

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



Lutheran Concerns Association  
1320 Hartford Avenue, Saint Paul, MN 55116

January 2013  
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## Unfinished Business from 2010 for 2013

In re-reading the 2010 *Convention Proceedings*, I have identified six major items of unfinished business from that convention that should come before the 2013 LCMS convention, as well as five other items that may do the same. All page references are to: *Convention Proceedings 2010. 64<sup>th</sup> Regular Convention of the Lutheran Church—Missouri Synod, Houston, TX, July 10-17, 2010.*

**ONE – Financial Plan for the Two Seminaries and Ten CUS Universities.** Resolution 4-04A (p. 120) called for the LCMS Board of Directors to appoint an 11 member Task Force to create an action plan for the long-term financing of the LCMS seminaries and universities. The need for this is reflected, for example, in the announced "affiliation" (*Reporter*, June 2012; <http://reporter.lcms.org/pages/rpage.asp?NavID=20023>) of Concordia - Ann Arbor with Concordia - Mequon wherein the former will remain a Michigan corporation under the control of the Board of Regents of Concordia - Mequon, which will remain a Wisconsin corporation. The Concordia - Mequon Board of Regents will appoint a Board of "overseers" for Ann Arbor, however, that Board of "overseers" (final name not yet chosen) will not have powers normally associated with a college Board of Regents. The need for an action plan is also seen in the latest LCMS Treasurer's Report, which states "When the Concordia University System (CUS) was formed, it was not specifically provided with any funding mechanism to allow it to accomplish the last of its goals (i.e., capitalizing the schools and the System)" (see *Lutheran Witness* 131 #11 (Nov. 2012): 24; also *Reporter* 38 #11 (Nov. 2012): 8; and online at: <http://reporter.lcms.org/pages/rpage.asp?NavID=20511>).

**March 2, 2013**  
**2013 Convention deadline for overtures from boards, commissions, faculties, circuits, and congregations.**

**TWO – Relationship of Congregations to Synod.** Resolution 8-32B (pp. 169-170) called for the Commission on Handbook to submit a proposal to clarify and affirm, or amend, Constitution Article VII, which deals with the ecclesial, legal and financial autonomy of congregations with respect to the synod.

**THREE – Requirements for Membership in the Synod.** Resolution 8-30B (pp. 168-169) called for the Commission

on Handbook to submit a proposal to clarify and affirm, or amend, Constitution Article VI, which deals with issues of syncretism, worship, catechesis, regular calls of church-workers, and constitutions in member congregations.

**FOUR – District Functions and Configuration.** Resolution 8-07 (pp. 159-160) called for the synodical President to convene a 15 member Task Force to review and offer a recommendation regarding the principles of viability, purposes, functions, number, and configurations of synodical districts, including detailed proposals for staff personnel and financial operations.

**FIVE – "Lay Deacons" Authorized to Perform Pastoral Functions.** Resolution 5-03A (pp. 132-133) was referred back to committee and not brought back for action. That means that "licensed lay deacons," which were authorized by the Wichita Convention in 1989 and have since been licensed by district presidents, are still authorized to perform pastoral functions without any requirement for further study, colloquy, or application into the Specific Ministry Pastor program. As of February 2009, there were 540 "licensed lay deacons" in the LCMS. This lack of action defeats one of the primary purposes of the Specific Ministry Pastor program.

**SIX – The Certification of Clergy and their Continuing Education.** Resolution 5-05A (pp. 133-134) called for the Council of Presidents, the seminaries, and CUS universities to make a recommendation "how best to certify clergy and hold them accountable for continuing education."

**OTHER** – Resolution 7-08 (p. 153) re. statute of limitations for church court cases; Resolution 5-04 (p. 133) re. financial support for parish vicarages; Resolution 3-05 (p. 117) re. the ELCA idea of "bound conscience" with respect to homosexuality; Resolution 3-03 (pp. 115-116) re. "cooperation in externals" with the ELCA; and Resolution 4-02 (p. 119) re. recommendations from the 2006 "Task Force

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for Funding the Mission.”

Overtures with “new business” are also coming from the district conventions regarding the sanctity of life, gay marriage, religious freedom, Lutheran Malaria Initiative, Operation Barnabas, licensed lay deacons, roles of women, communion practice, the Specific Minister Pastor program, and extending national and international mission efforts (see *Reporter* 38 #10 (October 2012): 6). There are also overtures coming from boards, commissions, faculties, circuits, and congregations, whose deadline is March 2, 2013. Delegates are advised to begin studying these issues, beginning with the convention workbooks and proceedings now available online at <http://www.lcms.org/convention>.

**Rev. Dr. Martin R. Noland**  
Pastor, Trinity Lutheran Church, Evansville, Indiana



## Mysteries of the Lord's Supper

The following article, by South Dakota District President, Rev. Dale L. Sattgast, first appeared in the South Dakota District insert to “The Lutheran Witness,” September 2011. The article has been edited.

*“Take, eat; this is My body. ... Drink of it all of you, for this is My blood of the new covenant, which is poured out for many for the forgiveness of sins” (Matt. 26:26b-28).*

Dear Friends in Christ,

The Bible refers to the “mysteries of God.” (Cf. 1 Cor. 4:1) Early Christians commonly referred to Baptism and the Lord's Supper as the “Divine Mysteries” or the “Sacred Mysteries.” The Orthodox Church still refers to them in that manner. But in the course of the history of the Roman Catholic Church, the term *sacraments*—based on a Latin word—became the more common term that is still used in the Roman Catholic Church and many other denominations.

It is unfortunate, I believe, that the term *mystery* is seldom used for the Lord's Supper in our Lutheran vocabulary. One of our Communion hymns has the title “Now, My Tongue, the Mystery Telling” (LSB 630). A stanza in another Communion hymn has these words:

“We dare not ask how this can be  
But simply hold the mystery  
And trust this word where life begins;  
'Given and shed for all your sins' ”  
(LSB 634, stanza 5)

And in one of our Communion collects, the word *mystery* is used to describe the Lord's Supper. But beyond those uses, most of us will seldom see the word *mystery* used

for the Lord's Supper.

What is the mystery? On the evening before Jesus went to the cross to give His body and shed His blood as a sacrifice in the place of sinners and to bring forgiveness of sins, He instituted the Lord's Supper. He and His disciples were observing the Passover meal that included, among other foods, unleavened bread and wine. There was symbolism going back nearly 1,500 years associated with each of these foods (cf. Ex. 12:1f). But Jesus' words, when taking and sharing the bread and wine with His disciples, went well beyond symbolism. He gave these elements a new meaning. “Take, eat; this is My body. ... Drink of it all of you, for this is My blood ... for the forgiveness of sins.” No symbolism there, neither for what the disciples ate and drank nor for the purpose!

With the bread, Jesus gave His body that would be sacrificed on the cross the next day. With the wine, Jesus gave His blood that would be shed. With both, Jesus gave the forgiveness of sins.

But how? This is the question that has been pondered for centuries.

The Roman Catholic Church attempted an answer in the Middle Ages with the teaching of transubstantiation, namely, that the bread and wine change into the body and blood of Jesus. At the time of the Reformation, Protestant leaders other than Martin Luther explained that the bread and wine (or grape juice) only symbolize the sacrifice of Jesus' body and blood, and with that only symbolize the forgiveness of sins. (For more information about this, read about the Marburg Colloquy of 1529.)

Rather than try to explain the mystery of the Lord's Supper, Lutherans simply accept what the Bible says. Jesus' body is really present with the bread. Jesus' blood is really present with the wine. And both are for the forgiveness of our sins. As the hymn states, “We dare not ask how this can be, / But simply hold the mystery.”

What church bodies believe affects their practice. For those denominations that believe the bread and wine are

### Lutheran Concerns Association 2013 Conference

#### “Threats from Within & Threats from Without”

Page 7 of this issue is your opportunity to register for the Lutheran Concerns Conference that will be held January 21, 2013, in Fort Wayne, Indiana.

We will again have a top notch lineup of speakers who will bring you up-to-date on

- **Religious Liberty,**
- **Synod Issues,**
- **the Specific Ministry Program,**
- **2013 National Convention Issues,**
- **Holy Communion**

and much more.



merely symbolic, the Lord's Supper is not generally seen as a "means of grace" by which God forgives sins and strengthens faith but rather a mark of fellowship with Christ and with each other. As a result, most of them practice "open Communion" with anyone who believes in Christ.

For Lutherans who take seriously Jesus' words, "This is My body ... This is My blood, ..." we also respect those passages in Scripture that state that those who commune confess their faith publicly, and that anyone who receives the Lord's Supper improperly "will be guilty of profaning the body and blood of the Lord," and "eats and drinks judgment on himself" (cf. 1 Cor. 11:26-29). As a result, Lutherans have historically practiced "closed (or close) Communion" with only those who believe and confess the same understanding of God's Word. While we rejoice in the blessings we receive in the Lord's Supper, we also do not wish that anyone wrongfully receive it to a person's harm.

There is much more that could be stated on the topic of the Lord's Supper, especially on the matter of closed (or close) Communion.

Perhaps I'll write on this topic in another article. But, for now, with you, I'll confess my eternal gratitude that our beloved Savior has given to us in the mystery of the Lord's Supper the free gifts of His body and blood for our forgiveness, strength and salvation.

*"... nothing...except Jesus Christ and Him crucified"*

In Christ,

**Rev. Dale L. Sattgast**, President, South Dakota District

1 Cor. 2:2

2 Cor. 3:4-6

2 Tim. 1:8-12

## Speakers for the 2013 LCA Conference: Threats from Within and Threats from Without

**Rev. Dr. Peter Scaer** – Undergraduate at Indiana University Bloomington, graduating in 1988. Master of Divinity, Concordia Theological Seminary (CTS), Fort Wayne (1992); Master of Arts, Notre Dame (1995), PhD, Notre Dame (2001). From 1996 to 2000 Dr. Scaer served as pastor of Emanuel Lutheran Church in Arcadia, IN. In 2000, he joined the Exegetical Department at CTS. Dr. Scaer and his wife have three children.

**Rev. Dr. William Weinrich** – Concordia Seminary, Saint Louis, MO, 1972; University of Basel, Switzerland, Doctor of Theology 1978; called to CTS, Fort Wayne, 1978 as Assistant Professor of Early Church History; later served CTS as Vice President Academic Affairs and Dean of Graduate Studies; last served as Rector, Luther Academy, Riga, Latvia; LCMS Commission on Theology and Church Relations nine years; LCMS 3rd Vice President 1998-2001 and 5th Vice President 2001-2004; Indiana Air

National Guard Chaplain 1977-2004; prolific author. Dr. Weinrich and his wife have three children.

**Dr. Robert T. Kuhn, LCMS President Emeritus** – Master of Divinity, Concordia Seminary, Saint Louis (1963); Doctor of Divinity, CTS, Fort Wayne (1988). Concordia Teacher's College, River Forest, (1977-79); President of the Central Illinois District (1985-95). He was LCMS 1st Vice President (1996-2001); LCMS President (2001). Currently Chairman of the LCMS Board of Directors. Dr. Kuhn and his wife Judith have three children, seven grandchildren and three great-grandchildren.

**Rev. Dr. Timothy Rossow** - Bachelor of Arts in Humanities from Concordia, Seward (1981); Master of Divinity from Concordia Seminary, Saint Louis (1985); Teaching Fellow in Philosophy, Saint Louis University, Saint Louis (1985-1987); Master of Arts in Philosophy (Medieval Metaphysics), Saint Louis University (1987); Doctor of Ministry, CTS, Fort Wayne (2005). Blue Pomegranate Books publisher (2007-2011); founder, Chairman of the Board and Senior Editor of The Brothers of John the Steadfast (2008). Married to Phylliss Carlson in 1980.

**Rev. Peter Bender** – Master of Divinity, CTS, Fort Wayne (1987). Peace Lutheran, Sussex, Wisconsin (1991 – present). Rev. Bender has done extensive work in the area of Lutheran catechesis; he is the founder of the Concordia Catechetical Academy, a society of pastors and laity dedicated to promoting faithful Lutheran catechesis. Rev. Bender has published extensively in the area of catechesis.

**Mr. Scott Meyer, Esq.** - B.S. Purdue University, M.B.A. Indiana University, J.D. Northwestern University. Retired Patent Attorney, Monsanto Co., St. Louis. Concordia Historical Institute Board of Governors, twenty years, current-

### We Need Your Help: The Lutheran Clarion to Publish Monthly January—July 2013



With the January 2013 issue, *The Lutheran Clarion* begins monthly publication leading up to the 2013 LCMS Synodical convention. In order to address the wide range of issues and concerns facing the upcoming convention, it is necessary to increase the publication frequency from bi-monthly to monthly.

Whereas in a non-convention year we would have published four issues in the January to July time frame, in this convention year we will publish seven issues. This means, of course, our costs of publication and mailing will increase proportionately. Accordingly, we would ask, you our readers, to increase your donations in support of this convention-year effort.

Please send checks to:

**Lutheran Concerns Association**  
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ly Board President. LCMS Missouri District Constitution Committee, nine years. Former elder at two LCMS congregations. Lutheran Concerns Association, Board of Directors 2010-12. LCMS Christian Day School, nine years. Has written many articles on LCMS history. He and his wife have two sons.

**Rev. Dr. Martin Noland** – Bachelor’s degree, Concordia University, River Forest, Illinois (1979); Master of Divinity (1983) and Master of Sacred Theology (1986), CTS, Fort Wayne; PhD from Union Theological Seminary, New York (1996). Director, Concordia Historical Institute 2002-2009; Pastor at Trinity Lutheran, Evansville, Indiana (2009 – present).

**Rev. Dr. Richard Nuffer** – Associate Professor of Pastoral Ministry and Missions at CTS, Fort Wayne. Taught at the seminary for fifteen years; Director of Vicarage for fourteen of those years. Currently Coordinator of Clinical, Pastoral Education. Civil trial lawyer for fourteen years before entering CTS as a student. Teaches homiletics, catechetics, church polity, and pastoral theology at CTS. For past three years taught the first class for new Specific Ministry Program students, an on-campus intensive course *Confessing Christ in Today’s World*. Currently serves on Synod’s Commission on Handbook. Member of board of directors of The Lutheran Heritage Foundation. Married to Deaconess Pat Nuffer. They have four grown children.

## In Harmony With

What is the definition of *harmony*? The Miriam-Webster Dictionary defines *harmony* as “the combination of simultaneous musical notes in a chord.” What then is a *chord*? Again, Miriam-Webster: a *chord* is “three or more musical tones sounded simultaneously.” Hence, harmony indicates a plurality of pitches which may not necessarily sound good with one another.

In the 2010 Handbook of The Lutheran Church—Missouri Synod, the word *harmony* is used twelve times. In each instance the reader is told what must be *in harmony with* “our common profession of faith,” “Scripture and the Lutheran Confessions,” “Holy Scripture, the Confessions, and the teachings and practices of the Synod,” and “the Holy Scriptures as the inspired Word of God, the Lutheran Confessions, the Synod’s doctrinal statements, and the policies of the Synod.” In summary, our “Witness, Mercy, and Life Together” must be *in harmony with* Holy Scripture and the Confessions.

What does the Synod mean by *harmony*? Are they abiding by the primary definition of *harmony* as a plurality of sounds (or here, ideas and practices), or do they desire to define *harmony* as *unison*, all parts of our Synodical “Life Together” sounding one note? If we as a Synod

define *harmony* as the dictionary does, then we allow for that to exist which does not agree with Scripture and the Confessions. In addition, the note sounded in the name of *harmony* will either complement or clash with the note sounded by Scripture and the Confessions, and is not, by definition, the same note! In our postmodern society, is each person (or in this case member, congregation, Recognized Service Organization (RSO), or other entity of the Synod) able to define *harmony* for himself?

**“In these last days of great distress our beloved Synod ought to reconsider her language of *harmony* in favor of *unison*.”**

Consider the following. In the name of and by the permission of the word *harmony*, can one make a *quatenas* subscription to the Confessions and still be a part of the Missouri Synod? Another example: in the Bylaws of the Missouri Synod, Bylaw 1.6.2 says that the Synod has the right “to adopt doctrinal resolutions and statements which are *in harmony with* Scripture and the Lutheran Confessions” (emphasis added). What does *in harmony with* mean? Can the Synod adopt a resolution or statement that sounds a different note than Scripture and the Confessions since it meets the standard of *harmony*? In short: Does *harmony* allow heterodoxy?

Of all the words that can be used to describe the relationship between our confession and the Confessions, *harmony* is surely not the best. Although Miriam-Webster does say that *harmony* can mean *accord*, or “to bring into agreement,” it is the third of four definitions. While they allow for *harmony* and *unison* to be synonymous, it is surely not the primary definition. For clarity’s sake, the language of *harmony* ought to be replaced with the stronger language of *unity*.

### Thank You Balance-Concord, Inc.



Balance-Concord, Inc., has been a most faithful contributor to *The Lutheran Clarion* in honor of the sainted **Rev. Raymond Mueller** and the sainted **Rev. Edgar Rehwaldt**, both of whom faithfully served the Synod and Balance-Concord, Inc., for many years.

*The Clarion* is most appreciative of such continued support from Balance-Concord, Inc., as well as the wonderful support of our readers. These contributions make it possible to bring you substantive articles by respected and qualified authors on issues affecting YOUR Synod. Please continue your support. It is both appreciated and needed.

Scripture and the Confessions are unwavering in their demands of unity. Consider 2 John 9-11 which forbids us to receive those who go beyond the doctrine of Christ, "for he who greets him (the one with a different doctrine) shares in his evil deeds." Similarly, our Confessions at every turn give a bold "we confess," "we condemn," and "we believe, teach, and confess"—the Lutherans confessing in *unison*, not *harmony*.

In these last days of great distress our beloved Synod ought to reconsider her language of *harmony* in favor of *unison*. The permission of harmony, by its chief definition, is against Holy Scripture and the Confessions. As a Synod, let us boldly press on to ensure that everything done and said by our members, congregations, RSOs, and other bodies be in *unison* with Scripture and the Confessions.

**Rev. Ryan David Beffrey**

Pastor, Mount Olive Lutheran Church  
Cleveland Heights, Ohio

## Another Look at Power, Politics, and the Missouri Synod

The following article was published on October 28, 2012, at the Brothers of John the Steadfast website ([www.steadfastlutherans.org](http://www.steadfastlutherans.org)); it is published here with the approval of Brothers of John the Steadfast.

The November 2012 issue of *The Lutheran Clarion* is worth reading and downloading for your files (<http://www.lutheranclarion.org>). In this issue, Dr. Scott Meyer, Chairman of the Board of the Concordia Historical Institute (hereafter CHI), gave a magisterial analysis of James C. Burkee's book *Power, Politics, and the Missouri Synod: A Conflict that Changed American Christianity* (Minneapolis: Fortress Press, 2011). The title of Meyer's article was "Theology—the Real Issue of the Preus Era." Meyer's headings summarize his points: "Hearsay vs. Eyewitness Evidence," "Burkee Diatribe Against [JAO] Preus," "The Issue of Theology," "Behnken's Concern and Plea," "[JAO] Preus vs. Burkee on the Issue of Theology," and "Christ's Teachings." This article was the presentation that Dr. Meyer gave to the January 2012 Lutheran Concerns Conference in Fort Wayne.

The September 2012 issue of *The Lutheran Clarion* published an article with the same title "Theology—the Real Issue of the Preus Era," written by Mr. Walter Dissen, Esq. for the same conference. That issue is also available at <http://www.lutheranclarion.org>.

The credentials of both Dissen and Meyer are significant and very impressive. Walter Dissen was a personal eyewitness to many of the events of the Preus era, serving 12 years on the Board of Regents at Saint Louis,



### A Foreign Mission Effort Worthy of Your Support

In March 2011, *The Lutheran Clarion* encouraged support of the Concordia Theological Seminary Student Study Abroad/Mission Trip to Kenya and the Adopt-A-Student program at the Lutheran Seminary in Novosibirsk, Siberia. *Clarion* readers responded with gifts and the Horizon Fund of Pilgrim Evangelical Lutheran Church of West Bend, Wisconsin, also provided some funds.

Once again, Missourians are encouraged to provide financial support for a most worthy endeavor. Rev. Jeffrey Horn, a Concordia Theological Seminary graduate who served Zion Lutheran Church in Garrett, Indiana, from 2003 to 2012, and his wife Lora, will serve the Lord in Papua, New Guinea, as missionaries. Rev. Horn will be teaching at Timothy Lutheran Seminary and will be looking for ways to strengthen the education available there.

There is one catch: While the LCMS is willing to "send" him and his family, it is up to Rev. Horn himself to raise the funds. Funding of \$164,000 is needed. [Rev. Dr. William Weinrich of Concordia Theological Seminary has informed LCA this is a most worthy project.]

Pilgrim Evangelical Lutheran Church of West Bend, Wisconsin, through its Horizon Fund, will match the first \$500 received.

Rev. Horn will speak for ten minutes during the lunch hour on January 21, 2013, at the annual LCA Conference.

*Clarion* readers, please send checks made payable to:

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Mark the memo line of your check "New Guinea Mission Project." LCA will see to it the funds are mailed in AND specifically earmarked for the mission of Rev. Jeffrey Horn.

12 years on synod's Commission on Appeals, and most recently 12 years on the Board of Regents at Fort Wayne. He is a retired corporate attorney, having served at the highest levels of industry, with matchless experience in service to his church.

Scott Meyer received the Distinguished Service Award from CHI in November 2004. The Award has been given to only a few people in the history of the LCMS, including C.S. Meyer, Theodore Tappert, J.A.O. Preus, Oswald Hoffmann, Gerhardt Kramer, Roy Suelflow, August Suelflow, and Gladys Suelflow-Krause. Scott Meyer has been a faithful and productive member of the Board of Governors of CHI and its various committees since 1986. He is

the distinguished author of the award-winning *Fifty Years in the Footsteps of Walther: Biography of William C. Kohn*. He is a retired corporate patent attorney for Monsanto.

Previous reviews of Burkee's book include: Ken Schurb, *Concordia Historical Institute Quarterly* 84 #1 (Spring 2011): 55-57; and two online reviews at Blogia, one by David Ramirez (<http://logia.org/blogia/?p=11>) and one by myself (<http://logia.org/blogia/?p=12>).

The accumulated criticism in the above-mentioned reviews leads me to wonder what happened in the writing of Burkee's book, which was originally his doctoral dissertation. I am not, **in any way**, questioning Burkee's competence as a scholar of general American history. That is his scholarly field, after all!

The online description for James Burkee says that he is the "Associate Professor of History" at Concordia University-Wisconsin, specializing in "modern American political history." He also "teaches courses on the modern Middle East, US national elections, and Wisconsin political history." "He earned his Ph.D. from Northwestern University" in Evanston, Illinois, and "did his undergraduate studies in Business and History at Concordia [University-Wisconsin]." There is nothing here that indicates more than a rudimentary competence in theology, religion, or church history. This is the most charitable explanation for Burkee's apparent blindness to theological issues in the Preus era.

**"...the problem that faces church history today. It is being overrun by persons schooled in "general religious history" or by persons trained in "social history."**

**As a church historian, I am wondering what an American political historian is doing writing his dissertation in my field of church history.** It doesn't make any sense. His doctoral committee should have refused to accept his topic. Although most folks think that historians are equally competent in all fields of history, that belief is hardly true. For example, engineers are not just engineers. They are electrical engineers, civil engineers, software engineers, etc., etc. You risk major damage if you hire one to do the other's job. The same is true for historians and their work.

I would never venture to write a dissertation, or write a book, in a historical field that I had not studied extensively, in detail, for many years. Why did the doctoral level faculty at Northwestern University encourage and permit this in Burkee's case? I don't know, but it is symptomatic of where church history is headed in America.

One of the most talented and respected church historians in the United States, in the last quarter of the twentieth century, was David W. Lotz of Union Theological Seminary-New York. Lotz edited an important book on American church history in the modern era titled *Altered Landscapes: Christianity in America, 1935-1985. Essays in*

*Honor of Robert T. Handy* (Grand Rapids: Wm. B. Eerdmanns, 1989). For that book, Lotz wrote a historiographical essay titled "A Changing History: From Church History to Religious History" (pp. 312-342). The essay is most significant for how it explains the **secularization** of church history since 1965.

In his essay, Lotz wrote: *Martin E. Marty observed that church history was now being pushed 'in a secular direction' . . . For Marty, then, the crisis besetting the discipline [of church history], marked chiefly by a loss of 'church', could be offset by a promising new venture: the study of religious history (though this shift, it seems, also confirmed and even compounded the crisis)* (p. 330-331; my emphases). In other words, Lotz did not believe that Marty's "solution" to the problem was helpful in resolving the crisis.

Toward the end of his essay, Lotz wrote: *This programmatic turn from theological history to social history—so characteristic of religious history in toto—is partly attributable to the change in the discipline's primary institutional locus from seminaries to university departments of religion and history. Most of the more recent Ph.D.s in religious studies lack formal, seminary-based theological education. In consequence, as Jaroslav Pelikan has remarked "young scholars have been entering the field of the history of Christianity without adequate preparation in the biblical, ecclesiastical, liturgical, and theological issues with which, after all, much of that history has been preoccupied, and have therefore been compelled to acquire, only after the doctorate (if then), what seminary graduates used to bring as a prerequisite to graduate study and research."* (p. 337; my emphasis).

Both David Lotz and Jaroslav Pelikan explain the problem that faces church history today. It is being overrun by persons schooled in "general religious history" or by persons trained in "social history." Burkee appears to take the latter approach. Both types are blind to and ignorant of Pelikan's list of "biblical, ecclesiastical, liturgical, and theological issues" that are the "meat and potatoes" of real church history. Little wonder, then, that Burkee didn't think that theology was an important issue in the Preus era.

That is why Burkee's book is a bad book. That is why I can't recommend it to anyone for any reason. It is why I will continue to use the more reliable books by Fred Danker *No Room in the Brotherhood* and by John Tietjen *Memoirs in Exile* to get the liberal's side of the story of the Preus era. It is why I will continue to use the very reliable books by Kurt Marquart *Anatomy of an Explosion*, Seminary Board of Control *Exodus from Concordia*, and Paul Zimmerman *Seminary in Crisis* to get the facts about the Preus era and its context in American Lutheran church history.

**Rev. Dr. Martin R. Noland**  
Pastor, Trinity Lutheran Church, Evansville, Indiana



# LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 21, 2013

“Threats from Within and Threats from Without”

The Lutheran Concerns Association extends a cordial invitation to all Lutherans, especially LCMS, to attend the LCA Annual Conference. We look forward to meeting you and working together to make the LCMS a faithful and strong voice for Evangelical Lutherans.

## LCA CONFERENCE PRESENTATIONS

“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” John 8:31b-32

6:40 a.m. - <b>Registration Opens</b>
7:00 a.m. to 7:45 a.m. - <b>Rev. Dr. Peter Scaer</b> - Bible Study
8:00 a.m. to 8:10 a.m. - <b>Rev. Dr. William Weinrich</b> - Opening Devotion
8:10 a.m. to 8:20 a.m. - <b>Mr. Walter Dissen Esq</b> ; <b>Indiana District President Rev. Daniel May</b> - Welcome & Greetings
8:20 a.m. to 9:20 a.m. - <b>Synod President Emeritus Rev. Dr. Robert Kuhn</b> - Issues & Overtures - 2013; <b>Rev. Dr. Timothy Rossow</b> - Hot Button Synod Issues and the Local Parish
9:20 a.m. to 10:00 a.m. - Questions and Answers
10:00 a.m. to 10:15 a.m. - Break
10:15 a.m. to 10:45 a.m. - <b>Rev. Peter Bender</b> - Pastoral Care & Admission to the Lord's Supper
10:45 a.m. to 11:20 a.m. - Questions and Answers
11:20 a.m. to 11:50 a.m. - <b>Mr. Scott Meyer Esq</b> - Religious Liberty Requires Constant Vigilance
11:50 a.m. to 12:20 p.m. - Questions and Answers
<b>12:20 p.m. to 1:20 p.m. - Lunch Served in the Meeting Room</b>
1:20 p.m. to 2:00 p.m. - <b>Rev. Dr. Martin Noland</b> - Missionals vs Confessionals & Other Issues at the 2013 LCMS Convention
2:00 p.m. to 2:30 p.m. - Questions and Answers
2:30 p.m. to 3:00 p.m. - <b>Rev. Dr. Richard Nuffer</b> - SMP: Aerobatic Acronym?
3:00 p.m. to 3:40 p.m. - Questions and Answers
3:45 p.m. to 5:00 p.m. - Panel Discussion with All Presenters
5:00 p.m. to 5:10 p.m. - Closing Remarks and Closing Prayer
5:30 p.m. - <b>LCA Annual Business Meeting</b> (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rates are **\$89** + taxes for a single; **\$99** + taxes for 2-4 per room. When making your reservation, mention that you are attending **THE LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE, CODE: GROUP #1013**. To be guaranteed a room, reservations must be made by December 15, 2012. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room. **Registration for the free lunch MUST BE POST-MARKED by December 15, 2012.** You must make your own Guest House reservation.

## REGISTRATION FORM

LCA Annual Conference · January 21, 2013  
Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 64825  
260-489-2524 · 800-348-1999 · [www.donhallsguesthouse.com](http://www.donhallsguesthouse.com)

I will attend the meeting:

Name

Address

Phone Number

Email Address

LCMS District

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

Paid LCA member conference registration fee: \$40 if postmarked by 12/15/2012; \$45 if postmarked thereafter. Enclosed \_\_\_\_\_.

Non-member conference registration fee: \$50 if postmarked by 12/15/2012; \$55 if postmarked thereafter. Enclosed \_\_\_\_\_.

Half day (AM or PM) registration fee is 50% less of above fee. If lunch is desired, add \$10; must be postmarked by 12/15/2012. Enclosed \_\_\_\_\_.

**Seminary students and personnel** will have the registration fee waived, but to receive **lunch for \$5**, registration must be **post-marked by 12/15/2012**.

I will pay at the door \_\_\_\_\_.

**A free lunch will be served early registrants who pay the applicable registration fee whether by 12/15/2012, or at the door.**

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form & send to Lutheran Concerns Association · 1320 Hartford Avenue · Saint Paul, MN 55116-1623

**The Lutheran Clarion**

The official publication of the Lutheran Concerns Association, a non-profit 501(c)(3) organization.



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The address for all matters pertaining to the LCA is:  
1320 Hartford Avenue  
Saint Paul, MN 55116-1623

Editorial Board: Mr. Walter Dissen (Chairman)  
Mr. Scott Meyer  
Rev. Jerome Panzigrau

Faithful Lutheran individuals who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Please send to: Mr. Walter Dissen  
509 Las Gaviotas Blvd, Chesapeake, VA 23322  
(757-436-2049; wdissen@aol.com)

The Board of Directors for the LCA:  
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Lutheran Concerns Association  
January 2013



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