

# The **LUTHERAN** **CLARION**



Lutheran Concerns Association  
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## **My People are Destroyed for Lack of Knowledge: the Vital Need for Christian Higher Education**

*Mark Stern, Esq., gave the below presentation at the 2017 Lutheran Concerns Association Conference on January 16, 2017, at Fort Wayne, IN. A copy of the presentation with charts and graphs is posted at the Clarion web site at [www.lutheranclarion.org](http://www.lutheranclarion.org).*

The title is taken from Hosea 4:6, in which the Lord says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

I do not claim to be an Old Testament scholar, but a couple points jump out from this text. Destruction, and negative consequences for our children, must result from rejecting knowledge and the law of God. That is certainly an apt description of today's higher education environment. Knowledge – in the form of the heritage of Western civilization both Christian and classical, and of the nature of absolute truth – is rejected. God's law is despised.

The motto of the State of Michigan is, "*Si quaeris peninsulam amoenam circumspice*," which can be translated, "if you seek a pleasant peninsula, look about you." If you want to understand the vital need for Christian higher education: look about you! It hardly seems necessary to provide further exhortation to anyone who follows media accounts of the climate in secular higher education today. Web sites such as [campusreform.org](http://campusreform.org) or [thecollegefix.com](http://thecollegefix.com) provide countless examples.

There are, of course, the major disruptions stemming from identity politics run amok, for those who worship ethnicity rather than our identity in Christ (Colossians 3:11). Enrollment at the University of Missouri declined by 2,600 students after racially-linked unrest on the campus forced out the top two administrators.<sup>1</sup>

There are the absurd gyrations of political correctness for those who reject the truth of God's creation of man and woman (Genesis 1:27), and worship their own truths. At the University of Michigan, students are to be called by self-selected pronouns rather than "he" or "she." The University instructs: "There is an infinite number of pronouns as new ones emerge in our language. Always ask someone for their [sic] pronouns."<sup>2</sup> At Brown University, free feminine hygiene products are going to be furnished in men's rooms, because "not all people who menstruate are women."<sup>3</sup>

There are the ongoing attacks on the heritage of Western civilization. Last December, at the University of Pennsylvania, students removed a portrait of Shakespeare from a prominent place in the English department,<sup>4</sup> because it was not "inclusive."<sup>5</sup> It wasn't just the students; the action followed a vote by the faculty to remove it.

Then there is the downright vile. In 2011, tuition at Northwestern University (originally affiliated with the Methodist church with a motto taken from Philippians 4:8)<sup>6</sup> was \$39,840.<sup>7</sup> That paid for such offerings as a class that featured a live sex act demonstration. The University, at least initially, defended it.<sup>8</sup> Why would any parent want to pay for this? Chicago radio talk show host Dan Proft, himself a Northwestern alum, says, "Get your kids out of these over-priced re-education centers."

The secularization of higher education is not a new phenomenon. Yale was founded because Harvard, the first college in colonial America, was thought to have strayed too far from its Puritan roots. And that was in 1701!<sup>9</sup>

The trend has accelerated exponentially in recent years, however. Why? "[S]ixties radicals have taken over the colleges of education and today they dominate the education establishment." "Jay Parini, a professor at Middlebury College in Vermont, offered perhaps the most candid assessment of this infiltration of the academy when he confessed: 'After the Vietnam War, a lot of us didn't just crawl back into our literary cubicles; we stepped into academic positions. With the war over, our visibility was lost, and it seemed for a while—to the unobservant—that we had disappeared. Now we have tenure, and the work of reshaping the universities has begun in earnest.' Since the sixties the radical vision of what a college education should be has 'percolated through the entire college curricula.'<sup>10</sup> The express purpose is social

**"One of the best known acolytes of this agenda [social change and disruption] is Bill Ayers, a co-founder of the sixties domestic terrorist group the Weather Underground." ... "Ayers and his ilk trained a generation of educators that continue to spread the poison."**

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change and disruption, rather than the preservation of culture and learning and the expansion of knowledge.

One of the best known acolytes of this agenda is Bill Ayers, a co-founder of the sixties domestic terrorist group the Weather Underground. Ayers ended up getting a doctorate of education from Columbia, became a professor at the University of Illinois at Chicago College of Education, and ultimately was viewed as a leader in the field of education, despite his views that “I don’t regret setting bombs,” and “I feel we didn’t do enough.”<sup>11</sup> Though the sixties generation of activists, including Ayers himself, is now largely retired, Ayers and his ilk trained a generation of educators that continue to spread the poison. As academics constantly generate ever more radical “new” and “original” work of “critical theory,” “pedagogy of oppression,” and the like,<sup>12</sup> the cancer metastasizes and grows throughout the body of the secular academy.

The Concordia University System (CUS) of The Lutheran Church—Missouri Synod (the Synod) is not immune from the problems facing higher education generally. However, all CUS institutions have endorsed the CUS Lutheran Identity Statement – adopted by the Synod in convention last summer in Resolution 7-01A<sup>13</sup> – that recognizes:

As educational institutions of The Lutheran Church—Missouri Synod, the colleges and universities of the Concordia University System confess the faith of the Church. The Concordias uphold the teachings of sacred Scripture and its articulation in the Lutheran Confessions. This includes the biblical teaching that Jesus Christ — true God and true man — is the sole way to God’s mercy and grace; that at the beginning of time the Triune God created all things; that life is sacred from conception to natural death; and that marriage between a man and a woman is a sacred gift of God’s creative hand — over against the reductionist assumptions of many in our culture who view men and women as only transitory and material beings.

That is a strong basis upon which to continue to build Christian higher education for the twenty-first century. At no public institution of higher learning, and at very few private ones, will students receive an education that is truly centered on the Gospel. We should have and maintain Lutheran institutions of higher learning for the same reasons we maintain Lutheran day schools.

Within the limits of this presentation, it is not possible to set forth in detail the entirety of the Scriptural and philosophical underpinning for a Lutheran, Christian university. Fortunately, that book has already been written. I commend “The Idea and Practice of a Christian University: A Lutheran Approach,” edited by Dr. Scott Ashmon of Concordia University Irvine, and available from Concordia Publishing House.<sup>14</sup>

It may be possible to get a good education at non-Lutheran schools such as the University of Illinois, where I graduated. I benefited from the campus ministry at University Lutheran Chapel, supported by the Central Illinois District of the LCMS. LCMS-U, the Synod’s campus ministry, does an outstanding job under the leadership of Pastor Marcus Zill. We should never abandon those efforts as

a Synod. But the overall climate of higher education makes secular education increasingly risky as a proposition for the impressionable youth. When your child or grandchild enrolls in college, who will be his or her peers? Will his or her beliefs be mocked or even attacked as “hate”? What type of advice and counsel will he or she receive from professors? Will spiritual care be available? Will he or she find a pious spouse? Enrollment at a CUS institution cannot guarantee positive results, but it certainly makes them more likely.

Given that Dr. Ashmon and his contributors have been kind enough to write the book, I want to shift gears to discuss some history and demographics of the CUS institutions over the last half century. I am indebted to Dr. Paul Philp of the CUS, and to the Synod’s office of rosters and statistics, for data about the Concordia institutions as they looked fifty years ago, which I have arbitrarily chosen as the end of the “golden age” of the Concordia educational system as it had existed in the period of the Synod’s peak growth.

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In 1967, there were 13 Concordia undergraduate institutions in the U.S.: Ann Arbor; Austin; Bronxville; Concordia, Missouri; Milwaukee; California Concordia College in Oakland; Portland; Selma; St. John’s in Winfield, Kansas; River Forest; St. Paul; Seward; and the Senior College here at Fort Wayne. At that time all were two-year schools, except St. Paul, which had granted its first four-year degree only three years earlier, River Forest, and Seward. All but Ann Arbor and the Senior College originally had high school programs: all those were still operating except Austin, just ending its high school program, and River Forest, which closed its high school in 1950. Notably, in 1967 the average undergraduate enrollment at a Concordia institution was about 500 students (mean 512; median 495); only River Forest and Seward topped 900 students. Now, the average is 1,371 and only Bronxville and Selma are below 1,000.

Total undergraduate enrollment in 1967 was 6,661; I do not have the statistic but am assuming that almost all students then were LCMS or members of churches in fellowship with the Synod. There were 5,202 students in church work (78% of the total enrollment), with 4,285 in teacher training, 746 in pre-seminary training, 90 diaconal students, and 81 enrolled in the parish worker program at Winfield. The remaining 22% of students were LCMS (or almost all LCMS) studying in non-church work programs.

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Fast forward to 2016. CUS overall enrollment has roughly doubled; there are now 12,341 traditional undergraduate students among the campuses. Now all the schools have four year programs; most have graduate programs. But LCMS enrollment is only 32% of total enrollment (3,953 LCMS students across the CUS, of whom 1,355 are in church work). LCMS church workers are about 34% of LCMS students and 11% of the total enrollment. The difference was made up by enrolling non-LCMS students, who in 1967 presumably constituted a negligible percentage of enrollment. So we have only 60% as many total LCMS undergrads, and only 26% as many church work students, as fifty years ago.

Lutheran teacher education remains the largest church work vocation: 837, or 62%, versus 82% fifty years ago. Pre-seminary enrollment remains about the same percentage of church work students, 13% now versus 14% then. The remaining 25% are divided among a variety of other church work programs: DCE, now the second largest, at 207 (15%), as well as Lay Ministry, Family Life Ministry, Deaconess, Parish Music, and Christian Outreach. Notably, LCMS non-church work enrollment remained nearly steady from 1967 to 2016, going from 22% to about 21% of total enrollment.

Where are the students? In 1963 (the year most 1967 college freshmen would have been confirmed), LCMS congregations confirmed about 55,000 teenagers; by 2012 (the year most current college freshmen would have been confirmed) that number had declined to about 18,000.<sup>15</sup> Those numbers must be taken with a grain of salt, because congregational data is not always accurate or complete. But if we can use junior confirmations as an approximation for the size of the LCMS young adult cohort, we find that in 1967, 12.1% of “eligible” LCMS youth attended a Concordia (9.4% in church work); in 2016 it was 22% (7.5% in church work). Again, if we accept that metric as a rough estimate, we are actually achieving more success in enrolling our own students into Concordia institutions now, though there is certainly still considerable room for growth. With the decline in the number and size of Lutheran day schools, though, we must recognize that such growth probably won’t occur in church work vocations.

Church work is the original *raison d’être* for the CUS, and we must continue to provide church worker training. However, the Synod must consider whether it is appropri-

ate to consolidate church work programs. Currently, 82% of pre-seminary students and 88% of Lutheran teacher candidates are enrolled at only four of the ten CUS campuses. Programs with only one pre-seminary student or three teacher candidates may not provide the same formation experience.

It is necessary and appropriate that CUS institutions provide training in non-church work disciplines. In 1967, seven of the thirteen schools enrolled fewer than 400 students. That might have been sustainable in an era when the Synod covered much or all of the cost of operations, many or most instructors did not have terminal degrees, and the focus was primarily on church work. It is not sustainable when the CUS institutions, other than Concordia Alabama, no longer receive direct support from the Synod. The CUS schools are today tent making ministries largely dependent on tuition revenue: that means accreditation to enable students to receive financial aid, and that requires larger schools to allow for the economies of scale necessary to operate. The 1,355 students currently in church work would sustain one institution, not a system.

Accreditation also requires faculty members with terminal degrees in a wide range of fields. It is easy to find those in theology within the Synod; it is often harder to do so in other areas, particularly given the range of disciplines and number of positions to be filled as the size of the CUS has multiplied. We have not even discussed the graduate and non-traditional undergraduate enrollment at the CUS, which now totals almost 25,000, double the traditional undergraduate population. If you have a doctoral degree, have you considered teaching at a CUS school? If you know someone who has, or who has a master’s degree and can pursue a doctorate, encourage that person to consider the vocation of CUS professor.

CUS institutions have a mission to educate those who are not of our confession. Given the sad state of higher education outlined earlier in the presentation, there are many parents and students who want the type of Christian education that we can provide. Despite our increasing rate of enrolling LCMS young adults, there are simply not enough LCMS students to fill all places in the CUS. But there are many who need the Christian education we can provide, and who are supportive or receptive of our mission. The CUS can be a tremendous outreach, and a great blessing to these families, if we are clear and consistent in our confession.

Having recognized the need for Christian education, I

### The Lutheran Clarion—Ten Years!

We are beginning our 10th year of the *Clarion*. We continue to strive to present and uphold the truth of God’s Holy Word.

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urge the church to support its institutions that have been built and sustained through the offerings, work, and sacrifice of the Synod, its congregations, and its people, as well as the faculty and staff – many of whom are non-LCMS.

Storm clouds are on the horizon. The State of California considered legislation to bar institutions of higher education from conforming to a Scriptural understanding of the nature of man and woman.<sup>16</sup> Even with a reprieve at the federal level, it is likely that other states and municipalities will continue to attack confessional Christian institutions, by challenging tax exempt status and in other areas. We must support our CUS schools.

How many of you, your children and grandchildren, have attended CUS schools? How many students from your congregation are attending? The CUS cannot raise up Lutheran students; parents and congregations can, with the help of God. Not all students can, should, or will attend a CUS school, but if even half of reported confirmants did so, we would more than double the LCMS population within the CUS.

I urge parents and students to investigate the benefits of attending a CUS school even if they are not interested in church work. I have most experience with Concordia Chicago. Cost wise, most LCMS students would actually pay less at Concordia Chicago than if they attended the University of Illinois. Past perceptions that private education is more expensive than public are often not accurate. Additionally, at Concordia Chicago, they will be taught in small classes directly by the faculty, not in large lecture halls with teaching assistants. Both quality and cost should be considered.

Those who attended our grandfathers' churches had the commitment to Christian higher education to found and fund the CUS institutions now serving the church. It is incumbent upon our generation to sustain these institutions in service to God and faithful adherence to our Lutheran Confessions, that our children and future generations do not perish for lack of knowledge.

**Mark O. Stern, Esq.**  
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1 Keller, Rudi, "University of Missouri estimates show enrollment decline to cost campus \$36 million", *Columbia Daily Tribune*, May 11, 2016, [http://www.columbiatribune.com/news/education/turmoil\\_at\\_mu/university-of-missouri-estimates-show-enrollment-decline-to-cost-campus/article\\_e6b9ca4e-31cc-58a4-bc60-484b595438d8.html](http://www.columbiatribune.com/news/education/turmoil_at_mu/university-of-missouri-estimates-show-enrollment-decline-to-cost-campus/article_e6b9ca4e-31cc-58a4-bc60-484b595438d8.html).

2 Hasson, Peter, "University of Michigan to Students: 'There Is An Infinite Number Of Pronouns,'" *The Daily Caller*, October 3, 2016, <http://dailycaller.com/2016/10/03/university-of-michigan-to-students-there-is-an-infinite-number-of-pronouns/>.

3 Hutchison, Sydney, "Tampons coming to men's rooms at Brown University," *Campus Reform*, September 7, 2016, <http://www.campusreform.org/?ID=8105>.

4 Jaschik, Scott, "Making a Point by Removing Shakespeare's Portrait," *Inside Higher Ed*, December 14, 2016, <https://www.insidehighered.com/news/2016/12/14/students-penn-remove-portrait-shakespeare>.

5 Glatzky, Genevieve, "Audre Lord replaced by English dept. with collage of 88 writers and filmmakers," *The Daily Pennsylvanian*, December 23, 2016, <http://www.thedp.com/article/2016/12/shakespeare-portrait-removed>.

6 <http://www.northwestern.edu/studentaffairs/student-engagement/traditions/university-motto/index.html>.

7 <http://www.northwestern.edu/newscenter/stories/2011/03/costs-set.html>.

8 Soave, Robby, "Northwestern silent on prof's sex toy demo", *The College Fix*, June 29, 2011, <http://www.thecollegefix.com/post/8766/>.

9 See <http://matherproject.org/node/22>.

10 Black, Jim Nelson, *Freefall of the American University: How Our Colleges Are Corrupting the Minds and Morals of the Next Generation*, WND Books, Nashville, TN, 2004, p. 91.

11 Smith, Dinitia, "No Regrets for a Love Of Explosives; In a Memoir of Sorts, a War Protestor Talks of Life With the Weathermen," *New York Times*, September 11, 2001, <http://www.nytimes.com/2001/09/11/books/no-regrets-for-love-explosives-memoir-sorts-war-protester-talks-life-with.html>.

12 See, e.g., [https://en.wikipedia.org/wiki/Critical\\_theory](https://en.wikipedia.org/wiki/Critical_theory), Paulo Freire ([https://en.wikipedia.org/wiki/Paulo\\_Freire](https://en.wikipedia.org/wiki/Paulo_Freire)), Lev Vygotsky ([https://en.wikipedia.org/wiki/Lev\\_Vygotsky](https://en.wikipedia.org/wiki/Lev_Vygotsky)), et cetera.

13 Available at <http://www.lcms.org/convention/downloads>.

14 Ashmon, Scott A., ed., *The Idea and Practice of a Christian University: A Lutheran Approach*, Concordia Publishing House, St. Louis, 2015.

15 <https://blogs.lcms.org/2016/insights-lcms-statistics-reasons-hope-growth>.

16 [https://leginfo.ca.gov/faces/billVersionsCompareClient.xhtml?bill\\_id=201520160SB1146&cversion=20150SB114699INT](https://leginfo.ca.gov/faces/billVersionsCompareClient.xhtml?bill_id=201520160SB1146&cversion=20150SB114699INT).

As indicated above, the LCA has placed the entire text of this article (including graphs and charts), by Mr. Stern, at [www.lutheranclarion.org](http://www.lutheranclarion.org).

## How is Your Defense of “the Hope that is in You”?

It was my great pleasure to be able to attend the 2017 International Academy of Apologetics, Evangelism, and Human Rights, in Strasbourg France. If you haven't heard of the Academy I hope you will consider it and if possible attend. If you are aware of it and are not sure if you would like to attend, get going—the registration is open for 2018. Generally, enrollment is capped at twenty but this year it was twenty-one. Go to <http://www.apologeticsacademy.eu/> for further information about the Academy and to see a brochure on the 2018 Academy.

The Academy is two weeks of strenuous course studies, typically six hours of class time each day, two hours morning, afternoon and evening. This year's class had a very diverse group of students ranging from their early twenties to their early seventies. There were seminarians, law students, lawyers, pastors, and laypeople with varied business and life experiences. The students came from Australia, Barbados, Canada, Germany, Norway, and America. For those who are desiring college credits a three-hour comprehensive essay exam is given over the main topics: The Apologetic Task Today, Biblical Authority, Philosophical Apologetics, Apologetics and the Reformation, Historical Apologetics, Scientific Apologetics, Legal Apologetics and Human Rights, Cults, Sects, and the World's Religions.

The below letter, written by LCMS Northern Illinois District President Dan Gilbert in July 2017, was written for those in the LCMS in the Northern Illinois District and was not written to the Synod at large. However, Rev. Gilbert has given the **Clarion** permission to publish the letter.

## A Clarification

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

This memo to all of you is different than any I've sent you before. It's in regard to the decision of the LCMS Board of Directors to amend bylaw 2.14, and more specifically it's about a false rumor floating around about it.

**I know, you're about to hit the delete key;** this isn't the sort of thing that interests most of us. But I do ask you to keep reading. This is a big deal. I'll try to make this as quick and painless as possible.

The Synod bylaws regarding the removal of a member of Synod (a congregation or an ordained or commissioned minister) for false doctrine or for non-biblical practice were recently changed. I'll tell you how it used to be, how it is now, and what the false rumor is.

### HOW IT USED TO BE

A member of Synod believes another member of Synod is guilty of false doctrine or improper biblical practice. We'll call these two members of Synod the accuser and the accused. Following the pattern of Matthew 18, the accuser must meet with the accused to clarify, study the Scriptures and Lutheran Confessions regarding the issue, pray and hopefully come to an understanding, either through clarification or the accused acknowledging, "Yes, I've been wrong; I'm sorry; I'll change."

If the accused does not agree with the accuser, the accuser files a formal written accusation with the accused's district president (DP) against the accused. The DP investigates (this is a long and deep process) and determines either that the accused is innocent or guilty. Always the goal is restoration/reconciliation.

If the DP determines innocence, the process ends; the accuser may not appeal the DP's decision.

If the DP determines guilt, the DP suspends the accused. The accused has 15 days to file a request that the matter be heard by a panel. If no request is filed (if the accused consents to expulsion), the accused is then removed from the roster of Synod. If the accused requests a hearing, a lengthy process begins and a panel of five people determine whether the accused is innocent or guilty. If the panel determines innocence, the matter is over. If the panel determines guilt, again the accused has 15 days to file an appeal and, if granted by an appeal panel, another hearing panel takes on the case. If the second panel agrees with the first panel, the accused is removed from the Synod roster. The second panel's decision is final, whichever way.

An accused who disagrees with being removed from the Synod gets two chances to have a panel stop his removal, once on hearing and once on appeal (if an appeal is granted by an appeal panel). **No one is removed from the Synod solely on the judgment of a DP**, or even on the judgment of one panel. There is always an opportunity for panel hearing (decision of five panel members) and the possibility of an appeal beyond that (to a new panel of five). **If the accused feels falsely judged, no one person makes that determination; a panel of five people makes it. The accuser, however, has not been able to appeal if the DP decides not to suspend.**

### HOW IT IS NOW

Here's the change: **Now the accuser may appeal for action if the DP does not suspend the accused.** That appeal for action goes to the president of Synod (SP) who follows exactly the same procedure as a DP (but with the benefit of the DP's work ahead of time) and determines guilt or innocence. If the SP determines innocence, it's over; the accuser may not appeal any farther. If the SP determines guilt and suspends the member, the accused may request a panel hearing and then it's treated exactly as it would have been if the accused contested a decision by the DP to suspend, that is, it goes to a hearing panel and possibly a second if the accused appeals the decision of the first panel. And then it's over; no more appeals by anyone. If, at the end of all that, the accused is determined to be guilty, the accused is removed from the Synod roster; if the accused is determined to be not guilty, the accused remains on the roster in good standing.

**The only change is that now the accuser can appeal the decision of a DP not to suspend the accused.** If that appeal is made, it goes to the SP. If the SP decides to suspend, the accused still has the exact same right to make his case to up to two different panels. **Either way, if the accused requests a hearing, the final decision is made by a panel of five people, not by the DP or SP or any one person.**

### THE FALSE RUMOR

Here's the false rumor: It's floating around that if the accuser appeals the DP's decision, the SP hears the case and makes the final decision himself whether or not to remove the accused from the Synod roster. **This is not true.** Yes, the accuser can appeal to the SP, and the SP can suspend a member (in certain circumstances), **but the SP's decision is not final if the accused requests a hearing. Always the accused is entitled to a panel hearing on a decision by either a DP or the SP.**

Now, some don't like the idea of the Synod president being involved in this, and we can talk about pros and cons about that if we want. But please do know that **under no circumstances does any one man, district president or Synod president, make the final decision.** The accused can always request a panel to judge his case. Always a panel determines the out-

come if the accused requests a panel.

Got it? Simple, right? Not so much. You can see all the details of this in the new 2016 Handbook of Synod, Bylaw 2.14, pages 64 to 76 and also the 2016 Proceedings, Res. 12-01A and 12-14, pp. 215-222 and 233.

These things are no fun and are not at all exciting. Proclaiming the Gospel to both believers and unbelievers, that's exciting. But these things are also one of the many parts of carrying out the mission.

I'm sorry to burden you with this, but I want to make sure you understand what the changes really are and that you not be concerned by a false rumor. Let me know if you have questions. Feel free to forward this; it is **not** confidential or proprietary. No action is necessary; this is just FYI.

Thank you for your faithfulness, for your prayers, for your devoted ministry in your place, for your part in carrying out the Lord's mission, and for your concern for the Synod we love - in spite of all its flaws. I still believe there's no better church body to be part of, and so I invest in it. I hope you do as well.

The Lord be with you.

Your friend, brother and partner in the Lord's ministry,  
**Rev. Dan Gilbert**, President LCMS Northern Illinois District

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I know Lutherans haven't always had a high view of Apologetics, which might be leading some of you to ask, "why bother with apologetics?" After all, faith is a gift of the Holy Spirit, working when and where He chooses, through the Means of Grace (God's Word, Baptism, and the Lord's Supper).

**“Proper Apologetics seeks the use of reason and facts, to tear down false attacks on the Christian faith ”**

Apologetics doesn't deny the Third Article fact of the Spirit's work. Apologetics attempts to aid the Chris-

tian in giving an answer for the hope that is in them as St. Peter declared, **1 Peter 3:15 "but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect."** The Greek word for defense is ἀπολογία (*apologia*), this is where we get the English word apology which means to make a reasoned defense.

Proper Apologetics seeks the use of reason and facts, to tear down false attacks on the Christian faith. Yet, the apologist must always be seeking the opportunity to confess the good news of Jesus the Christ our Risen and Ascended Lord and Savior. As Lutherans, we have always attempted to balance the use of reason, by putting our God given reason into submission to the Word of God (the ministerial use), because we understand Luther's warning that the magisterial use (that is where the Word of God submits to our reason) is the "devil's whore".

The Bible has many examples of Apologetics, (**1 Peter 3:15, Jude 3, 2 Corinthians 10:4-5, Philippians 1:27-**

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**Correction**

In the May 2017 (vol. 9 no. 5) issue of *The Lutheran Clarion* I stated in my article "The LCMS District Presidents and their Powers" that "Since 2004, cases of expulsion of congregations or church-workers from the synod are administered by district presidents—who may terminate those cases preemptively—while cases not terminated are decided by panels of two district presidents and one reconciler" (p. 4, para. 2).

This statement was based on the 2013 bylaws of the synod, as my endnote #3 indicated. However, the synod in July 2016 decided to change the composition of "Hearing Panels" so that now such cases are heard by two district presidents, two lay reconcilers, and one ordained reconciler (see *2016 Handbook*, p. 70, Bylaw 2.14.7.2).



This means that district presidents are still "heavily involved in deciding all cases of restriction, suspension, and expulsion" (quote from my May 2017 article, p. 4, para. 2), but their decision-making power is balanced by reconcilers who are not district presidents. This is an improvement to our bylaws and I commend the synod for its decision in this vital matter.

**Martin R. Noland**, Pastor of Grace Lutheran Church, San Mateo, CA, July 27, 2017.

**28, etc.).** Who could forget St. Paul in Acts, chapter seventeen standing in the midst of the Areopagus telling the very religious about the unknown God. So, simply put, Christian Apologetics is that practice of making a defense of the Christian faith in a clear and reasoned way to direct people to Jesus their only Lord and Savior. As one who has been out of Seminary for over twenty-three years, I can assure you that studying under teachers like, Rev. Dr. John Warwick Montgomery, Dr. Craig Parton, and their guest lecturers will assist you in giving a defense for the hope that is in you, while providing a foundation to aid your recognizing and retorting the lies of this age. Next year's Academy is scheduled to take place July 10-21, 2018.

**Rev. Joseph M. Fisher**  
 Senior Pastor, Pilgrim Lutheran Church  
 West Bend, WI

# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

**Monday, January 15, 2018**

...[T]hy Word is truth. [John 17:17]

**All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...** [2 Timothy 3:16-17]

**[T]he Word of the Lord endures forever.** [1 Peter 1:25]

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| 6:40 a.m. - <b>Registration Opens</b>  |
| 7:00 a.m. to 7:45 a.m. - Bible Study based on Ephesians 4:1-6  |
| 8:00 a.m. to 8:15 a.m. - Rev. Dr. William Weinrich, Concordia Theological Seminary   |
| 8:15 a.m. to 8:30 a.m. - Welcome and Greetings from the LCA (Mr. Walter Dissen, Esq.) and the LCMS Indiana District  |
| 8:30 a.m. to 9:15 a.m. - Guest Speaker - Rev. Dr. John Wille, "LCMS Ecclesiastical Supervision and Dispute Resolution—Current State of Affairs"                |
| 9:15 a.m. to 9:30 a.m. - Questions and Answers   |
| 9:30 a.m. to 9:45 a.m. - Break   |
| 9:45 a.m. to 10:30 a.m. - Guest Speaker - Rev. Dr. Lawrence Rast, "Lutheran Ecclesiastical Supervision and Dispute Resolution—500 Year Historical Perspective" |
| 10:30 a.m. to 10:45 a.m. - Questions and Answers   |
| 10:45 a.m. to 11:30 a.m. - Guest Speaker - Rev. Dr. Thomas Korcok, "Educational Philosophies and Methods Working Against the Churches"                         |
| 11:30 a.m. to 11:45 a.m. - Questions and Answers   |
| 11:45 a.m. to 12:00 noon - Break   |
| <b>12:00 noon to 1:00 p.m. - Lunch Served in the Meeting Room with Additional Welcomes</b>   |
| 1:00 p.m. to 1:45 p.m. - Guest Speaker - Rev. Dr. Dean Wenthe, "Plans for Enhancing the Theological Education of Future Professional Church Workers"           |
| 1:45 p.m. to 2:00 p.m. - Questions and Answers   |
| 2:00 p.m. to 2:15 p.m. - Break   |
| 2:15 p.m. to 3:00 p.m. - Guest Speaker - Rev. Rolf Preus, "The Pastor's Role in Catechizing the Faithful in His Congregation"                                  |
| 3:00 p.m. to 3:15 p.m. - Questions and Answers   |
| 3:15 p.m. to 4:30 p.m. - <b>Panel Discussion with All Presenters</b>   |
| 4:30 p.m. to 5:00 p.m. - Closing Remarks and Closing Prayer  |
| 5:15 p.m. - <b>LCA Annual Business Meeting</b> (Paid Members Only)   |

The conference will be held at Don Hall's Guest House. The rates are **\$89.00** + taxes for a standard room or **\$99.00** + taxes for a king room; rates include two breakfast vouchers/day. When making your reservation, mention that you are attending the **Lutheran Concerns Annual Conference, Group Code 0114**. To be guaranteed a room, reservations must be made by December 14, 2017. 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 (if registration is post-marked by 12/16/2017). You must make your own Guest House reservation.



## REGISTRATION FORM

LCA Annual Conference · January 15, 2018

Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 46825  
260-489-2524 · 800-348-1999 · www.donhallsguesthouse.com

**Annual LCA Membership: \$35.00**

I will attend the meeting:

\_\_\_\_\_  
Name

\_\_\_\_\_  
Address

\_\_\_\_\_  
Phone Number

\_\_\_\_\_  
Email Address

\_\_\_\_\_  
LCMS District

Annual membership fee (\$35) enclosed \_\_\_\_\_.

Paid LCA member conference registration fee: \$70 if post-marked by 12/16/2017; \$75 if postmarked thereafter. Enclosed \_\_\_\_\_.

Non-member conference registration fee: \$80 if postmarked by 12/16/2017; \$85 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 12/16/2017. Enclosed \_\_\_\_\_.

**Seminary students and personnel** will have the registration fee waived, but to receive **lunch for \$10**, registration must be postmarked by 12/16/2017.

I will pay at the door \_\_\_\_\_.

**A free lunch will be served to early registrants who pay the applicable registration fee by 12/16/2017, or at the door.**

**Lunch Preference:**  Swiss Steak  Chicken [If you have special dietary needs, please indicate on your registration form.]

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form and send to Lutheran Concerns Association · 149 Glenview Drive · New Kensington, PA 15068-4921

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The address for all matters pertaining to the LCA is:  
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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).

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Lutheran Concerns Association  
September 2017



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