

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

Dr. Gary Zieroth gave the presentation below on January 14, 2019, at the Lutheran Concerns Association 2019 Conference at Fort Wayne, IN.

The Second Great Awakening during the early 19th century in the United States was a Protestant religious revival which gained momentum by 1800. By its peak in the 1840's, it was a movement characterized by enthusiasm, emotion, and an appeal to the supernatural as it sought to reject the rationalism and deism of the Enlightenment. These "Romantic" religious movements were also sweeping across Europe at the time, especially throughout England, Scotland, and Germany. In Germany, the movement is more reflective of Philipp Spener's Pietism, whose emphasis was on a personal spiritual transformation through individual devotion and piety. A mixture of Lutheran and Reformed theology it helped, along with the revivalists, form the more recent basis for evangelicalism today. In the United States, it was the revivalist nature of these religious gatherings, because of its emotional appeal, that reached more women than men, especially younger women. Nancy Pearcy notes in her book, *Total Truth: Liberating Christianity from Its Cultural Captivity*, that "Here women were permitted to pray and speak publically and even to become 'exhorters' (teaching assistants), which scandalized critics. Moreover, because the revivalists stressed the emotional side of religion, their women being more naturally religious than men, and urged wives to be the means of converting their more worldly husbands."¹ In his seminal book, *The Church Impotent: The Feminization of Christianity*, Leon

...the industrial revolution has taken the father out of the home and has drastically altered the roles of both men and women.

Podles, refers back to the High Middle Ages that the gender imbalance (more women than men in church) became noticeable.² Jon Butler in referring to the First Great Awakening notes that "Women made up the

majority of members in most New England established churches in the 1680's. By the 1720's women dominated membership in virtually all known New England Churches."³ While this trend in the US has leveled off in more recent times, one can observe that the great majority of Christian

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The 2019 LCMS Synodical Convention

At the 2019 LCMS Synodical Convention, which completed its work on June 25, ninety-three regular resolutions or omnibus resolutions were acted upon. Many of these were noncontroversial and were overwhelmingly approved. These included well-deserved thanks to many groups, mission-related activities, recognition of fellowship with overseas church bodies, and housekeeping resolutions intended to clarify By-Law language. Elections to the various offices and boards were also conducted.

In this article, we will mention some of the more interesting, far-reaching, and controversial actions. The interested reader is referred to <https://www.lcms.org/convention> for more details.

Throughout the 2019 Convention, Matthew Harrison skillfully and tactfully navigated the complexities of parliamentary procedure in order to keep the assembly focused on each day's business, amid differing points of view and various concerns raised by the delegates.

Retiring First Vice-President, the Rev. Dr. Herb Mueller, gave Sunday's (July 21) opening essay on *Joyfully Lutheran: Rejoice, Pray, Give Thanks* to a standing ovation.

An early motion was made from the floor to require delegates to rely solely on published biographical information about candidates and to not possess on the convention floor any recommended lists provided by outside interest groups. However, the sentiment of the delegates was that the lists are helpful, and the motion failed 215 to 709.

Interestingly, Resolution 9-04A to "... No Longer Require Publication of Delegate Mailing Addresses," was later introduced and passed 847 to 120. This will make it harder for information to reach delegates. The argument for passage was that delegates need to have their identity protected. Leftist groups are increasingly targeting Christians. Resolution 9-16, "... to Allow District Presidents Access to Congregational Registration Status in the Presidential Vote," also passed 534 to 410. Opponents expressed concern that politically motivated district presidents would use this information to goad nonvoting congregations who are politically aligned with them to partici-

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pate in the election. But the delegates were more interested in increasing congregational participation, and the resolution passed.

Resolutions 1-06A, 11-01A, and 11-02A, ... “To Support Marriage, Life, and Family,” “Beginning-of-Life Issues,” and “Faithfulness regarding Marriage,” ... were passed by wide margins and provide strong witness to the sanctity of life and of marriage between one man and one woman.

In Part 3 of his encouraging report, President Harrison noted that the colloquy process for 120 licensed lay deacons under First Vice-President Herb Mueller’s leadership and the COP’s concurrence had resolved conflicts with Augsburg Confession XIV such that the deacons have received training in the public ministry and a regular call. The very painful decision to close Concordia College Alabama at Selma was also mentioned.

President Harrison introduced a video series which celebrated the 125 years of LCMS international missions.

The Synod is now debt-free.

In the elections at the Convention, many strong candidates were elected to the various offices and boards. We have much to be grateful for. The respective First through Sixth Vice-Presidents for the next triennium are Peter Lange, John Wohlrabe, Jr., Scott Murray, Nabil Nour, Christopher Esget, and Benjamin Ball.

Resolution 9-07 revised the By-Laws to place the names of the five presidential candidates receiving the most nominations on the ballot for Synodical President. The most recent requirement was for three names to appear.

Resolutions 1-06A, 11-01A, and 11-02A, encouraged actions “To Support Marriage, Life, and Family,” “Beginning-of-Life Issues,” and “Faithfulness regarding Marriage,” respectively. These were passed by wide margins and provide strong witness to the sanctity of life and of marriage between one man and one woman. Committee 11 also advanced Resolution 11-03A, “To encourage Synod to Develop Resources to Aid Congregations and Schools regarding Sexual Orientation and Gender Identity Issues.”

In an effort to strengthen the Christian identity of our Concordia University System schools, resolutions 7-02 and 7-08 were passed. Resolution 7-02 dealt with emphasizing our Lutheran identity and 7-08 rejected “... the affirmation or celebration of sinful behavior through groups, clubs, or official campus activities...” The first resolution passed with a 95% affirmative vote; the second with a 75% affirmative vote. Some of the delegates seemed reluctant to oppose sinful groups; hence, the lower percentage of passage for 7-08. While this is troubling, the 75% yes vote was still a strong endorsement of

the resolution.

Resolution 7-03, “To Direct a Collaborative Process to Propose a New Governance Plan,” was also approved. This resolution directs broad participation in the Synod to recommend a new governance plan to the 2022 Synodical Convention to deal more effectively in the Concordia University System with the many challenges faced by higher education institutions in general and the increased secularization of society in particular. The passage of Resolution 7-01A, “To Amend Bylaws Related to Structure and Governance of the Concordia University System,” clarified and modified the role of the CUS Board of Directors and the Advisory Council and somewhat streamlined the ability of the CUS Board of Directors to consolidate, relocate, separate, or divest a college or university.

Resolution 5-09A, “To Confess the Biblical Six-Day Creation ...,” garnered discussion on the floor regarding the advisability of confessing six “natural” days for the creation period. By its use of the word “natural,” the resolution strongly implied 24-hour days. Some preferred to strike the word “natural” and thereby leave the length of time implied by a day ambiguous in order to allow for alternative creation periods. However, in the end the resolution was passed unaltered by a show of hands.

Resolution 6-03A, “To Enhance the Specific Ministry Pastor (SMP) Program,” also passed. This instructs the Pastoral Formation Committee to evaluate the educational requirements of the SMP program and the timing of ordination relative to completion of academic requirements.

Resolution 7-05, “To Recognize and Give Thanks for Work at Selma,” brought much emotion to the floor. A lengthy discussion ensued on the need for the college’s closure, which was questioned by some, and resulted in the removal of several lines from the resolution by the Committee. President Harrison delayed a vote on the revised resolution until the next day to allow everyone time to grieve, reflect, and collect their thoughts. The modified resolution was passed on Thursday, July 25, by verbal vote.

Resolution 10-03A, “To Give Thanks to All who Worked to Complete the Process Outlined by 2016 Resolution 12-14, ‘Regarding the Right of an Accuser to Ap-

The Lutheran Clarion—12 Years!

This month begins 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!!**

peal When a District President or President Fails to Act or Declines to Suspend,” was moved for adoption on Thursday morning, July 25, the last day of the Convention. Per the process outlined by Res. 12-14 from the 2016 Convention, the By-Laws were subsequently modified in 2016 to bring them into compliance with the Constitution. In brief, per the Constitution, the Synodical President has responsibility for doctrinal supervision in the Synod. Although he normally relies upon the District Presidents to carry this out, it has long been understood that in the event a District President fails to act, he can intervene under certain circumstances. This oversight was inadvertently compromised in By-Law changes dating back to 1989. In a requested opinion, the CCM (Commission on Constitutional Matters) in 2016 noted this error in the By-Laws, and accordingly the 2016 Convention outlined a process for the BOD to correct the By-Laws based on language provided by the Secretary of Synod in consultation with the COP after review by the CCM and COH (Commission on Handbook). Several District Presidents objected to restoration of the Synodical President’s supervisory prerogative, and at the 2019 Convention opposed Resolution 10-03A on the grounds that their opposition had not influenced the final wording of the By-Law corrections. Different viewpoints about this were expressed on the floor. The delegates felt that the division was sufficiently deep that “giving thanks” for work completed on the By-Laws was inopportune. Hence, resolution 10-03A was tabled indefinitely.

Overall, the Convention went very well with many good candidates elected, and as the reader can see, many good resolutions were passed. Since this recap is limited in scope, the interested reader is once again encouraged to visit <https://www.lcms.org/convention> for more details.

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

John F. Lang was a voting lay delegate from Ohio. He holds a PhD in chemical engineering and spent his career in the pharmaceutical industry before retiring in 2017.

The Vocation of Man in the Church and Home... *Continued from page 1*

churches in the West have an imbalance in the ratio of men and women participants. Noting that millions of married women worship alone every Sunday has prompted people like David Murrow to write a bestselling book, *Why Men Hate Going to Church*,⁴ and his follow-up book, *How Women Help Men Find God*.⁵

While the observable retreat of men was occurring in the estate of the Church, the *Ecclesia*, also a retreat from the participation of husbands and fathers in the estate of the Home, or the *oeconomia*, was also occurring. History can note that the “key turning point was the Industrial Revolution.....It was the Industrial Revolution

which eventually divided the private realm of family and faith from the public realm of business and industry.”⁶ Life before this period (early 19th century) saw families living the agrarian lifestyle on farms and in peasant villages. Work was done in the home by families. The economic unit was the household which could include extended family members, servants, and hired hands. Stores, offices, and workshops were located often downstairs with the living quarters upstairs. Husband and wife worked together all day (the word “husband” means “house bound”). Children also worked alongside their parents. If indeed they went to school, they would be let out at noon so they could come home and help with the family enterprise. This meant that husbands and fathers were active in the home, often feeling quite at home in the kitchen, mothers and wives learned useful skills and trades from working with their husbands. As a part of marriage the wife was seen as the co-worker alongside her husband. It also meant that fathers were much more involved in raising their children than they are today. With production centered on the family hearth, fathers were a visible presence, year after year, day after day. Nancy Pearcy relates, “Historical records reveal that colonial literature on parenting – like sermons and child-rearing manuals – where not addressed to mothers, as the majority are today. Instead, they were typically addressed to fathers. Fathers were considered the primary parent, and were held to be particularly important in their children’s religious and intellectual training.”⁷

The physical separation from the home to work has caused fathers over the last two hundred years to gradually move from the center to the periphery of family life.

Each household, or economic unit, was a small commonwealth, headed by the *Hausvater* (“house father”). Here the father spent time with his family, daily, and in large quantities. Training them in work and trade, eating together, praying together. In terms of the father’s constant presence in the home, nineteenth-century America was closer to the world of Martin Luther than to our own. “When a father washes diapers and performs some other mean task for his child, and someone ridicules him as an effeminate fool,” Luther wrote, “he should remember that God with all his angels and creatures is smiling.”⁸ However, and most importantly, “fathers assumedthe most important parental task: the religious and moral education of the young. As a result, societal praise or blame for a child’s outcome was customarily bestowed not (as it is today) on the mother but on the father.”⁹ All this means is that the Industrial Revolution has taken the father out of the home and has drastically altered the roles of both men and women. The man’s place of work moved from the home to the factory. Industrial work became shockingly different from the older family-centered work culture. Fatherhood in our society has spent a long time shrinking. The physical separation from the home to work has caused fathers over the last two hundred years to gradually move from the center to the periphery of family life. Today, the father has almost

completely ceased to be portrayed as the essential guarantor of child, societal, and religious well-being. This has been a downhill spiral for fathers since the Industrial Revolution.

The major change as a result has been a feminization of the domestic sphere. There became a radical change regarding men's and women's roles within the home. Gender identity and family life were re-defined, especially as it focused on childhood as a growing and separate category which focused on the earlier years of life as the distinct realm of women in nurture and care, in contrast to the outside world which was dominated by men. A very important consequence of these new ideas was the relative decline of patriarchy and the shift toward a more companionate model of marriage and parenthood. The historian Carl Degler, describing "the increasingly 'attenuated character' of nineteenth century patriarchy, concludes that 'the companionate marriage placed limits on the power of the husband' and led to the 'relatively democratic role of the father in the nineteenth century father.'"¹⁰

From a modern perspective, this emerging ethos of the so-called "companionate" family, is noteworthy. Can our society return to the model of the agrarian patriarchal father? No. Nor should our society try to recreate this model. However, both the new economy and new philosophy of the nineteenth century contributed to the sharp contraction of fatherhood as a social role. Stephen M. Frank summarizes the impact of these basis shifts: "'As some fathers began to spend more time at work and less at home, and as family structure shifted away from patriarchal dominance and toward more companionate relationships, paternal requirements shrank.'" ¹¹ As two other authors put it:

The transition from the father to the mother as the primary socializer and educator of young children was completed by the nineteenth century. The mother was now regarded as the "natural" caretaker of the child, and the father's role was limited in practice to that of a supervisor or the ultimate dispenser of discipline in the home.¹²

From the end of the nineteenth century, fathers have begun the long march from the center to the periphery of family life. Mothers took on greater roles, child-rearing manuals were more addressed to mothers than fathers. "In cases of family dissolution, custody of children shifted decisively from fathers to mothers during this period."¹³

How did [the Christian church] react to the "demoralization" of the male character? The American church acquiesced in the redefinition of masculinity.

By the beginning of the twentieth century, we see that the key to the definition of manliness changed from the domestic realm to the politics of self-interest. The key term was "self" as in the "self-made" man. No longer was there civic virtue in the fact that man denied self for the common good, now was the emergence of no common



The Lutheran Concerns Association (LCA) expresses thanks to all Synodical Convention attendees who stopped by the LCA booth in Tampa. The booth

workers enjoyed greeting and speaking with Convention attendees and **Clarion** readers. Many visitors commented about specific articles. Readers especially appreciate Dr. Martin Noland's easy-to-understand writing. Some people said they read every word of every issue and that they learn a lot from the **Clarion**.

The volunteers received positive comments about the synodical issues that the **Clarion** wrote about in preparation for the convention. There were several questions about specific LCA concerns.

Your comments were greatly appreciated. We handed out pencils imprinted with the LCA logo and web address. Special thanks to the booth volunteers:

- Mr. Walt Dissen (Chesapeake, VA)
- Mrs. Greta Martin (Bristol, WI)
- Mrs. Lil Spilde (Colton, SD)
- Mrs. Ginny Valleau (Independence, MO)

good as men were set free to pursue self-interest. The image of this new stunted version of masculinity was tough, pragmatic, competitive, and morally insensitive. Now men needed to learn virtues from their wives because men were "free" to deny their own moral and spiritual aspirations. Now men needed to learn virtues from their wives as women became morally superior now holding men accountable for their actions and behavior.

What was happening in the Christian church at this time? How did it react to the "demoralization" of the male character? The American church acquiesced in the redefinition of masculinity. The church (like it did during the first time "Bridal Mysticism" was introduced in the eleventh century)¹⁴ begin to pitch its appeal to women. In many evangelical churches women began to outnumber men by a ratio of two to one. In short, Christianity became "feminized" as it not only appealed more to women but became an emotional enterprise, faith was being transferred to the private sphere of experience and feelings.

Ann Douglas writes in a classic book, *The Feminization of American Culture* that the ministry lost "a toughness, a sternness, an intellectual rigor which our society then and since has been accustomed to identify with 'masculinity.'" And instead it acquired the "feminine" traits of care, nurturing, sentimentalism, and retreat from the harsh, competitive ethos of the public arena."¹⁵ One Congregationalist minister complained "the sword of the spirit" has been "muffled up and decked out with flowers and ribbons."¹⁶ In the early nineteenth century, one church leader wrote,

I believe that if Christianity should be compelled to flee from the mansions of the great, the academies of the philosophers, the halls of legislators, or the throng of

busy men, we should find her last and purest retreat with women at the fireside; her last altar would be the female heart.¹⁷

As Nancy Percy notes, “The operative word here is ‘flee.’ There is a presumption that religion was on the run from the public realm of hard-headed men, retreating to the private realm of soft-hearted women. In short, instead of challenging the growing secularism among men, the church largely acquiesced – by turning to women.”¹⁸ One result was that mothers increasingly took over the formally paternal task of conducting family prayers.¹⁹ The churches were basically releasing men from the responsibility of being religious leaders.

Jettison ahead to the 1920’s and 30’s, for the first time, it became socially acceptable for fathers not to be involved with their families in urban America. Nancy Percy again writes, “the father had become a secondary parent who covered the ‘extras’: hobbies, sports, trips to the zoo...or as one historian describes it, fathers were reduced to entertainers – Romper Room dads.”²⁰ Percy goes on to state, “From 1960 to 1980 there was a striking 43 percent reduction in the amount of time men spent in a family environment where young children are present.”²¹

“Dads now spend three times as much time with their kids as previous generations.” [Heather Marcoux; footnote 22]

...what amount of time that Dads spend with their children teaching and modeling the faith to their own offspring continues to be the main issue in Christian homes.

I have observed as a pastor serving four different congregations in Canada and the United States these last 27 years that men have abandoned their posts in both church and home. In talking with brother pastors, the frustrations experienced together in the ministry are seen in various ways in congregational and home life:

- 1) the male to female ratio in worship still reflects a decades long 60 to 40 ratio of women to men;
- 2) the lack of men in attendance in Bible study;
- 3) the difficulty of finding spiritually mature men to serve on boards of elders or deacons and finding men to teach Sunday School;
- 4) the difficulty in finding fathers to lead family devotions or to work with their sons and daughters with their Confirmation homework;
- 5) the fact that some voter’s assembly meetings may be dominated by women;
- 6) finding many female board chairs, e.g. Evangelism, Education, and Stewardship;
- 7) having women lectors, and;
- 8) the fact that the great majority of the time it is the women who bring their marriage and family problems to their pastor.

In my own ministries, the fact that it was over 90% of the wives who initiated divorce proceedings rather than their husbands, and the many husbands who refused counseling to heal their marriages. The fact that many women spent many hours a week at church away from husband and family supposedly, I have assumed, looking for spiritual fulfillment in their lives. As professor at the seminary it is not hard to notice the difficulty it is today to recruit qualified men for the Office of the Holy ministry. (There are many factors involved in this of course, one being demographics, but it is also telling that the majority of sons raised in the parsonage today no longer follow in their father’s footsteps like it used to be decades ago.) The increasing difficulty that many men in the church have with pornography addiction, substance abuse, and violent behavior. Finally, the too high percentage of pastors who leave the ministry (in my class, Fort Wayne, 1990, around 35%) before their 20th year. I don’t call all of this a conundrum, I call it a crisis not only in spiritual leadership, but also in a Biblical understanding of masculinity, manhood, fraternity, patriarchy, headship, and, yes, leadership understood in a proper Biblical sense.

One way to deal with this in the parish was to take intentional time with men either individually or in groups to teach and mentor. One thing that was proven to have a positive effect in the congregations I served, and subsequently the family, was the Saturday morning breakfast and Bible study for men and their sons lead by the pastor. What slowly evolved from the time of the Second Awakening has come full flourish in the early part of the 21st century. All is not lost however, there have been signs in recent years where fathers are spending more time in the home and with their children. This past summer, an article was written entitled, “Dads now spend three times as much time with their kids as previous generations.”²² Of course, what amount of time that Dads spend with their children teaching and modeling the faith to their own offspring continues to be the main issue in Christian homes.

Even well before the time of the Second Awakening in America, it was Martin Luther who addressed this issue in his day and time. In the context of teaching and catechesis, Luther addressed both the Large and Small catechisms to pastors, but he still envisioned the head of the household as the primary teacher. Charles Arand goes on to describe this when in 1529 each of the then five chief parts on large sheets of paper bore the title, “How the House Father Should present the Ten Commandments [or Creed, etc.] to the members of the household.”²³ Of course, “household” here meant husband, wife, children, extended family, as well as servants or domestics and other dependents. Luther seems to assume that the “head of the household” was somewhat literate. Arand goes on to state that:

Luther’s focus on the family was not new. He simply took over the concept of domestic catechization from the Middle Ages and before that from the ancient church. Within the history of the church families had always been considered an important setting for cate-

chizing the young in the faith....Throughout the Middle Ages, the church frequently singled out parents for admonition and exhortation to instruct their children.²⁴

During the 16th century therefore, it has been known that Luther gave the father an emphasis and value that had not been communicated before. The father became the “pastor” of the house. Where the father (or mother for that matter) were ill-equipped to carry out their divinely ordained task he provided them with assistance to do so. He wrote his explanations to the catechism aimed at the adults so they could teach these truths to their children. Arand states, “This comes through particularly in the first person perspective of the housefather from which much of the catechism is written. For example, in the First Article the housefather speaks of ‘wife and children’ as gifts from God.”²⁵

Rev. Dr. Gary Zieroth

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

1. Nancy Percy, *Total Truth: Liberating Christianity from Its Cultural Captivity*. (Wheaton, Ill: Crossway, 2005), 326.
2. Leon Poddles, *The Church Impotent: The Feminization of Christianity*. (Dallas: Spence, 1999), 101.
3. Jon Butler, *Awash in a Sea of Faith: Christianizing the American People*. (Cambridge, Mass.: Harvard University Press, 1990), 170.
4. David Murrow, *Why Men Hate Going to Church*. (Nashville: Thomas Nelson, 2005).
5. David Murrow, *How Women Help Men Find God*. (Nashville: Thomas Nelson, 2008).
6. Percy, 327.
7. Ibid., 328-9.
8. Francis Schaeffer, *No Little People*, in *Complete Works*, vol. 3, 44ff. as quoted in Percy, 329.
9. David Blankenhorn, *Fatherless America: Confronting Our Most Urgent Social Problem*. (New York: HarperCollins, 1995), 13.
10. Carl Degler, *At Odds: Women and the Family in America from the Revolution to the Present* (Oxford University Press, 1986) 44-46, as cited in Blankenhorn, 13-14.
11. Stephen M. Frank, “‘Rendering Aid and Comfort’: Images of Fatherhood in the Letters of Civil War Soldiers from Massachusetts and Michigan,” *Journal of Social History* 26, no. 1 (fall 1992): 5-6, as cited in Blankenhorn, 14.
12. Susan M. Juster and Maris A. Vinovskis, “Changing Perspectives on the American family in the Past,” in W. Richard Scott and James F. Short, Jr., eds., *Annual Review of Sociology*, vol. 13 (Palo Alto, Calif.: Annual Reviews, 1987), 203, as cited in Blankenhorn, 14.
13. Blankenhorn, 14.
14. For more on this read Leon Podles' *The Church Impotent: The Feminization of Christianity*. (Dallas: Spence Publishing Co., 1999). See note 2.
15. Ann Douglas, *The Feminization of American Culture* (New York: Farrar, Straus and Giroux, 1977), 18, as cited in Percy, 335.
16. Percy, 335.

17. Nancy F. Cott, *The Bonds of Womanhood: “Woman’s Sphere” in New England, 1780-1835* (New Haven, Conn: Yale, 1977), 129-130. As cited in Percy, 335.
18. Percy, 335.
19. Ann Douglas as cited in Blankenhorn, 239.
20. Robert Griswold, *Fatherhood in America: A History* (New York: Basic Books, 1993), 99. As cited in Percy, 340.
21. Griswold, *Fatherhood in America*, 229. As cited in Percy, 341.
22. Heather Marcoux, “Dads now spend 3 times as much time with their kids as previous generations.” *Motherly*. (June 13, 2018). <https://www.mother.ly/news/millennial-dads-spend-more-time-with-their-kids>.
23. Charles P. Arand, *That I May Be His Own: An Overview of Luther’s Catechisms*. (St. Louis: Concordia, 2000), 95.
24. Arand, Ibid.
25. Arand, 96.

Presenters at the 2020 LCA Conference

- **Rev. Michael Holmen** – Rev. Holmen is pastor at two churches: Our Redeemer Lutheran, Independence, IA, and Peace Lutheran Church, 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 will talk about church growth at the conference.
- **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.
- **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.
- **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?”

The conference registration form is on page 7 of this issue.

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
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** - 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** - Topic to be determined.
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** - Topic to be determined.
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
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

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 JohnFLang1000@gmail.com 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

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The address for all matters pertaining to the LCA is:
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Rev. Jerome Panzigrau
Dr. John F. Lang

Mrs. Ginny Valleau: Layout, Printing & Mailing

Faithful Lutherans who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Views and judgments expressed in articles are the author's own and do not necessarily represent those of LCA. Please email articles to Mr. Walter Dissen (wdissen@aol.com; 757-436-2049).

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Lutheran Concerns Association
September 2019



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149 Glenview Drive
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