

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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Cultural Madness: **“Those whom the gods wish to destroy, they first make mad.”**

Though the quote is misattributed to Euripides and the “gods” of this world are demons, the sentiment is correct. It is comforting to know that the Lord allows man’s wickedness to only go so far before He scatters the proud in the imagination of their hearts. Whether it be in the Antediluvian world, Babel, Sodom, or Canaan, the Lord beats back and restrains evil in order to preserve a world where the Gospel may be proclaimed. Yet it sure is unsettling to be present to witness a culture’s suicide.

How, why, and when our culture really started going mad could be debated endlessly, but that we *are* mad is indisputable. And the pace quickens as the waterfall approaches.

In 1960, every state of the union had anti-sodomy laws. Only a little over ten years ago, until *Lawrence v. Texas* (539 U.S. 558, (2003)ⁱ) sodomy laws were still on the books in 14 states. Now the homosexual agenda is swiftly and victoriously marching through the institutions of our country.

Until 1969, there was no such thing as “no fault divorce.” As of 2010, every state has it, and the American family lies in utter ruin.

In 1973, murderous abortion became legal in America. The physical and spiritual carnage which has resulted is incalculable.

All these things concern the family. The fundamental building block of mankind is not the individual, as in Enlightenment thought, but rather the family. The family is instituted, created, and preserved by marriage. And in turn, marriage is founded upon the fundamental, and unifying and creative, distinction in mankind—the distinction between man and woman. It is madness to remake mankind apart or in opposition to this distinction and God’s created order. It is madness to even attempt it, yet this lies at the heart of our modern sickness and unbelief—a rebellion against God’s good gifts.

So what is the church to do? Repent! Let’s not just point the finger at “those people.” Although originally incited by Mar-

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garet Sanger and other scoffers, it was Christians, revolting against thousands of years of teaching, who clamored to divorce sex and procreation and supported making contraceptives legal in 1965, setting the stage for later legal and cultural revolutions. Rev. Dr. Walter A. Maier called the use of contraception, “one of the most repugnant of modern aberrations, representing a 20th century renewal of pagan bankruptcy.”ⁱⁱ

Only 30 years ago the Equal Rights Amendment was defeated, in large part because of the entirely justified fear that it would logically necessitate women registering for the selective service and becoming eligible for combat. Now it is hard to find so-called conservative Christians willing to defend what God has written upon our hearts: men have the duty to defend women and in deference to their God-given role as the bearers and nurturers of life they must be prohibited from such degradation as military combat.ⁱⁱⁱ

The Christian men of America have been ceding their authority and concomitant duties to women in the home, church, and government for a long time. The church has not gloried in the beautiful, foundational, God-given distinction between man and woman as she ought.^{iv}

But this is no reason to despair. “Put not your trust in princes,” as the Psalmist says, “nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth forever.”^v

The victory has already been won for us. We live by the Word of God and may confess unafraid. The following are three things you can do as a faithful Lutheran and a good citizen:

1. Attend the LCA conference in January to learn more about the challenges Christians face in America.
2. Write Synod President Matthew Harrison and the CTCR (and also your congregation and pastor) and encourage them to boldly speak out against women in combat.^{vi}

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3. Study the Scriptures to reinvigorate your appreciation for marriage and the family. Think about how you and your congregation can glory in God's created order and the distinction between men and women.

Soli Deo Gloria

Rev. David P. Ramirez

Pastor, Zion Lutheran Church, Lincoln, Illinois

Editor's Note: The entire U. S. Supreme Court decision in Lawrence, *supra*, can easily be accessed and read by simply Googling *Lawrence v. Texas* with or without using volume and page citation. There is merit in reading the decision.

- i In an opinion by Justice Kennedy concurred in by Justices Stevens, Souter, Ginsburg and Breyer the Court held that a Texas statute making it a crime for two persons of the same sex to engage in certain intimate sexual conduct violated the Due Process Clause. Justice O'Connor filed a separate opinion concurring in the judgment. A dissenting opinion written by Justice Scalia was concurred in by Justices Rehnquist and Thomas.
- ii Cited by J. F. Noll in *A Catechism on Birth Control, 6th edition*. (Huntington: OSV press, 1939) p. 31.
- iii "O ye subverters of all decency, who use men, as if they were women, and lead out women to war, as if they were men! This is the work of the devil, to subvert and confound all things, to overleap the boundaries that have been appointed from the beginning, and remove those which God has set to nature. For God assigned to woman the care of the house only, to man the conduct of public affairs. But you reduce the head to the feet, and raise the feet to the head. You suffer women to bear arms, and are not ashamed." John Chrysostom (AD 344-407), Homily on Titus.
- iv We have an excellent example in Franz Pieper, who faithfully and joyfully modeled the biblical and confessional position in the first volume of *Christian Dogmatics*, pages 523-526. Especially here: "People are becoming more and more oblivious to this divine order, and this for two reasons. In spite of its wide circulation the Bible exerts less on human society than formerly, and good common sense, in spite of all the advances in technical science, is rapidly diminishing among men. We find in Luther two different sets of statements on the position of women in human society. On the one hand, he says: "God did not set up womankind to rule, neither in the Church nor in secular offices" (St.L.II:687)...On the other hand, Luther requires men to show special reverence (*reverentia*) to woman, because the woman is the mother and educator of the human race."
- v Psalm 146:3-6 (KJV)
- vi A brief overview of the topic of women in combat may be found at: <http://steadfastlutherans.org/?p=31938> and <http://steadfastlutherans.org/?p=31954>. Included at the end of the first article is a link to an excellent [paper by Rev. Heath Curtis](#) and a [resolution](#) sent in by several Central Illinois and Iowa East circuits and congregations on the subject.

Another Worthy Opportunity for Missouri Synod Christians

In September the Board of **Concordia Theological Foundation, Inc.** (CT Foundation) established an endowment fund to provide support for women enrolled in the Deaconess Program at Concordia Theological Seminary.



CT Foundation was incorporated in California in 1999 and is a 501(c)(3) corporation recognized by the Internal Revenue Service so gifts are tax deductible. The primary purpose of CT Foundation is to assist in preparing men for the Office of the Holy Ministry by providing financial support to Concordia Theological Seminary. From its inception CT Foundation has been doing just that.

The CT Foundation also recognizes the need for deaconesses and deeply appreciates the wonderful services deaconesses have provided our beloved Synod for many, many years. Our readers are encouraged to provide support for the **Concordia Theological Foundation Deaconess Endowment Fund**. Checks should be marked for that fund and mailed to the following address:

Concordia Theological Foundation
PO Box 15810
Fort Wayne, IN 46885-5810

All donors will receive an acknowledgement meeting IRS requirements.

Reflections on New Ulm Free Conference

A decade or so ago, it was common to hear about the "divergent courses" of the two largest Lutheran church bodies in the United States. It was said that the Evangelical Lutheran Church in America and The Lutheran Church—Missouri Synod were heading in different directions. They were. Now these bodies live in two different worlds. While it would be premature to suggest that the seismic shifts in American Lutheranism will result in institutional realignment or new declarations of church fellowship, the third Lutheran Free Conference at Martin Luther College in New Ulm, Minnesota, on November 6-7, 2013, was indicative of the vitality of pastors and church leaders who are committed to encouraging one another in fidelity to the Holy Scriptures as the Word of the Triune God and the Lutheran Confessions as normative for doctrine and practice. This conference was the third held at New Ulm since 2011 under the leadership of Dr. Michael Albrecht and Pastor Philip Hirsch with assistance from the Luther Academy.

It was significant that there were major presentations by the presidents of three church bodies formerly in fellowship with each other and members of the now defunct Synodical Conference. In addition, Dr. Steven Paulson of Luther Seminary in Saint Paul delivered a potent paper using Luther's theology of the bound will. Each paper was followed by a short presen-

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.

tation by a reactor which led into discussion involving the approximately 150 people in the audience.

The conversations generated at New Ulm were fresh, transparent, and realistic. President Matthew Harrison admitted that the Wisconsin Synod was justified in ending fellowship with the Missouri Synod over 50 years ago. The events in the decade after the dissolution of the Synodical Conference could well have spelled an end to the Missouri Synod as a confessional Lutheran body. Hermann Sasse, among others,

“Holding to a doctrine of inerrancy does not by itself make one a confessional Lutheran.”

could see little hope for the Missouri Synod.¹ Nevertheless, there was change of another sort afoot. There would be the exodus from Concordia Seminary in February of 1974. In fits and starts the Missouri Synod was on a path of recovery. The election of Matthew Harrison as president of the LCMS in 2010 signaled fresh hope and this was gratefully recognized by leaders in the WELS and ELS. Recovery from the trauma of those years has not been easy. Confessionalism has sometimes been confused with Fundamentalism or social conservatism. Holding to a doctrine of inerrancy does not by itself make one a confessional Lutheran. Flirtations with the so-called Church Growth Movement have been corrosive in our Synod even as President Schroeder acknowledges in the Wisconsin Synod as well.

The goal of these free conferences is not the restoration of church fellowship but encouragement toward fidelity. As President Schroeder put it our “primary goal is joint faithfulness to the Word and the Lutheran Confessions.” To this end, free conferences such as this one should be cultivated. In this way, points of commonality can be affirmed even as we do not shy away from controversies, inherited or new, which emerge between the Synods.

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John T. Pless

Assistant Professor, Pastoral Ministry and Missions and Director of Field Education, Concordia Theological Seminary, Fort Wayne, Indiana

1 Writing in April 1961, Sasse observed: “Now the sickness rages in Missouri, and unless there are signs and wonders this great church of confessional Lutheranism will succumb. The churches of the left and the middle are simply waiting for Missouri. They see that the Synodical Conference with its continual internal tensions cannot last much longer, and their hope is that Missouri will then move into the National Lutheran Council, and from there into the Lutheran World Federation and the World Council of Churches.... Everything is waiting for the fall of Missouri. Then the way would finally be open for a Lutheran world church without a confession”- “Article VII of the Augsburg Confession in the Present Crisis of Lutheranism” in *We Confess the Church*, 66. Also see Sasse’s 1966 essay, “Inclusive Lutheranism” in *The Lonely Way: Volume II (1941-1976)*, 341-345.



We Need Your Help

Even though some progress was made at the 2013 Synodical Convention, much work remains to be done to return our Synod to the Church of our Grandfathers and Reformation fathers!



The Lutheran Concerns Association is dedicated to the effort to reclaim our full Lutheran heritage for the LCMS, but we cannot achieve this long-range goal alone.

We need your continued help so that a truly Lutheran church body will be there for our grandchildren and great-grandchildren. In some small way we at the LCA desire to be helpful in preserving our faith, under the Lord’s blessing, so that the treasure of pure doctrine and right practice will be known for generations to come. Would you prayerfully consider assisting us in this on-going effort with your tax deductible donations?

Please send checks to:
Lutheran Concerns Association
 1320 Hartford Avenue
 Saint Paul, MN 55116-1623

The Third Lutheran Free Conference at New Ulm, Minnesota

In November 2011, Dr. Michael Albrecht, pastor at Saint James Lutheran Church in West Saint Paul, and senior editor of *LOGIA*, spear-headed the organization of a free conference of like-minded Lutherans in New Ulm, Minnesota. The proceedings from that conference were published in *LOGIA* and are available for a minimal fee online in print or PDF (see <http://www.shop.logia.org/22-1-Scripture-Catholicity-PDF-download-22-1dl.htm>).

Success of the 2011 conference led to another at New Ulm in 2012 and this year in November 2013. The topic this year was church fellowship and the history of relations between former members of the Evangelical Lutheran Synodical Conference (ELSC), i.e., the Wisconsin Evangelical Lutheran Synod (WELS), the Evangelical Lutheran Synod (ELS), and The Lutheran Church—Missouri Synod (LCMS).

President John Molstad of the ELS gave the opening essay on the topic of the Predestination Controversy (ca. 1880-83) which divided the original members of the ELSC. The issue of predestination arose again when the various Norwegian synods were attempting to merge at the beginning of the 20th century. A political—but non-theological—solution was found in the “Madison Settlement” of 1912. This “solution” gave equal authority to a Norwegian pietist catechism and the Book of Concord. Realizing the folly of a “political solution,” about a dozen pastors left the much-larger Norwegian group to form the ELS in 1918. The ELS adopted a statement on church fellowship in 1938, called the “Triple U,” whose 4th thesis emphasizes that formal subscription to the Book of Concord by synods must be matched by an “existing unity of spirit” evi-

denced by “the public ministry of the Word.”

President Matthew Harrison of the LCMS gave the second major essay on the history and prospects of free conferences among former members of the ELSC. Harrison noted the irony of how the founder of the WELS, John Muehlhauser, was a comrade to the German Evangelical Protestants—now part of the United Church of Christ. Fortunately pastors and missionaries with sounder Lutheran sentiments prevailed early on in the Wisconsin Synod, leading to the first free conferences including the WELS and LCMS. The first series of free conferences (1856-59) were comprised of oral readings of the texts of the Lutheran Confessions, article by article. Each article was followed by a discussion about issues related to each article, and then a rising vote of affirmation by the assembly to that article from the Lutheran Confessions.

President Mark Schroeder of the WELS gave the third major essay on “Church Fellowship and Its Implications for Confessional Lutherans.” President Schroeder observed that problems exist among the WELS, LCMS, and ELS “not so much in the fundamental truths and principles of the doctrine of fellowship as in the application and practice of this doctrine.” He quoted Dr. Kurt Marquart who wrote that the ELSC was “founded in 1872 precisely as a vehicle for orthodox church fellowship.” The ELSC continued to play that role until the Missouri Synod held fellowship discussions with the old ALC in 1935—without the participation of its ELSC brethren. President Schroeder concluded his essay by noting that the issues of prayer fellowship and the definition of “cooperation in externals” continue to be major concerns today in discussions between WELS, LCMS, and ELS.

Dr. Steven D. Paulson (ELCA) of Luther Seminary, Saint Paul, gave the fourth and final essay on a different topic: Luther’s doctrine of the bondage of the will. Respondents to the four essays included Dr. James Nestingen (NALC), Prof. John Pless (LCMS), Prof. Ken Cherney (WELS), and myself. All four essays and their responses are now available free online in either PDF (text) or MP3 (audio) formats at:

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Christ for Us in the Office of the Holy Ministry



The Association of Confessing Evangelical Lutheran Congregations (ACELC) presents the 4th Annual Free Conference: February 25-27, 2014, at Our Reemer Lutheran in Cedar Falls, IA.

Speakers will be: President Brian S. Saunders (Iowa District East) • Dr. Richard T. Nuffer (CTS, Fort Wayne) • Dr. Roland F. Ziegler (CTS, Fort Wayne) • Rev. Brent W. Kuhlman (Trinity, Murdock, NE) • Dr. Naomichi Masaki (CTS, Fort Wayne) • Rev. Rolf Preus (First American, Mayville, ND; Grace, Crookston, MN) • Rev. Clint Poppe (Good Shepherd, Lincoln, NE).

Please visit the ACELC web site (www.ancelc.net) or call 816-674-3005 for details.

www.lutheranfreeconference.org. That website also has the free PDF files from the major essays in 2012.

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

An Open Letter to Dr. Matthew Becker

"To put the matter as clearly as I can, I am opposing the Synod's opposition to the well-established physical facts of evolution. The Synod should adopt a more cautious approach about condemning scientific theories and should allow for modern natural knowledge of God's creation to shed light on how one is to understand the language and genres in the first chapters of Genesis. We should learn from our forebears who were forced to adjust their interpretations of cosmological passages in Scripture to accord with modern cosmology, as has happened with respect to the acceptance of the Copernican Theory (Dr. Pieper's rejection of that theory, notwithstanding)." (Excerpt by Dr. Matthew Becker from <http://matthewlbecker.blogspot.com/2013/04/2013-lcms-convention-workbook-and-my.html>)

One should recognize from the outset that evolutionary theory, as manifested in the interpretation of the fossil record, dating of geological formations, etc., is based on two primary philosophical assumptions:

1. naturalism (or materialism), i.e., nature is the sum total of all that exists, and (usually, if less consistently)
2. uniformitarianism, i.e., natural processes have operated more or less uniformly over the ages.

To be sure, some scientists have recognized the undeniable role of catastrophe in natural history; others, e.g., Gould, have posited theories such as punctuated equilibrium to account for otherwise inexplicable exceptions that interfere with the consistency of their evolutionary interpretations of natural phenomena. Still other more (literally) outlandish theories have been offered to "explain" the origins of life on earth, e.g., "seeding" by visitors from other planets.

Such anomalies aside, the basic underlying philosophical positions of naturalism, or materialism, and uniformitarianism are the foundation upon which the "facts" of evolution depend. One who thinks that evolutionists who hold these positions—and interpret nature by them—will be swayed to a compromise that permits any level of divine creative or providential activity, e.g., theistic evolution or progressive creation, is destined for disappointment. Consider the overwrought reactions displayed by many macro-evolutionists when confronted even by intelligent design theory. Take note of the fear and alarm they express regarding teaching anything in public schools but their materialistic philosophy and interpretations of nature based on it. As their ultimate value, materialism serves as their religion. Scientific findings are not the reason for such fear. Surely, no scientist worthy of his credentials would express so openly a fear of challenges or opposition to his interpretation of natural phenomena. That is how science works, but it is not how evo-

lutionists work or think.

Modern science in the West began in a climate of belief that nature was created, that it reflects the Creator's orderly design, a design that can be examined and understood to a significant degree by the Creator's rational creatures. In no other culture than Christendom have science and technology made such great strides. Post-Darwinian evolutionists, however, insist on excluding any role of a divine power or intelligence in their investigation and interpretation of natural phenomena. Materialism is their creed; upon it rest their interpretations of natural phenomena and their "scientific" reputations. It is impossible to ignore the irony: In their investigations of and fashioning theories on the origin of the material universe, including life, evolutionists have, willfully or unwittingly, left the realm of science and entered that of history and metaphysics. Speculations about origins, whether of matter or life, unlike scientific theories, can be neither proven nor falsified. They can be accepted or rejected only on faith.

In sum, orthodox evolutionary theory, based as it is on faith in materialistic uniformitarianism—or at least in naturalism / materialism—is not science. It is a philosophical position posing as natural history and science, while, as noted, simultaneously serving as the framework for interpreting natural phenomena, e.g., the fossil record, rock strata. In his belief

“Do we see nature with the eyes of the mockers or, as Peter did, with the eyes of faith?”

that “nature is all that there is,” the evolutionist limits his ability to study and interpret natural phenomena.

More important, materialism serves to bolster a godless world view and leads to an irrational dead end: If material nature is all there is, it cannot investigate, much less “understand,” itself, whatever “understanding” might mean in the context of a mind

that is nothing but matter. The gaping holes and circular reasoning evident in evolutionary interpretations of nature are an embarrassment to true science, which assumes an orderly, purposeful creation that can be appreciated, interpreted, and manipulated by God's creatures. Although sin has corrupted God's plan for His creation and clouds the lenses of those who investigate it, creation manifests the glory and providence of God.

It is sadly ironic that, even as true science persistently reveals His glory and providence in, for example, the wonders of information-rich DNA, attempts by evolutionists to deny any source of that highly complex and sophisticated information become ever more determined, unrelenting, and desperate. Consider a parallel example with lethal implications: As science reveals ever more clearly the intricate details of individuation at the very beginnings of life at conception and in its earliest stages in the womb, supporters of abortion adamantly ignore these facts of life in order to defend and continue their savage “medical” practice of destroying the “tissue” in the womb. Their willful denials of the

implications of scientific discoveries betray their true intentions and reveal their closed minds. Finally, let us not forget the many Christian scientists who reject materialistic evolutionary interpretations of nature on scientific grounds, often at great risk to their livelihoods or professional reputations. Should we not be concerned about defending their scientific integrity and encouraging them in their pursuits?

At least as important for Christians are the theological implications of materialism: How does belief in materialistic evolution affect the Christological understanding of the Scriptures—of the first Adam and the Second Adam, of the Fall and the Promise? How does the Christian(?) evolutionist deal with death before the Fall, if, indeed, he acknowledges the Fall? But these are matters for my brother theologians to deal with.

On creation and the flood, the Scriptures are quite clear. II Peter 3:3-7 is a warning to our age, as it was to Peter's. *“First of all, you should know that in the last days mockers, following their own desires, will come mocking: ‘He promised to come. What has happened? From the time the fathers fell asleep everything has stayed as it was since the world was first created.’ They deliberately forget that long ago God's Word made the sky and formed the earth out of water and with water. Then this water also flooded the world and destroyed it. And the same Word has preserved the present heavens and the earth for the fire and keeps them for the day when the ungodly will be judged and destroyed.”* [Beck, AAT 2nd ed. (1976, 2000)]

Do we see nature with the eyes of the mockers or, as Peter did, with the eyes of faith?

Paul, too, made it clear that they are without excuse who reject the clear evidence of God in His work of creation. *“Ever since He made the world, they have seen the unseen things of God—from the things He made they can tell He has everlasting power and is God. Then they have no excuse”* (Romans 1:20). [Beck, AAT 2nd ed. (1976, 2000)]

We echo the words of the Psalmist: *“The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard . . . The testimony of the Lord is sure, making wise the simple”* (Psalm 19:1-3,7b) [ESV (2001)].

David O. Berger

St. Louis, Missouri

Professor Emeritus, Concordia Seminary, St. Louis

Editor's Note: Dr. Becker is Associate Professor of Theology at Valparaiso University in Valparaiso, Indiana. From 1994-2004, he taught at Concordia University in Portland, Oregon (<http://www.valpo.edu/theology/faculty/matthewbecker.php>). The web site of Immanuel Lutheran Church, Michigan City, Indiana, shows Dr. Becker has been preaching at Immanuel (<http://immanuelmc.com/pastorbecker.html>). The 2014 *Lutheran Annual* shows Dr. Becker as a rostered pastor holding membership in the Northwest District of the Synod. That District's offices are in Portland, Oregon. *Clarion* readers are strongly urged to look at their print edition of the September 2013 *Clarion* (or pull it up on the internet at <http://lutheranclarion.org/>) and read the distinguished Dr. Paul A. Zimmerman's book review of *God and Evolution, Protestants, Catholics, and Jews Explore Darwin's Challenge to Faith*.

Speaking Against the New Norms of Our Culture with the Unchanging Truth of the Triune God

Speakers for the 2014 LCA Conference

Professor Rev. Jeffrey H. Pulse will conduct the Bible study.

He is Associate Professor of Exegetical Theology, Director of Placement and Director of Continuing education at Concordia Theological Seminary (CTS), Fort Wayne. Professor Pulse did his undergraduate work at Concordia Teachers College, Seward, Nebraska. In 1984 he received an M.Div from CTS. He received his S.T.M. from CTS in 1990; he is currently a Ph.D. candidate at the University of Durham, England, in the area of Old Testament (Concepts of the Afterlife in the Old Testament and Second Temple Judaism). Professor Pulse served 22 years in the parish in Iowa and Washington.

Rev. Dr. William Weinrich will lead the opening devotion.

He graduated from Concordia Seminary, Saint Louis (CSL) in 1972; and from the University of Basel, Switzerland, with a Doctor of Theology in 1978. Dr. Weinrich was called to CTS, Fort Wayne, in 1978 as Assistant Professor of Early Church History. He later served CTS as Vice President of Academic Affairs and Dean of Graduate Studies; he last served as Rector, Luther Academy, Riga, Latvia; he was on the LCMS Commission on Theology and Church Relations for nine years; he was LCMS 3rd Vice President 1998-2001 and 5th Vice President 2001-2004. Dr. Weinrich was with in the Indiana Air National Guard as Chaplain 1977-2004. He is a prolific author. Dr. Weinrich and his wife have three children.

Mr. Mark Stern's subject for the Conference is *From Toleration to Supremacy: A Review of Recent Supreme Court Decisions*.

He is an attorney with Burke, Warren, MacKay & Serritella in Chicago, Illinois, concentrating his practice in corporate law. He works with the firm's active religious organizations practice group, which has litigated or filed *amicus curiae* briefs in numerous religious liberty cases. Mr. Stern graduated from the University of Illinois in 1993 and received his J.D. from the University of Chicago Law School in 1996. He practices in Illinois; the U.S. District Court, Central and Northern Districts of Illinois; the U.S. Tax Court; and the U.S. Court of Appeals, Seventh Circuit. While practicing law in Springfield, Illinois, he served as outside counsel to the Central Illinois District of the LCMS. Mr. Stern has been on the Board of Regents of Concordia University Chicago since 2010. Mr. Stern has been actively involved in public education reform issues.

Chaplain Craig G. Muehler, Captain, USN, will speak on *Serving in a First Corinthians' World*.

Chaplain Muehler is Deputy Chaplain of the United States Marine Corps. In 1984, he received a B.A. from Concordia University, Saint Paul, Minnesota. He received an M.Div. from CSL in 1988. He received his Masters in Theology at Trinity International University in Deerfield, Illinois. After graduating from CSL in 1988, Chaplain Muehler served a congregation in McClusky, North Dakota; he was recalled to active duty in August 1991. In 1986, Chaplain Muehler was commissioned as an Ensign in the Theological Student Program. That same year he attended Chaplain School. In 1988, he superseded into the Chaplain Corps in the Naval Reserve. Since August 1991, Chaplain Muehler has served at naval facilities at Great Lakes, Illinois; Kunia, Hawaii; Corpus Christi, Texas; Camp Lejeune, North Carolina; San Diego, California; and Okinawa, Japan.

Rear Admiral Luther F. Schriefer USN (Ret) will speak to the Conference on *Christians in Today's Military*.

Admiral Schriefer is a 37-year Navy veteran with primary experience as a naval aviator in the aircraft carrier environment. He has held numerous aviation and ship commands at sea (23 years) as well as shore commands. As a civilian he has held several posi-

tions as Chief Operating Officer and Managing Director in for-profit and non-profit organizations including two years in the United Arab Emirates (UAE) managing a medical care upgrade for the UAE military. Admiral Schriefer is currently Managing Director of a company involved in manufacturing mobile medical hospitals and clinics, vaccines and diagnostics development and agricultural development. Admiral Schriefer and his wife of 47 years have four children and three grandchildren. [His wife Sandra died in 2007.] Admiral Schriefer is an active member of Grace Evangelical Lutheran Church (WELS) in Falls Church, Virginia.

Mr. Timothy Goeglein will address the Conference on *Christianity in the Halls of Power: Why Faith and Public Life Converge*.

Mr. Goeglein is Vice President for External Relations at Focus on the Family and a Senior Fellow at The Heritage Foundation in Washington, D.C. From 2001 to 2008, he was Special Assistant to President George W. Bush, where he was the Deputy Director of the White House Office of Public Liaison. He wrote *The Man in the Middle: Faith and Politics in the George W. Bush Era*.

Mr. Goeglein is on the Board of Directors for Coalitions for America, and the Board of Governors of the Young America's. He serves on the American Conservative Union Foundation Board of Directors and he is a member of the Council for National Policy, the Philadelphia Society, and the Capitol Hill Club. Mr. Goeglein is on the Sanctity of Life Commission for the LCMS. Graduating from Indiana University's Ernie Pyle School of Journalism in 1986, he has Honorary Doctorate degrees from Concordia University, New York City; and from Faith Evangelical College and Seminary, Tacoma, Washington. He has served as a deacon in his church for 25 years. He has been married to Jenny for 22 years; they have two sons; and they live in the Washington D.C., area.

Rev. Dr. Laurence L. White's topic is *Two Kingdom's—One Lord, Our Squandered Heritage*.

Dr. White has been Senior Pastor of Our Savior Lutheran Church in Houston, Texas, for more than 35 years. He is a regular speaker for national pro-life, pro-family organizations. He has had the opportunity to address millions of Americans through national radio and television broadcasts and has spoken to nearly 20,000 pastors across the nation, urging God's spokesmen to courageously speak out on the fundamental issues of life and family which now confront America. Dr. White also serves on the National Advisory Board of the Family Research Council. He is Chairman of the Texas Restoration project. In 1997, Rev. White was awarded a Doctor of Divinity degree by Liberty University of Lynchburg, Virginia. He is married to Deborah Sue Hartman. They have three children and three grandchildren.

Rev. Michael Kumm will give an update on the State of the Synod. Rev. Kumm, Chairman of the LCMS Board of Directors, is a native of Sioux City, Iowa, and a retired Chief Master Sergeant, U.S. Air Force Reserve. He is a graduate of South Dakota State University. He received an M.A. degree in pastoral theology from Concordia Seminary in 2006. He is a Ph.D. candidate at Trinity Theological Seminary, Newburgh, Indiana. Rev. Kumm currently serves as Senior Pastor of Trinity Lutheran Church, Millstadt, Illinois, and as Chairman of the International Lutheran Society of Wittenberg. Previously, Rev. Kumm served as the Interim-General Manager of KFUE Radio (2011-2012); on the Professional staff at Concordia Seminary, in Saint Louis (2004-2007); Vacancy Pastor for Holy Cross Lutheran Church, Sugarloaf Township, Illinois (2004-2006); pastor of St. Paul Lutheran Church, West Frankfort, Illinois (2001-2004); and as vicar and pastor of Blessed Redeemer Lutheran Church, Brandon, South Dakota (1999-2001). Rev. Kumm is married to Janet (Wessel) Kumm, and has four grown step-children and four grandchildren.

The schedule for the conference speakers is on page 7. It could change since the weather in January can interfere with airline flights and driving.

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 20, 2014

“Speaking Against the New Norms of Our Culture with the Unchanging Truth of the Triune God”

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

"Sanctify them in the truth; your word is truth. (John 17:17)" (ESV)

"But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up. ... Nebuchadnezzar answered and said, 'Blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel and delivered his servants, who trusted in him, and set aside the king's command, and yielded up their bodies rather than serve and worship any god except their own God.'" (Daniel 3:18, 28) (ESV)

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| 6:40 a.m. - Registration Opens |
| 7:00 a.m. to 7:45 a.m. - Professor Rev. Jeffrey H. Pulse - Bible Study |
| 8:00 a.m. to 8:10 a.m. - Dr. William Weinrich - Opening Devotion |
| 8:10 a.m. to 8:20 a.m. - Welcome and Greetings from the LCA (Mr. Walter Dissen, Esq.), and from the Indiana District of the LCMS |
| 8:20 a.m. to 8:50 a.m. - Mr. Mark Stern, Esq. - From Toleration to Supremacy: A Review of Recent Supreme Court Decisions |
| 8:50 a.m. to 9:20 a.m. - Questions and Answers |
| 9:20 a.m. to 9:35 a.m. - Break |
| 9:35 a.m. to 10:05 a.m. - Rev. Michael Kumm , Chairman, LCMS Board of Directors - State of the Synod |
| 10:05 a.m. to 10:30 a.m. - Questions and Answers |
| 10:30 a.m. to 11:00 a.m. - Mr. Timothy Goeglein - Christianity in the Halls of Power: Why Faith and Public Life Converge |
| 11:00 a.m. to 11:30 a.m. - Questions and Answers |
| 11:30 a.m. to 12:00 p.m. - Rev. Dr. Laurence L. White - Two Kingdom's—One Lord, Our Squandered Heritage |
| 12:00 p.m. to 12:20 p.m. - Questions and Answers |
| 12:20 p.m. to 1:20 p.m. - Lunch Served in the Meeting Room |
| 1:20 p.m. to 2:00 p.m. - Chaplain Craig G. Muehler, Captain, USN - Serving in a First Corinthians' World |
| 2:00 p.m. to 2:30 p.m. - Questions and Answers |
| 2:30 p.m. to 3:10 p.m. - Rear Admiral Luther F. Schriefer USN (Ret) - Christians in Today's Military |
| 3:10 p.m. to 3:45 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. - LCA Annual Business Meeting (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 #119**. To be guaranteed a room, reservations must be made by December 15, 2013. 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 POSTMARKED by December 15, 2013.** You must make your own Guest House reservation.

REGISTRATION FORM

LCA Annual Conference · January 20, 2014
Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 46825
260-489-2524 · 800-348-1999 · www.donhallsguesthouse.com

Annual LCA Membership: \$35.00

I will attend the meeting:

Name

Address

Phone Number

Email Address

LCMS District

Annual membership fee (\$35) enclosed _____.

Paid LCA member conference registration fee: \$50 if postmarked by 12/15/2013; \$55 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$60 if postmarked by 12/15/2013; \$65 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 12/15/2013. Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$5, registration must be post-marked by 12/15/2013.**

I will pay at the door _____.

A free lunch will be served early registrants who pay the applicable registration fee whether by 12/15/2013, 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

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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 2014



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