

# The LUTHERAN CLARION



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

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## The Vocation of Man in the Church and Home (Part 2)

*Dr. Gary Zieroth gave the presentation below on January 14, 2019, at the Lutheran Concerns Association 2019 Conference at Fort Wayne, IN. Below is Part 2 of the presentation; Part 1 was published in the September 2019 Clarion. It is posted at <http://lutheranclarion.org/newsletter.html>.*

*In Part 1, Dr. Zieroth wrote about certain factors leading to men abandoning their role in the home; however, Martin Luther strongly emphasized the father as the "pastor" in the home.*

What does the Bible say about man's vocation in the church and home? In an article entitled "The Church as Family: Why Male Leadership in the Family Requires Male Leadership in the Church,"<sup>26</sup> the author begins with the important premise that we are to call God "our Father" (Matt. 6:9). We who are redeemed by Jesus Christ are children of God (Galatians 4:1-7). These two Biblical affirmations are among many in which the Bible employs an analogy between a human family and the church. By means of this family analogy God makes some of His most precious promises to us concerning His present love, our future inheritance, and our intimate fellowship with Him (for example, Romans 8:12-17; Hebrews 12:5-11; Revelation 21:7).

**...just as in the case of marriage (Ephesians 5:22-33), the respective functions of men and women are not reversible in all respects. Men—and not women—are called on to exercise the decisive fatherly leadership as elders.**

The practical implications of these "family teachings" are so deep and so many-sided that we can never fully fathom them. Here the author of this article concentrates only on one strand of implications, those for our conduct toward one another within the Christian community. The main thesis is that the Bible invites us to use these family teachings to draw some particular inferences about the respective roles of men and women within the church. In brief, the argument runs as follows: Just as husbands and fathers ought to exercise godly leadership in their human families, so wise, mature men ought to be appointed as fatherly leaders in the church (1 Timothy 3:1-7). A particularly important

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## Identity Revealed

**"So they said to Him [Jesus], 'Who are You?'" John 8:25**

This question was raised by the Jews in response to a long conversation Jesus had with the Jews who believed in Him and the officers of the chief priests and Pharisees who had been sent to arrest Him (John 7:32).

Increasingly Jesus was making Himself known to the world. These were people who should have expected His arrival and embraced Him through faith. They heard the claims made by Jesus yet could not arrest Him "because His hour had not yet come" (John 7:30).

Throughout this conversation, Jesus carefully revealed the Father. Jesus is doing nothing on His own authority. Rather, He is doing the will of the One who sent Him.

Some people got it. They understood what Jesus was teaching. Others didn't and division broke out among the crowd. Those sent to arrest Jesus didn't know what to do. As they returned to the Pharisees, they were asked to explain why they did not arrest Jesus. The response is revealing:

"No one ever spoke like this man!" — John 7:46

The Pharisees thought that these officers of the court had been deceived by Jesus. They further belittled the crowd as accursed (John 7:49). The Pharisees refused to believe because they thought no prophet arises out of Galilee (John 7:52).

Jesus declares Himself the Light of the world (John 8:11). He declares that His testimony is true since it is the testimony of the Father (John 8:18). Jesus warned His critics that they would die in their sins if they did not believe He was the Christ (John 8:25). This triggered the question: "Who are you?"

Who is Jesus? This the question that you and I must answer. It is the question that will be answered on the Last Day. Everyone, regardless of age or gender, nationality or race, must answer this question. Jesus affirms that He is teaching the truth and that He has much to judge and that He is revealing what He hears from the Father

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(John 26-27). They didn't get it, and Jesus gave them a graphic illustration:

"When you have lifted up the Son of Man, then you will know that I am He, and that I do nothing on My own authority, but speak just as the Father taught Me. And He who sent Me is with Me. He has not left me alone, for I always do the things that are pleasing to Him." — John 8:28-29

Upon hearing this, many believed in Jesus.

It is the cross of Jesus where His glory shines brightest. God from all eternity, Jesus became a man in the womb of the Virgin Mary. Born in the natural way, He knows exactly what it is like to live in human flesh. Jesus came realizing that His purpose was to die for the sins of all people, from all times and places. That God would do this on behalf of a sinful, rebellious world reveals the full extent of His love for you, me and all people.

That people deny this, scoff at it and consider it non-sense is to their ultimate judgment. They are judged now (John 3:36), at the hour of death (Heb. 9:27) and on the Last Day (Matt. 25:31-46).

Jesus is the Christ, the Son of the living God (Matt. 16:16). The one who believes in Him will never die:

"If anyone keeps My Word, he will never taste death." — John 8:52

Jesus is the great I Am, the Lord God Almighty, the Son of God and the Spokesman of the Trinity to the world. His adversaries understood. They picked up stones to throw at Him and kill Him for blasphemy. He has revealed to the world who He is and what He does past, present and future.

**Rev. Timothy Scharr**

District President, Southern Illinois District

The above article was published in the August 2019 edition of the *District News Southern Illinois*.

### **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. As of August 31, 2019, the fund assets were \$9,551.54.



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.**

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### **The Vocation of Man in the Church and Home**

*Continued from page 1*

role also belongs to more mature women (1 Timothy 5:9-16; Titus 2:3-5). Likewise mothers of the church, they are to train their spiritual daughters by example and word. But just as in the case of marriage (Ephesians 5:22-33), the respective functions of men and women are not reversible in all respects. Men—and not women—are called on to exercise the decisive fatherly leadership as elders.

The confession that God is our Father belongs to a most fundamental strand of New Testament teaching, beginning with Jesus' model prayer in the Sermon on the Mount (Matthew 6:9) and continuing through the many instances where God is called "God the Father." The Bible never simply means that God is the Creator of all human beings. Having God as Father implies having intimate family fellowship with Him (Romans 8:14-17) and reflecting His holy character (1 Peter 1:14-17). Christ the only Son of God has God as His Father in a unique sense. In addition to Him, only Christians, that is, those who have received the Spirit of Christ, are rightly able to cry, "Abba, Father" (Romans 8:15). Those outside of Christ have the devil as their father and want to carry out their father's desires (John 8:44; cf. 1 John 5:19).<sup>27</sup> Thus as Poythress summarizes:

Thus, Christians are called "sons of God" and "children of God," in pointed contrast to non-Christians, who are outside God's family (1 John 5:1-5). To be called a child of God has many implications. We have intimate fellowship with God the Father (Romans 8:15). Jesus Christ is our elder brother (Romans 8:29). We are legally adopted out of a situation of bondage (Galatians 4:1-7). We are no longer slaves (Galatians 4:7; Romans 8:15). We are to receive the full inheritance from God as co-heirs with Christ (Romans 8:17). We are conformed to the pattern of death and resurrection life established through Christ (Romans 8:11-13). We share in the common family Spirit, the Holy Spirit (Romans 8:14-15). We are remade in God's image (Romans 8:29). We are born from God (1 John 5:4; John 1:12-13). As obedient children, we are to imitate the good character of our Father (Ephesians 5:1; 1 Peter 1:14-17).<sup>28</sup>

Because God is our Father in this intimate sense, and because Jesus Christ is our brother and our all-sufficient advocate to the Father, we do not need any other human intermediary to bring us into contact with God. In relation to God the Father, we are brothers to all other Christians. We are to be servants to one another, and no one of us is to lord it over the others (Mark 10:42-45). Hence Jesus specifically criticizes the use of honorific titles that might contradict our status as children and undermine our sense of intimacy with God: "But you are not to be called 'Rabbi,' for you have only one Master and you are all brothers. And do not call anyone on earth 'father,' for you have one Father, and he is in heaven. Nor are you to be called 'teacher,' for you have one Teacher, the Christ. The greatest among you will be your servant.

For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.” (Matthew 23:8-12)

As the author states, “Jesus’ own emphasis on humility and service and the larger context of Matthew 23, where Jesus is criticizing the Pharisees, indicate that Jesus is not setting forth a legalistic rule about the mere verbal use of the words “father” and “teacher.” Rather, He is criticizing an attitude of the heart. We must always recognize the fundamental character of Christian brotherhood. Our common status as brothers implies that we should submit to Christ and serve one another.”<sup>29</sup>

**Paul repeatedly invokes the analogy of a family in order to enable Timothy better to understand the appropriate order and responsibilities within the Christian church.**

In fact, then, Jesus’ teaching is complementary to other teachings in the New Testament epistles that do assign a special role to pastors and teachers (for example, Ephesians 4:11). The most fundamental relationship is the Father-Son relationship between God and Christian believers. But God’s fatherly care ought to be reflected in the care Christians exercise towards one another within the church. For example, Christ is our Teacher in a most exalted sense (Matthew 23:10; John 13:13-14). From the fullness of His wisdom and His teaching gifts, He has distributed gifts to the church and thereby makes some people into subordinate or assistant teachers (Ephesians 4:7, 11). Christ is our Shepherd in a unique sense (John 10:11-18). He also imparts gifts to human beings who then become under-shepherds (1 Peter 5:1-4). God the Father and Christ are the ultimate models we ought to imitate (1 Peter 1:14-15; Romans 8:29). But in a subordinate sense we are supposed to imitate the good examples set by more mature believers (1 Corinthians 11:1; Philippians 3:17; 1 Timothy 4:12; Titus 2:4, 7).<sup>30</sup>

The theme of family relationships is particularly prominent in Paul’s First Letter to Timothy. Paul repeatedly invokes the analogy of a family in order to enable Timothy better to understand the appropriate order and responsibilities within the Christian church. Paul calls Timothy his “son,” expressing both his affection and the discipling relationship between them (1 Timothy 1:2, 18). He advises Timothy to treat an older man “as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters” (1 Timothy 5:1-2). If a widow has children or grandchildren, they should look after her (1 Timothy 5:4). But if the immediate family is lacking, the larger Christian family should care for her (1 Timothy 5:5, 16).

The overseers or elders ought to be respectable family men: “Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much

wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?)” (1 Timothy 3:2-5)

The requirement concerning “managing his own family well” is particularly important, because the same wisdom and skills necessary for good family management apply also to the management of God’s church.

Finally, the Apostle Paul explicitly indicates the prominent role of the family theme in 1 Timothy 3:14-15: “Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God’s household, which is the church of the living God, the pillar and foundation of the truth.”

In fact, these verses summarize the thrust of the whole letter. The phrase “these instructions” is most naturally understood as referring to the contents of the letter as a whole. Thus the letter as a whole has the purpose of indicating “how people ought to conduct themselves in God’s household.”

The reference to “God’s household” could theoretically involve either of two ideas, namely, the idea of communion with God in the “house” or “temple” of God, or the idea of a household managed by God. In some contexts within the Bible, the idea of God dwelling among His people as in a temple is emphasized (1 Corinthians 3:10-17). But in the context of 1 Timothy, the idea of household order and arrangements is obviously the most prominent. The order of the church is analogous to the order of a human household. Members of the church are to treat one another as they would members of their own family (1 Timothy 5:1-2). They are to care for one another in need (1 Timothy 5:5, 16). The overseers are to be men skillful at managing the household of God, as demonstrated by their earlier skill with their own immediate families (1 Timothy 3:1-7). Note: Paul is not restricting the office of pastor to married men alone. This restriction wouldn’t even come to mind except that the passages seem to be teaching it. But a closer look shows that such an approach leads to unhealthy, even absurd conclusions. For example, it would eliminate Jesus, Paul, and (it seems) Timothy from the office of elder. It would also negate the powerful case the Apostle Paul makes in 1 Corinthians 7 for the benefits singleness

**The Lutheran Clarion—12 Years!**

In September 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.



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brings to ministry. Paul celebrates single servants as being “free from concern” and able to focus completely on how they may please and serve the Lord, living in undivided devotion (1 Cor. 7:32, 35). However, it has been assumed among the apostles that many were married. We know for certain that Peter was married because he had a mother-in-law (Matthew 8:14). The apostle Paul, who was not married, asked the Corinthians whether he also did not have the right to take a believing wife (1 Corinthians 9:5), as did “the other apostles and the Lord’s brothers and Cephas [Peter].” From this, we can assume that Peter was not the only one to have a wife.

**...good family leadership must be one of the criteria for appointment to a position of overseer because the very same skills and competencies are required for overseeing ‘one’s own house’ and the Christian house.**

The author goes on the state, “In 1 Timothy the fundamental household analogy is not merely confined to one or two incidental illustrations or colorful flourishes of rhetoric. Rather, it used as a basis for arguments and inferences concerning Christian responsibilities.”<sup>31</sup> The central role of the analogy is particularly clear in 1 Timothy 3:4-5, which concludes with the sobering question, “If anyone does not know how to manage his own family, how can he take care of God’s church?” Paul in effect presents an argument: good family leadership must be one of the criteria for appointment to a position of overseer because the very same skills and competencies are required for overseeing “one’s own house” and the Christian “house.” Paul does not expect Timothy simply to take Paul’s word for the fact that such-and-such a criterion is suitable for elders. He expects Timothy to see the wisdom—yes, the inevitability—of this criterion on the basis of the validity of the analogy. Indirectly, Timothy is presumably even being invited to use the same argument himself, if someone else should have doubts about the matter.

Similarly, in 1 Timothy 5:1-2 we can see the beginnings of an argument. “Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity.” The key comparative word “as” might possibly be interpreted as introducing mere illustrations. But all the illustrations are of exactly the same type, in that they all use the analogy between church and family. In view of the general statement about conduct in “God’s household” in 1 Timothy 3:14-15, the comparisons in 5:1-2 are to be seen as so many ways of fleshing out the implications of being a member of God’s household. We can perceive the obligatory nature of the inferences. You must treat the older men like fathers, the younger men like brothers, etc., not only because in some very general sense you must love them, but because you

are part of the very same spiritual household. Conduct toward any other member of the household must take into account not merely sweepingly general obligations to love but the concrete distinctions introduced by differences in status within the household: treating some like fathers, others like brothers, others like mothers, others like sisters. Hence, 1 Timothy 5:1-2 presupposes the structure of an argument. The church is like a family. Therefore you must treat fellow church members like fellow family members. The household analogy appears, then, to be one constituent element in Paul’s own approach to articulating the nature of Christian church order. The author then asks:

How, then, do we know what sort of order is appropriate for Christian communal life? We know, in part, because Paul tells us in his letters. But how did Paul himself know? And how does he expect us to apply his teachings in circumstances slightly different from the ones he addressed in his letters? Paul had such wisdom partly because he had deeply absorbed the fundamental teaching of Christ about God being our Father and about Christ’s saving work on the cross. Christ’s work reconciled us to God and gave us intimate family communion with God, the communion of sons (Galatians 4:1-7). We are members of God’s family. That family structure of God’s church has definite implications about the specific forms of love to be exercised within the family (1 Timothy 3:1-7), the specific kind of management needed in dealing with family needs (1 Timothy 3:8-13), and so on.<sup>32</sup>

### Sign Up Early for the Group Dinners!!

If you plan to dine with the Speakers and the LCA Board of Directors at the LCA Conference (January 19 and 20), please let us know in advance on the registration form.



Since attendance is limited to forty, you can reserve your place right away by checking the appropriate box on the registration form on page 7. See further details at the top of the form.

Even though you don’t pay for your dinner vouchers until you arrive, you **must not** postpone your decision on whether to participate! 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.

**Thank you!**

In fact, almost the whole of 1 Timothy may be seen as a catalog of types of behavior and organization needed in a harmonious family. True doctrine is necessary because the family needs to know its own rules (1 Timothy 1:3-11, 18-20). Doctrine is therefore foundational for all the more specific kinds of organization and mutual relations within the family. Mercy and forgiveness bind the family together (1 Timothy 1:12-17). Protection is necessary from destructive outside interference and for the benefit of the

family's relations to the larger world (2:1-7). The men in the family must not generate strife among themselves but be united in petitions (2:8). The women must devote themselves to family service and not to frivolities (2:9-10) or to usurping authority over men (2:11-14). The family must have wise, competent overseers (3:1-7). It must have wise care for family needs (3:8-13). In every respect it must conform to divine order (3:14-16). Proper rules and examples from the leaders are most important (4:1-16). Family members must all treat one another with the respect and honor and sensitivity appropriate to their mutual status (5:1-6:2). Those in need must be cared for, preferably by those closest to them (5:3-10). Use of money must support family goals (6:6-10, 17-19). In sum, the theme of God's household runs through 1 Timothy and is validly used as the basis for inferences about Christian behavior, not merely as an incidental illustration.

**Must the church's leaders or overseers be men therefore? Yes, we know this primarily from 1 Timothy 2:13-14 where Paul describes the order of creation and the order of the fall into sin.**

The central use of the household analogy naturally points toward inferences regarding authoritative leadership in the church. The leadership within a family is vested in the husband and father (Ephesians 5:22-6:4). The church as God's household also needs wise and competent leadership. That leadership is to be sought among men who have already shown their abilities in the context of their immediate families (1 Timothy 3:1-7). Women, by contrast, are not to be placed in authority in the church, because such a role would not harmonize with the general relations between men and women in marriage, as established at creation (1 Timothy 2:11-14). Thus, the differences between men and women within the context of marriage and family carry over into differences in roles that men and women may assume within the church.

Such a set of inferences is natural, once we have noticed the decisive connection between the natural family and the church as our spiritual family. But do these inferences really hold up? The article lets us look at the distinct steps more closely.

First, do families have a God-ordained structure of leadership and authority? Do husbands have a unique responsibility for leadership within the family? Ephesians 5:22-6:4 and Colossians 3:18-21 indicate that they do.

Second, are there irreversible relations of leadership and submission within the church? Clearly there are. The very title "overseer" used in 1 Timothy 3:1 indicates a position involving exercise of leadership. These overseers are also described as "elders" in Titus 1:5, 1 Peter 5:1-4, Acts 20:28-31. They are worthy of honor, especially when they discharge their responsibilities of leadership well (1

Timothy 5:17). Hebrews 13:17 makes it very clear that they deserve our obedience: "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you." The author states:

Our privileges should stimulate rather than destroy our concern to treat each person in the church with the sensitivity and respect due to that person by reason of his or her gifts, age, sex, leadership status, and personality. Such is Paul's point in the text of 1 Timothy 5:1-2 given above. Timothy is not exhorted to treat each person in a manner mechanically identical with every other person, but to take into account the full range of personal factors that go into an intimate family relationship. Each person in God's household is not an abstract, faceless mask to be treated according to an invariant recipe, but a full person who is to be recognized as such—as a man or a woman, an older person or younger, an adult or a child.<sup>33</sup>

Must the church's leaders or overseers be men therefore? Yes, we know this primarily from 1 Timothy 2:13-14 where Paul describes the order of creation and the order of the fall into sin: "For Adam was formed first, then Eve, and Adam was not deceived, but the woman being deceived fell into transgression." Also, the Apostle Paul assumes that they are to be men rather than women when he describes them as "the husband of but one wife" (1 Timothy 3:2). But could not this expression be incidental? We must consider carefully whether Paul's rule here is intended to be absolute.

According to Paul, the fundamental principles regarding the structures of the human family are to be applied to the church as God's household (1 Timothy 3:15). Our personal relations to others in God's household should take into account what kind of persons they are, whether young or old, male or female (1 Timothy 5:1-2). In particular, the structure of family leadership is to be carried over into God's household: qualified men are to be appointed as overseers, that is, fathers of the church. A woman, however capable and gifted she may be, can never become a father of a family. As a woman, she is simply not so constituted. Likewise, a woman may never become a father in God's household. She may indeed become a "mother" in God's household, and exercise the roles indicated in 1 Timothy 5:2; 3:11; 5:9-10, 14; Titus 2:3-5; 2 Timothy 1:5. The life of the church never overthrows but

### **Pastors, do your Church Elders receive the *Clarion*?**

The *Clarion* addresses matters that your elders should be aware of and that can be discussed at elder's meetings. Good examples are the articles in this issue, *The Vocation of Man in the Church and Home* and *Identity Revealed*. If your elders are not currently receiving the *Clarion*, we will send free copies to each of them. Please send their names and addresses to [gzolson2000@yahoo.com](mailto:gzolson2000@yahoo.com) and we will sign them up!



rather enhances the life of the family, based on God's design from creation.<sup>34</sup>

Such reasoning on Paul's part is the best context for understanding Paul's teaching in 1 Timothy 2:8-15. There Paul sets out distinctive responsibilities for men (2:8) and women (2:9-15). The necessity of such distinction is best understood as flowing from the fact that men and women are not interchangeable within God's household, just as they are not within human families. Under the topic of women's responsibilities, beginning in 2:9, Paul includes the statement that a woman is not "to teach or to have authority over a man" (2:12). According to the previous arguments, this conclusion is a natural outcome of the analogy between the church and the human family, in which the wife is not to have authority over her husband (Ephesians 5:22-24). Again, Paul then appeals to the background of the order of creation (2:13), in which the pattern for a husband's authority is initially established. And again, he also appeals to the fall (2:14), in which male and female roles were not identical. Paul concludes with a reminder of one of the central and proper services of women, the bearing of children (2:15). This particular distinctive service by women reminds us more broadly of the larger responsibilities that women have in rearing children within a family – but not necessarily the main teaching role. Thus the whole passage organizes itself naturally once we understand the centrality of the idea of family and the fruitfulness of using human households as a basis for discerning people's responsibilities within God's household.

In summary of this argument, Paul bases his reasoning on general principles, going back ultimately to the Biblical account in Genesis 2 and 3. Paul has an understanding of God's plans and purposes in creating marriage and the family. Paul teaches that in the church, God's household, women are not to exercise authority over men, just as in a human family they are not to exercise authority over their husbands. Paul understands the position of overseer as involving the exercise of fatherly care over God's household. Hence women are excluded from being overseers on the basis of general Biblical principles concerning the family, not on the basis of some cultural influences or temporary circumstances.

#### Rev. Dr. Gary Zieroth

Assistant Professor of Pastoral Ministry and Missions, Dean of Students and Director of Vicarage and Internship  
Concordia Theological Seminary, Fort Wayne, Indiana

Dr. Zieroth's article will continue in a future issue of the **Clarion**.

26. Vern Sheridan Poythress, *Recovering Biblical Manhood and Womanhood*, ed. John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), pp. 237-50.

27. *Ibid.*, 237.

28. *Ibid.*

29. *Ibid.*, 238.

30. *Ibid.*, 238-239.

31. *Ibid.*, 240.

32. *Ibid.*, 240-241.

33. *Ibid.*, 241.

34. *Ibid.*, 241-242.

### Presenters at the 2020 LCA Conference

**Rev. Michael Holmen** – Rev. Holmen is pastor at two churches: Our Redeemer Lutheran, Independence, IA, and Peace Lutheran, Oelwein, IA. He has served these two congregations since his ordination on June 27, 2010. Rev. Holmen graduated from Concordia Theological Seminary, Fort Wayne, IN, with a Master of Divinity in 2010. Rev. Holmen's title for the conference will be "What's Wrong with Church Growth?"

**Rev. Dr. Matthew Harrison** – Rev. Dr. Harrison has served as president of the LCMS since 2010. Before becoming president, Rev. Harrison served for nine years as the executive director of LCMS World Relief and Human Care. Rev. Harrison holds M.Div. and STM degrees from Concordia Theological Seminary, Fort Wayne, IN. He has received honorary doctorates from Concordia University Ann Arbor, MI, and Concordia, Fort Wayne. The title of Dr. Harrison's presentation will be "A Time to Confess."

**Mr. Mark O. Stern, Esq.** – Mr. Stern is a partner with Burke, Warren, MacKay & Serritella, P.C., Chicago, IL, where he has concentrated in corporate law and finance since 2000. He has also assisted with the firm's active religious organizations practice. Mr. Stern graduated received his J.D. from the University of Chicago Law School in 1996. He is admitted to the bar in Illinois. His title for the conference will be "Lutheran Higher Education Today."

**Rev. Dr. Thomas Korcok** – Dr. Korcok is an Associate Professor of Theology at Concordia University Chicago. He has an M.Div. from Concordia Lutheran Theological Seminary, St. Catharines, Ontario; an M.Phil. from the University of Glasgow in Scotland; and a Ph.D. from the Vrije University in Amsterdam. Dr. Korcok served as a parish pastor for over twenty years. His title for the conference will be "The School and the Future of the Church."

**Rev. Dr. Lawrence R. Rast, Jr.** – Dr. Rast is the sixteenth president of Concordia Theological Seminary, Fort Wayne, IN, and professor of American Christianity and American Lutheranism. Dr. Rast served as pastor of Ascension Lutheran Church, Madison, TN (1992-96). He received his M.Div. (1990) and S.T.M. (1995) from Concordia Theological Seminary, Fort Wayne. In 2000 he received the M.A. degree and in 2003, he earned his Ph.D. in from Vanderbilt University, Nashville, TN. Dr. Rast's topic for the conference will be "Assessing the 2019 LCMS Convention: Where are We and Where Might We be Going?"



# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

**Monday, January 20, 2020**

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

The conference will be held on Monday, January 20, 2020, 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 December 19, 2019, to be assured a room. Mention Group Code **Luth20**.

**New in 2020!**

**Dine with the Speakers and the LCA Board of Directors!** On Sunday and Monday evenings, the Mallory Room, a private dining room at Don Hall's has been reserved for conference attendees. The room seats forty 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 and reserve your place right away by checking the appropriate box on the registration form below. Everyone will dine at their own expense; see details on the registration form below.

A free lunch will be provided at 12:15 p.m. for Conference attendees whose registration forms are post-marked by December 21, 2019. See the form below.

## Conference Schedule

### Morning

6:45 am - Registration Opens  
7:30 am - 8:10 am - Bible Study  
8:10 am - 8:20 am - Opening Devotion (**Dr. William Weinrich**)  
8:20 am - 8:30 am - Welcome and Greetings from the LCA (**Mr. Walter Dissen, Esq.**) and the Indiana District President (**Rev. Dr. Daniel J. Brege**) or his representative.  
8:30 am - 9:00 am - Guest Speaker - **Rev. Michael Holmen**, "What's Wrong with Church Growth?"  
9:00 am - 9:20 am - Questions and Answers  
9:20 am - 9:45 am - Break  
9:45 am - 10:15 am - Guest Speaker - **President Matthew Harrison**, "A Time to Confess."  
10:15 am - 11:05 am - Questions and Answers  
11:05 am - 11:35 am - Guest Speaker - **Mr. Mark Stern, Esq.**, "Lutheran Higher Education Today."  
11:35 am to 11:55 am - Questions and Answers

### Afternoon

1:15 pm to 1:45 pm - Guest Speaker - **Dr. Tom Korcok**, "The School and the Future of the Church"  
1:45 pm to 2:05 pm - Questions and Answers  
2:05 pm to 2:35 pm - Guest Speaker - **Rev. Dr. Larry Rast**, "Assessing the 2019 LCMS Convention: Where are We and Where Might We be Going?"  
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 - **Panel Discussion with All Presenters**  
4:30 pm to 4:40 pm - Closing Remarks and Closing Prayer (**Dr. William Weinrich**)  
5:00 pm - LCA Annual Business Meeting (Paid Members Only)

**12:15 pm - 1:15 pm - Lunch served in the meeting room; registration must be postmarked by 12/21/2019.**

## 2020 LCA Conference Registration Form

Don Hall's Guest House • 1313 West Washington Center Road • Fort Wayne, IN 64825  
800-348-1999 • [www.donhallsguesthouse.com](http://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 form.]

**Dinners:** I will attend the LCA dinners on:

☐ Sunday, January 19, 2020 ☐ Monday, January 20, 2020

You pay for these dinners (\$10 for most entrees) by purchasing a dinner voucher from Don Hall's *when you arrive*. We are asking for your plans so we can reserve seating for you. Maximum seating is 40. If your dinner plans change, please email [ipanzigrau@comcast.net](mailto:ipanzigrau@comcast.net) as soon as possible.

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

Paid LCA Member Conference Registration Fee (\$75 if form is post-marked by Dec 21, 2019; \$80 thereafter) enclosed: \_\_\_\_\_

Non-Member Conference Registration Fee (\$85 if form is post-marked by Dec 21, 2019; \$90 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 21, 2019: \_\_\_\_\_

Seminary students and personnel will have the registration Fee waived. Lunch provided for \$10 if registration form is post-marked by Dec. 21, 2019.

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

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

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](mailto:wdissen@aol.com); 757-436-2049).

#### **The Board of Directors for the LCA:**

Mr. Walter Dissen (Chairman)  
Mr. Mark Franke (Vice-Chairman)  
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<http://www.lutheranclarion.org>

Lutheran Concerns Association  
November 2019



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New Kensington, PA 15068-4921