

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
1320 Hartford Avenue, St. Paul, MN 55116

September 2011
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C.F.W. Walther and Confessional Subscription

A brief look at the Lutheran Agenda reveals that Lutheran church workers commit themselves to the Lutheran Confessions at the time of their installation. Pastors, professors, teachers, and the like all promise to carry out their duties in accordance with the Word of God **and** the Lutheran Confessions. Perhaps most of us simply take this for granted. After all, we're **Lutherans**, aren't we? And that means preaching and teaching Lutheran doctrine.

But those who are new to our Church or unfamiliar with our rites of installation might find it surprising. The Missouri Synod especially has made a big point throughout its history of committing itself to the Bible as the source and standard for its doctrine, and we all recall Luther's great statement at the Diet of Worms, "Unless I am convinced by Scripture and plain reason...my conscience is captive to the Word of God. I cannot and I will not recant anything!" So how do the Lutheran Confessions figure in?

"When pastors and teachers subscribe to the Confessions, they are simply assuring the Church that has called them that they will teach the truth of God's Word as it has been articulated in these documents."

This was a question that C. F. W. Walther had to answer because already in his day there were many "Lutherans" whose commitment to the Confessions was nominal at best even while they claimed faithfulness to the Scriptures. In fact, in Walther's day, the vast majority of Christians in America – Lutherans and non-Lutherans alike – asserted their adherence to the Bible. But that was just the problem. They championed the Bible but taught wildly different things, e.g., about the sacraments or free will or predestination.

But this was nothing new. Within just a few years of his appearance at Worms, Luther discovered that many "Bible-believers" of his day were teaching false doctrines. They claimed to be following the Scriptures but in fact were perverting them. In short order, it became necessary for Luther and his followers to "confess," i.e., to put it down in writing just what they

believed and what they rejected concerning the controverted issues of their day. Of course, in so doing, they were following the pattern of the early Church that had done the same thing by means of the creeds (Apostles', Nicene, and Athanasian). By 1580, the Lutherans had agreed upon seven statements in addition to the creeds. Together these documents made up the **Book of Concord** and defined what Lutherans taught and believed.

In his day, therefore, Walther made the obvious point: true Lutherans should commit themselves to the same documents as the first Lutherans. But Walther's reasoning was not based on history, ethnicity, or culture. It was based on the Scriptures. Lutherans subscribe to the Lutheran Confessions because **they teach what the Bible teaches**. In other words, Confessional subscription does not add to the Scriptures but is a necessary consequence of commitment to the Scriptures. The doctrine of the Book of Concord is the clear teaching of the Bible.

When pastors and teachers subscribe to the Confessions, they are simply assuring the Church that has called them that they will teach the truth of God's Word as it has been articulated in these documents. So, for example, when a Confessional Lutheran mounts the pulpit, you can be sure that he will preach justification by faith, and when he instructs the young, you can know that he will teach them the Real Presence.

Walther knew that these and other points of ministry were the real value of Confessional subscription – a guarantee that wherever Lutherans were preaching and teaching, people would hear nothing more, nothing less than God's Word in its truth and purity.

Rev. Dr. Cameron A. MacKenzie

Chairman, Department of Historical Theology
Concordia Theological Seminary, Fort Wayne, Indiana

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Lutheran Concerns Association 2012 Conference

The 2012 Theme: **“Teaching them to observe all things I have commanded you.”** (Matthew 28:20a)

Page 7 of this issue is your first opportunity to register for the Lutheran Concerns Conference that will be held January 16, 2012, in Fort Wayne, Indiana.

We again have a top notch lineup of speakers who will bring you up-to-date on issues in the Synod. Among the speakers:

- ▶ the new President of Concordia Theological Seminary in Fort Wayne, Indiana;
- ▶ the Second Vice President of the Synod;
- ▶ a member of the LCMS Board of Directors;
- ▶ professors from Concordia Theological Seminary, and
- ▶ much more.

The day will include Bible study, devotions and lunch (if you register by the deadline!).

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

This is Part I 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 II will be published in the November 2011 issue of *The Lutheran Clarion*.

In the waning moments of the 64th Regular Convention of The Lutheran Church—Missouri Synod in Houston this past summer, delegates by an overwhelming margin (802-243) passed Resolution 2-05, “To Commend *Theses on Worship* and Model Theological Conference on Theology of Worship.”¹ Couched as it was, between the hardly controversial Resolutions 2-04 “To Encourage Daily Devotions for Individuals and Families” and 2-06, “To Encourage Study of the Lutheran Confessions During Reformation Celebration,” the wearied delegates can’t be faulted if the passage of 2-05 was not given more than a passing thought.² Who is, after all, against “commending” the study of worship? The passage of 2-05, however, continued the alarming—and mostly unnoticed—trend at Synodical conventions, begun already in 1998 with Resolution 2-10 “To

Build Consensus on Worship,” continued in 2001 with Resolution 2-05A “To Continue to Foster Discussion on Worship,” and if anything, gained momentum in 2004 with Resolution 2-04, “To Affirm Responsible Use of Freedom in Worship.” That alarming trend, confirmed by a closer study of these resolutions,³ is the abandonment by the LCMS of promoting and urging uniform worship practices across the Synod in favor of fostering unique worship formats within individual congregations.

That many if not most delegates just this last summer in Houston didn’t even have an idea as to what they were approving, however, can be gathered from the question posed by a highly conscientious and informed lay-delegate from my circuit, who upon his return to Minnesota, asked me point blank: “What were we voting on there anyway?” For him to have known, he would have had to find the *Theses on Worship* and its supporting material, read through them, then find and listen to or read the papers and responses presented at the Model Theological Conference on Worship, and then look up and study the resolutions on worship from previous conventions noted above. With all of the pre-convention activity addressing the restructuring of the Synod, and the election of the president and other officers, that would have been a daunting task.

In order to respond effectively to Resolution 2-05 of 2010, the origin and content of the *Theses on Worship*⁴ must first be explained. The eight theses of the *Theses on Worship* and their supporting materials were unanimously adopted by the 35 district presidents of the LCMS at their meeting in St. Louis in September (19-22) of 2009.⁵ Pastors of the Synod were alerted to the *Theses*, their approval by the Council of Presidents, and location on the internet, via an e-mail sent out from then Synodical President Ger-

“What kind of ‘tool’ and ‘resource’ actually is a document approved by the Council of Presidents unanimously, but yet freely admitted to be not the official position of The Lutheran Church—Missouri Synod?”

ald Kieschnick.⁶ According to Dr. Larry Stoterau, President of Pacific Southwest District, and Chairman of the Council of Presidents, the *Theses* were a result of a series of two-hour discussions, held at each meeting of the Council of Presidents, beginning already in 2007.⁷ Those discussions stemmed

from the observations by all of the district presidents, that in their interaction with the congregations of their respective districts, both “traditional” and “non-traditional” (Dr. Stoterau’s terminology) worship services were plagued by inconsistency in quality, a lack of creeds, prayers and the reading of Scripture, a lack of careful planning and the abdication of that planning by the clergy to those with no theological training, and an abandonment of the use of the church year.⁸ That being said, the *Theses* do not suggest then that all will be well within the Synod if both “traditional” and “non-traditional” churches simply:

- a) Improve the general quality of their services;
- b) Use creeds, prayers and Scriptures;
- c) Carefully plan their services under the leadership of their pastors; and
- d) Follow the church year.

So what was really behind the creation of *Theses*? Perhaps ultimately the frustration expressed by President Kieschnick with the pastors of the Synod, stated publicly both at the Minnesota State Pastors Conference in Brainerd, Minnesota, in May of 2010, and again in his final letter to the pastors of the Synod, as the first of the seven “Aspects of the Present Disharmony in Synod”:

“An ‘inability to deal with diversity’ in such issues as admission to Holy Communion, worship substance and style, the Office of the Public Ministry and the role of laity, and the service of women in the church.”⁹

According to Kieschnick then, the variety of worship forms encouraged by the resolution of the 2004 convention has resulted in a diversity of worship throughout the Synod, both in substance and style, that some pastors simply can’t stomach.

To their credit, in spite of Stoterau’s explanation, and Kieschnick’s comments, the Council of Presidents apparently recognized that the source of disharmony is more than poorly done worship services, or even hard-headed pastors: It is a serious theological issue. So the *Theses* of the Council of Presidents actually turn out to be an attempt, in view of the Scriptures and the Confessions, to outline a general theology of worship around which some sort of consensus among the pastors of the Synod can be achieved. The *Theses on Worship* in their entirety are as follows:

- I. Worship is not an adiaphoron.
- II. The Scriptures and Confessions give the people of God considerable freedom in choosing

those forms, rites, and ceremonies that aid the worship of God.

- III. The liturgy of the Church builds a framework for the worshiper to live the life of faith.
- IV. Imposing a certain form, rite, or ceremony on the Church burdens men’s consciences, thereby militating against the Gospel.
- V. Great care is necessary in choosing forms, rites, and ceremonies because they either support or hinder true worship. There are no “neutral” forms.
- VI. Uniformity in forms, rites, and ceremonies, while desirable, is not essential to the unity of the Church.
- VII. The polarization that is affecting the Church concerning the issue of forms, rites, and ceremonies is sinful and hinders the proclamation of the Gospel.
- VIII. The people of God are commanded by God to keep talking with each other, under His Word, so that divisions are healed and the Church is united in doctrine and practice.¹⁰

Now at this point it must be noted that Council of Presidents, via Dr. Stoterau publicly stated months

“As no pastor from a rural or small town setting gave a presentation [at the Model Theological Conference on Worship], the vast majority of congregations and pastors within the Synod remained unrepresented.”

before the approval of 2-05 by the Convention that these *Theses* are not the position of the Synod, nor of all groups within the Synod, but merely a “resource” and a “tool” provided by

the Council of Presidents¹¹ to congregations, circuits and districts.¹² The presentation of such a “resource” and “tool” to a church body, however, is not some sort of innocuous action, made simply to foster some sort of general discussion among the clergy and la-

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The Walther Video

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ity, but has become a common method, as Reinhard Slenczka recently noted, used chiefly within the churches of the ecumenical movement, to avoid clear decisions or statements, “by preparing something for ‘field testing’ that later cannot be repealed anymore.”¹³ Such an approach to a theological issue within a church body “serves the purpose of circumventing a decision in order to avoid foreseeable confrontations and splits.”¹⁴ So the question that immediately should be asked upon learning of the *Theses* and their stated purpose is this: What kind of “tool” and “resource” actually is a document approved by the Council of Presidents unanimously, but yet freely admitted to be not the official position of The Lutheran Church—Missouri Synod?

The answer to that question came in January of 2010. From January 11th to the 13th, a model theological conference was held at Concordia Lutheran Church in Kirkwood, Missouri, with the theme “Toward a Theology of Worship That is...”¹⁵ Spon-



Missing a Back Issue?

Copies of the following back issues of *The Lutheran Clarion* with many pertinent and timely articles are available:

November 2010 - ***The Rise and Fall of the Walther League.*** A valuable lesson from the past.

January 2011 - ***A God Given Opportunity.*** To be faithful to Scripture and the Confessions vs. pressures from society.

March 2011 - ***Were The Lutheran Confessions Written for Today?*** Our Lutheran Confessions are as timely and pertinent today as when they were first written; perhaps even more so.

May 2011 - ***New Rules for Synodical Conventions.*** Explains the new procedures for electing the Synodical President and who will do the electing PRIOR to the Convention!

July 2011 - ***Synod-Wide Study on Relation of Synod to Its Members, Res. 8-32B.*** Dr. Martin Noland explains that the final action of this resolution, adopted at the 2010 Convention, will be the decision at the 2013 Convention to clarify and affirm Article VII of our constitution (Relation of the Synod to Its Members) or amend it. Does Article VII really need to be changed?

Please send \$2.00 check per issue made payable to “Lutheran Concerns Association” to:

Dcs. Betty Mulholland
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Thank You...

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*Balance-Concord, Inc., has been a most faithful contributor to **The Lutheran***

Clarion in honor of the sainted **Rev. Raymond Mueller** and the sainted **Rev. Edgar Rehwaldt**, both of whom faithfully served the Synod and *Balance-Concord, Inc., for many years.*

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sored by the Commission on Theology and Church Relations (CTCR) and the Commission on Worship, with funding provided by Thrivent Financial, the conference brought together members of those two commissions, invited presenters and responders, the Council of Presidents, and members of their respective districts whom the presidents had personally selected. That it was hoped that the *Theses* would play a significant role in the conference was apparent by the time allotted Dr. Stoterau at the beginning of the event solely for the purpose of describing their genesis.¹⁶ Their ultimate purpose could then be gleaned by who followed soon after Dr. Stoterau, and that is, Ted Kober, of Ambassadors of Reconciliation. His topic: “Learning to Talk About the State of Worship.”¹⁷ Granted, in his remarks Kober admits that tensions within the Synod may in fact be a result of real theological differences held by its various members, and no true peace can result from simply “agreeing to disagree.” Overwhelmingly, however, the issue for Kober seems to have been **the way** in which the conversation was conducted and certainly his advice was, for the most part sound. As any participant in a meeting where *Robert’s Rules of Order* are adopted to facilitate cordial and fair discussion, however, agreeing to talk about a problem in a certain way is not the actual solving of the problem.

So what is the ultimate goal of the *Theses*? Is the hope of the Council of Presidents that via the novel theology of worship presented in the *Theses*, the individual congregations and pastors have been given a tool and resource which will allow them to coexist peaceably because in reality, the variety of worship forms within the Synod in no way indicates a variety of theologies within the Synod? Put another way: Does the new theology of worship described by the *Theses*, present a scripturally and confessional sound basis by which all current worship practices can be accepted, encouraged, and promoted?

Before answering the latter question, a few comments must be made about the model theological

conference on worship held last January. The conference itself was held to fulfill the mandate of Resolution 2-01 of the 2007 Convention, also held in Houston, "To Foster Greater Understanding of Worship through Theological Conferences."¹⁸ The resolution itself was read by the assembly en masse led by the Executive Director of the CTCR, Dr. Joel Lehenbauer.¹⁹ Yet in that resolution, there is no language of creating some sort of new theology of worship to resolve conflict within this Synod, but of "[building] greater understanding of *our* [emphasis added] theology of worship and foster further discussion of *worship practices that are consistent with* [emphasis added] that theology." In other words, the resolution dictating that the Model Theological Conference on Worship last January should be held assumed that the Missouri Synod, even the Evangelical Lutheran Church, *already had* a theology of worship which simply needed *to be understood* through study and conversation. There no language was found of finding, or discovering, or creating something new.

That the planners of the conference overlooked this aspect of the resolution, going along somewhat with the efforts of the Council of Presidents with the *Theses*, can be gathered by its title, "Toward a Theology of Worship That Is..." This title then was carried over into each of the six presentations which were entitled respectively

- 1) "Toward a Theology of Worship that is Scriptural and Confessional";
- 2) "...Pastoral and Sacramental";
- 3) "...Personal and Contextual";
- 4) "...Missional and Vocational";
- 5) "...Missional and Vocational (another approach)";
- 6) "...Practical and Theological."

In what must have been a disappointment for the Council of Presidents however, in the six presentations given, the *Theses* were noted in passing only twice. That is not to say the presenters thereby had committed themselves to "[building a] greater understanding of *our* [emphasis added] theology of worship and [fostering] further discussion of worship practices that are consistent with that theology." Instead, it was clear from the outset that each presenter was simply going to address the issue of worship from his perspective. The first presenter, Dr. Jeff Gibbs of Concordia Seminary, Saint Louis, set the tone for such an approach when he stated in the introduction to his paper:

"I am not, then, going to try to extract from the Scripture and the Confessions a set of truths or principles that direct and govern what should or should not go

on in the corporate worship of the congregation. Nor will I rehearse commonly held theological truths that are general enough for all of us to agree upon, and yet do not challenge us to new ways of thinking..."²⁰

Only the final speaker, Dr. Charles Arand, also of Concordia Seminary, Saint Louis, attempted to "build a greater understanding of our theology of worship," on the basis of the Confessions, but did so by narrowly focusing on just one article of one document, offering "four principles from the[sic] Melancthon's understanding of human traditions" on the basis of AAC XV.²¹ The other four presentations featured a variety of extra-Confessional vocabularies, methodologies and authorities, all in the hopes of somehow effectively addressing the question of Lutheran worship.

And before moving on, a comment should also be made about the representation of the participants of the conference. As no pastor from a rural or small town setting gave a presentation, the vast majority of congregations and pastors within the Synod remained unrepresented. The three pastors who did present all came from metropolitan areas (New York City, Tulsa and St. Louis). The two seminary professors who presented were both from the same seminary (Concordia, St. Louis). And while a member of the CTCR, also from St. Louis, presented (Larry Vogel), not one member of the Commission on Worship, which oversees worship matters within the Synod, presented. Granted, members of the Commission on Worship, as well as Concordia Theological Seminary in Ft. Wayne were given the role of responders, but this is hardly the same as shaping a

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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:

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given question and conversation with a major presentation. So to sum up simply: The Synod-wide Model Theological Conference on Worship last January was dominated by the thoughts and ideas of just one metropolitan area: St. Louis.

And to recap: The LCMS convention this last summer voted to commend a document entitled *Theses on Worship*—which the Council of Presidents freely admits does not represent the viewpoint of the Synod—as well as the Model Theological Conference on Worship—which exceeded its mandate to promote a greater understanding of a theology of worship which already exists, by suggesting, even by its theme, that something new in the theology of worship is yet to be discovered. Also, the conference was dominated by presentations of just one metropolitan area, St. Louis.

Rev. Paul Strawn

Pastor, Prince of Peace Lutheran Church
Spring Lake Park, Minnesota

- 1 "LCMS delegates adopt worship, reformation study and compensation resolutions," posted July 17th, 2010, at www.lcms.org/pages/rpage.asp?NavID=17382.
- 2 Somewhat of a misrepresentation. According to eyewitness accounts, a number of delegates had cued up to speak to the resolution, the discussion of which having been carried over from a previous session, but the question was moved by the chair.
- 3 Cf. Holger Sonntag, "Luther on Freedom and Love in Liturgical Matters as a Challenge for Today," at http://lutheranwiki.org/Luther_on_Freedom_and_Love_in_LiturgicalMatters_as_a_Challenge_for_Today#Some_Applications.
- 4 Available at <http://worship.lcms.org/theses>.
- 5 "COP adopts worship 'theses,'" posted Oct. 6, 2009, at www.lcms.org/pages/rpage.asp?NavID=15851.
- 6 *Ibid.*
- 7 Larry Stoterau, "Theses on Worship: Dr. Larry Stoterau," digitally recorded remarks made January 11th, 2010, in St. Louis at "A Model Theological Conference: Toward a Theology of Worship That is..." available at <http://media.lcms.org/Worship/model/disc1/4c.mp3>.
- 8 *Ibid.*
- 9 "A Pastoral Letter to Pastors of The Lutheran Church—Missouri Synod from President Jerry Kieschnick August 11, 2010," at <http://www.lcms.org/graphics/assets/media/Office%20of%20the%20President/August%202010%20Letter%20to%20Pastors.pdf>.
- 10 <http://worship.lcms.org/theses>.
- 11 It should be noted that the *Theses*, although approved unanimously by the Council of Presidents, was actually authored solely by the president of the Montana district, Terry Forke, who received a standing ovation from them for his efforts ("COP adopts worship 'theses'"). To his credit, Rev. Forke has corresponded graciously and frequently on various blogs concerning objections and concerns raised by the *Theses*. (Cf. Terry Forke//November 11, 2009, at 2:33 pm at <http://worshipconcord.wordpress.com/2009/11/01/239> and "Montana District President Terry Forke Replies to Pastor Preus BJS Article on Worship Theses" at <http://steadfastlutherans.org/?p=8125>).
- 12 Stoterau.
- 13 Reinhard Slenczka, "Magnus Consensus: The Unity of the Church in the Truth and Society's Pluralism," *Logia* XIII, 3 (Holy Trinity 2004), p. 25.
- 14 *Ibid.*

- 15 Cf. "Worship conference planners seek 'collegial' input," posted on Nov. 11, 2009, at www.lcms.org/pages/rpage.asp?NavID=16038, and Joe Isenhower Jr., "Response to model theological conference on worship 'positive'," posted on Jan 27, 2010 at www.lcms.org/pages/rpage.asp?NavID=16486.
- 16 Stoterau.
- 17 Digitally recorded remarks made January 11th, 2010 in St. Louis at "A Model Theological Conference: Toward a Theology of Worship That is..." available at <http://media.lcms.org/Worship/model/disc1/6.mp3>.
- 18 *Convention Proceedings 2007: 63rd Regular Convention, The Lutheran Church—Missouri Synod, Houston, TX, July 14-19, 2007* (St. Louis: Concordia Publishing House, no date), Stock Number 09-2609, p. 115.
- 19 "Opening Remarks," digitally recorded remarks made January 11th, 2010 in St. Louis at "A Model Theological Conference: Toward a Theology of Worship That is..." available at <http://media.lcms.org/Worship/model/disc1/1.mp3>.
- 20 "Laying the First Shingle: Foundational Perspectives for a Scriptural and Confessional Theology of Worship," p. 1f at: <http://media.lcms.org/Worship/model/disc2/1.pdf>.
- 21 All Adiaphora are Not Created Equally," p. 10 at: <http://media.lcms.org/Worship/model/disc7/1.pdf>.



A Heads Up to Our *Clarion* Readers

LCA sent DVD's of its 2010 LCA Conference presentations on Synodical matters to all 2010 Synodical Convention delegates and others. The LCA 2011 DVD's are now available, which include: Catechesis (Rev. Peter Bender), Articles VI and VII of the Synod's Constitution on Conditions of Membership and the Synod's Relation to Members (Rev. Dr. Martin Noland), Worship (Rev. Paul Strawn), the Synod's New Structure (Rev. Michael L. Kumm), Synod's Youth Program (Rev. Jonathan Fisk) and Seminary Matters (Rev. Dr. William Weinrich and Rev. Dr. David Adams) as well as Concordia Theological Seminary work in Africa and Russia.

The 2010 Synodical Convention by resolutions called for study by all congregations and Synodical entities of Constitution Articles VI and VII and Worship Practice **prior** to the 2013 Synodical Convention. The 2011 Conference DVD's are now in the hands of your 2010 Synodical Convention **Circuit Delegates**. LCA strongly urges all "Missourians" to contact your Circuit Delegates of 2010, arrange to borrow the set of two DVD's and then study them in congregational groups as well as individually.

A limited number of these DVD sets will be available at a cost of \$10.00. Checks should be sent to Dr. Daniel Jastram at 1320 Hartford Ave., St. Paul, MN 55116.

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 **\$79.00** + 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, coupons will be given for a free breakfast to each guest. The maximum of dinner coupons given to guests of two or more per room is a total of two dinner coupons 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)

January 16, 2012, will be the day to get updated on Synodical, Seminary and Youth topics and other important issues. Registration opens at 6:40 a.m., Bible Study led by Rev. Charles Froh at 7:00 a.m. Rev. Dr. William Weinrich will lead the devotion at 8:20 a.m., followed promptly by the program.

Bible Study How God Still Makes Disciples	Rev. Charles Froh
Devotion	Rev. Dr. William Weinrich
For Better or for Worse: Seminaries, Theological Education and Pastoral Formation after Google	President Lawrence Rast
Our Concordia System: The Dying of the Light or Light from Above?	Rev. Kevin Vogts
Synodical Issues and Update	Rev. Michael Kumm
Youth Ministry & the Disappearing Demographic. What's Gone Wrong and How Can We Fix It?	Rev. Bryan Wolfmueller
Theology: the Real Issue of the Preus Era	Mr. Walter Dissen, Esq., & Mr. Scott Meyer, Esq.
Office of the Ministry	Rev. Dr. John Wohlraabe



REGISTRATION FORM

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Annual LCA Membership: \$35

I will attend the meeting:

Name

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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 (morning or afternoon) 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 postmarked by 01/01/2012.

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 and send to: Lutheran Concerns Association
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The Lutheran Clarion

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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)	
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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
September 2011



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