

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



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

**September 2018**  
**Volume 11, Issue 1**

## **Divine Difference**

In the twentieth century, the integration of women into occupations that were formerly the exclusive domain of men was aided by suffrage and the development of labor saving devices. Since the 1960's, legal reforms, especially the Civil Rights Act, and the litigation that followed, have accelerated the rate of change. Although from a historical perspective the changes have been rapid, from the average citizen's standpoint they have occurred slowly enough that their significance is often unappreciated. However, the change in the relationship between the sexes is so great that it constitutes a transformation. Formerly it was the recognized duty of a married man to protect and provide for his family and manage affairs external to the family. It was the duty of his wife to care for their children, obey her husband, and diligently manage the household. Women who were not married filled traditional female occupations that roughly paralleled caregiving at home. Today, however, a married woman is likely to work outside the home, entrust her children to a day care facility, and view herself as co-executive of the marriage. Equally significant, women work as executives, doctors, lawyers, policemen, firemen, and soldiers, including combat roles. All of this is widely regarded as

**Divergence [between the orthodox and liberals] begins with the preponderance of scriptural verses which support different roles for men and women. Liberals dismiss them as a product of the patriarchy of Biblical times.**

progress. If a complaint is heard, it is that the changes have not gone far enough to remove the prejudices that have prevented women from realizing their potential.

During this period, most of the mainline denominations modified their theological positions on the roles of men and women to conform with evolving

social attitudes. This is especially evident in the emergence of female pastors in most mainline denominations. However, several national church bodies, notably the Roman Catholic Church, the Southern Baptist Convention, The Lutheran Church-Missouri Synod, and the Presbyterian Church in America, do not condone the ordination of women as priests and pastors. Accordingly, they have received disapproval from feminist groups.

The liberals in these denominations who are opposed to their church's position on ordination are sympathetic to the feminist movement. Unquestionably women have been

Continued on page 2.

## **A Pastor for Each Pulpit**

A pulpit is vacant; an altar unattended. The parish is miles away from the next congregation. A spiritual emergency exists as the flock is in need of a called shepherd. What is to be done? God's Holy Word states, "And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed" (Acts 14:23). What is to be done? Article 14 of the Augsburg Confession states, "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call." What is to be done? Article 5 of the Augsburg Confession states, "To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the Sacraments." What is to be done? This congregation needs a Pastor, theologically trained and rightly called, to step into the pulpit to proclaim the wonders of Him who called us out of darkness into His marvelous light" (1 Peter 2:9). Each and every congregation of our Synod needs a pastor to preach, to stand at the font to baptize and to administer the Holy Supper at the altar. The necessity of the pastoral office is not an ecclesiastical arrangement but a divine institution. Dr. Eugene F. A. Klug writes, "God is a God of order, and it is by His divine ordering that the particular office of pastor exits in the church, and for the church."<sup>1</sup>

Naysayers in our midst would retort that calling a Pastor is not possible nor necessary. The miles are too far to drive. The congregation is too small and isolated. Pastors are too busy. This is no spiritual emergency - a licensed deacon will suffice. The empty pulpit will be filled - but by whom?

God's dear baptized children are to be fed and nourished through Word and Sacrament by a pastor. Is there a "next best" option? Does not God's Word and the Augsburg Confession answer the question? Souls for whom Jesus bled and died matter! Doctrine matters! Faithful preaching of the Word matters! The right administration of the sacraments matter! The pastoral office matters! The congregational size or geographical coordinates do not matter! The called and ordained servant of the Word is the "steward of the mysteries of God" (1 Cor. 4:1).

Resolution 3-05b of the 1989 LCMS convention opines

Continued on page 4.

In this Issue of the **Lutheran Clarion**

<b>Divine Difference</b> .....	<b>1</b>
<b>A Pastor for Each Pulpit</b> .....	<b>1</b>
<b>2019 LCA Conference Speaker Biographies</b> .....	<b>6</b>
<b>2019 LCA Conference Registration Form</b> .....	<b>7</b>

treated badly at many points in history. To liberals, the feminist movement is antidotal. Orthodox Christians, on the other hand, support their church's stance on ordination and largely, if not entirely, reject the feminist movement. Both liberals and orthodox quote some of the same scripture to justify their positions. The verse most often quoted is Gal. 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." Similarly, Gen. 1:27, Rom. 8:29, and Rom. 8:16-17 state men and women were created in the image of God and are joint heirs in salvation. These verses establish the equality of men and women before God. Liberals and orthodox agree on these important points.

Divergence begins with the preponderance of scriptural verses which support different roles for men and women. Liberals dismiss them as a product of the patriarchy of Biblical times.

The difficulty with that dismissal is the implicit assumption that the God of all creation and history condoned error in sex roles and never intervened in the ordering of his Church or his sacred writings to correct a situation with which he disapproved. It also denies clear scriptural validation such as 2 Tim 3:16, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness" and Deut. 12:32, "Everything that I command you, you shall be careful to do. You shall not add to it or take from it." Rev. 22:18 even threatens plagues for altering the words of St. John's prophecy. Once the authority of scripture is questioned, "A little leaven leavens the whole lump" (Gal. 5:9) and many apostasies begin to replace enduring truth. One only need look to the history of most mainline churches for examples.

In contrast, the orthodox Christian approach seeks to draw meaning from the internal consistency of scripture. The same Paul who affirms men and women as joint heirs of salvation, admonishes "Wives, submit to your own husbands, as to the Lord." (Eph. 5:22) Likewise Peter: "... wives, be subject to your own husbands ..." (1 Peter 3:1) Paul: "For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior." (Eph. 5:23) Thus, there is a headship relationship between a man and his wife in marriage just as between Christ and his Church. In the Genesis account of creation, God said, "It is not good that the man should be alone; I will make a helper fit for him." (Gen. 2:18) A rib is then taken by God from Adam to create Eve. Paul cites this when he provides an explanation for headship, "For man was not made from woman,

**Men are to take satisfaction in their masculinity and women in their femininity. Each appreciates the other for the other's differences, and those differences are to be cultivated and cherished as a unified whole in marriage.**

### The Lutheran Clarion—Eleven Years!

We are starting our **11th** year of the *Clarion*. We strive to present and uphold the truth of God's Holy Word.



If you would like to help with the cost of publishing a solid, confessional Lutheran periodical, there's an enclosed envelope so you can mail your check to Lutheran Concerns Association, 149 Glenview Drive, New Kensington, PA 15068-4921. Do it now. **Thank you!!**

but woman from man. Neither was man created for woman, but woman for man. (1 Cor. 11:8-9) But lest man abuse his office, he calls upon husbands to "love [their] wives, and ... not be harsh with them." (Col. 3:19) "Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life ..." (1 Peter 3:7)

This relationship is not a result of the Fall. It is part of God's created order which is reflected in natural law. From the beginning, the different sex roles of men and women were consistent with their physical differences, and because of God's desire for harmony, it is only natural that men's and women's vocational preferences should innately conduce to these different sex roles. For men, tilling the field, raising animals, fighting in war, and leading their societies were an inevitable result of greater physical strength and competitive spirit. For women, childbearing, nurturing, and domestic activities were natural correlates. Today, though occupations have changed, the role relationship remains. The natural province of men is the public sphere; that of women, the domestic sphere. There is a beautiful complementarity in this. Men are to take satisfaction in their masculinity and women in their femininity. Each appreciates the other for the other's differences, and those differences are to be cultivated and cherished as a unified whole in marriage. This appreciation brings joy that effloresces into good-natured humor on both sides - humor that is often missing in today's tense times.

Consistent with their different sex roles in marriage, men and women have different roles in the church. Paul states in 1 Cor. 14:33-34, "For God is not a God of confusion but of peace. As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says." And in 1 Tim. 2:11-14, "Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor." Some have argued that Paul was only attempting to stop unruly women from disrupting the services. The early churches did have issues with disorder. Clearly, however, Paul's references to authority and the order of creation show that he meant for these verses to connect with others that deal with sex roles. The reference to the order of creation shows that

Biblically mandated sex roles are not culture-bound but a part of God's created order. Indeed, as George Knight pointed out in his book, *The Role Relationship of Men and Women*,

**...women are precluded on the basis of scripture from the public teaching and ruling offices of the church. ... These sex role distinctions are too often down-played even in confessional church bodies such as The Lutheran Church—Missouri Synod.**

the apostle cites the incident in the garden "... to indicate that when the roles established in creation were reversed by Eve; it manifestly had a disastrous effect."

We also have the example of the Old Testament patriarchs and Christ's all male disciples. If Christ had the boldness to throw money changers out of the temple, he could easily have chosen a

female disciple, despite the culture, to make a point if it needed to be made.

For those who opposed him, Paul had strong words: "What! Did the word of God originate with you, or are you the only ones it has reached? If anyone thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord. If any one does not recognize this, he is not recognized." (1 Cor. 14:36-38)

Thus, women are precluded on the basis of scripture from the public teaching and ruling offices of the church. They cannot be ordained as pastors or priests, nor should they hold church offices such as president or vice-president or infringe on the pastoral office by serving communion or reading scripture in church. These sex role distinctions are too often down-played even in confessional church bodies such as The Lutheran Church—Missouri Synod.

Of great importance, women in the church pray, witness to their faith, teach children and other women, visit the sick, comfort the grieving, welcome newcomers, support church functions, and help build up the faith of fellow believers by their good examples. They also receive spiritual gifts, which the Holy Spirit confers on believers, male or female, as He chooses. All of these functions are consistent with scripture.

In today's hyper-sensitive atmosphere, most churches will not attempt to apply the implications of Biblical sex roles to civil society, especially occupations, even if they once did. This is unfortunate since the relationship between the sexes in society is under more tension than it has ever been, despite the major changes in women's roles that feminists have sought. Their solution is to accelerate the changes, but their inflaming of earthly ambitions in women isn't working. It is only creating anger and bitterness. As Christians, we must look to scripture.

It is true that the verses relating to headship address relationships in the home and church. However, what

happens in the home and church does have a link to society for the obvious reason that Christians live in and therefore constitute a part of society. Despite the absence of clear "thus saith the Lord" verses, we may still safely make certain inferences. Inference is an important tool. With respect to abortion, for example, from such verses as "For you formed my inward parts; you knitted me together in my mother's womb." (Psalm 139:13) and Elizabeth when greeted by Mary, "For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy." (Luke 1:44), we infer the essential personhood of unborn children.

With regard to sex roles in vocations, we may infer that God would want his followers to set good examples in society and not willingly expose themselves or others to temptations which could compromise their Godly relationships at home and in the church. Good witness is critically important. Recall Paul's warning about eating food sacrificed to idols. The principle is the same.

Christians are to act in their vocations in His service. How might this look?

The ideal is for the Christian, male or female, to order his life in society so that his sex role reinforces the Biblical ideal in the home and church. Obviously, the different circumstances of the public and domestic spheres require some distinctions. There is no basis for women, married or unmarried, to be submissive to men in the workplace in the manner a married Christian woman should be to her husband, but at that same time they should not be in competition with men or in authority over them. For married women, it means maintaining the household, lovingly rearing children (if so blessed), performing diaconal functions at church and in the community, supporting her husband in his work, and enjoying hobbies and daytime friendships with other women, all of which add to the rich and varied life of a woman who has chosen to be a homemaker. The argument is often heard that a woman's talents may be wasted if she cannot aspire to roles traditionally held by men. However, this is a fool's gold argument. God would not design women for the domestic sphere if greater happiness were to be found in the public sphere of men.

**...it is rare to find a Christian man or woman who will stand up to feminism.**

If circumstances truly require work outside the home, her position should be a supportive one in the organization. Unmarried women should similarly fill supportive positions. The traditional female occupations are good examples.

In contrast, for example, if a woman is an executive, she not only risks inflaming assertiveness in herself to the detriment of submissiveness toward her husband or a future husband, but her role also encourages other women to favor workplace competition with men over child-rearing and other domestic activities. It also reduces the number of these positions available to men and has the effect of undermining and stunting men's understanding of their

leadership responsibility in society by seeing women in these roles. On the other hand, a stay-at-home mom sends a powerful signal to other women that they can do likewise.

Perhaps the worst role reversal is that of women in combat roles. The inappropriateness of women in combat has been understood since antiquity. Addressing some pagan practices, the Church father John Chrysostom had this to say, "O you subverters of all decency, who use men, as if they were women, and lead out women to war, as if they were men! This is the work of the devil, to subvert and confound all things, to overleap the boundaries that have been appointed from the beginning, and remove those which God has set to nature..." (Homily 5 on Titus, as aptly quoted by David Berger in *The Lutheran Clarion*, July 2018).

**...we have freedom in Christ to reject feminism and model the humility of St. Mary who told the angel, "...Behold, I am the servant of the Lord; let it be to me according to your word ..." (Luke 1:38)**

For men, setting a good vocational example in civil society means being the spiritual head of his family under the order of creation, instructing his household in the faith, leading a pure life, being employed (or striving to be), supporting responsible government, and if married, lovingly providing for his wife and children. As emphasized by Luther, "Therefore, it is the duty of every head of a household at least once a week to examine the children and servants one after the other and ascertain what they know or have learned of it, and, if they do not know it, to keep them faithfully at it." (*Large Catechism*, Kolb-Wengert, p. 383.4.)

These role relationships of men and women in marriage, the church, and society are difficult for many to accept or defend. Feminism has become a virtually unassailable deity who permeates into the smallest crevices of society and intimidates all opposition. With Christian men, she incites fear of offense, embarrassment, loss of employment, and public outrage. With Christian women, her mode of operation is similar, though closer to home, since many Christian women have female friends who may be offended by opposition to feminism. Additionally, depending on the circumstances, some Christian women may also feel that their own ambitions are under attack. Thus, it is rare to find a Christian man or woman who will stand up to feminism. The non-Christian has typically already capitulated to the popular culture and sees nothing to resist. Indeed, he has been trained by the culture to applaud feminism. Business and government also support feminism because the culture favors it. They know they will get little credit for supporting traditional values even from most conservatives, but liberals will viciously attack them at the first sign of any support for traditional values. Hence, supporting feminism gives them freedom to operate.

Since evil is rarely appeased and wants to feed its grow-

ing appetite, it is not surprising that feminism has joined forces with other harmful movements. She is the lead partner in support of abortion, homosexuality, anti-Western bias, transsexual "rights," and radicalized race perspectives. To offend any of her allies is to incur denunciation, often with an accusation of offending all of them. The bad company she keeps is reason enough to avoid her completely.

If the dysfunctional families and societal breakdown of America are insufficient to convince someone of the evils supported by feminism, worse sins are incubating. The American Psychiatric Association has reclassified gender identity disorder as gender dysphoria. Gender dysphoria is the condition in which a person, who could be an adolescent, is uncomfortable with his or her biological sex and wishes to assume a different sexual identify. The Endocrine Society has issued a clinical practices guideline for treating such people. Adolescents are being given pubertal suppression and cross-sex hormones by consenting parents in order to transition them to a different sex. This shockingly evil practice amounts to legally sanctioned child abuse. One shudders at the thought of other abominations to come.

But no matter how disturbing our time in history may be, we have freedom in Christ to reject feminism and model the humility of Mary who told the angel, "... Behold, I am the servant of the Lord; let it be to me according to your word ..." (Luke 1:38) and the repentance of the tax collector who "... would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'" (Luke 18:13).

Let us, as men and women, celebrate the divine difference that God has given us.

**John F. Lang, Ph.D.**  
Trinity Lutheran Church  
Elmore, Ohio

## A Pastor for Each Pulpit...

Continued from page 1.

the use of licensed lay deacons "...when a pastor is not available." <sup>2</sup> A pastor should be made available - for this is right according to Holy Scripture (Rom. 10:15, Heb. 5:4 -5, James 3:1, Jer. 23:21) and our Confessions. That a pastor is not present is indeed an emergency. However, one should never make extraordinary situations ordinary! What is proper according to God's Word and our Confessions, not that which is convenient, is the norm. Rev. Dr. Robert Preus states, "As the practice continues after the convention (1989) and nothing is done to return to the doctrine and practice of AC XIV, our synod in effect teaches by its practice that one can publically preach the Gospel without being *rite vocatus*, the very practice and doctrine forbidden by AC IX." <sup>3</sup> Preus exhorts, "back to the Word and to the one office of the called ministry of the Word." <sup>4</sup>

The crux of the issue is that a pastor is not available. Yet, is that truly the case? We need to faithfully address

and rectify the issue with called and ordained pastors. Dr. Francis Pieper writes, "We would therefore assert that it is not left to Christians whether or not they would establish and support the public ministry among themselves, but that is their duty according to God's order."<sup>5</sup> Dr. Wal-

**Synodical conventions and resolutions have muddied the waters as confusion and disorder concerning the pastoral office has held sway far too long.**

ther writes, "The ministry, or the pastoral office is not a human ordinance, but an office established by God Himself."<sup>6</sup> Dr. John H.C. Fritz states, "Each congregation ... should have its own pastor, even as God ordained."<sup>7</sup> Similarly, Dr. Klug, "God is a God of order, and it is by His divine ordering that the particular office of pastor exists in the church and for the church."<sup>8</sup> Dr. Kurt Marquart writes, "Given the state of transportation and communication in modern North America, emergencies owing to the inaccessibility of orthodox pastors are virtually unimaginable," and "the ordinary, regulated, continuing practice can only be public preaching, teaching, and administration of the sacraments by properly qualified and called ministers of the Gospel."<sup>9</sup>

Pastors in the early days of our Synod swatted flies, forded streams, and braved blizzards all on horseback to preach and administer the sacraments. A pastor today may have to drive his air-conditioned car several hours to a congregation - so be it. A pastor may have to serve multiple congregation miles apart and embrace a heavier workload - so be it. Congregations may have to adjust their schedule for the Divine Service so their pastor can be present - so be it. Current lay deacons and SMP (Specific Ministry Pastor) men need to enroll in the seminary for the sole course of residential theological formation and acumen - so be it. A plethora of pastors "called" by Synod can instead be called into parishes - so be it. The sins of laziness, apathy, arrogance, and irresponsibility, on various fronts need to be addressed - so be it.

Synodical conventions and resolutions have muddied the waters as confusion and disorder concerning the pastoral office has held sway far too long. Proliferation of "calls" and "ministries" in our Synod increase chaos. Let us never be mistaken: Souls are at stake. This emergency needs to be rightly remedied according to God's Word and our Confessions. Who is to stand in the pulpit? Who is to baptize? Who is to administer the Lord's Supper? The crystal clear answer: a Pastor.

**Rev. Dr. Kristian G. Kincaid**

Senior Pastor Our Redeemer, Dubuque, IA, and St. Matthew, Sherrill, IA

**Editor's Comment:** Please note that the title "deacon," is often mistakenly associated with a formal office of The Lutheran Church—Missouri Synod. However, the title is not used for any historically recognized office at the synodical level. Nevertheless, some districts apply the title "Licensed Lay Dea-

cons" to a local congregational office not recognized at the synodical level. There is no biblical basis for "deacons" to be used as a convenient means to fill otherwise difficult vacancies in the pastoral office.

- 1 Eugene F.A. Klug, "Church and Ministry" (St. Louis: Concordia 1993) p. 137.
- 2 Resolution 3-05B, "To Adopt Recommendations of Lay Worker Study Committee Report as Amended," Proceedings, 57<sup>th</sup> Regular Convention of the LCMS, Wichita, Kansas, 1989, pps. 111-114.
- 3 Robert Preus, "The Doctrine of the Call in the Confessions and Lutheran orthodoxy," Church and Ministry Today (Luther Academy 2001), p. 38.
- 4 Ibid, 49.
- 5 Francis Pieper, "Christian Dogmatics", vol. 3. (St. Louis: Concordia 1953), p. 444.
- 6 C.F.W. Walther, "Pastoral Theology" (New Haven: Lutheran New, 1995) p. 31
- 7 John H.C. Fritz, "Pastoral Theology," (St. Louis; Concordia, 1932), p. 31.
- 8 Klug, "Church and Ministry, p. 137.
- 9 Kurt E. Marquart, "The Church" Confessional Lutheran Dogmatics" vol. IX (St. Louis: Luther Academy, 1990), p. 164.

Mid-South District President, **Rev. Dr. Roger Paavola**, will give a presentation on licensed lay deacons at the Annual LCA Conference in Fort Wayne, IN, on January 14, 2019. Please plan to attend! The registration form is on page 7, below.

## Joyfully Lutheran

Our synodical president, the Rev. Dr. Matthew C. Harrison, has issued an interim report on the state of our church body titled "Joyfully Lutheran." A printed copy is being distributed to all district convention delegates, which are meeting this spring and summer throughout the USA. An electronic copy is available for you to read and/or download here: <https://blogs.lcms.org/2018/message-to-the-church-about-challenges-we-face-and-how-to-face-them/>. An online video with much of the same content is available for your viewing here: <https://blogs.lcms.org/2018/joyfully-lutheran-rejoice-pray-give-thanks-christ-has-done-it>.

I think this report is very well done, and very encouraging. Let me quote for you part of the Preface of "Joyfully Lutheran":

*We must focus on being biblical, on knowing the Scriptures and acting in accord with the Word of God. We must focus on being Lutheran, on knowing our own confessing documents and the fabulous strength and joy they afford us. Being Lutheran Christians is our gift, our witness and our vocation in this world — for the sake of the Gospel in the world! ... We have blessings aplenty. The seminaries are enormous blessings. They are producing excellent graduates. The upcoming pastoral shortage and low seminary class numbers can only be solved by all of us. ...*

*The Lutheran Women's Missionary League (LWML) and the International Lutheran Laymen's League (Int'l LLL) are vibrant and continue to provide resources and outreach in the name of Christ all over the globe.*

*The Lutheran Church Extension Fund is thriving and providing dollars for the expansion of the ministry of the*

## Presenters at the 2019 LCA Conference

- **Rev. Dr. Michael L. Kumm** – *Report by the Chairman of the Board of Directors*  
Currently, Chairman of the LCMS Board of Directors, St. Louis, MO, Dr. Kumm has served churches in South Dakota and Southern IL. He graduated from Concordia Seminary, St. Louis, MO, and he earned his Ph.D. degree in Pastoral Theology and Apologetics from Trinity Theological Seminary, Newburgh, IN.
- **Rev. Dr. Roger Paavola** – *Licensed Lay Deacons*  
Dr. Paavola was elected as the District President of the Mid-South District in August 2012. He was ordained in The Lutheran Church Missouri—Synod in 1997. Rev. Paavola served congregations in Beausejour, Manitoba, and Cookeville, TN. He earned his Doctorate in Ministry from Concordia Theological Seminary, Fort Wayne in 2009.
- **Rev. Joel Baseley** – *Walther's Preaching*  
Rev. Baseley has served congregations at LaGrangeville, NY, and Dearborn, MI. He received his M. Div. from Concordia Seminary in 1988. Throughout his ministry, Pastor Baseley has translated German works into English as an avocation and has self-published many of his translations.
- **Rev. Steven Briel** – *Preaching (title to be determined)*  
Rev. Briel is Chairman of the Board for National Mission having been reelected to a second term at the 2016 convention. He recently retired as Senior pastor at St. John's Evangelical Lutheran Church and School in Corcoran/Maple Grove, MN, where he served since 1985. He graduated in 1971 from Concordia Senior College, Ft. Wayne; he received his seminary education at Concordia Theological Seminary, Springfield, Illinois, graduating in 1974.
- **Rev. Dr. Gary Zieroth** – *Vocation of Man in the Church and Home*  
Dr. Zieroth joined the Concordia Theological Seminary faculty, Fort Wayne, IN, in 2016. He is currently assistant professor of Pastoral Ministry and Missions, dean of Students and director of Vicarage and Internship. He earned his D. Min. (2006) and M. Div. (1990) from CTSFW. He spent 27 years in the pastoral ministry, serving congregations in Fort McMurray and Saint Albert, Alberta, Canada; Kingsville, MD; and Chaska, MN.

**The Conference Registration Form is on page 7 of this issue.**

*Gospel globally. The Lutheran Federal Credit Union is still an infant but growing daily. The LCMS Foundation is likewise thriving and provides planned giving opportunities to extend the work of Christ. Concordia Plan Services is a phenomenal entity that remains financially robust and assures the blessings of stable retirement funds for tens of thousands of church workers and their families.*

*Yes, we have declined in the number of Lutheran grade schools, but most of the schools that have made it through very challenging demographic and financial times are doing well. In fact, the number of teachers in our Synod's schools is growing. Our universities are coping with myriad challenges and, in the majority of instances, with Lutheran fidelity.*

*In a day when many denominational publishing houses are closing or in decline, Concordia Publishing House (CPH) is a robust, stellar institution. We have some 15,000 people Synod-wide trained in disaster response. Our church is known far and wide for the excellence of its relief work. World Relief and Human Care continues to*

*provide mercy far and wide. Much more could be noted. A multitude of congregations, church workers, mission societies and institutions of mercy serve millions in the name of Jesus.*

*Our Lutheran Center for Religious Liberty (LCRL), under the direction of the Rev. Dr. Gregory Seltz, is up and running in Washington, D.C.*

In Part One, following the Preface, President Harrison recounts our Lutheran history, and how the comfort of the cross and the joy of the Gospel has been at the center of all we Lutherans have done through five hundred years.

In Part Two, President Harrison, challenges us all to study the Scriptures and the Book of Concord. In Part Three, he presents results of synod's demographic studies. In Part Four, he presents new tools for congregations: "Every One His Witness" (personal evangelism); "re:Vitality" (congregational reinvigoration); "LCMS Church Planting Guidebook" (for new congregation starts)—as well as reports on retention of confirmands, health of congregations, visitation, finances, the international impact of the LCMS (a really amazing story), and the "Koinonia Project" devoted to synodical unity in doctrine and practice.

The end portion of "Joyfully Lutheran" contains appendices with a report on LCMS colleges and universities, the issue of admission to the Sacrament of the Altar, an appeal to congregations to retain a common order of service for the Lord's Supper (2016 Resolution 4-04A); and a table of statistics for LCMS districts comparing 2005 with 2015 baptized membership.

I encourage you to read this report and watch its video (web-addresses listed above), so you have a better idea of the challenges and opportunities we face as Lutheran Christians today.

**Rev. Dr. Martin R. Noland**  
Pastor, Grace Lutheran Church, San Mateo, CA

### New 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. The fund now has contributions totaling \$6,592.



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.

# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

**Monday, January 14, 2019**

- + *All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim 3:16-17).*
- + *[T]hy Word is truth (John 17:17).*
- + *[T]he Word of the Lord endures forever (1 Pet 1:25).*

<b>6:45 am - Registration Opens</b>
7:30 am - 8:10 am - <b>Bible Study</b>
8:10 am - 8:20 am - Opening Devotion — <b>Rev. Dr. William Weinrich</b>
8:20 am - 8:30 am - Welcome and Greetings from the LCA ( <b>Mr. Walter Dissen</b> , Esq.) and the LCMS Indiana District
8:30 am - 9:00 am - Guest Speaker - <b>Rev. Dr. Michael Kumm</b> , "Report by the Chairman of the Board of Directors"
9:00 am - 9:20 am - Questions and Answers
9:20 am - 9:45 am - Break
9:45 am - 10:15 am - Guest Speaker - <b>Rev. Dr. Roger Paavola</b> , "Licensed Lay Deacons"
10:15 am - 11:05 am - Questions and Answers
11:05 am - 11:35 am - Guest Speaker - <b>Rev. Joel Baseley</b> , "Walther's Preaching"
11:35 am to 11:55 am - Questions and Answers
11:55 am to 12:15 pm - Break
<b>12:15 pm - 1:15 pm - Lunch Served in the Meeting Room</b>
1:15 pm to 1:45 pm - Guest Speaker - <b>Rev. Steven Briel</b> on preaching; title to be determined.
1:45 pm to 2:05 pm - Questions and Answers
2:05 pm to 2:35 pm - Guest Speaker – <b>Rev. Gary Zieroth</b> , "Vocation of Man in the Church and Home "
2:35 pm to 2:55 pm - Questions and Answers
2:55 pm to 3:15 pm - Break
3:15 pm to 4:30 pm - <b>Panel Discussion with All Presenters</b>
4:30 pm to 4:40 pm - Closing Remarks and Closing Prayer
<b>5:00 pm - LCA Annual Business Meeting</b> (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rate is \$99.00 plus tax for a standard room and \$109.00 plus tax for a king-size bed. Rates include vouchers for a free breakfast (up to two vouchers per room) which are provided upon check-in. You may also request a dinner voucher for \$10 per person which covers most dinners on the menu. You must make your own room reservation by Wednesday, December 12, 2018, to be assured a room. Mention Group Code **LCA**. *A free lunch will be provided for Conference attendees whose registration forms are postmarked by Friday, December 14, 2018.* See the form below.



## 2019 LCA CONFERENCE REGISTRATION FORM

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

I will attend the meeting:

\_\_\_\_\_

Printed Name

\_\_\_\_\_

Address

\_\_\_\_\_

Phone Number

\_\_\_\_\_

Email Address

\_\_\_\_\_

LCMS District

**Lunch Preference:**  Swiss Steak  Chicken *[Please indicate any special dietary requirements on this registration form.]*

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

Paid LCA Member Conference  
Registration Fee (\$70 if form is post-marked  
by Dec 14, 2018; \$75 thereafter) enclosed: \_\_\_\_\_

Paid LCA Member Conference Fee  
(\$80 if form is post-marked by Dec 14, 2018;  
\$85 thereafter) enclosed: \_\_\_\_\_

Half day (AM or PM) registration is half the  
rate above. Lunch provided for \$10 if  
registration form is post-marked by Dec 14, 2018. \_\_\_\_\_

Seminary students and personnel will have the  
registration fee waived. Lunch provided for \$10 if  
registration form is post-marked by Dec. 14, 2018.

I will pay at the door. (Mark here.) \_\_\_\_\_

**Total Enclosed:** \_\_\_\_\_

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

**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  
September 2018



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