

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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Progress, not Perfection

The 2013 convention of The Lutheran Church—Missouri Synod had many notable moments and overall an excellent *esprit de corps*. Delegates traveled home feeling good about the fine work they accomplished at the convention and in a positive mood about their leaders. They also were rejuvenated with confidence in the synod as a whole.

In my experience, synodical presidents have been of two types—and I knew six. The first type, once elected, says to himself: “I have the office and I have a mandate. I will use every means at my disposal to accomplish my goals and, if necessary, crush the opposition to that mandate.” If he is re-elected, he says to himself: “I need more power to get things done.” Then he and his allies work on crafty bylaw revisions—hidden inside dozens of pages of fine print in the *Convention Workbook* or even highly promoted restructuring—to accomplish his will and gain more power. This approach produces mistrust.

The second type approaches the convention in this way. He says to himself: “As a chairman at this convention, I am really more like a pastor at a voter’s assembly. I can help guide things along, but the decision is **really** with the voter’s assembly. The constitution is king, Robert’s Rules is our guide, and I am just a servant of the convention. I’ll give counsel when needed or asked. I’ll strive for consensus, as much as that is possible among reasonable people.” This approach instills trust.

President Matthew Harrison is the second type of chairman. He has realized that this is the best way to lead our type of church-body in convention. The result was a highly productive convention—100 resolutions passed!—and wonderful morale. And I love those blue *Lutheran Concerns Association* (hereafter LCA) tote bags handed out at the LCA booth!

Elections resulted in the re-election of Harrison and incumbent First VP Herb Mueller; a strongly conservative-confessional group of five regional vice-presidents; the conservative-confessional strengthening of our two seminary boards—including LCA President Walter Dissen on the Saint Louis board, the election of LCA board member Scott Diekmann to the Concordia University—Portland board and the addition of two well-known faithful laymen, Christian Preus and Kathy Schulz, to the LCMS Board of Directors.

“Not every resolution pleased everyone, but all the key issues facing the synod were addressed in some way and some progress was made in all of them.”

Important resolutions that were withdrawn or declined included **4-07** and **4-09**—thus affirming the Constitution article on syncretism; **7-03A** and **7-07A**—thus preserving the present geographical electoral circuits; and **7-10**—thus preserving a three-year convention cycle.

Important resolutions that were adopted included (in no particular order): **5-01**—to convene a task force to review Lutheran identity and other matters of our universities; **7-01A**—to re-emphasize the role of visitation by ecclesiastical supervisors; **4-10**—to have such visitation regularly review communion practices at congregations; **3-01A**—to continue and expand the *Koinonia Project*, to include all district presidents; **3-04**—to convene a Blue Ribbon task force to support parochial schools; **3-10A**—to convene a task force to study the situation of CRM (*candidatus reverendi ministerii*) church-workers, and report to convention in 2016; **4-06A**—to convene a task force to study district-licensed-lay-deacons, and report to convention in 2016; **5-03E** and **5-04**—appoint an oversight committee for the Specific Ministry Pastor (hereafter SMP) program to address many concerns, including that SMP candidates be limited to serving “small congregations who are not able to support a full-time pastor and for ethnic ministries, and not using it for the planting of churches or for staff pastors”; **6-01A**—issues of financial debt for church-workers, especially recent graduates; **4-01** and **4-02**—declaration of fellowship with Lutheran churches in Liberia and Siberia; **4-03**—recognize Lutheran church in Togo as a partner church; **4-05**—work on discussions with WELS (Wisconsin Evangelical Lutheran Synod) and ELS (Evangelical Lutheran Synod) churches in North America; and **4-04**—continued discussion with Lutheran churches around the world that have disaffiliated with the Lutheran World Federation and/or its member churches.

Not every resolution pleased everyone, but all the key issues facing the synod **were** addressed in some way and **some progress** was made in **all of them**. Politics is the art of the “possible,” not the art of “perfection.” This axiom is true in the church, too.

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

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Moving the Ball Down the Field: The 2013 Convention

Moving the ball down the field? Or kicking the can down the road? Maybe a little of both. That's my take on the 2013 LCMS Convention. Overall, good, but could have been better. President Harrison, the floor committees, and delegates did move things in the right direction. But in seeking to avoid conflict, show patience, and bring people along for the long haul, Team Harrison passed up opportunities to deal more directly with some of our thorny issues. The convention did put people and pieces in place to deal more directly and decisively at the *next* convention, and that is a good thing. But I think there were a few steps we could have taken already at *this* convention without being overly aggressive. Take, for example, the issues of lay deacons and the SMP program. The convention established a task force and an oversight committee to look into these matters, and they will bring recommendations for action at the 2016 convention. And those committees likely will be filled with good people who will recommend some needed changes. But we stopped short of making any substantial changes at this convention. That was somewhat disappointing. I think we could have at least put a freeze on any new lay deacons and tightened the funnel for admitting new men into the SMP program. But those fairly modest measures were not acted upon.

A huge issue that came up at this convention, but which truly will take years to deal with, is the whole question of Lutheran identity at our Concordias. The tendency of church-created colleges to drift away from their founding churches is well documented in American history, and the Missouri Synod is not immune from this problem. Again,

“...it seems President Harrison’s approach is to first build trust and consensus and not try to ram things through by resolutions that narrowly pass.”

task forces and committees were created to address the concerns. Also, a resolution was passed to see that new faculty at our seminaries receive prior approval from a screening committee beyond the seminary itself. This is not flashy, but it should help prevent leftward drift.

A happy note: The delegates drove a stake through the heart of the few Blue Ribbon proposals that dared to

make a return appearance.

Elections went well. The United List choices won about two-thirds of the contests. The conservative/confessional side ran the table on the Praesidium. President Harrison’s VPs are Herb Mueller, John Wohlrabe, Daniel Preus, Scott Murray, Nabil Nour, and Robert Kuhn. This clean sweep could tip the balance on the Council of Presidents. We ran the table on the Fort Wayne Board of Regents. We gained Christian Preus and Kathy Schulz on the LCMS Board of Directors. We gained Shawn Kumm and Walter Dissen on the St. Louis Board of Regents.

Yes, we kicked some cans down the road at this convention. But it seems President Harrison’s approach is to first build trust and consensus and not try to ram things through by resolutions that narrowly pass. We will see how that plays out. But especially when you consider where we were headed from 2001 to 2010, I thank God that now we are moving the ball down the field in the right direction.

Rev. Charles Henrickson

Pastor, St. Matthew Lutheran Church, Bonne Terre, Missouri, and Redeemer Lutheran Church, Potosi, Missouri

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.

Even the Dogs

“Even the dogs eat the crumbs that fall from their master’s table.” Matthew 15:27

So spoke the Canaanite woman to Jesus. Some of us who were privileged to work in the Lutheran Concerns Association booth at our recent synodical convention were reminded of this Scripture when the Lutheran Church Charities Comfort Dogs ran their exercises past the booth.

It was a blessing to use these “crumbs” to speak of our Lord and our work of educating laity and clergy about concerns in our church. And we did speak with all kinds of people with various vocations including:

- A District President who thanked us and shared that he uses the *Clarion* as a teaching tool at pastoral conferences.
- A Minnesota pastor who takes the *Clarion* to Winkels (a regular meeting of pastors in a circuit) for discussions.
- A young man (age 23) who told us that he was “of the old school” and prefers the hard copy of *The Lutheran Clarion* to the online version.
- A delegate who thanked us for publishing the *Clarion* then invited one of us who travels past his church, to stop and spend the night with him and his family if needed.
- Members of the Presidium, representatives of Concordia Universities, numerous voting and non-voting delegates, officers of various synodical boards, visitors to the convention (laity and clergy) and people from other booths.
- A man who took several copies of the *Clarion* and then came back the next day with a donation. (We received a

number of donations.)

Besides issues of the *Clarion* publication, we gave away DVDs of presentations given at our 2010 – 2013 annual conferences held in Fort Wayne. We also distributed 350 donated tote bags imprinted with our name (Lutheran Concerns Association), the Luther seal and the *Clarion* web address. It was a blessing to all of the booth workers (thank you!) to speak with the visitors. We missed that joy on Wednesday when the booth was closed. All agreed that the fee for the booth was money well spent.

At times we were overwhelmed by the number of visitors and their interest in the Lutheran Concerns Association. Besides the many compliments and thanks, the main question asked was “What is Lutheran Concerns?” Our answer was and remains the same:

We support issues and causes in The Lutheran Church—Missouri Synod that build faithfulness to true confessional Lutheranism and we try to be a clear voice of Christian concern against actions and causes which conflict with faithfulness to the One True Faith.

We truly are blessed to be able to “eat the crumbs that fall from their [our] Master’s table.”

Mrs. Greta Zeller Martin
Bristol, Wisconsin



Lutheran Concerns Association (LCA) expresses thanks to all Synodical Convention attendees who stopped by the LCA booth. The booth workers found it very rewarding to greet and speak with Convention attendees and to share their Christian faith. Many visitors commented on *The Lutheran Clarion* and LCA Conference DVD’s; both were available at the booth. Your comments were greatly appreciated.

The booth volunteers were:

- Mrs. Ginny Valleau (Kansas City, MO)
- Mrs. Greta Martin (Bristol, WI)
- Mr. Leon Rausch (Dallas, TX)
- Mr. Gerry Rasch (St. Louis, MO)
- Mr. Scott Meyer (St. Louis, MO)
- Mr. and Mrs. Robert Rodefeld (Centennial, CO)
- Mr. Walt Disson (Chesapeake, VA)

Special thanks goes to JG Imprinters which donated tote bags imprinted with the LCA web address.

If You Don't Eat Yer Meat...

In today’s politically correct world, Pink Floyd’s memorable 1979 song lyrics “If you don’t eat yer meat, you can’t have any pudding!” sounds startlingly out of place. Yet it’s not much different than a line written by a different lyricist: “Until they recite them they should be given nothing to eat or drink.” Who wrote *this* line? Dr. Martin Luther, 450 years earlier in the Large Catechism (Kolb/Wengert, LC, Short Preface, 16). Luther was referring to the recitation of “the most necessary parts” in the catechism, the Ten Commandments, the Apostles’ Creed, and the Lord’s Prayer,

which the children were expected to recite word for word. Now, lest you get too boastful in your own presumed ability to rattle off the Third Article *and* its meaning, consider Luther’s further words:

“I’m not more interested in doctrine than in missions—I’m interested in doctrinal missions.”

Dr. Larry Rast, President,
Concordia Theological Seminary,
Fort Wayne, Indiana

I am also a doctor and a preacher, just as learned and experienced as all of them who are so high and mighty. Nevertheless, each morning, and whenever else I have time, I do as a child who is being taught the catechism and I read and recite word for word the Lord’s Prayer, the Ten Commandments, the Creed, the Psalms, etc. I must still read and study the catechism daily, and yet I cannot master it as I wish, but must remain a child and pupil of the catechism—and I also do so gladly (LC, Long Preface, 7, 8).

Luther here demonstrates his lifelong emphasis on the importance of doctrine. During the recent LCMS Presidential election, several LCMS notables attempted to build up their favored candidate by creating a false dichotomy between doctrine and “mission,” elevating mission over doctrine, “mission” in this context meaning promulgating church growth practices. This was very unfortunate. Our Synod President was misrepresented (who is *pro*-mission in the true sense of the word) and doctrine and mission were presented as an either/or proposition, which they are not. Lutherans have never taught that doctrine and mission exist in an inverse relationship. One follows the other.

Luther said that “The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the holy Gospel” (*What Luther Says*, §3010, 958). Notice that Luther puts mission squarely within the context of vocation, pointing us to those around us. He does not overburden us with a list of sociologically derived techniques with which to reach today’s demographic *de jour*. A non-vocational church growth overemphasis on mission leads to the obvious question, “Have I done enough?” The Gospel frees us to live our lives in service to our fellow man, in word and deed, wherever God places us. We need not go out looking for the neighbor in need. He is as near as your parent, your spouse, your child, your co-worker, the person next to you on the bus. As Dr. Luther says:

Therefore the only thing we need to do in this matter is to believe this [promise of God to defend His Word and us] and in strong confidence pray in the name of Jesus Christ that, since God has established His kingdom and it is His work, He would strengthen it. For He has certainly raised it up without any co-operation, advice, thought, and intention of ours; and hitherto He has also ruled, conducted, and preserved it. Nor do I doubt

at all that He will certainly complete it without our advice and cooperation (*What Luther Says*, §3786, 1188).

We needn't fret that we are not activists, checking each line off our missional to-do list. We will continue to preach God's Word by what we do and what we say, ministering to our neighbor wherever he is encountered. And like Luther, Philip, and Amsdorf, whether we are drinking Wittenberg beer or sleeping, we can rest in God's promises, knowing that the Word will have its effect. "For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it" (Isaiah 55:10-11 ESV).

As Dr. Larry Rast once said, "I'm not more interested in doctrine than in missions—I'm interested in doctrinal missions" (*For the Life of the World*, Jan. 2005, p. 6). Let's eliminate the false doctrine/mission divide and encourage "doctrinal missions."

Scott Diekmann

Airline Captain and retired dentist, Puyallup, Washington

Book Review

God and Evolution

Protestants, Catholics, and Jews Explore Darwin's Challenge to Faith

Jay W. Richards, Editor. Discovery Institute Press, Seattle, 2010. 387 pages. Paperback. \$24.95.

This is a unique book. It deals with Darwinism as it is treated by Protestants, Roman Catholics, and Jews. Within each of these church bodies there are those who rightly reject Darwin's theory of evolution as being unproven scientifically and contrary to the Biblical creation account. However, in each church body there are those who accept evolution as a true account of origins and to be viewed as God's method of creation of the cosmos and all living things. This is called "Theistic Evolution." from the Greek word "theos" for God.

God and Evolution is also unique in that at the close it includes for each chapter a number of Discussion Questions. This makes it suitable for use by a group interested in the subject of theistic evolution.

Although its chief purpose is to expose the danger of simply saying that evolution is God's way of creating, the chapters provide solid scientific arguments against Darwinism. The book points out that there is no evidence that mutations are capable of producing change beyond the limits of a given species. Microevolution within the species is a proven fact.



Thank You

The June issue of the *Clarion* carried a note announcing that June 25 would mark my 95th birthday. It suggested that readers might phone me or send a birthday card. The result was that a number of those I have known as students, colleagues, or friends responded with birthday cards and notes recalling the "good old days" and expressing well wishes and prayers on my birthday.

This note is to thank all who responded and above all thank our gracious Lord for the blessings of those 95 years and the privilege of serving Him and His Church.

Rev. Paul A. Zimmerman

The production of a new species, genus, family etc. by evolutionary process remains unproven. Thus Macroevolution remains a theory only.

On page 122, Jonathon Wells Writes, "Darwin and his contemporaries thought living cells were blobs of protoplasm; it was easy for them to assume that such blobs were undesignated. But as modern biologists learn more and more about the irreducibly complex biochemical cascades and molecular machines needed for life, it becomes less and less plausible to dismiss cells as accidental by-products of unguided natural forces. If anything is having to retreat in the face of scientific advances, it is Darwinism."

The discovery of DNA (deoxyribonucleic acid) has made the problem of how the first living cell came into existence impossible to credit to chance.

DNA is a giant molecule that stores the assembly instructions for building the many crucial proteins and protein machines that service and maintain even the most primitive one celled organisms. It is said to be more complex than the most advanced computer program. The origin of life from non living material, the origin of the first cell, is clearly beyond any chance Darwinian process.

In recent years many scientists have come to embrace a theory called Intelligent Design. In his book *Darwin's Black Box*, Lehigh University biochemist Michael Behe described a molecular machine in the cells which like a propeller enables the molecule to travel about in the cell. Behe observed that this organism was so complex it could not have been formed by chance in one step. Behe termed it "irreducibly complex" and therefore pointed to design. Thus the theory of Intelligent Design has been in recent years developed and supported by many scientists as an alternative to Darwin's evolution.

Chapters 5-8 of *God and Evolution* discuss Protestants and Evolution. In Chapter 7 an example is given of how embracing theistic evolution may lead to weakening of one's belief in the Christian faith altogether. Physicist Howard Van Till, a professor at Calvin College, for a decade defended theistic evolution, the belief that God created through evolution, as a legitimate way to integrate theology and the natural sciences. However since his retirement as a professor at Calvin College, Van Till left the Christian faith and became a "free thinker." Embracing theistic evolution leads to the

denial of such central Biblical teachings as the virgin birth and incarnation of the Son of God, the miracles of Jesus, and His resurrection. The author states that it is virtually impossible to introduce naturalism into theology without ultimately diluting the theology. (p. 143)

Chapters 9-13 deal with Catholics and Evolution. The chapters report that there is division in the church. The book states that many millions of Catholics worldwide reject Darwinism and believe that God created the universe and all that is in it, and that He is actively present in it at all times. Their favorite philosopher Thomas Aquinas appealed to features in the natural world as do modern Intelligent Design theorists. Pope Benedict XVI once wrote “We must have the audacity to say that the great products of the living creation are not the blind process of chance and error....they point to a creating Reason and show us a creating intelligence.” (p. 214)

However the book indicates that theistic evolution is embraced and defended by some Catholic academics. Some go so far as to say that the very idea of design is blasphemous. Denyse O’Leary in Chapter 9 asks, “ The puzzle is why Darwinism persists in school systems, including Catholic school systems, as well as in popular media, sometimes enforced by court decisions, and is often enforced by well-meaning Catholic and other voters.” (p. 169) Jay Richards writes “ We Catholics should be in the frontlines of the effort to liberate science and culture from the grip of materialism, not looking for quasi Catholic ways to maintain a creaky and materialist status quo.” (p. 271)

Chapters 14-15 deal with Jews and Evolution. The author of both chapters is David Klinghoffer, a Senior Fellow at the Discovery Institute. The Institute is known for its criticism of evolutionary theory. Klinghoffer says that religiously committed Jews are “less ready than similarly committed Christians to recognize the threat to the integrity of their beliefs posed by Darwinian thought. Among ultra-Orthodox Jews there is belief in some form of Young Earth Creationism. However there is little effort to justify this belief. Among modern Orthodox Jews there is little concern over the evolution controversy. The Modern Orthodox rabbinical association considers that evolution is entirely consistent with Judaism.

The moral message of evolution should be of special concern to the Jews. If man is simply a higher class of “animal” then he can decide for himself what is right and what is wrong. Hitler based his race theory and the persecution of the Jews on evolutionary theory. Others defend abortion and euthanasia on the same basis.

An interesting bit of information supplied by Klinghoffer is that the Discovery Institute has compiled a list of more than 800 professed Darwin doubting scientists who have signed a statement to that effect. (p. 281)

Dr. Paul A. Zimmerman

PhD, Chemistry, University of Illinois
MDiv, Concordia Seminary, Saint Louis, Missouri
Traverse City, Michigan

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 Lutheran Church—Missouri Synod, 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 Lutheran Concerns Association 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

**From Toleration to Supremacy:
A Review of Recent Supreme Court Decisions**

Nineteenth century Lutheran theologian Charles Porterfield Krauth wrote that error progresses in three stages: first, to ask for toleration, second to assert equal rights, and lastly to assert supremacy.ⁱ The Supreme Court decision in *U.S. v. Windsor*ⁱⁱ (the Defense of Marriage Act/DOMA case), which will have profound impact on the Church, shows how rapidly error has advanced in less than 20 years.

In 1996, President Clinton signed DOMA after it passed Congress with broad bipartisan support.ⁱⁱⁱ Section 2 of DOMA allowed states not to recognize same sex marriages from other states, and Section 3 affirmed the definition of marriage (one man, one woman) for federal law purposes.^{iv}

By 2003, we reached the toleration stage: in *Lawrence v. Texas*, the Supreme Court struck down Texas’ law banning homosexual sodomy, in the process overruling *Bowers v. Hardwick*, its 1986 decision to the contrary.^v The Court ruled that prohibiting such private conduct “is an invitation... to discrimination” and “demeans the lives of homosexual persons.”^{vi} In dissent, Justice Scalia warned, “This reasoning leaves on pretty shaky grounds state laws limiting marriage to opposite-sex couples.”^{vii}

Fast forward a few years to “equal rights.” The *Windsor* case began in 2009, when the survivor of two New York women who “were married in a lawful ceremony in Ontario, Canada” claimed federal estate tax exemption as a “surviving spouse.”^{viii} Although New York law did not permit same sex marriage in 2009, that was no problem for the lower court because, it said, “we predict that New York... would nevertheless” have recognized the women as “married.”^{ix}

The Supreme Court ruled that under DOMA, “same-sex

married couples have their lives burdened” and can’t obtain benefits they would otherwise receive^x – notwithstanding the fact that they didn’t receive such benefits before DOMA was enacted, and even though there are many other areas – for example, sham marriages for immigration purposes – where marriages are recognized by states but not the federal government.

But the Court also laid the groundwork for the “supremacy” stage, finding that DOMA “demeans” (that same word from *Lawrence*) same sex couples, “humiliates” their children, and was motivated by “a desire to harm a politically unpopular group.”^{xi} Think about that for a moment – laws banning polygamy, for example, surely have the same effect on those who choose to engage in that practice. More to the point, how long will the laws of 37 states that maintain natural marriage withstand the accusation that they “demean” same-sex couples? *Windsor* didn’t address DOMA Section 2, but I predict that it too will fall within five years.

At that point, Church-affiliated institutions will face profound choices. Once the Supreme Court declares that opposition to same-sex marriage constitutes “intolerance” or “hate,” it follows that no institution advancing such beliefs can have tax exempt status. The precedent for this is already established in *Bob Jones University v. U.S.*,^{xii} a 1983 case which denied Bob Jones University tax-exempt status because it supported racial discrimination (which same sex marriage proponents claim is just like opposing homosexuality).

Currently, in order to receive tax exemption, all schools must certify in writing to the IRS that they don’t discriminate based on race,^{xiii} the IRS could simply add the same requirement as to homosexuality (which will mean, requiring it be promoted). Schools directly part of an individual congregation will be better positioned to resist, but institutions that are not directly attached to a congregation, such as high schools and the Concordia system, will be out of luck. Time will tell if we will hold to our confessions even if the “price” is to pay taxes to Caesar. We give thanks that our Synod in convention recently adopted Resolution 2-07A, “To Emphasize Biblical Teaching of Sexuality, Marriage, and Family” by a vote of 901 to 40.^{xiv}

Hollingsworth v. Perry (the California marriage case)^{xv} deserves a word, not so much for its holding (which effectively struck down the California constitutional amendment barring same sex marriage) but for the risk it poses to the separation of powers under our Constitution. The case split the Court 5-4, but not on liberal-conservative lines. The case was decided on the technical issue of “standing” – who has the right to sue. Because the California Attorney General refused to defend the validity of the marriage amendment, the Court held that private citizens who supported the law could not themselves intervene to defend it.

Under our Constitution, the legislature passes laws, the executive enforces them, and the judiciary interprets them. Under *Hollingsworth*, an activist executive who doesn’t like a law can choose not to defend it. At that point, a single plaintiff and a single federal judge can essentially repeal the law without legislative action, and no one can require that

the law be enforced as written, unless he can prove he is specifically harmed. If the executive can pick and choose what laws to enforce – like “delaying” implementing some (but not all) of Obamacare – separation of powers is significantly altered.

Mark O. Stern is an attorney with Burke, Warren, MacKay & Serritella, P.C., Chicago, IL, and serves on the Board of Regents of Concordia University Chicago, River Forest, IL. This article represents his personal views only and should not be relied upon as legal advice in any particular matter.

- i See, e.g., <http://threehierarchies.blogspot.com/2005/08/charles-porterfield-krauth-on-progress.html>.
- ii 570 U.S. ____ (2013); available at http://www.supremecourt.gov/opinions/12pdf/12-307_6j37.pdf.
- iii Id. (Roberts, C.J., dissenting, slip opinion pp. 1-2).
- iv Public Law 104-199, available at <http://www.gpo.gov/fdsys/pkg/PLAW-104publ199/html/PLAW-104publ199.htm>.
- v 539 U.S. 558 (2003), available at <http://supreme.justia.com/cases/federal/us/539/558/case.html>.
- vi Id., 539 U.S. at 575.
- vii Id., 539 U.S. at 601 (Scalia, J. dissenting).
- viii 570 U.S. ____ (slip opinion, p. 1).
- ix *Windsor v. U.S.*, No. 12-2335-cv, p. 9, available at http://www.ca2.uscourts.gov/decisions/isysquery/f9399512-2d06-4431-b1c5-488cdf9fd292/6/doc/12-2335_complete_opn.pdf#xml=http://www.ca2.uscourts.gov/decisions/isysquery/f9399512-2d06-4431-b1c5-488cdf9fd292/6/hilite/.
- x 570 U.S. ____, slip opinion, p. 23.
- xi Id., slip opinion pp. 20 and 23.
- xii 461 U.S. 574 (1983), available at http://www.oyez.org/cases/1980-1989/1982/1982_81_3.
- xiii See Schedule E to IRS Form 990 (available at <http://www.irs.gov/pub/irs-pdf/f990se.pdf>).
- xiv See <http://www.lcms.org/convention/overtures#>.
- xv 570 U.S. ____, available at http://www.supremecourt.gov/opinions/12pdf/12-144_8oko.pdf.

“We thank God for you...”

The Horns leave for New Guinea!

In late July, Rev. Jeffrey Horn and his wife, Lora, sent their greetings to LCA and *Clarion* readers. They were in California saying goodbye to family and making final preparations before leaving for Papua New Guinea on August 12. As the Horns begin an exciting and challenging time, they look forward to beginning a new life and work as Rev. Horn begins teaching at Timothy Lutheran Seminary. His call is to help train solidly Lutheran pastors to serve the congregations of the Good News Lutheran Church in Papua New Guinea.



The Horns expressed thanks and gratitude to God for the support those associated with LCA have given so they can go and serve:

“We thank God for you and for all those who have given to help make this work possible. We pray that God will bless you, your congregations, and your organization in Christ Jesus, our Lord. We ask that you keep us and our work in your ongoing prayers. There will be many challenges in the days ahead, and your prayers will be a help and encouragement as we serve.”

Ed. Comment: Since it takes time for men to be taught and formed to be faithful pastors, ongoing support for the Horns is crucial. In the July issue of the *Clarion* we reported that LCA contributions reached \$1,585.00. Thank you! Please continue your support by sending checks payable to:

Lutheran Concerns Association
1320 Hartford Avenue
Saint Paul, MN 55116-1623

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.

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)

Professor Rev. Jeffrey H. Pulse - Bible Study
Opening Devotion
Welcome & Greetings
Mr. Mark Stern, Esq. - From Toleration to Supremacy: A Review of Recent Supreme Court Decisions
Chaplain Craig G. Muehler, Captain, USN - Serving in a First Corinthians' World
Rear Admiral Luther F. Schriefer USN (Ret) - Christians in Today's Military
Mr. Timothy Goeglein - Christianity in the Halls of Power: Why Faith and Public Life Converge
Rev. Dr. Laurence L. White - Two Kingdom's—One Lord, Our Squandered Heritage
Panel Discussion
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 POST-MARKED 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 64825
 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
September 2013



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1320 Hartford Avenue
Saint Paul, MN 55116-1623