

The **LUTHERAN** **CLARION**



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A Confessional Response to “Next Steps for LCMS Multipli- cation: Two Actions to Reig- nite a Gospel Movement”

In November 2019 the “Lutheran Mission Matters” published an article by Rev. Michael W. Newman, President of the Texas District of the LCMS, titled “Next Steps for LCMS Multiplication: Two Actions to Reignite a Gospel Movement.” While I applaud the passion and desire to plant new congregations, there are parts of the paper which are disturbing from a confessional perspective. It is my intention with this paper to highlight those parts which are not in sync with our Lutheran Confessions.

To begin, Newman is correct when he says that “Many factors contribute to a church’s decline, but one key factor in the deterioration of the LCMS over the past forty years has been the decrease in church multiplication. Not starting new faith communities has become a pervasive habit in the LCMS.” However, Newman misses the mark badly when in the fifth footnote on this matter he cites his own work. He writes:

- While blame for the decline of the LCMS has, at times, been placed on Church Growth trends and a capitulation of the church to the entertainment culture, the weakening of the LCMS is much more than an issue of shifts in worship style and programmatic methodology. Losses in the LCMS can be traced to distraction and fear. In a swirl of social change and theological challenge, the synod, to some degree, “abandoned [its] first love” (Rev 2:4). You can read more about how the LCMS balanced holding to the truth of God’s Word while at the same time propagating that Word of life in *Gospel DNA: Five Markers of a Flourishing Church* pages 105–118, 129–133, 207–212. The heroic accounts of mission sacrifice direct each of us in the LCMS today to “repent, and do the works [it] did at first” (Rev 2:5).¹

Newman leaves the definition of “abandoned [its] first love” in doubt while pushing the reader to a book he himself has written. This is not difficult to define. The first love of the confessional Lutheran Church is and always must be the article on which the church stands or falls, that is, Augsburg IV, Justification:

1] Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for **2]** Christ’s sake, through faith, when they be-

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Lutheran Higher Education Today

Mr. Mark Stern, Esq., gave the presentation below on January 20, 2020, at the Lutheran Concerns 2020 Conference in Fort Wayne, IN. As indicated at the end, the second part of the presentation will appear in a future issue of the *Clarion*.

Unease with the Current State of the Concordia University System

The Lutheran Church—Missouri Synod owns seven universities, and a college, that comprise the Concordia University System (CUS). The pages of official Synod publications contain mostly glowing reports: new programs launched, awards received, and record enrollment of over 45,000 students.¹

Despite the apparent worldly success, there remains a sense of unease in the Synod about the current state of the CUS. We know this because the CUS is one of those topics that the Synod seems constantly to be studying, without quite reaching an answer. In 2013, the Synod Convention created a task force to study CUS issues including, among other things, governance structures. The 2016 Convention “renewed” that task force. Last summer, this effort was repeated for the third convention in a row, with Resolution 7-03, “To Direct a Collaborative Process to Propose a New Governance Plan.” The members of the group now leading this process are among the most qualified people in the Synod to deal with higher education issues, including CUS presidents, regents, and other experts, coordinated by the Synod Board of Directors. Their work will not be easy.

The biggest challenge will be to talk candidly and fraternally about negatives as well as positives. A major weakness of the Synod today is our reluctance to admit where real theological and philosophical divisions exist. Honest assessment requires that we confront this fact, however unpleasant. An overly irenic approach ironically creates cynicism, leads to further division, and prevents a productive resolution.

On one hand, many in Synod are concerned with loss of doctrinal clarity and potential financial risk at the CUS

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schools. LCMS students are a minority on every CUS campus – in some cases, a vanishingly small minority. The percentage of LCMS faculty, let alone rostered faculty, continues to decline. The schools face varying degrees of financial pressure. Issues of false doctrine and violations of Synod bylaws fester below the surface in some cases, and are an ongoing and public burr under the saddle in others.

On the other hand, some argue that the Synod's influence is too great, and hampers the schools from thriving in an increasingly competitive higher education landscape. Synod restrictions prevent non-LCMS donors from serving as regents, and the presidential search process has caused angst on several campuses.

The Synod holds ultimate ownership of the CUS schools' property, but it provides no direct financial support. Despite perceptions to the contrary, its actual control is tenuous. The boards of regents include only five members elected by the Synod at large (including one from the Praesidium). Five are elected from the District where the school is located (including the District President); and eight are appointed by the board itself. Despite (or because of) the "power sharing" inherent in this arrangement, opinions vary whether to keep it. In the last three convention cycles, thirteen districts and/or district boards of directors have submitted overtures on the topic: seven largely supported the current system, and seven supported changing to self-perpetuating or regional boards (one large district took opposite sides of the same issue in successive cycles).

The CUS schools and the Synod face an inherent conflict of interest. Each school is separately incorporated, and understandably sees itself as a viable entity that should be perpetuated if at all possible. In recent years several schools have ignored clear Synod bylaw requirements when expedient. Bylaw changes made to clamp down on such evasion lead to complaints about micromanagement. This tension is not healthy for the schools or our polity.

The Synod faces its own institutionalism: we boast of our nationwide Concordia footprint. Expansion appeals to our secular pride, and may even be a necessity for economies of scale. Yet as one of my fellow regents once remarked, rapid growth in a body may in fact be a tumor. The Synod's real interest should be what is best for the Church at large. Do we need the number of schools that exist, and do we need them in their current locations? Can we viably operate eight schools, or are we diluting the pool of LCMS students, faculty, and even donors to a point of diminishing returns?

Super-Size Me?

CUS enrollment has waxed and waned. Ninety years ago,ⁱⁱ there were 1,524 LCMS students at thirteen separate institutions, almost all pursuing church work. Only two schools, River Forest and Seward, were four-year

The Lutheran Clarion—12 Years!

In September 2019, we started our 12th year of publishing the **Clarion**. We strive to present and uphold the truth of God's Holy Word. During the 2019 Convention, many delegates thanked us for providing them with information on the many issues facing the LCMS. We could use your help.



If you can help with our costs, 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!!**

institutions. Simple math reveals that the rest were tiny by today's standards: two-year schools with a handful of faculty, several with fewer than fifty students. The Synod itself plateaued and began to shrink. Meanwhile, the Synod took an institutional footprint built at a time when travel was difficult, and maintained most of it. The "feeder" junior colleges became full four-year colleges and in most cases, universities.

Is bigger better? For the 2017-2018 academic year,ⁱⁱⁱ the CUS schools spent \$488 million in total. Of this, \$159 million (just under one-third) went for scholarships and student aid. However, aid to church work students was less than \$15 million – about 9% of scholarship spending, and only 3.25% of overall spending. In part, this is because a mere 885 students were enrolled in church work programs. We certainly should educate LCMS students for non-church work careers, but only 3,874 total students, or 8.6% of CUS enrollment, report being members of LCMS congregations. How much does the Synod benefit from a system of 45,000 students that is over 90% non-Lutheran and lacks sufficient LCMS faculty to staff it?

CUS as Mission Field?

The most frequent argument for a super-sized CUS is missional. Many students have limited or no Christian background, or come from foreign lands, so it is asserted that the CUS is a mission field. Some say, "how exciting – the mission field comes to us, and the prospects are even paying tuition for the privilege!" However, this argument fails for two main reasons.

First, the institutions themselves do not really see it as a priority, insofar as none of their mission statements state that they are seeking to evangelize all students. Opportunities do exist; baptisms and confirmations occur, along with other positive externalities. Still, the core focus of a higher education institution will always be learning outcomes. What effort is devoted to spiritual outcomes? To my knowledge, the CUS has no data to determine if students, including LCMS students, graduate with a deeper grounding in the faith than when they arrived. What gets measured, gets managed – and *vice versa*.

For students who seek it out, it is indeed possible to come through the CUS with a solid Lutheran education, evidenced by the many graduates who become produc-

tive citizens and active members of their local congregations, serving with distinction in both church or secular vocations. But for students who don't, they need only take "two or three" theology classes to graduate, often including something like "World Religions" as an option. Beyond that, we rely on osmosis. Adding ever more non-Lutheran students to the mix is unlikely to create a more Lutheran ethos on campus. When the majority (in some cases, the vast majority) of peer students in a "Lutheran" institution are non-Lutheran, who influences whom?

Second, Lutheran education exists only where there are Lutheran teachers teaching. The Lutheran Identity Statement of the CUS says that ideally, all full-time faculty will be active members of Synod congregations. This is not the case, because the pool of available LCMS faculty is too small to staff the current system. This problem is not unique to the CUS; the Blue Ribbon Committee on Lutheran Schools reported^{iv} that only one-third of those now working in Lutheran schools are on the roster of Synod, though there are additional LCMS teachers without formal theological training. We would expect missionaries to share our faith, and to be thoroughly grounded in Scripture and the Confessions, before sending them into the field. It is unclear what kind of catechesis or mission work can possibly occur when many, and in some cases most, CUS faculty are themselves non-Lutheran.

Mark O. Stern, Esq.

Mr. Stern currently serves as Secretary of the Board of Regents of Concordia Seminary, St. Louis. This article represents his views and does not speak on behalf of Concordia Seminary.

Mr. Stern's article will conclude in a future issue of the Lutheran Clarion.

- i. 2019 Convention Workbook, p. 111, reporting for the 2017-2018 academic year.
- ii. Historical data from *Statistical Year-Book for the Year 1937*, Concordia Publishing House, St. Louis, MO, 1938.
- iii. Statistics from Report of Concordia University System, R16, 2019 Convention Workbook, pp. 109ff.
- iv. 2019 Convention Workbook, p. 347.

Creationism Presentation

Mr. Gene White has created a slide presentation covering the conflict between the Biblical and evolutionary accounts of Creation.

The title of the presentation is "Our Creator God, Genesis Revisited." This is Part I, which consists of 127 slides. Part II is under development. The slides are available in DVD format for a nominal charge. Contact Mr. White at churchmatters@frontier.com for more information.



Former LCA Chairman Rev. Thomas J. Queck Retiring

The Rev. Thomas J. Queck of Zion Lutheran Church, Annandale, MN, will retire on May 31, 2020, having served Zion since 1988. After his ordination at his home church in Greenfield, IA, in 1983, Rev. Queck's entire ministry, since graduating from Concordia Theological Seminary in 1983, has been in Minnesota (Sebek, Nimrod and Annandale). He and his wife Kathy have three children, Anna, David and Timothy; and four granddaughters.



For several years, Rev. Queck served as Chairman of the Lutheran Concerns Association (LCA), which was incorporated in 1994 to preserve the confessional and historical heritage of Synod, to ensure the Synod always stays true to its original Confession and to engage in other lawful activities. LCA thanks God for Rev. Queck's years of faithful and devoted service to the LCMS and LCA.

Rev. Queck and Pastors David Anderson, Frederic Baue, Dean Bell and Steven Briel were among about eighty plaintiffs who are truly Synod heroes of the present century, for in August 2005, suit was filed against then President Gerald Kieschnick and First Vice-President William Diekelman over presidential grants of exceptions allowing additional voting delegates to Synod Conventions. Eighty-eight exceptions, amounting to 176 additional voting delegates (14.2%) were granted in 2005 by then President Kieschnick. Consider that in 2001, Rev. Kieschnick was elected by 18 votes on the fourth ballot. (See Baue, Frederic W., *Update on Circuit Exceptions for the 2007 LCMS Convention*, March 16, 2007.) What some might consider secular style politics was thwarted. LCA aided the plaintiffs.

Confessional Lutherans are indebted to Pastor Queck and his fellow plaintiffs. From Zechariah 8:16:

These are the things ye shall do: Speak the truth to one another; render in your gates judgments that are true and make for peace.

A Confessional Response...

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lieve that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. **3]** This faith God imputes for righteousness in His sight. Rom. 3 and 4.²

As a cure to the numerical decline in the LCMS membership, Newman proposes two action items, first that "Twenty Percent of LCMS Congregations Team Up to Plant Churches."

Why only twenty percent? Curious. Every congregation should be encouraged to partner in planting new

congregations and schools. In fact, that is the point of the 2019 Resolution 1-02, “To Encourage Planting New Churches.” The resolves of the resolution state:

Resolved, that the Synod in convention reaffirms its first mission priority to “plant, sustain, and revitalize Lutheran churches” (2013 Res. 3-06A); and be it further

Resolved, that congregations and circuits be encouraged and supported by their respective districts to investigate and identify new mission plants; and be it further

Resolved, that congregations, circuits, and district leaders be encouraged to think strategically and plan collaboratively when establishing these new mission plants; and be it further

Resolved, that congregations and circuits be encouraged to make use of [Office of National Mission (ONM)] resources in the establishment of these new mission plants; and be it further

Resolved, that the ONM, in partnership with the districts, issue a report telling the stories of new mission plants prior to the 2022 Synod convention; and be it finally

Resolved, that the congregations and workers of the Synod regularly pray that the Lord of the Harvest would bless these efforts and enlarge His Kingdom.³

That resolution merely restates what two of my more favorite Luther quotes say:

- We have no other reason for living on earth than to be of help to others...But He permits us to live here in order that we may bring others to faith, just as He brought us.⁴
- This is how you should explain all the passages of Scripture which talk about works. God wants us to let the righteousness that we have received in faith break forth, demonstrate itself, and benefit others, so that false faith becomes known and rooted out. God gives no one His grace so that it may lie down and be of no benefit, but so that it would give a good return, and through knowledge and outward public demonstration entice everyone to God. Christ says, “Let your light shine before people, so that they see your good works and praise your Father in heaven” (Matthew 5 [16]). Otherwise it would be like a hidden treasure and concealed wisdom, and what benefit are either of them?⁵

That is the responsibility of not merely an elite twenty percent, but rather of the whole Church. It is the responsibility of the priesthood of all believers as we live out the vocations God has given to each of us.

As much as outreach and mission are part of the Church, mission and outreach dare never become the new gospel. To claim otherwise is a denial of justification by grace through faith, and sheer folly. Accordingly, a flourishing church is not measured by numbers; but rather is one where the Word of God is faithfully proclaimed and where the Sacraments are rightly administered according to Christ’s institution, and where God’s people gather to

receive those blessed gifts.

While on-the-job apprenticeships may work well for plumbers and electricians, the Bride of Christ deserves the best trained pastors and teachers that our church can supply.

Incredibly, part of the second action item Newman proposes is establishing a whole new church body—a new synod, if you will—that would exist alongside the LCMS and be mothered by the LCMS. Newman writes:

- Is it time to send missionaries to launch a new church body in the US? Is it the right season in history to give birth to a new biblical and confessional voice that can speak Christ-centered, grace-focused, sacramental-rejoicing, and Scripture-founded words into the spiritual conversation happening in America today? I’m not talking about division; I’m talking about multiplication. Might the launch of a new movement, rooted in and founded upon Reformation theology, be just what is needed to reinvigorate the multiplication legacy of the LCMS—and the Lutheran Church in Western civilization?⁶

This second action item that is proposed is quite disturbing on several levels. Allow me to clarify. Newman proposes the following.

- A younger, more diverse and nimble church in which Article XIV of the Augsburg Confession (“Order in the Church,” *“rite vocatus”*) is unencumbered by European educational structures and Western accreditation requirements. Envision a church that has the option to use the older models of pastoral formation and certification, but also has the ability to be faithful to the Confessions while making use of new technology and new systems that accomplish faithful pastoral formation and sending for greater Gospel outreach.⁷

An old Lutheran question comes to mind: What does this mean?

Thanks to our seminaries, our LCMS clergy are among the best trained and best prepared to preach and teach the Gospel in this world which has gone mad with sin. Augsburg XIV has not handcuffed the Church. Rather, Augsburg XIV defines how the Bride of Christ is to prepare and recognize her clergy. To ignore properly trained and ordained clergy will result in poorly fed congregations—congregations whose people would have little idea of what it means to be a confessional Lutheran in doctrine or in practice.

While on-the-job apprenticeships may work well for plumbers and electricians, the Bride of Christ deserves the best trained pastors and teachers that our church can supply. Thanks to our seminaries, our clergy spend their years at the seminary not merely in books, but in establishing relationships with the church at large and with each other. Together their studies and the relationships

formed at the seminary fashion the backbone of a healthy confessional Lutheran clergy. Why stray from that time proven model? To stray now would be to weaken our clergy, at a time when the Church needs the best trained clergy she can receive.⁸

Next Newman proposes:

- A church that is able to practice Article VII of the Augsburg Confession (definition of the Church and true unity of the Church) outside of a Western, European, sixteenth-century overlay, free to use the best of what God has provided in external forms and ceremonies throughout the years, while at the same time incorporating other biblical paradigms that honor God and speak to an emerging generation.⁹

The Lutheran Confessions, including Augsburg VII, are more than mere historical overlays.¹⁰ To regard the Lutheran Confessions simply as historical overlays is to deny a *quia* subscription to the Confessions, and to put the church in jeopardy. Among others, Herman Sasse writes:

- The entire experience of modern church history shows that as soon as the authority of the confessions as the true interpretation of Scripture is weakened, the *norma normans* of the Holy Scriptures is also overthrown. Therefore in the Lutheran Church the authority of the confessions is nothing else than the authority of the Holy Scripture which is *sui ipsius interpres*. Here lies the basic reason why the Lutheran Church pledges its ministers upon the confession because [*quia*] “it has been taken from God’s Word and is founded firmly and well therein” (FC SD Comprehensive Summary III) and not only insofar as [*quatenus*] they agree with Scripture, as is customary in Reformed churches. The *quia* presupposes a firm faith in the Holy Scripture and its perspicuity.¹¹

...how is the LCMS failing to meet the “fallenness of today’s culture,” “without being afraid of the ‘new’ sins of this generation?”

Again, Herman Sasse:

- Only the *quia* establishes a real pledge to the confessions. The *quatenus* is in reality only a polite and mild form of the disintegration of doctrinal confession.¹²

Walther puts it this way:

- This is a *petitio principii*, a begging of the question; for loyal and resolute Lutherans are simply those who believe what the Lutheran Church believes in conformity with its confessions. The casting of doubt on certain points of doctrine in the Lutheran symbols by men who are alleged to be resolute Lutherans will not convert these points of doctrine into open questions; the casting of doubt on parts of the Lutheran Confessions rather makes it manifest that those allegedly

resolute Lutherans are not what they are believed to be. Whoever allows such doctrines to be treated as open questions by alleged Lutherans thereby does nothing less than surrender the citadel of our church’s confession.¹³

Regarding Newman’s comment about being “free to use the best of what God has provided in external forms and ceremonies throughout the years, while at the same time incorporating other biblical paradigms that honor God and speak to an emerging generation,” it needs to be stated clearly and strongly that liturgical styles, viz., faithfulness to the historical liturgy, are not the cause of the decline in the LCMS. Our liturgical *ordo* is rather a bold confession of what we Lutherans believe, teach, and confess as we gather each week for the Divine Service. The historic liturgy is part of our Lutheran identity, differentiating our confessional Lutheran Church from the shallow non-denominational churches that surround us. If we are raising up Lutheran Christians, why train God’s people to be shallow evangelicals or something worse?

Next Newman proposes:

- A church that can meet the chaotic fallenness of today’s culture with sound proclamation of Law and Gospel, applying Article IV of the Augsburg Confession (Justification) without being afraid of the “new” sins of this generation.¹⁴

That begs the question: how is the LCMS failing to meet the “fallenness of today’s culture,” “without being afraid of the ‘new’ sins of this generation?” Again, what does this mean?

If Newman is talking about abortion, same sex marriage, or the ordination of female and homosexual clergy, these are hardly new sins on the pages of church history. God’s Word speaks clearly about the evil of such sins. They are not open questions to be debated. They are transgressions against the holy will of the Almighty God. In the midst of this perverse generation, our generation, it is our responsibility to follow the sound words of Holy Scripture:

- Ezekiel 33:7-9 – “So you, son of man, I have made a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. If I say to the wicked, O wicked one, you shall surely die, and you do not speak to warn the wicked to turn from his way, that wicked person shall die in his iniquity, but his blood I will require at your hand. But if you warn the wicked to turn from his way, and he does not turn from his way, that person shall die in his iniquity, but you will have delivered your soul.”
- Philippians 2:14-16 – “Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.”

Sadly, this whole line of reasoning surrounding the establishment of a new synod in the United States smacks of sectarianism, a division in the church created by the will of man—and for what reason? A dissatisfaction with proper ecclesiastical oversight? Doctrinal? Or the whim of man? Why? What is wrong with the synod that we have? Why establish a second synod which may or may not be in fellowship with the LCMS?

All that flies in the face of the Constitution of the LCMS, Article III Objectives, which states:

- The Synod, under Scripture and the Lutheran Confessions, shall—
 15. Conserve and promote the unity of the true faith (Eph. 4:3–6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy.¹⁵

So that we are all working with the same definition of schism and sectarianism.

- 7) Jerome distinguished between heresy and schism, the former being perversion of doctrine, the latter rebellion against authority (*In Epist. ad Titum, iii, 10*). Augustine of Hippo held that heretics wound faith, schismatics deviate from charity (*De fide et symbolo, x*). It is sometimes hard to distinguish between heresy and schism, since heresy leads to schism and schism presupposes heresy.¹⁶
- Sect (derived more probably from Lat. *sequi*, “to follow,” than from *secare*, “to cut”). The following of some leader. In a narrow sense, a group that has separated from an older group by following another leader; or a group within a group (in this sense the Pharisees and Sadducees are called sects within Judaism; *Acts 5:17; 26:5*). In a wide sense, all religious bodies are sometimes referred to as sects.¹⁷

Conclusion:

Please know that it is not my intent with this paper to violate the boundaries of the 8th Commandment. My comments have not been directed at the man but rather at what has been written by the man. My deep concern is of a confessional nature. Every pastor in The Lutheran Church—Missouri Synod on the day of his ordination willingly makes a *quia* subscription to the Lutheran Confessions:

- Do you confess the Unaltered Augsburg Confession to be a true exposition of Holy Scripture and a correct exhibition of the doctrine of the Evangelical Lutheran Church? And do you believe that the Apology of the Augsburg Confession, the Small and Large Catechisms of Martin Luther, the Smalcald Articles, the Treatise on the Power and Primacy of the Pope, and the Formula of Concord—as these are contained in the Book of Concord—are also in agreement with this one scriptural faith? [*The answer: Yes, I make these*

Confessions my own because they are in accord with the Word of God.]

Being a confessional church is part of our Lutheran DNA. It is not an optional smorgasbord where we pick what we like and leave the rest behind. Herman Sasse makes that point powerfully when he writes:

- Let us not be ashamed to be a confessional Lutheran Church. Let us not forfeit the great heritage of our fathers for this mess of pottage, the views that modern man may happen to have about Confession, concerning which he himself does not know how it will look a year or even a week from now. For us fidelity to the Confession means nothing else than to be true to the Word of God. To adhere to the Confession means nothing else with us than to adhere to the Word of God. And in this sense the poor, forlorn, despised, and derided Lutheran Church may apply this word to itself: “Stand by the Word, then you will stand where the Word stands.”¹⁸

In times like this it is exceptionally vital that the Church not only understand the *zeitgeist* but also take the words of Martin Luther to heart. In Volume 57 of his works Luther speaks of the temptations that the evil one uses against the Church in an effort to pull her away from Christ. Luther writes:

- Therefore, it is especially necessary that God help here through devout and faithful preachers or preserve His people through special gifts of the Holy Spirit; otherwise, there is neither help nor remedy. Nevertheless, Christendom survived and prevailed in that damaging and dangerous time, so that it has remained to the present day. Through both God’s Word and devout preachers, our faith has been preserved that Jesus Christ is true God from the Father in eternity and true man, born in time from the Virgin Mary.¹⁹

May our gracious Lord continue to bless His Bride the Church with faithful confessors! Lord have mercy!

Rev. John C. Wille

South Wisconsin District LCMS, President
The Second Week of Lent, 2020

- 1 Newman, “Next Steps for LCMS Multiplication: Two Actions to Reignite a Gospel Movement” footnote #5. Page 278.
- 2 *Concordia Triglotta—English: The Symbolical Books of the Evangelical Lutheran Church*. (1996). (electronic ed., page 45). Milwaukee, WI: Northwestern Publishing House.
- 3 *Today’s Business*, Resolution 1-02, 1st ed. (2019), 48.
- 4 Luther, M. (1999). *Luther’s works, vol. 30: The Catholic Epistles*. (J. J. Pelikan, H. C. Oswald, & H. T. Lehmann, Eds.) (Vol. 30, p. 11). Saint Louis: Concordia Publishing House.
- 5 Luther, Martin. *Luther’s Works, Volume 78 (Church Postil IV)* page 323 Concordia Publishing House. Kindle Edition
- 6 *Ibid*, page 274.
- 7 *Ibid*, page 274.

- 8 Walther's "Western District Convention, 1873" Selected Writings of C.F.W. Walther: Convention Essays. Walther writes: "We attend church, not really to serve God but rather that He may serve us there; not to create righteousness but to receive it from God."
- 9 Ibid, page 274.
- 10 Article VII: Of the Church. 1] Also they teach that *one holy Church* is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered. 2] And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and 3] the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. 4] As Paul says: *One faith, one Baptism, one God and Father of all*, etc. Eph. 4, 5, 6. [*Concordia Triglotta—English: The Symbolical Books of the Evangelical Lutheran Church*. (1996). (electronic ed., page 47). Milwaukee, WI: Northwestern Publishing House.]
- 11 Sasse, Hermann. Letters to Lutheran Pastors: Volume 1, pages 30-31. Concordia Publishing House. Kindle Edition.
- 12 Sasse, Hermann. The Lonely Way: Selected Essays and Letters, Volume 1, page 459. Concordia Publishing House. Kindle Edition.
- 13 Walther, C. F. W., "Confessional Subscription," *Essays for the Church* (St. Louis: CPH, 1992), 26.
- 14 Ibid, page 274.
- 15 2019 LCMS Constitution, Article III Objectives. Page 15.
- 16 Christian Cyclopedia. Schism. online. Concordia Publishing House.
- 17 Ibid. Sectarianism.
- 18 Sasse, Hermann. Letters to Lutheran Pastors: Volume 1, page 33. Concordia Publishing House. Kindle Edition.
- 19 Luther, Martin. Luther's Works, Volume 57 (Sermons IV), page 265. Concordia Publishing House. Kindle Edition.

The Jastrams' Asian Ministry

The Rev. Dr. Daniel Jastram is blessed with an ideal background to serve the church as a missionary in Tokyo, Japan.

His father, the Rev. Robert Jastram, accepted a call to serve in Shibata, Japan, in 1953 and served there with his wife Phyllis for 23 years. As the son of a missionary family, Daniel learned Japanese and gained first-hand experience about mission work in a foreign country. Returning to the United States, he received his M.Div. from Concordia Theological Seminary (Ft. Wayne, IN) in 1983 and then earned a doctorate in Classical Languages from the University of Wisconsin–Madison in 1989. He was a professor at Concordia–St. Paul from 1989 to 2002, then served until 2014 as pastor of Messiah Lutheran Church in Forest Lake, MN, one of two English District parishes in the state. Members of the LCA will remember that he was also Secretary/Treasurer of that organization from 2000 to 2014. After accepting a call from the Board for International Mission in 2014, he returned to Japan in May of

Matching Contributions for the Jastrams up to \$5,000!

Recognizing the importance of the Jastrams' work in Asia, a *Clarion* reader has offered to match contributions to their ministry up to a total of \$5,000 of donations received by **September 1, 2020**. To qualify, send your check payable to the LCA to the Rev. Jerome Panzigras, 149 Glenview Drive, New Kensington, PA 15068-4921 with a notation on the memo line indicating it is for Support of Jastram-Asia. Contributions are tax-deductible.



Of course, if you miss the deadline, you can always contribute directly through the Synod, by sending your check to The Lutheran Church—Missouri Synod, P.O. Box 66861, St. Louis, MO 63166-6861. Make checks payable to the LCMS and include Support of Jastram-Asia on the memo line.

2016 for full-time mission work.

Daniel explains that his work as a second-generation missionary in Japan is different from that of his father. His father "... planted churches, served mission stations, pastored a regular Japanese congregation, and helped build, from the ground up, the national church body with its seminary, schools, and all the necessary elements of a self-supporting, self-governing, self-perpetuating church body." Daniel's work "... is to walk beside the existing Japan Lutheran Church and supplement their ongoing work for the sake of future strength in doctrine and practice." Although Daniel and his wife Joan are based in Tokyo, Daniel is the Manager of Theological Education for Asia and assists the regional director of the LCMS Office of International Mission in developing and implementing mission strategies in the region. He coordinates educational lecturers in Asia, and he coordinates the work involved in making Lutheran resources, like Bibles, Catechisms, Hymnals, and confessional theological literature, available for Asia.

His broad mandate to advance Lutheran theological education entails working with eight partner-church seminaries throughout the region, including those in Japan, Korea, Taiwan, Hong Kong, the Philippines, Papua New Guinea (2), and India.

The new regional headquarters is in Chiayi, Taiwan, through which support is provided for the LCMS's 20-30 missionaries in Asia. One of the challenges is to provide a bold Lutheran witness in the region especially where it encounters "troubled waters of doctrine and practice" from various quarters.

Daniel was recently in the United States to visit congregations and raise funds for mission work. Due to the coronavirus he had to hurriedly return to Japan. Especially needed are sustaining donors who can provide monthly support.

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The address for all matters pertaining to the LCA is:

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Dr. John F. Lang

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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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