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Stumbling Toward Utopia

By Timothy Goeglin

We present below an excerpt from Tim Goeglin’s recently-released book, *Stumbling Toward Utopia: How the 1960s Turned into a National Nightmare and How We Can Revive the American Dream*, (Fidelis, 2024).

According to Merriam-Webster’s Dictionary, “in 1516, English humanist Sir Thomas More published a book titled *Utopia*, which compared social and economic conditions in Europe with those of an ideal society on an imaginary island located off the coast of the Americas. More wanted to imply that the perfect conditions on his fictional island could never really exist, so he called it ‘Utopia,’ a name he created by combining the Greek words *ou* (‘not, no’) and *topos* (‘place’). The current use of *utopia*, referring to an ideal place or society, was inspired by More’s description of Utopia’s perfection.”¹ Utopia refers to an imaginary community or society that possesses highly desirable or near-perfect qualities for its members.

For centuries since More first coined the word, man has sought to create his own utopias where everything, in human understanding, would be perfect – a heaven on earth. Everyone would get along—there would be no poverty, no war, no conflict of any kind. It is a desire we all have because we are created *Imago Dei* – in the image of God – and thus yearn for such a place.

Unfortunately, all man’s attempts to create a utopian society have been abject failures because they are based on man’s efforts, instead of submission to God’s authority. Only in heaven is such a utopia a possibility. But that has not stopped them from trying. In 1971, John Lennon penned the utopian anthem, “Imagine,” in which he called for a world without religion, without countries, with no possessions, no greed or hunger, and a brotherhood of man “sharing the world.”²

Lennon’s wistful thinking became the anthem for a more recent attempt to create another utopia. This attempt was fueled by the radical activists of the 1960s who unleashed the latest attempt to create a perfect, at least in their view, American society.

Instead, they took a wrecking ball to society and America has never been the same. All one has to do is look at our current culture to see the damage the 1960s utopians created.

Hardly a day goes by without someone asking me, “What happened to America?” or “How did we end up in such a mess?” For many, they feel they are living an American nightmare, rather than the American Dream.

America today is, sadly, a fractured country—fractured along religious, moral, and economic lines. As we look out at our country, we see young people—particularly young men—struggling to

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Luther Classical College: Why Now?

The article below is Part 2 of the presentation given by the Rev. Dr. Christian Preus at the LCA Conference at Concordia Theological Seminary, Ft. Wayne on January 15, 2024.

But it is not simply in being all-Lutheran that Luther Classical College will be unique. We are also returning to the kind of education that our Lutheran fathers championed. Again, *ad fontes*, back to the sources.

The trend at modern universities, whether Lutheran or secular, is to multiply majors and departments and seek more and more growth. It is human nature to think that if you are not growing you are dying. The Greek historian Herodotus tells us about this in his Histories of the Greco-Persian War. Xerxes, the Persian King, has an enormous empire, stretching from India to modern Turkey. But he wants to grow it by conquering Greece. And he actually argues to his advisers that if he doesn’t conquer Greece, his empire will be weakened. If you aren’t growing, you are failing. The Athenians will end up making the same argument in their conquest of the islands of the Aegean and of Sicily. If the Athenian Alliance doesn’t grow bigger, it will be seen as weak. The Romans insisted on the same thing. If we don’t conquer Greece, and then Asia Minor, and then Egypt, and then the Parthians, if we don’t keep growing, we are failing. Of course, in every case their continued thirst for growth brought on destruction. Xerxes’ fleet and army were annihilated at Salamis and Plataea. The Athenians’ expedition to Sicily finally ended up losing them their Empire. The Romans expanded so far that their subjects had no patriotism, no Romanitas, and so they disintegrated. The desire for growth is deceptive. And destructive. It is a violation of the golden mean – all things in moderation.

So the modern university touts growth, growth, growth. It’s all over their websites, with the tacit assumption, as if everyone should agree, that growth is good.

But again our fathers thought no such thing. At the coming of Luther and especially of Philip Melanchthon, the University of Wittenberg did grow, outrageously so, so much that they had to turn away students because the little city couldn’t hold them. But they weren’t seeking the growth. They were just doing what they

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Lutheran Classical College: Why Now?

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should and growth came. They were classical – taught the languages, Latin, Greek, Hebrew, taught great literature and philosophy and history and law and natural science and mathematics and music, and especially taught the Bible and the pure theology rediscovered in the Reformation. And it was because they taught this and didn't chase after this or that new academic fad, that education in Wittenberg became second-to-none in all of Europe.

And our fathers in America were likewise mission driven and not growth driven. In the LCMS we started colleges in particular because we saw the need for well-educated Lutheran pastors and teachers. Eventually this expanded also to providing an education for Lutherans in general, with a concerted focus on the importance of church and family. The desire was not for growth, but for faithfulness. If growth comes from faithfulness, wonderful. But growth is simply not a goal in itself. So our colleges were purposefully focused on the goal of a general Lutheran education, to make students faithful and competent for seminary, for teaching, and for life as a Lutheran.

The trend now is for growth. The original singular focus of our colleges on church workers and a general Lutheran education, has multiplied into dozens of majors, approaching a hundred at many universities. Whatever the marketplace says students want, that is what universities get. Business, Communications, Nursing, Marketing, Accounting, Pre-med, Psychology, Sociology, Sports Reporting, and the list goes on. This multiplication of majors dramatically increases staff, requires recruitment of more and more faculty and non-Lutheran students, and drives up the cost of tuition. In public education, staff has increased by 85% in the last 20 years, corresponding to an 8% growth in student population. This is not the growth you want to see.

Luther Classical College is returning to the old and tested way. We have one major. Students take 80% of their classes in common. They study together the great works, starting with the Bible, which they read through completely in two courses, and extending to all subjects of literature, history, science, mathematics, rhetoric, theology, philosophy, law, art, and music, and language. The classical approach is to integrate all the subjects, so that what you are learning in your American Constitution class corresponds to the Roman history class you took and the accounting class you're taking and the economic theories class you'll take the next semester and the Latin class you just finished. You become well rounded, a good thinker, competent, a quick and careful learner, who knows how to talk and look you in the eye.

This is what employers are looking for. They don't care about your business major if you know nothing about their business and yet think you know everything and can't learn on the job. They aren't impressed with your communications major if you're bad at communicating. Talk to an employer and see what he's looking for and you'll see people want respectful, hardworking, reliable, quick learning, well-spoken men and women, and that is exactly what a classical education teaches and forms in its students.

I said students will take 80% of their courses in common. That's because while we will only have one major, we will have four different tracks. Many of our men will enter the pre-seminary track and

take extra language classes in Greek and Hebrew. Many of our men and women will enter the classical teaching track, where they will take additional courses on teaching and get experience teaching in classical schools. Some will also join our church music track and take additional courses in music theory and music history, as well as choir, individual music lessons, and conducting. The final track is the general track, where students who want to pursue all sorts of careers can get the basic foundation for employment. Or they can go on to law school, med school, and other graduate programs.

Our seminaries need more students. Our schools need more teachers. We need good organists, good singers, good choir directors to enliven our churches with our rich Lutheran heritage.

But we also need good Lutheran fathers and mothers, good Lutheran citizens, good Lutheran church members. That is truly what a college education is for. It isn't primarily to get a job. The goal is not simply economic. The idea that you go to college to get a job is a modern idea and it is a very toxic one. Because it replaces the great goal of life, which is to be faithful to our Lord Jesus Christ, with a totally secondary goal, which is to make money. And making money has made no one happy ever, not by itself, has given no one fulfillment. God made us for higher goals. Jesus sums up that goal in His famous words, "Seek ye first the kingdom of God and His righteousness, and all these other things will be added unto you" (Matt. 6:33). John Brenz, the great Lutheran Reformer of southwest Germany, and a good friend of Luther's, writes that seeking the kingdom is not only believing the Gospel but living the Christian life within our families, in the church, and in our city and state and country.¹¹ This is what our fathers taught, from Luther to the founders of our colleges: college education prepares men (and now women) for life in the family, in the church, and in the state. We call these the three estates. And this is the consistent conception of education from the Bible all the way through the great theologians of the Christian Church – education forms men and women to be faithful as fathers and mothers, as husbands and wives, as church members, and as citizens.

So Luther Classical is returning to this also. Read our website, compare it to others, try to find another college that promotes family life as we do. You won't. Colleges promote jobs. They make no distinction between male and female. They imagine a woman's grandest purpose is to work for some corporation and that a man's highest purpose is to compete with women in the workplace. This is a Marxist view of life, the view that reduces man to his economic capabilities and output, and so annihilates the God-given roles of man and woman, and the great goals of the human soul. It is a stultifying and unhappy philosophy of life and it is everywhere assumed in our day, that our lives are defined by our work, and we work, and we retire, and we play and we die. Vanity, vanity, all is vanity, says the Preacher (Eccl. 1:2).

It's not only that the Bible is true. It is. It's also that human experience tells you that human happiness doesn't consist in making money. I took a break from writing this paper at some point and played with my one-year-old daughter and heard her laugh with delight and hug me and scratch at my nose, and that is priceless. A hundred thousand dollars can't give you a hug or say "I love you daddy." There are higher goals than making money. And yet the economic goal is set before both men and women and they pursue it at the expense of family and church. This is catastrophic not only

for human happiness, but also for family, congregation, and civil society.

So the goal of education has always been to instill knowledge and virtue that last a lifetime and that focus a man and a woman's attention on the first things, the greatest things. And this isn't to ignore the career part – the career fits right in, under family, under church, under the civil estate. Why do you work except to take care of your family and to tithe to your church and to pay for the Gospel to be taught and spread and to support beautiful and godly things in your city and state and country? St. Paul says to Timothy that a man who doesn't provide for his family is worse than an unbeliever (1 Tim. 5:8). He tells the Thessalonians that if a man doesn't work, neither shall he eat (2 Thess. 3:10). Working is necessary and even beautiful in the Christian life: it's how God provides for family, church, and state, and so it is a beautiful thing so long as it is kept in its place as the servant of family, church, and community. An education that has as its goal life in the family and the church and the civil society will prepare students to work and make money, but without making career and money the goal.

Having only one major also allows us to keep tuition low, again, as it used to be, before colleges added so many majors and began receiving government-backed loans. We set tuition at \$8500. That's what a young man or woman can make in a summer these days. The average cost of tuition at other Lutheran schools is around \$30,000. We can keep our tuition low because we simply don't need the staff to upkeep an enormous campus or to service a hundred majors. We can also keep it low, because we have the support of so many faithful Lutherans who give generously to us.

And that gets us to our last section here, and that is the practicalities and specifics of our college. The support for Luther Classical has been tremendous. The professional fundraisers tell us we've blown past all the usual projections. We haven't even started yet and we have raised millions. Our operating budget is already reliably supported. Our tuition will pay for our professors. We have over 160 supporting congregations in the LCMS. We have over 250 regular, monthly givers. We have had over 1000 individuals give since 2022. These are numbers that crush statistical predictions.

And that's because we have the excitement of generations of Lutherans who have been calling for exactly this kind of college for decades. We have the trust of supporters like the sainted Walter Dissen, who left a two-million-dollar endowment to fund a chair at Luther Classical College. (We'll be announcing that more publicly in the next week.) Thank God for faithful Lutherans!

But no one is more excited than the younger generation. Over 150 students have filled out our pre-admission form, indicating their desire to attend. Of the 90 that have indicated their desire to attend in 2025, 45 are considering taking a gap year, waiting a year after graduating high school, because they think it's worth it, to wait a year, to work, and then to go to Luther Classical. We're opening registration to them next month. This interest from students comes without us having released our Academic Catalog, without announcing a single professor, without even having an admissions department. This month we release the Academic Catalog, which among other things, describes all the courses we offer. Last month, we announced our first President, Dr. Harold Ristau, who will come on fulltime at the college in April. We have brought on admission staff to advise and inform the large number

of students we anticipate will apply in the next year. And as we announce other professors, the excitement will continue to grow.

We are the only college in the country that requires Latin for entry. Those who can't test out of Latin will take a summer bridge course on campus in the summer. This requirement used to be standard at American colleges. It ensures that a student is ready for college-level work and has the mental stamina to advance through a highly rigorous course of studies. College isn't for everyone. The modern American idea that all people should go to college is silly and has degraded college education, inflated grades, and robbed the skilled trades of valuable workers.

Speaking of skilled trades, Luther Classical also has a program for those (that doesn't require Latin). There are 400,000 skilled trade jobs open in the United States today. They pay well and are an excellent option for a vocation for many young Lutherans. Luther Classical has formed partnerships already with two community colleges in order to facilitate students earning an AA at Luther Classical, participating in our campus life and chapel, and then earning a certification in a skilled trade at the community college. The idea is to have plumbers humming "Wake, Awake" as they fix sinks for 200 dollars an hour, make a good living, raise a Lutheran family within the church, and stay active in the local congregation.

Our campus is located on 16 acres in beautiful Casper, WY. The college is immediately adjacent to Mount Hope Lutheran Church (LCMS), so that Mount Hope's sanctuary will combine as the chapel for the college. This keeps the students connected with a local congregation and in touch with reality, seeing families, children, the elderly, and people of all ages and occupations, instead of interacting with only people their own age. A campus community otherwise is very fake, not corresponding to the reality off of campus, or to real life.

The college plans to cap its student population at 300. This allows for the professors to have real interaction with the student population. Our professors will host students at their houses for meals and devotions. Students themselves will not only attend chapel daily but have daily devotions with one another in student housing. We have about two million dollars raised in a ten million dollar building campaign, which has allowed us to start engineering for our campus with a plan to break ground this Spring. The campus will start with three student houses and a teaching building, and expand as the college grows.

Given the polling of our prospective students, at full capacity we expect to be sending over twenty students a year to the seminaries starting in 2029. That in itself will be a great boon to our Synod, which will see a dramatic decrease in pastors in the next decade as the Baby-boomers continue retiring. We will be losing something like 40% of our pastors in the next 15 years. It is essential not only that we get more pastors, but that we get competent, well-educated pastors. We need to raise up a new generation of well-spoken, conservative, kind, confessional, and intelligent pastors, zealous to further Christ's Kingdom, stand on Christ's inerrant Word, and preach the whole counsel of God in our churches.

Luther Classical College is not owned or operated by the LCMS. Few colleges in the LCMS started out being owned or operated by the LCMS. The College is, however, resolutely a college of the Church and for the Church and within the LCMS. Supported by LCMS congregations, founded and hosted by Mount Hope Lu-

theran (LCMS), Luther Classical admits as students only LCMS Lutherans and other conservative, confessional Lutherans. All its professors must be LCMS Lutheran. Its Board of Regents must all be conservative LCMS Lutheran. Ordained faculty are called to the College through Mount Hope Lutheran Church (LCMS) and so are under the supervision of the District President of the Wyoming District of the LCMS. The District President is also an ex-officio member of the Board of Regents and, together with the BoD of the District, conducts an annual visit of the College to ensure its doctrinal integrity. The Board of Regents has purposefully and meticulously set up the structure of the College to safeguard, as far as is humanly possible, the doctrinal integrity and mission not only for the present but for the future.

The only classical Lutheran colleges in the United States were started by my Scandinavian ancestors in the nineteenth century – colleges like St. Olaf, Gustavus Adolphus, and Luther College. Luther produced the Preus brothers, Jack and Robert, who read Latin like it was English and helped to turn the tide here in the LCMS against the liberals who tried to steal our seminary and Synod from us. These were excellent colleges. But they are no longer Lutheran or classical. They served the church well for over a hundred years but they abandoned their first love and so have fallen into the liberalism that is inimical to the Christian faith and human decency. Within the LCMS we have seen also the closing of colleges that had served the Church well for generations but had drifted far from their original mission. This happens to most institutions. It happened to Wittenberg. It's the way of sinners. Christ's Church remains, the gates of hell won't prevail against her, but colleges, universities, synods, countries, eventually the world itself fail and fade away.

It is for us to pick up the pieces when they fall and learn from the mistakes of the past and put in whatever safeguards we can to keep our institutions faithful for longer, and if it please God, till our Lord's return. Seek first the Kingdom of God, and all else will be given. As God wills so let it be, because God's will is always good, always gracious in Christ our Savior. It is not the nature of Christians to wring their hands in despair as they see the devil's attack and human institutions failing. We are more than conquerors through Christ who loves us (Rom. 8:37). We in the LCMS have the greatest heritage anyone could possibly hope for. We have the truth of God's Word, we have the hymns and music of Luther, Gerhard, and Bach, the legacy of classical education handed down by our fathers, and the call of our Baptism to use it. So Luther Classical College is taking up that heritage and answering the need of our churches, homes, and country with a faithful, conservative, and unapologetically Lutheran college for the next generation. God help us for Jesus' sake.

11 Commentary on Matthew, *in loco citato*.



Stumbling Toward Utopia

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find purpose, settle down, and become productive members of society. Many are angry at their fate and lash out—as we have seen with the horrific shootings and other acts of violence over the past few years.

We also see young women who want to be married and start a family, but finding a dearth of eligible men, these women resign themselves to living alone as their biological clocks tick ever so louder with each passing year.

And those men who are ready and eager to embrace the responsibility of being a loving husband and father often find the women in their lives suffering from sexual shame in their past or the trauma of a broken father relationship, which in turn affects all their relationships with men.

As a result, men and women are remaining single longer, and in some cases, never marry—in fact a recent study found a record number of never-married singles over the age of forty.³ The result is many end up living a life of loneliness and disconnectedness as individuals.

This creates a demographic disaster for our society as there are not enough members of the younger generation to replace those who have retired from the workforce or passed away, or to provide the tax base for expensive entitlement programs, many of which were implemented in the 1960s, for older generations.

Thus, we are experiencing ever-rising national debt with a day of reckoning coming that will result in devastating economic consequences.

Our educational system is irreparably broken with major ramifications for all aspects of our culture and future as individuals and as a nation.

Families are caught in an endless cycle of generational poverty—trapping children, and their children, in a world with little or no hope of escape.

Spiritually, we are adrift. The common moral values we endorsed—if not always followed—as a nation are gone. In fact, what used to be deemed right is now wrong and vice versa. Drug use, such as marijuana and some hallucinogens, are now legal in order to benefit state treasuries. The old mainline churches many of us grew up in are closing by the thousands each year, and denominations are at war with each other over what used to be considered clear-cut biblical issues, particularly regarding human sexuality.

The result is a dispirited and divided America. Neighbors are pitted against neighbors, and in many cases, family members are pitted against other family members. Children no longer speak to their parents unless the mom and dad affirm every decision the child makes or embrace their “woke” ideology, or some parents reject their children if they do not see eye to eye on every issue. The result is increasing isolation as we hunker down in our various tribes warring with each other—sometimes under the same roof.

Our cities are burning, our social media is toxic, and, despite all good intentions, we are more splintered than ever before. We have become a nation of blame-assigning finger-pointers—a nation with seemingly no hope that only wants to humiliate and defeat perceived enemies, rather than come together in shared unity.

We have become the antithesis of the utopian dream of John Lennon's "Imagine." But like so many other efforts to create a utopian society, a dystopian one, filled with suffering and injustice, was created instead.

So, how did we get here, and what is my answer to the reoccurring question I am asked? "What happened to America?"

The answer is simply: "The latest attempt to create utopia has failed: the 1960s."

It was in the 1960s that America discarded its fundamental underpinnings of faith, family, and respect, and our nation has never been the same since. Our relations with each other across every conceivable spectrum have only worsened, our inner cities have become more decayed, our educational system increasingly inept, our families splintered, and our national civility anything but.

As Kevin Boyle titled his book on the era, *The Shattering: America in the 1960s*,⁴ our society is in shards. Or in the words of Robert O. Self, the history professor from Brown University quoted at the beginning, it was the decade when "Americans went to war with one another."⁵

And we have been at war with each other ever since, with the hope of a ceasefire growing dimmer and dimmer. Worse yet, the war is both internal and external.

Looking externally, according to the Brennan Center for Justice, the violent crime rate increased by 126 percent between 1960 and 1970, with the chance of being murdered doubling between 1964 and 1974.⁶ This happened in just ten years. In 1960, there were 288,460 incidents of violent crime (population was 179,323,175), with 9,110 murders and 16,245 forcible rapes. In 2019, with a population of 328,239,523, there were 1,245,410 violent crime incidents, with 17,190 murders and an alarming 139,815 forcible rapes (more than eight times the number in 1960).⁷

But the war we are experiencing reaches beyond external risks. The cultural impact goes far deeper, taking a toll emotionally, spiritually, and economically on our national psyche. That is the internal war we face.

What happened in the 1960s, and continues to this day, did not occur overnight. It was the culmination of incremental efforts by determined progressives to remake America into something the Founding Fathers would not recognize.

While much of America was unaware, in the first sixty years of the twentieth century, progressives were taking over every major institution: academia, religion, primary education, entertainment, and local governments. Once entrenched, they used raw power, ridicule, and intimidation to consolidate and strengthen their control.

At last, they could then launch their radical transformation in the 1960s—starting on the coasts, and like a bad cancer, eventually metastasizing inland. And like a spreading disease, America began eating away at itself until eventually nothing was left except an empty shell of what she once was.

In the 1960s, deviancy became exalted while normalcy became mocked. The so-called "counterculture" became the dominant culture, and the dominant culture either acquiesced or went into hiding.

While we have had brief interludes of perceived unity such as the 1980s and the days after September 11, 2001, at best, we have

just been patching the holes in our national tapestry ever since—with some of the holes, in particular on moral and spiritual issues, growing larger and larger over time.

The revolutionaries continued moving into the school boards, government, academia, entertainment, and all other aspects of American life while the majority of Americans—the ones Richard Nixon titled "The Silent Majority"—repelled by what they saw, tried to catch a collective breath and recover some sort of normalcy.

But that normalcy never returned. Thanks to the 1960s, even decades later, we find ourselves in a cultural, political, and spiritual mess that continues to pit left vs. right, religious vs. non-religious, men vs. women, gun control advocates vs. gun owners, pacifists vs. military—all in a zero-sum game neither side can win.

In the 1960s, America replaced hope with despair, unity with division, and civility with hatred.

And the impact of the 1960s has been profound—and placed America on an increasingly slippery slope toward rejecting the values that first strengthened it into a beacon of light to the rest of the world. It was a cultural earthquake, not only exposing old fault lines but creating new ones that continue to shake us to our core.

For example, a 2023 *Wall Street Journal*/NORC poll found only 38 percent of respondents said patriotism was important to them, and only 39 percent said religion was very important. These numbers are sharply down from 70 percent and 62 percent respectively just twenty-five years ago. And only 23 percent of young adults under thirty said patriotism was very important and 31 percent cited religion as very important.⁸

Had those numbers been true in the 1940s, Adolf Hitler would have been sitting in the White House by early 1943.

The value of parenthood and having children dropped from 59 percent saying it was very important to them to just 30 percent in 2023. Community involvement dropped from 62 percent to 27 percent. But the importance of money rose from 31 percent to 43 percent.⁹

These numbers reflect the ethos of the 1960s continuing to erode each of these key areas over time. This ethos was a constant and annoying drip in our society and is quickly growing to a flood, washing away the values and principles that made America the greatest and freest nation on earth.

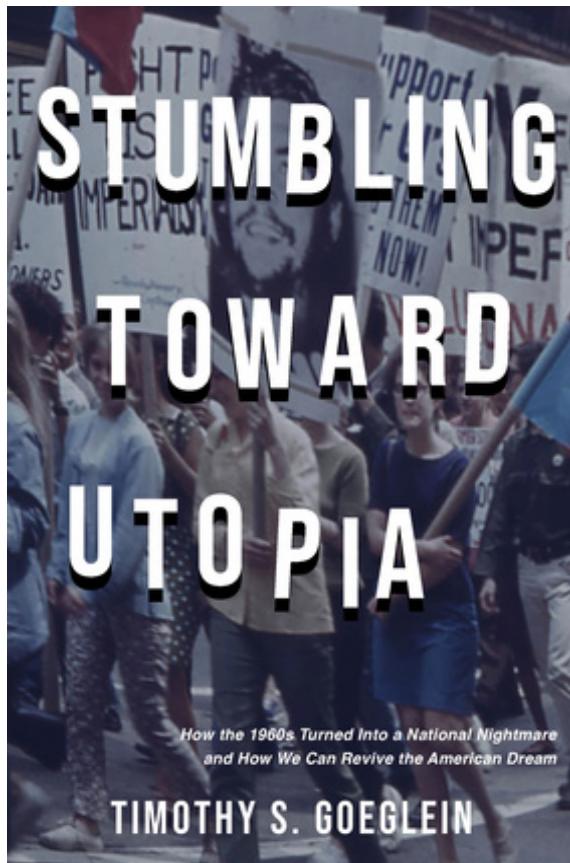
In their attempt to create their utopian dream, as I stated earlier, progressives turned America into a dystopian nightmare.

That is why I felt compelled to write this book. So many people are awakening to the fact our country is not what it used to be and are alarmed about where it is going. However, they have no idea how we got to this place and, sadly, often choose to engage in behaviors that only exacerbate, rather than heal, the problem.

I was born in January 1964 shortly after the assassination of President John F. Kennedy in November 1963, and just as Lyndon Johnson was taking office and beginning to make his great promises for what he would call the "Great Society."

I was one of the last of the "baby boomers"—the children born to the justly named "Greatest Generation" who survived the Great Depression and World War II.

Those 10–15 years older than I still have memories of America before the cultural earthquake that was the 1960s. The stories they've told me of America before the progressives took control de-



scribe a simpler time—not without faults, especially with regard to civil rights—where Americans respected each other, had reverence for God, and were unified in national purpose.

This book is meant to provide context, so you, the reader, can understand what the progressive Left sought to do, treating America like the proverbial frog in a pot, slowly turning up the heat until it boils to death. But it is also meant to provide hope—to illustrate how we can put the 1960s in the rearview mirror and move forward as a united, rather than a divided, nation.

Understanding the past also provides us with a roadmap to the future. If we are to build a future recapturing America's past glory and reversing the damage of the 1960s, we have to study the tactics of those who successfully implemented their agenda while America was asleep. No battle can be won without doing some reconnaissance first.

That said, I do want to state our nation was not perfect before this turbulent decade, and there were some *positive* developments in the 1960s. It was the decade America finally came to grips with the racism of our past through the civil rights movement. For that we can be thankful. Individuals such as the Rev. Dr. Martin Luther King Jr. are to be commended for finally bringing this national sin to light and forcing many Americans to confront and overcome their past actions toward the African American community. There is still much healing to be done, but at least Dr. King's efforts opened a national dialogue that ended the denial of the scourge of racism in our midst.

It was the decade when we put a man on the moon and heard Neil Armstrong declare, "One small step for man, one giant leap for mankind,"¹⁰ as he set foot on the lunar surface on July 20, 1969.

So, amidst the darkness of the 1960s, there were still moments of light—moments that inspired and bettered the world.

Ultimately, my goal is to provide hope, not just heap on another helping of despair on America's overflowing plate but instead provide a roadmap for a unified future. The damage of the 1960s is not irreversible, but it will take time and perseverance to slowly reclaim each institution the progressive Left captured during the twentieth century.

I am an eternal optimist, and I believe we can make America once again the "shining city on a hill" for which Ronald Reagan so eloquently advocated. I believe we can leave a legacy for future generations to enjoy such that when they are asked, "What happened to America?" they can respond, "She threw off the shackles of the 1960s and is moving forward into a glorious future."

That is the utopia I hope and pray for.

1 "Utopia," *Merriam-Webster Dictionary*, <https://www.merriam-webster.com/dictionary/Utopia>.

2 "Imagine," by John Lennon, *Imagine*, Apple, 1971, <https://www.johnlennon.com/music/albums/imagine/>.

3 Ashley R. Williams, "A Record-High Number of 40-Year-Olds in the US Have Never Been Married, Study Finds," *CNN.com*, July 1, 2023, <https://www.cnn.com/2023/07/01/us/record-number-of-40-year-olds-never-married-trnd/index.html> (Accessed August 29, 2023).

4 Kevin Boyle, *The Shattering: America in the 1960s* (New York: W.W. Norton and Company, 2021).

5 Self, *All in the Family*, 3.

6 Erickson, "From Hope to Fear."

7 <https://www.disastercenter.com/crime/uscrime.htm>

8 Aaron Zitner, "Americans Pull Back from Values That Once Defined U.S.," *WSJ-NORC Poll Finds*, *Wall Street Journal*, March 27, 2023.

9 Zitner, "Americans Pull Back from Values."

10 John Uri, "50 Years Ago: One Small Step, One Giant Leap," *NASA.gov*, July 19, 2019, <https://www.nasa.gov/feature/50-years-ago-one-small-step-one-giant-leap> (Accessed August 1, 2023).

The Clarion Mailing List has been Updated with This Issue

Besides subscribers, the goal continues to be for each congregation to receive a printed copy of the Clarion.

If anyone wishes to receive the Clarion at a different address, please contact us at LCAForwarding@gmail.com

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 20, 2025

“Do not be conformed to this world.” Romans 12:2 (NKJV)

The Conference will be held on Monday, January 20, 2025, on the Concordia Theological Seminary campus at Fort Wayne, Indiana.

Dine with the Speakers and the LCA Board of Directors! On Sunday evening, January 19 at 5:30 pm, Luther Hall will be reserved for a private dinner for LCA Conference attendees. Be sure to reserve your place right away on the form below. LCA Dinners afford attendees the opportunity to relax and enjoy fellowship with other participants at the Conference. The Sunday night dinner will consist of Beef Tenderloin and Chicken Marsala served buffet style with salad, vegetable, potato, dessert, and beverage. A cafeteria lunch is included for full-day attendees. Half-day attendees may attend the cafeteria lunch by remitting \$10, as noted on the registration form below.

Forget about the cold winter and enjoy this warm and cheerful occasion with fellow Christians.

CONFERENCE SCHEDULE	Bldg: Loehe Hall	Room: Loehe 1
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MORNING SESSION:

06:45 am: Registration Opens
 07:30 am – 07:40 am: **LCA Opening Devotion** Rev. Dr. Jon Bruss
 07:40 am – 07:50 am: **Welcome from the LCA** (Mr. Mark Franke) and **Greetings from the Indiana District**

 07:50 am – 08:35 am: **Textual Criticism: Influence and Application**
 Dr. E. Christian Kopff
 08:35 am – 08:50 am: Questions and Answers

 08:50 am – 09:35 am: **What is Narrative Criticism and How Is It Being Used Today?**
 Pastor Philip Hale
 09:35 am – 09:50 am: Questions and Answers

 09:50 am – 11:15 am: **Break for Chapel Service/Coffee with CTSFW Students & Faculty**

 11:15 am – 12:00 pm: **CUS Focus on Future Lutheran Pastors and Teachers**
 Dr. Douglas Spittel
 12:00 pm – 12:15 pm: Questions and Answers

 12:15 pm – 01:30 pm: ***** LUNCH *****

AFTERNOON SESSION:

01:30 pm – 02:15 pm: **Classical Education and Free Speech on Campus**
 Dr. Scott Yenor
 02:15 pm – 02:30 pm: Questions and Answers

 02:30 pm – 03:15 pm: **Due Process and the Mission of the Church**
 Pastor Edward Naumann
 03:15 pm – 03:30 pm: Questions and Answers

 03:30 pm – 03:45 pm: ***** BREAK *****

 03:45 pm – 04:25 pm: **Panel Discussion** (All Speakers)

 04:25 pm – 04:30 pm: **Closing Remarks**

 04:45 pm – 05:45 pm: **Annual LCA Meeting** – for LCA Members

 06:00 pm: **Dinner**
 Pay at the line in the Dining Hall

 08:00 pm: **LCA Board Meeting**

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2025 LCA Conference Registration Form

Concordia Theological Seminary – Fort Wayne, Indiana

Name _____
 Address _____
 Phone _____
 Email _____

Annual LCA Membership Fee (\$60) enclosed _____
 Paid LCA Member Conference registration fee (\$110) encl. _____
 Paid LCA Member half-day registration fee (\$44) encl. _____
 Non-Member Conference registration fee (\$120) encl. _____
 Non-Member half-day registration fee (\$49) encl. _____
 Seminary Students & Personnel registration fees waived _____
 Cafeteria lunch for half-day attendees if desired (\$10) encl. _____
 Dinner, Sunday, January 19, 5:30 pm (\$40) encl. _____

Check box for Dinner on Sunday, January 19.
 Buffet (\$40): beef tenderloin and chicken marsala (price includes tax)

Total Enclosed: _____
Even if you pay at the door, please send in your registration form.
 Please indicate any dietary restrictions. If your plans change, email jpanzigrau@comcast.net as soon as possible.

Make check payable to the Lutheran Concerns Association. Please detach this registration form and mail to
 The Lutheran Concerns Association, 149 Glenview Drive, New Kensington, PA 15068-4921

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Lutheran Concerns Association
January 2025

Lutheran Clarion

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In This Issue:

**Luther Classical College:
Why Now?**

Stumbling Toward Utopia

Mailing List Has Been Updated

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**LCA Conference
Registration Form**

Published regularly to support issues and causes in the Lutheran Church—Missouri Synod which build faithfulness to the true Confessional Lutheranism and to be a clear voice of Christian concern against actions and causes which conflict with faithfulness to the One True Faith. LCA consents to readers reproducing articles provided the entire article, plus footnotes, is included in the reproduction and full attribution given.

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Rev. Jerome Panzigrau Rev. Andrew Preus
Mr. Jim Runzheimer Dr. Bruce Schultz

Layout, Printing & Mailing: Mr. Ronald Kabitzke

Faithful Lutherans who are members of LCMS congregations are invited to submit articles for consideration. Inquires 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 John F. Lang (johnflang1000@gmail.com; 419.849.2610).

The Board of Directors for the LCA:
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