

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



**Lutheran Concerns Association**  
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## **Faithful Oversight of the Lord's Supper**

Faithful catechesis is of paramount importance for every pastor and parish in our Synod, lest precious blood-bought souls be misled. The Pastor demonstrates love for the flock entrusted to his care by the right teaching and practice according to the Word of God. The sheep thereby have a verdant pasture. Concerning the proper administration of the Lord's Supper, the Word of God leads one to state: closed Communion is faithful; open Communion is faithless. Closed Communion is scriptural; open Communion is unscriptural. Closed Communion is loving; open Communion is unloving. Who is to receive the Lord's Supper at our altar? Who is not to be given the Sacrament? Any catechumen taught by a faithful Lutheran Pastor should be able to readily answer according to Holy Scripture. (Read Acts 2:42, 1 Corinthians 4:1, 10:14-18, 11:27-29, Romans 16:17, Ephesians 4: 1-4). The Lord instituted His Supper, and He tells us in His Word what it is and to whom it should be given. Remember Luther, "... we also speak about the other Sacrament, in these same three points: What is it? What are its benefits? And Who is to receive it? All these points are established through the words by which Christ instituted this Sacrament."<sup>1</sup>

Rev. Howard Patten's article, "Recognizing the Body of Christ: Theology of Glory or Theology of the Cross?" in *The Daystar Journal* (Fall 2019) (<http://thedaystarjournal.com/recognizing-the-body-of-christ-theology-of-glory-or-theology-of-the-cross/>), is devoid of any sound theology and replete with misleading and dangerous falsehoods. Succinctly stated, he is an advocate of open communion, labeling closed Communion "a self-righteous tradition, unscriptural, pharisaical, flawed, and unhealthy." He employs several poignant personal accounts of himself communing non Missouri Synod Lutherans, each of which are dangerous examples of unfaithfulness and doctrinal compromise under the guise of "love and community." Emotionalism, pandering, and egotism do not constitute sound theology.

Faithfulness to the Word of God and proper oversight, critically important on the part of the Pastor concerning the Lord's Supper, receives no mention by Patten. The situation at Corinth regarding the Lord's Supper as addressed by St. Paul is misunderstood by Patten through his faulty exegesis regarding the body of Christ in Paul's first letter to Corinth. Simply put, Patten takes the false practice of open Communion and tries to find a place for it in God's Word when none exists. He attempts to tear down the Biblical truth of closed Communion – and yet it stands, thereby

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## **Pandemics and Troubled Times**

Below is a letter Dr. John Wille, President of the South Wisconsin District, sent to SWD church workers in late March 2020, during the early days of the pandemic.

Brothers and sisters in the Living Christ:

As I was checking my Facebook account the other day, I came across a picture of Uncle Sam kneeling in front of a cross. If you want to see it, Google: "Uncle Sam praying to Jesus pic." It is a picture that has stuck in my mind's eye. The drawing is copyrighted so I didn't want to merely drop it in here. However, it is a picture that speaks more than a thousand words.

Troubled times, pandemics and large-scale disasters are occasions for Christians to be on their knees, lifting up their eyes to their Lord in repentance. It has been that way for generations. Think back to Numbers 21. The Children of Israel sinned against God with their grumbling and complaining. You know the story. Moses tells us how God chastises the Israelites:

And the people became impatient on the way. And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food." Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us. (Numbers 21:4-7)"

There is no doubt but that the sins of our land and its people are an abomination to the righteous and holy God. The sins of our land cry out for justice and retribution. You can name those sins, as I can. Fiery serpents have not been sent among us; but we do have the Covid-19 pandemic. Its bite is no less deadly. Effectively quarantined in our homes, you have undoubtedly been watching the numbers of infected and death totals rise around the world, in our own country and in our state.

As the pandemic spreads across our country, it is time

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### Pandemics and Troubled Times...

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for us to learn the lesson from past generations who found themselves in similar predicaments. There is the example of the Israelites in Numbers 21. There is also the lesson of God calling the unbelieving Assyrians to repentance, even calling his wayward prophet, Jonah, to repentance. Then, there is also the example of Daniel. A captive in Babylon Daniel repents for the sins of his people. Here are some select passages from Daniel's prayer of repentance:

<sup>3</sup> Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.

<sup>4</sup> I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, <sup>5</sup> we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.

<sup>8</sup> To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. <sup>9</sup> To the Lord our God belong mercy and forgiveness, for we have rebelled against him <sup>10</sup> and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. <sup>11</sup> All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.

<sup>15</sup> And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly (Daniel 9:3ff).

Timeless words. Daniel's repentance is a wonderful example for us still today. While the evil one is working this for harm, our gracious Lord turns the tables on the evil one, calling us to repentance. Martin Luther writes:

The fourth reason for punishments or misfortunes is this, that we may be cleansed or improved. Thus, because Mary Magdalene is leading an impure life, she is afflicted with seven evil spirits (Luke 8:2), in order that she may be compelled to repent and lead a better life. In Prov. 22:15 Solomon states: "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him." And Isaiah (28:19) says: "Trouble produces understanding."<sup>1</sup>

Herman Sasse tells us where such repentance should always begin (*italics added*).

- The great danger of the church of all ages is that she preaches repentance to the world and at the same time becomes a castaway because *she forgets that all true repentance must begin at the house of God, with the repentance of the church*. Here, too, there is no difference between the Catholic Churches which from principle do not repent and the evangelical churches which do not repent in practice. We are so accustomed to seeing church politics hold primacy in the church that we erroneously expect that a change in church politics must bring forth a new day in history.
- But if we have such expectations, then we should learn from church history that up to now every new day in the Church of Christ has begun with a movement of repentance. Christianity itself once entered world history as a mighty movement of repentance. It was as a movement of repentance that in antiq-

uity it conquered the ancient world and then in modern times (the so-called "Great Contrition") the people of our day. And when at Constantine's [ca. 280–337] time the masses began to stream into the church for more or less external reasons, the cloisters became the centers of repentance. *Every new epoch in the Middle Ages began with a movement of repentance, and the Reformation, with Luther's first thesis and the saving message of the justification of the sinner through faith alone, is the greatest example in the history of the church for this truth.*<sup>2</sup>

Those remarkable words also apply to our present predicament. "All true repentance must begin at the house of God, with the repentance of the church."<sup>3</sup> That is to say, repentance begins with us, us repenting for our sins, us following the example of the Children of Israel in Numbers 21, us following the example of Daniel in chapter 9 in his book. Sasse reminds us of the blessings which come with such repentance: "Every new epoch in the Middle Ages began with a movement of repentance, and the Reformation, with Luther's first thesis and the saving message of the justification of the sinner through faith alone, is the greatest example in the history of the church for this truth."<sup>4</sup>

Humbled by the sting of the Law, in repentance we kneel before our Lord Jesus who is the fulfillment of what the bronze serpent anticipates. Like the Israelites we have sinned. We have faltered in our proclamation of the Gospel and the administration of the Sacrament. We have bickered and have at times wavered in faithfulness to our Lutheran Confessions. Our church has fallen short in many and various ways. Not only that, our nation has also fallen woefully short of your righteous requirements, O Lord. Like Daniel we cry out for your mercy and loving-kindness. Like the publican in the temple we crave your forgiveness. Looking up at the cross where our Lord's body once hung for our sin, we see our redemption. *Kyrie Eleison!*

It is that redemption which the angel Gabriel speaks to

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

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

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

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

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

We make seating arrangements way before the dinner, so to avoid disappointment, please remember to check the appropriate box at the bottom of the form.



Daniel, in answer to his prayer: “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place (Daniel 9:24).” Those words are about our Lord Jesus and the cross. It is there that we kneel and there that we look up, especially during this Lenten season.

In humble repentance we cry out to the very God who promised to bring deliverance from sin, death and the devil. Our confidence is in the God who has provided the sacrifice for our sin, redemption for His people. Look to the cross. The Blood shed there is for you. The Body nailed to that tree is payment our redemption.

Such repentance is nothing new for the church. Such repentance has taken place previously in our nation. During the plague of the Spanish flu of 1918 the following words were shared in the *Lutheran Witness*, written by Rev. Richard Jesse of St. Louis,

God has no pleasure in the death of the wicked. He would have all men come to repentance, to be saved. The epidemic is His call to repentance. He would have us to inquire into our past ways, and wherein we have departed from the Lord. He has given us a demonstration to the eye how easily He can cause our power to melt, our resources to be of no avail, our production to be crippled, our soldiery to dwindle down. He has forcibly reminded us of our frailty, and how soon we may have to appear before His judgment seat. He would have us acknowledge humbly our dependence upon His favor, repent of the things we have done amiss, and flee for fatherly refuge and divine forgiveness to the Savior, whose merits alone can reconcile God and cause His favor to rest upon us again. He that hath an ear, let him hear.

May we hope for a national repentance? Past experience tells us nay. Only last May our Chief Executive called upon the nation to observe a day of fasting, humiliation, and prayer, beseeching the Lord to forgive our sins and shortcomings as a people whereby we have deserved the chastisement of war at His hands. Was the request heeded? In this manner that the day was devoted largely to auto and other outings with well-filled baskets or other provision for an acceptable lunch. That was the fasting and humiliation of many. The praying consisted most largely, we fear, in that wicked way of praying which beseeches God to damn everything in general or anything in particular.

That God, despite such conduct, is seemingly giving us the victory in these very days is divine mercy, divine long-suffering and patience that passes our understanding. Oh, let us pray God that His unspeakable mercy may yet accomplish what the terrible scourges of war and epidemic failed to work. Let us who see and know the intentions of the Lord heed His call to repentance, and beseech God earnestly, as did Abraham of old, to spare the land yet longer for the sake of the righteous, lest they perish with the wicked. [St. Louis, MO, Rev. Richard Jesse <sup>5</sup>]

As was true for generations of believers before us, this is our time to lead the way in such repentance. And who better than Lutherans to do so? Martin Luther said

### Faithful Oversight...

*Continued from page 1*

leaving his argument vacuous.

Patten’s article is rebutted Scripturally and faithfully by Drs. Joel Lehenbauer and Larry Vogel, Executive and Associate Executive directors of the CTCR, in five succinct points: Patten’s confusing terminology in never defining open or close(d) Communion, his flawed exegesis of 1 Corinthians 10 and 11 regarding the body of Christ, his superficial view of history regarding closed Communion leading to the errant conclusion that closed Communion is an invention of the LCMS, the troubling practical implications his flawed view fosters as evidenced by his own erring pastoral practice, and his unwarranted theological conclusion stating that closed communion leads to pharisaical self-righteousness. These points are undebatable.<sup>2</sup>

Dear reader, Patten’s argument is unscriptural. One shivers knowing he was once a District President. Closed Communion is Scriptural. Doctrine is never to be compromised. The right practice flows from the right doctrine. We should read the Word and review the catechism more earnestly in light of such dangerous articles.

As a parish Pastor for over three decades, I have overseen the Lord’s Table and have rightly excluded from Holy Communion non-LCMS Lutherans, including personal family members, and even my own congregational members in cases of impenitence. Though upholding closed Communion is not easy, it is the right practice according to the Word of God. Confirmands, catechized by faithful Pastors about the Scriptural basis for closed Communion, can answer Biblically as to who can and who cannot receive the Lord’s Supper. We have an extra chair in our adult confirmation class. Rev. Patten is welcome to take a seat with this caveat...bring your Bible and Small Catechism!

### Rev. Dr. Kristian Kincaid

Senior Pastor

Our Redeemer LCMS, Dubuque, IA

<sup>1</sup> Large Catechism, V (Sacrament of the Altar), 1-2.

<sup>2</sup> Report to President Harrison, March 06, 2020: Response to “Recognizing the Body of Christ: Theology of Glory or Theology of the Cross?” by Howard Patten (*The Daystar Journal*, September 12, 2019.)

it best when he writes at the beginning of his 95 Theses: “When Christ, our Lord and Master, calls upon us to repent, He wills that the entire life of the believer be one of repentance.”

Like Luther, here we stand. Or better yet, here we kneel. Humbled and humiliated by our sin as a church and a nation, we do what broken sinners have done from generation to generation. We cry out to the God Who never leaves and never forsakes. He is the One who has called each of us by name in the Sacrament of Holy Baptism. He is the One Who keeps the flood waters from overwhelming

us and the fire from consuming us (Isaiah 43:1ff). This is the Gospel! At this moment we may not be able to hear this blessed message and receive it in the precious gift of the Supper inside of our church buildings, but the power of the Word is present!

Remember, we are just a few short days from Easter. Resurrection is the ultimate end of the repentance which the Holy Spirit works in us. While we wait for 2020's Easter Day, we actually have it already now! In the depths of the darkness and death of this particular Lent, the greater light of the Resurrected Christ shines forth even now! Life wins out! Wins out over this virus. Wins out over the spiritual and financial concerns of this present day! Wins out over death itself!

This is what we as pastors, as congregations, the South Wisconsin District and the LCMS are about! Preaching Christ crucified! This preaching leads to repentance. The Law kills. The Gospel makes alive. God finds us in our sin but refuses to leave us there! He has a far greater plan! This preaching leads to life! We can't sit in the corner and cower, wondering what will happen next! We know where all of this leads. It leads to God's new creation, free from sin, free from virus and free from death! The world needs this! We have it! Let's confess this Christ in this generation for the next generation.

May our Lord in His mercy deliver us safely from this pestilence and may He do so quickly. *Kyrie Eleison!*

**Rev. Dr. John C. Wille**

President, South Wisconsin District LCMS

- 1 Luther, M. (1999). Luther's works, vol. 2: Lectures on Genesis: Chapters 6-14. (Vol. 2, p. 321). Saint Louis: Concordia Publishing House.
- 2 Letters to Lutheran Pastors, Herman Sasse, Volume 1, page 83-84, CPH.
- 3 Ibid, page 83.
- 4 Ibid, page 84.
- 5 Lutheran Witness 1918, page 340. With special thanks to Concordia Historical Society.

## THE SAVING TRUTH Doctrine for Laypeople

**Rev. Dr. Kurt E. Marquart**

**Volume 1 of 3 "Truth, Salvatory and Churchly"**

Works of Kurt E. Marquart

**Book Review:** \$16.99 softcover. Order at Lulu. Luther Academy, 2016. 180 pages. This book was offered to attendees at the January 2020 LCA Conference in Fort Wayne, IN.

"Jesus Christ did not enter human history haphazardly (p. 3)." This is how the book begins. Dr. Marquart is reminding us that God spoke "to our ancestors through the prophets at many times and in various ways, but in these last days He has spoken to us by His Son (Heb. 1:1-2) (3)."

Kurt Marquart looks at Jesus as the Theme, the Content

and the Key of all Scripture. Scripture is the very Voice of God, breathed out by Him for us. He says, "the Bible is a blunt and honest book... (John 5:44) (13) the genuine thing." He quotes Jesus' words, "whoever is ashamed of me and of my Word in this adulterous and sinful generation, of him will the Son of Man also be ashamed, when He comes in the glory of His Father with the holy angels (Mark 8:38) (21)."

Even as much as we study Scripture, Marquart compares our knowledge of the Bible's revelation to a "strip-map which shows nothing beyond ten or twenty miles on either side of the main highway (29)." In this sense, "we know in part (1Cor.13:9) (29)." He admits the assertions in his book are decidedly Lutheran while urging readers to "test them all; hold onto what is good... (1 Thess. 5:21) (31)."

On the topics of Justification and Sanctification, the author tells us that we are justified (declared just and right with God) by God's great love and mercy. "It consists of the perfect and unchangeable righteousness of Christ credited to us (57)." To this reader the meaning here is that we are not *made* just and right, but we are *declared* to be that. Sinners still, yet saints for sure! We are sanctified (made holy) by God. "Sanctification is entirely the gracious work of God in us, as the Savior, Himself says: 'I am the Vine, you are the branches....apart from Me you can do nothing' (John 15:5) (58)." We sin daily yet look toward complete sanctification when we begin our life in Heaven with our Savior.

In regard to Law and Gospel, Marquart states, "The Law is God acting, commanding and condemning. The Gospel is God acting, forgiving and saving (85)." He goes on to clearly note that faith is "a gracious gift of God with nothing to do with our own reason or strength (86)." Our works count for nothing toward our salvation - they are but a response to the graciousness of God, our Father who sees them through His Son who makes them perfect.

Marquart fills a chapter each with his comments on the Sacrament of Holy Baptism and the Sacrament of the Altar. Both of these are gifts from God for us to observe with eagerness and joy!

The chapter titled "One Holy Church, on Earth and in Heaven" focuses on the fact that we are "members of His household (Eph. 2:19) (121)." We are a family of believers, "not simply 'me' individually. We are the family that is the true spiritual Israel, the descendants of Abraham (121)."

We are called "to a cheerful pursuit on earth of the path of duty and devotion (152)."

"And when the strife is fierce, the warfare long  
Steals on the ear the distant triumph song,  
And hearts are brave again, and arms are strong.  
Alleluia! Alleluia!" (LSB 677:5)

Doctrine for laypeople? Yes! This is a book which explains Lutheran doctrine with clarity in a concise and when needed, detailed way. As a layman reading this, I found it demanded serious attention - not a book for casual reading. You will find this learned author has an engaging

style of writing and a wry sense of humor embedded in many of his comments.

A pen and a highlighter are handy tools to have nearby. The four blank pages at the back of the book is the place for comments and notes.

A good read to bring one back to catechesis and confirmation classes. A journey I welcomed.

**Greta Zeller Martin**

Member of St. Paul's Lutheran Church, Union Grove, WI; Member of South Wisconsin District Board of Directors; Serves at the LCA booth at conventions; Helpmeet and Wife of Ron Martin

**Editorial Amplification on "The Gospel Accounts: Historical Fact or Narrative Fiction?"**

The July 2020 *Lutheran Clarion* published an article by Rev. Dr. John Warwick Montgomery titled "The Gospel Accounts: Historical Fact or Narrative Fiction?" commencing at page 1. [See <http://lutheranclarion.org/newsletter.html>.]

The opening paragraph reads: "The New Testament is seen by more and more traditionally conservative evangelical scholars as the product of literary/dramatic construction, in line with stylistic characteristics found in classical (Greco-Roman) literature or ancient Jewish writing outside of the Bible. Examples of scholars employing this approach include evangelical Michael Licone and Lutheran James Voelz."

The article later quotes from Excursus 3 at page 597 in *Concordia Commentary, Mark 8:27-16:20*, by James W.Voelz and Christopher W. Mitchell, and raises the question as to whether the literary methodology set forth by these New Testament scholars is consistent with the evangelical and Reformation belief in the entire truth of the Holy Scriptures.

Dr. Voelz has written the *Clarion* that the aforesaid article missed his comment on page 600 which appears in bold print:

"...such parallels show the superiority of Jesus to Odysseus, and they can be drawn with the understanding that the Homeric epics (as well as other ancient Near Eastern myths) provided a cultural preparation for the true expression of the interaction between God and man, namely, that which has occurred in the person of Jesus Christ."

Dr. Voelz also referred to Excursus 18, entitled "Jesus and Odysseus in Mark 8:16" and wrote the *Clarion*, "What Mark presents to us is Jesus as completely superior to Odysseus even though a number of themes may be the same." Dr. Voelz referred to page 1221:

"Most important is the matter of mission, especially as it relates to death. Odysseus seeks to avoid his *own death* and to render judgment upon the suitors of his wife. Jesus through recognizing the horror of it all embraces his own death, knowing that it entails drinking the cup of God's judgment on sin (10:38; 14:36), as he gives his life as an atonement for many/multitudes (10:45)."

**Mr. Walter Dissen, Esq.**, Chairman, Editorial Committee, *Lutheran Clarion*, Chesapeake, VA

**The Lutheran Clarion—13 Years!**

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



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

**A Call to Prayer for Togo and the Wildauers' New Ministry\***

Togo is a narrow country in Africa with a southern port at the city of Lomé. The Rev. Micah Wildauer has been a missionary there since 2014 with his wife Robin and their four young children. The LCMS-sponsored seminary in Dapaong, close to the northern tip of the country, has been educating families and future pastors to spread the Gospel.

The COVID-19 pandemic has been forcing difficult decisions in the mission field. The Wildauers are no exception and had to make a decision in March whether to shelter-in-place in Togo in support of local mission work or return to the United States for the sake of their family. Rev. Wildauer says that "Luther's piece on whether to stay or flee from the plague was of great insight. We were chased into prayer on this matter." Among the considerations was the health of a son who had a recurring form of malaria. Luther advised pastors who choose to leave to make certain that there are other pastors who can continue the ministry. Fortunately, there were professors who could remain at the seminary in Togo as well as a fellow missionary, the Rev. Jacob Gaugert. After much prayer and in concert with the LCMS International Center, the Wildauers decided to return to the United States.

However, moving back to the United States was a challenge in itself. It was not so simple as packing a couple suitcases, gathering up passports and carry-ons, and driving to the airport. Due to the COVID-19 virus and general security conditions, the Togo government required a specific type of pass for travel to the Lomé airport 391 miles south. There wasn't time to obtain that type of pass, so the Wildauers attempted to at least register their vehicle with the National Police with help from the U.S. Embassy. Working steadily for the long journey, the Wildauers loaded most of their belongings (12 big bags and some smaller ones) and their four children into their Prada and started out for Lomé.

After lengthy discussions with police at several checkpoints because they didn't have a travel pass, they arrived two days later with four tired children at Lomé, but their flight to Newark had been canceled. Two days later, they

took a taxi to the airport, where their temperatures were checked. Passing several security stations, they finally boarded the only flight leaving Lomé that day. After arriving in the United States, there were a number of Stateside processes to clear, but the next day they were in Chicago. They were delighted that their shuttle driver was a Nigerian, who was eager to hear about their mission work!

Later that day they reached their final destination at Bremen, Indiana, where they quarantined and refreshed themselves at Rev. Wildauer's grandfather's old house.

As Rev. Wildauer noted, "An exit is always an entrance to something else." Militant Islam has been growing to the north of Togo in Burkina Faso, formerly Upper Volta, where nearly one million people have been displaced from their homes. There are no plans to move the seminary at present, but for the sake of his family, Rev. Wildauer announced with a heavy heart that his family will no longer be returning for permanent missionary service in Dapaong, Togo.

Much was accomplished by Rev. Wildauer and fellow missionaries in Togo with their mission support activities and pastoral formation program. Eleven men have been ordained so far with six more on track for next year. Other men are receiving valuable Christian education which enables them to serve as deacons and catechists in their home churches. Distance education courses and an on-site ladies' curriculum are also offered.

In connection with the LCMS Office of International Mission, Rev. Wildauer has accepted a challenging new position as Church Planter in the country of Belize, Central America. Belize (formerly British Honduras) is located in the Yucatan peninsula between Mexico and Guatemala on the Caribbean coast. At present there is not a strong Lutheran presence there. The goal is to plant churches and evangelize small villages in order to establish altar and pulpit ministry. The experience that Rev. Wildauer gained in Togo will be invaluable in this new mission field.

Please pray for the Wildauers' ministry in Belize and that the Lord will bless the continuing work in Togo in the face of militant Islam.

If you would like to provide support as an individual for the Wildauers' ministry in Belize, please contact Michelle Beckmann at the office of LCMS Mission Advancement at [Michelle.Beckmann@lcms.org](mailto:Michelle.Beckmann@lcms.org), phone 800-248-1930, ext. 1047. The Rev. Wildauer may be contacted directly at [micah.wildauer@lcms.org](mailto:micah.wildauer@lcms.org) if you have further questions or would like to receive ongoing updates of his missionary service.

\* This article quotes directly and indirectly the Wildauer newsletter, "Let's Go to Togo," Spring 2020, Vol. 7, Issue 1, as well as information obtained through private communication with the Rev. Wildauer.

## 2021 LCA Conference Speakers January 18, 2021

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

Rev. Esget is 5th Vice-President of the LCMS, representing the East-Southeast District. He is senior Pastor at Immanuel Lutheran, Alexandria, VA, where he has served since 2001. Rev. Esget attended CTS, Fort Wayne, where he earned a Master of Divinity in 1997 and a Master of Sacred Theology in 2005. He and his wife, Kassie live in Alexandria, VA; they have one son and they are also foster parents.
- Rev. Dr. Paul Grime**, "Navigating the Choppy Waters of Worship in the Age of Pandemic."

Rev. Grime is Dean of Spiritual Formation, Dean of the Chapel, and Professor at CTS, Fort Wayne. From 1996–2007 he was executive director for the LCMS Commission on Worship. Prior to that he served eight years as senior pastor at St. Paul's Lutheran, West Allis, WI. Dr. Grime has two music degrees; his theology degrees are from CTS, Fort Wayne (M.Div., S.T.M.) and Marquette University (Ph.D.).
- Dr. Gerhard H. Mundinger Jr., MD, LL.D., FACS**, "Higher Education: Challenges and Opportunities for the Confessing Church."

Dr. Gerhard H Mundinger Jr., has been a surgeon for more than 35 years. He got his medical degree at the University of Colorado, *Magna Cum Laude*. He completed his general and vascular surgery residency at Johns Hopkins University school of medicine in Baltimore, MD. He completed a two year fellowship in surgical oncology at the National Cancer Institute, National Institutes of Health, Bethesda, MD, as well as a cardiothoracic surgery fellowship at the University of Michigan, Ann Arbor. Dr. Mundinger holds an honorary doctor of laws from Concordia University Wisconsin. He is chairman of the board for the Concordia University system.
- Rev. Kevin D. Robson**, "Received and Delivered: The Future of LCMS Mission."

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

Dr. Wille has been President of the South Wisconsin District since 2016. Dr. Wille is a graduate of Wisconsin Lutheran Seminary, Thiensville. He entered the LCMS by colloquy in 1983. Rev. Wille has served congregations in Ohio, Central Illinois and South Wisconsin. He served as a church planter for 16 years; he was founding pastor of Good Shepherd Lutheran, Tomah, WI. As part of the LCMS Council of Presidents, Dr. Wille has chaired multiple convention floor committees. Dr. Wille serves on the Board of Regents at Concordia University Wisconsin, and on the Regents for Concordia Seminary St. Louis. Rev. Wille and his wife, Lynette, have been married for 42 years. They are blessed with three daughters and six grandchildren.

# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

## Monday, January 18, 2021

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

The conference will be held on Monday, January 18, 2021, at the Ramada Plaza Hotel. Please note the new location this year. The Ramada rate is \$114.00 plus tax for a standard double room and \$104.00 plus tax for a standard king room. You must make your own room reservation by December 18, 2020, to be assured a room. **For individuals to receive the established group rate, you must identify yourself as a member of the group at the time of reservations.**

**Dine with the Speakers and the LCA Board of Directors!** On Sunday and Monday evenings a private dining room at the Ramada has been reserved for conference attendees. The room seats 75 and conference attendees will be dispersed among the speakers and LCA board members. This will give you an opportunity to get to know the speakers and other LCA members. Since attendance is limited, be sure to reserve your place right away by checking the appropriate box on the registration form below. Everyone will dine at their own expense.

A free lunch will be provided at 12:15 p.m. for Conference attendees whose registration forms are postmarked by December 21, 2020. See the form below.

### Conference Schedule

#### Morning

6:45 am - Registration Opens  
 7:30 am - 8:10 am - Bible Study (Rev. Dr. Kristian G. Kincaid)  
 8:10 am - 8:20 am - Opening Devotion (Rev. Dr. William Weinrich)  
 8:20 am - 8:30 am - Welcome and Greetings from the LCA  
 (Mr. Walter Dissen, Esq.) and a representative of the Indiana District President.  
 8:30 am - 9:00 am - Guest Speaker - **Rev. Dr. John Wille**,  
 "Confession vs. Mission: A False Dichotomy in the LCMS."  
 9:00 am - 9:25 am - Questions and Answers  
 9:25 am - 9:50 am - Break  
 9:50am - 10:20 am - Guest Speaker - **Rev. Kevin Robson**,  
 "Received and Delivered: The Future of LCMS Mission"  
 10:20 am - 10:40 am - Questions and Answers  
 10:40 am - 11:10 am - Guest Speaker - **Rev. Dr. Paul Grime**,  
 "Navigating the Choppy Waters of Worship in the Age of Pandemic."  
 11:10 am to 11:30 am - Questions and Answers

#### Afternoon

1:10 pm to 1:40 pm - Guest Speaker - **Dr. Gerhard Munding**,  
 "Higher Education: Challenges and Opportunities for the Confessing Church."  
 1:40 pm to 2:00 pm - Questions and Answers  
 2:00 pm to 2:30 pm - Guest Speaker - **Rev. Chris Esget**,  
 "Ordered Liberty: Pastoral Care amid Cultural Chaos."  
 2:30 pm to 2:50 pm - Questions and Answers  
 2:50 pm to 3:15 pm - Break  
 3:15 pm to 4:30 pm - **Panel Discussion with All Presenters**  
 4:30 pm to 4:40 pm - Closing Remarks and Closing Prayer  
 (Rev. Jerome E. Panzigrau)  
 5:00 pm - LCA Annual Business Meeting (Paid Members Only)  
 6:30pm - LCA Dinner (by Reservation Only)

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



#### 2021 LCA Conference Registration Form

Ramada Plaza • 305 East Washington Center Road • Fort Wayne, IN 46825  
 800-854-9517 • [www.reservationcounter.com/RamadaPlaza](http://www.reservationcounter.com/RamadaPlaza)

I will attend the meeting:

\_\_\_\_\_  
 Printed Name  
 \_\_\_\_\_  
 Address  
 \_\_\_\_\_  
 Phone Number                      Email Address

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

Paid LCA Member Conference registration fee (\$75 if form is post-marked by Dec 21, 2020; \$80 thereafter) enclosed: \_\_\_\_\_

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

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

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

I will pay at the door. (Check here:  )

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

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

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

**Attendees will select from a limited menu at the conference.** Everyone pays for their own meal plus tax and tip. We are asking for your plans so we can reserve seating for you. If your dinner plans change, please email [jpanzigrau@comcast.net](mailto:jpanzigrau@comcast.net) as soon as possible.

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

**The Lutheran Clarion**

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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:

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Lutheran Concerns Association  
September 2020



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New Kensington, PA 15068-4921