese language through the work of previous Lutheran missionaries. But, the need for a reliable Lutheran catechism was just at the verge of fulfillment through the translation work and coordination of Rev. George Shibata, the first LCMS Japanese-American missionary to Japan. George served in Japan for 53 years, from 1949 until his death in 2002. He, along with the whole Literature Committee of the LCMS Japan mission at the time, focused first on the primary need for Sunday School material, then very shortly after, on the need for a reliable Lutheran catechism to use for instruction in faith, baptism, and church membership. That Japanese catechism passed through its first printing in 1952, a second edition in 1957, and a third in 1965. Later, when the LCMS 1991 Catechism appeared, George—while in retirement—completed its translation also into Japanese in 1998, with a following edition in 1999, and a final edition appearing in 2005, three years after his death.

As you may have noted, my excitement about Lutheran resources for Asia has grown exponentially as I delve into the particulars of my new direction and focus—making resources like these available throughout Asia. As the process for organizing and funding these resources of Lutheran theology and worship becomes more developed, I will certainly keep you informed of how your partnership, prayers, and project funds can accomplish together what seems monumental individually.

Editorial Note: The above was extracted from the Jastram's September 2020 newsletter. The LCA urges you to support them with your prayers. If you would also like to bless the Jastrams with a monetary gift, we have \$2,715 in matching funds available; a *Clarion* reader has offered to extend the deadline for matching contributions. Please make your check payable to the LCA and put “Jastram—Asia” on the memo line. Please mail to: Rev. Jerome Panzigrau, 149 Glenview Drive, New Kensington, PA 15068-4912.

You can also contribute directly through the Synod, by sending your check to the LCMS, PO Box 66861, St. Louis, MO 63166-6861. Make your check payable to the LCMS and include “Jastram—Asia” on the memo line. Your gift is tax deductible and you will receive a receipt.

2021 District Conventions are Coming Up!

Following are ideas from the LCA Board of Directors for resolutions:

- a. Mandate exclusive use of Lutheran Service Book at district conventions, pastor and teacher conferences, and youth gatherings.
- b. Encourage use of LCMS “EVERY1 HIS WITNESS” program for lay training in evangelism.
- c. Encourage congregations that are too small or underfunded to be able to support a full-time pastor to merge into a two- or three- location parish, so that pastors are not forced to become “dual career.”
- d. Encourage congregations to grant scholarships to their member youth to attend LCMS National Youth Gatherings.
- e. Encourage congregations to study the doctrine of creation in Bible Classes, seminars, and conferences, among adults, youth, and children, especially pointing out the doctrinal errors of theistic evolution and the dangers of atheistic evolution.
- f. Encourage congregations to grant scholarship to their member youth to take keyboard or organ lessons that include training in Lutheran liturgy, Lutheran hymnody, and Lutheran service playing.
- g. Mandate closed communion. People need to be reminded of this, otherwise they forget or get lazy or pastors get tired of the trouble they get for it.

Do you know the date of your 2021 District Convention? See below. Get more details at <https://calendar.lcms.org/events/category/conventions/district-conventions/>. Most Districts have contingency plans so dates could change.

January

- * No Dakota: Jan 24-27

February

- * So Illinois: Feb 11-13

April

- * So Dakota: Apr 11-13
- * Mn North: Apr 12-14
- * Southern: Apr 15-16
- * Cal-Nev-Hi: Apr 15-17
- * SELC: Apr 15-18
- * Oklahoma: Apr 16-17

May

- * Wyoming: May 06-08
- * N Jersey: May 20-22

June

- * Atlantic: Jun 03-05
- * N England: Jun 03-05
- * No Wisc: Jun 06-07
- * Kansas: Jun 10-11
- * Rocky Mtn: Jun 10-11
- * Texas: Jun 10-12
- * Eastern: Jun 11-12
- * Missouri: Jun 13-15

- * So Wisc: Jun 13-15
- * Montana: Jun 14-17
- * Indiana: Jun 17-18
- * English: Jun 17-19
- * Mn So: Jun 17-19
- * Nebraska: Jun 17-19
- * Northwest: Jun 17-19
- * Ohio: Jun 22-24
- * Pacific SW: Jun 23-25
- * Fla-Georgia: Jun 24-26
- * Iowa East: Jun 25-26
- * Iowa West: Jun 27-29
- * Michigan: Jun 27-29

July

- * Mid-South: Jul 01-03
- * Central Illinois: Jul 11-13
- * No Illinois: Jul 30-31

October

- * Southeastern: Oct 17-22

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 June 06, 2020, the fund assets were \$13,673.17. 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.

2021 LCA Conference Speakers January 18, 2021

- **Rev. Christopher S. Esget**, "Ordered Liberty: Pastoral Care amid Cultural Chaos."

Rev. Esget is 5th Vice-President of the LCMS, representing the East-Southeast District. He is senior Pastor at Immanuel Lutheran, Alexandria, VA, where he has served since 2001. Rev. Esget attended CTS, 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, VA; they have one son and they are also foster parents.

- **Rev. Dr. Paul Grime**, "Navigating the Choppy Waters of Worship in the Age of Pandemic."

Rev. Grime is Dean of Spiritual Formation, Dean of the Chapel, and Professor at CTS, Fort Wayne. From 1996–2007 he was executive director for the LCMS Commission on Worship. Prior to that he served eight years as senior pastor at St. Paul's Lutheran, West Allis, WI. Dr. Grime has two music degrees; his theology degrees are from CTS, Fort Wayne (M.Div., S.T.M.) and Marquette University (Ph.D.).

- **Dr. Gerhard H. Mundinger Jr., MD, LL.D., FACS**
"Higher Education: Challenges and Opportunities for the Confessing Church."

Dr. Gerhard H Mundinger Jr., has been a surgeon for more than 35 years. He got his medical degree at the University of Colorado, *Magna Cum Laude*. He completed his general and vascular surgery residency at Johns Hopkins University school of medicine in Baltimore, MD. He completed a two year fellowship in surgical oncology at the National Cancer Institute, National Insti-

tutes of Health, Bethesda, MD, as well as a cardiothoracic surgery fellowship at the University of Michigan, Ann Arbor. Dr. Mundinger holds an honorary doctor of laws from Concordia University Wisconsin. He is chairman of the board for the Concordia University system.

- **Rev. Kevin D. Robson**, "Received and Delivered: The Future of LCMS Mission."

Rev. Robson has served as the Chief Mission Officer of the LCMS since May 2015. Prior to this appointment, he served for nine years as pastor of Prince of Peace Ev. Lutheran, Baxter, MN. He earned a Master of Divinity degree from Concordia Theological Seminary, Fort Wayne, in 2001. He has completed course work and is currently researching a final dissertation project for the Doctor of Ministry degree from CTS. Robson and his wife Peg reside in Kirkwood, MO; they have one son.

- **Rev. Dr. John Wille**, "Confession vs. Mission: A False Dichotomy in the LCMS."

Dr. Wille has been President of the South Wisconsin District since 2016. Dr. Wille 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 16 years; he was founding pastor of Good Shepherd Lutheran, Tomah, WI. 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 42 years. They are blessed with three daughters and six grandchildren.

LCA Conference to be Live Streamed

We are happy to announce that the January 18, 2021, LCA Conference will be live streamed. This means you can watch the conference on your computer at home. You will also be able to ask questions. The fee for the live streaming is \$20.00; see the registration form on page 7. If you want this option, be sure to include your email address on the form.

One week prior to the conference our videographer will provide the web address and instructions for you to login. This is why it will be important for you to provide your email address on your registration form.

The **Lutheran Clarion**—13 Years!

In September 2020, we started our 13th year of publishing the **Clarion**. We strive to present and uphold the truth of God's Holy Word. We could use your help.



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

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 18, 2021

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

The conference will be held on Monday, January 18, 2021, at the Ramada Plaza Hotel. Please note the new location this year. The Ramada rate is \$114.00 plus tax for a standard double room and \$104.00 plus tax for a standard king room. You must make your own room reservation by December 18, 2020, to be assured a room. The Group Code is **011721LUT** and here is the link: <https://www.wyndhamhotels.com/ramada/fort-wayne-indiana/ramada-plaza-fort-wayne-hotel-and-conference-center/rooms-rates?&checkInDate=01/17/2021&checkOutDate=01/19/2021&groupCode=011721LUT> The telephone number is 800-854-9517.

Dine with the Speakers and the LCA Board of Directors! On Sunday and Monday evenings a private dining room at the Ramada has been reserved for conference attendees. The room seats 75 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 to reserve your place right away by checking the appropriate box on the registration form below. Everyone will dine at their own expense.

A lunch is provided at 12:15 p.m. for all paid registrants who attend in-person, except as noted below.

Conference Schedule

Morning

6:45 am - Registration Opens
 7:30 am - 8:10 am - Bible Study (Rev. Dr. Kristian G. Kincaid)
 8:10 am - 8:20 am - Opening Devotion (Rev. Dr. William Weinrich)
 8:20 am - 8:30 am - Welcome and Greetings from the LCA
 (Mr. Walter Dissen, Esq.) and a representative of the Indiana District President.

8:30 am - 9:00 am - Guest Speaker - **Rev. Dr. John Wille**,
 "Confession vs. Mission: A False Dichotomy in the LCMS."

9:00 am - 9:25 am - Questions and Answers
 9:25 am - 9:50 am - Break

9:50am - 10:20 am - Guest Speaker - **Rev. Kevin Robson**,
 "Received and Delivered: The Future of LCMS Mission."

10:20 am - 10:40 am - Questions and Answers

10:40 am - 11:10 am - Guest Speaker - **Rev. Dr. Paul Grime**,
 "Navigating the Choppy Waters of Worship in the Age of Pandemic."

11:10 am to 11:30 am - Questions and Answers

Afternoon

1:10 pm to 1:40 pm - Guest Speaker - **Dr. Gerhard Munding**,
 "Higher Education: Challenges and Opportunities for the Confessing Church."

1:40 pm to 2:00 pm - Questions and Answers

2:00 pm to 2:30 pm - Guest Speaker - **Rev. Chris Esget**,
 "Ordered Liberty: Pastoral Care amid Cultural Chaos."

2:30 pm to 2:50 pm - Questions and Answers
 2:50 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
 (Rev. Jerome E. Panzigrau)

5:00 pm - LCA Annual Business Meeting (Paid Members Only)
 6:30pm - LCA Dinner (by Reservation Only)

12:00 noon - 1:10 pm - Lunch served in the meeting room; registration must be postmarked by 12/21/2020.

----- ✂ -----

2021 LCA Conference Registration Form

Ramada Plaza • 305 East Washington Center Road • Fort Wayne, IN 46825 • 800-854-9517

I will attend the meeting in-person or by live streaming:

Printed Name _____

Address _____

Phone Number _____

Email Address _____

Lunch: The registration fee includes a noon serve yourself deli lunch (items packaged to avoid contact). Please indicate any special dietary requirements on this form.

Dinners: I will attend the LCA dinners at 6:30 pm on:
 Sunday, January 17, 2021 Monday, January 18, 2021

Attendees will select from a limited menu at the conference. Everyone pays for their own meal plus tax and tip. We are asking for your plans so we can reserve seating for you. If your dinner plans change, please email panzigrau@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, 2020; \$80 thereafter) enclosed. _____

Non-Member Conference registration fee (\$85 if form is post-marked by Dec 21, 2020; \$90 thereafter) enclosed. _____

Half day (AM or PM) registration is half the rate above. Lunch provided for \$10. _____

Seminary students and personnel will have the registration fee waived. Lunch provided for \$10. _____

Live Streaming via the internet. \$20. Not attending in-person. _____

I will pay at the door (in-person attendees only). (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

The Lutheran Clarion

The official publication of the Lutheran Concerns Association, a non-profit 501(c)(3) organization.
Circulation: 6,000



Published regularly to support issues and causes in 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. LCA consents to readers reproducing articles provided the entire article, plus footnotes, is included in the reproduction and full attribution given.

The address for all matters pertaining to the LCA is:
149 Glenview Drive
New Kensington, PA 15068-4921

Editorial Board: Mr. Walter Dissen (Chairman)
Rev. Jerome Panzigrau
Dr. John F. Lang

Mrs. Ginny Valleau: Layout, Printing & Mailing

Faithful Lutherans who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Views and judgments expressed in articles are the author's own and do not necessarily represent those of LCA. Please email articles to Mr. Walter Dissen (wdissen@aol.com; 757-436-2049).

The Board of Directors for the LCA:

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

Rev. Joseph M. Fisher Rev. Andrew Preus
Rev. Dr. Kristian Kincaid Dr. John Rahe
Dr. John F. Lang Mr. Leon L. Rausch
Rev. Dr. Martin Noland Mr. Winfried I. Strieter

<http://www.lutheranclarion.org>

Lutheran Concerns Association
November 2020



Lutheran Concerns Association
149 Glenview Drive
New Kensington, PA 15068-4921