

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



**Lutheran Concerns Association**  
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## **An Analysis of the Issues at Concordia University Wisconsin - Ann Arbor**

The July 2022 issue of *The Lutheran Clarion*<sup>1</sup> brought to our readers' attention the problems at Concordia University Wisconsin-Ann Arbor (hereafter CUWAA) as explained by the May 9, 2022, letter of President Matthew Harrison to that university's Board of Regents.<sup>2</sup> The signatures of the Lutheran Concerns Association Board of Directors, at the bottom of that article, express our concurrence with President Harrison, both in his analysis of the problem and his solutions. The following is an attempt to explain the issues for our readers and their friends who may not understand what is going on or what is really at stake.

Why did President Harrison find a need to address the CUWAA Regents in that letter? The normal process of the search for the president of CUWAA has stalled. Why? President Harrison determined that the Board of Regents (or a majority thereof) violated synodical bylaws that structure and guide that process. "So what? They are just a bunch of bylaws, right? Who cares about bylaws?" That attitude, often found in the synod today, is a sad commentary.

We as a synod have adopted bylaws with which members and related entities agree to comply as a condition of membership. This is consistent with the Biblical imperative of operating in good order (1 Corinthians 14:40 and Colossians 2:5), helping the necessary work to be done efficiently and fairly. Violating bylaws is not merely a technicality; it violates the rights, duties, and responsibilities that we have mutually and voluntarily agreed upon with our Christian brothers. This is a sure source of trouble. It is usually the presiding officer's duty to keep such straying members in-line,<sup>3</sup> so we can thank God that President Harrison is doing his duty and doing it competently.

In the case of our Concordia Universities and the Concordia University System (hereafter CUS), we as a synod have over the years created a series of extensive bylaws that explain the responsibilities that the Synod has delegated to the Board of Regents for each school, and the responsibilities that the Synod retains with its supervisory agencies and officers, i.e., the CUS, the LCMS Board of Directors, the resident District President, and the Synod President.<sup>4</sup> To make a complex subject simple, the Board of Regents is responsible for: finances, property, equipment, and insurance; compliance with state and federal

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## **The HotChalk Case**

Informed LCMS clergy and laity know there are multiple crises confronting our Concordia University System (CUS). Three of our universities have closed in the past four years: Selma in 2018, Portland (CUP) in 2020, and Bronxville in 2021. Concerns of wokism, the suspension of Dr. Gregory Schulz, conflicts in the search for a new president, and the recent visit by President Harrison and a synodical team to Concordia University Wisconsin, have triggered contentious debate.

What is not receiving adequate attention is the litigation that has engulfed the closing of CUP. Two months after the announcement of the closing of CUP, HotChalk, the primary online service provider for CUP, sued Synod, LCEF, and CUS for over \$300,000,000, alleging these entities were variously engaged in fraud, intentional fraudulent transfers, breach of fiduciary duty, acting as alter egos for CUP, and intentional interference with contractual relations.

This case is currently in the discovery phase. On June 30, 2022, the trial court judge heard lengthy arguments by Synod, LCEF, and CUS to dismiss HotChalk's claims. His written rulings have not yet been released.

At the recent hearing, the judge indicated that this lawsuit would likely go to trial in the fall of 2023. If so, the trial will take place after the Synodical Convention. In the meantime, Synod, LCEF, and CUS will incur staggering costs for attorneys fees. By the time of trial, those fees collectively will undoubtedly be in the millions of dollars.

Even though this lawsuit is pending, and the legal and factual issues are complex, there is much we can evaluate from the public court filings and Oregon media publications. What we already know is directly relevant to the governance of our universities and their relationship to Synod and LCEF.

**James D. Runzheimer, Attorney and CPA**  
Arlington, Texas

**Editorial Note:** Attorney Runzheimer will be speaking on this case at the January 16, 2023, Lutheran Concerns

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### Group Dinners at the 2023 LCA Conference

The 2023 LCA conference (January 16, 2023) will feature the popular Sunday and Monday night dinners where attendees can informally interact with the guest speakers.

The dinners will be at 6:30 pm in a private dining room at the conference site: Hilton Garden Inn Fort Wayne North, 10650 Diebold Road, Fort Wayne, Indiana.

Reserve your seat by checking the appropriate boxes on the registration form on page 7. Please also make your entrée selection for each evening and include the cost of each dinner with your registration fee. You can choose from vegetables, chicken, pork or steak. The prices include the tax and tip.



We make reservations way before the dinner, so to avoid missing these two great opportunities, please remember to check the appropriate boxes on the registration form.

Please send in your registration right away even if you intend to pay at the door on the day of the conference. We need to give the numbers to the hotel 72-hours ahead of time—and we know you don't want to miss any meals!

### Issues at CUWAA...

*Continued from page 1*

laws and regulations; recruitment and retention of faculty, students, and staff; approval of academic programs; and many details of running a school. The supervisory agencies and officers are responsible for: theology taught by all faculty, worship on campus, ethical standards of all students and personnel, and areas of doctrine, teaching or life that are mandated by our theology. The supervisory agencies and officers also have general oversight as a form of checks and balances over each university.

What do our university presidents do? The term "C.E.O." doesn't really explain it. Our bylaws say: "The president of the institution shall be the executive officer of the board of regents. He shall serve as the spiritual, academic, and administrative head of the institution."<sup>5</sup> Their most important job is C.T.O., i.e., chief theological officer (my term and abbreviation).<sup>6</sup> Without a competent Lutheran theologian with the authority of general oversight over doctrine and doctrinally normed practice, our Concordia Universities would come loose from their theological moorings and head out into the sea of secular thought. That is a sure recipe for institutional shipwreck! Most LCMS pastors, by the way, are competent Lutheran theologians and pious, but not as many are bold and have the backbone to hold to their confession of faith made when ordained. Thus, the vetting of the university president candidates must ensure that the future president is theologically competent, pious, and willing to be bold in defending our theology and doctrine

### The HotChalk Case...

*Continued from page 1*

Conference in Fort Wayne. If you seriously care about education in our beloved Synod, you should attend the Conference. The agenda appears on page 7 of this issue.

because it is a true exposition of God's Word. The Synod has designed the presidential search process by-laws so that the supervisory agency (the CUS board) and synod officers can vet the slate of candidates for university president for factors including knowledge and commitment to our theology. This is the primary way that the synod ensures that its universities remain true to their calling as universities of the church.

One of the major issues revealed by the stalling of the presidential search has been the concern about so-called "Diversity, Equity, and Inclusion" (D.E.I.) activism,<sup>7</sup> also so-called "social justice" or "woke" ideology, on the CUWAA campus and its influence on the presidential search process. Dr. Gregory P. Schulz, Professor of Philosophy at CUWAA, spoke out on the matter, lost his position there, and was forbidden to set foot on the campus.<sup>8</sup> South Wisconsin District Convention Resolution 6-08 (2022) found that "social justice (woke) ideology has been observed to be promoted within the Concordia University System," including CUWAA.<sup>9</sup>

D.E.I. has an understood meaning separate and apart from the individual words themselves. It refers to the goals of political activists in the United States who want corporations, schools, and institutions to promote a variety of "progressive" social and political ideologies, including the LGBTQ (i.e., Lesbian, Gay, Bisexual, Transgender, and Queer) agenda and critical theories that promote racial divisiveness.

How did this happen? The civil rights movement of the 1960s, which sought equal rights under the law for blacks and ethnic minorities,<sup>10</sup> became in the 1970s a movement including equal rights for women under the law<sup>11</sup> and a movement including equal rights for LGBTQ people under the law.<sup>12</sup> The leaders of these political movements have found common cause in recent years in their demands for D.E.I. re-education of corporations, schools, and institutions. They argue that all blacks and ethnic minorities, and all women, must support the LGBTQ agenda, so that the rights of all can be sustained. It is purely a political strategy, informed in many situations by a theory called "intersectionality."<sup>13</sup> There is nothing theological about it, except that the sexual behavior of LGBTQ people is clearly condemned by Holy Scripture.

How do I know these things? My graduate work after seminary led me to study 19<sup>th</sup> and 20<sup>th</sup> century philosophies, some of which are coming to play in pre-

sent D.E.I. politics. For my S.T.M. degree, I studied the philosophy of Hans-Georg Gadamer, whose lifework intended to rehabilitate the study of ancient classics as a source of perennial wisdom. Gadamer was opposed to the “critical theory” of Jürgen Habermas and the Frankfurt School of “social theory” and the “critical philosophy” in which Habermas was a leader.<sup>14</sup> For my Ph.D. degree, I studied Adolf von Harnack and philosophical “historicism.” This “historicism” argues that all texts and thought are socially and historically conditioned, and thus become irrelevant with the passing of time.<sup>15</sup> People who argue that the Bible’s condemnation of LGBTQ behavior is passe, outdated, or irrelevant are using historicist arguments.

I did my doctoral work at Union Theological Seminary, New York City, which is arguably the most influential divinity school in America devoted to liberation theology of all sorts.<sup>16</sup> Among the influential and well-known liberation theology faculty when I was there were (their expertise is indicated in parenthesis): James H. Cone (black liberation theology), Cornel West (black liberation theology), Beverly W. Harrison (feminist theology), Delores S. Williams (womanist/feminist theology), Victoria L. Erickson (feminist theory), Dorothee Soelle (liberation theology), and Larry Rasmussen of the Evangelical Lutheran Church in America (hereafter ELCA; liberation theology). While I was a student there, the most prominent student groups were the pro-gay and pro-lesbian caucuses. The voluntary “Paul Study Group” of graduate students was intent on debunking Saint Paul’s writing because he was anti-feminist and anti-LGBTQ. So, all this rhetoric and political activity is very familiar to me, though I certainly disagree with it.

What is our position regarding D.E.I. as members of The Lutheran Church—Missouri Synod?<sup>17</sup> If we accept the authority of the Holy Scriptures and the Lutheran Confessions, then we have no choice but to say that LGBTQ behavior and desires are sinful. They are violations of God’s sexual order condemned by the sixth commandment, and by many passages in both Old and New Testaments (Romans 1:24-27, 1 Corinthians 6:9-20, 1 Timothy 1:10, 2 Peter 2:6-10, Revelation 21:8, etc.). The acts and lifestyles of the LGBTQ cannot be approved by the church. We cannot bless LGBTQ marriages. We cannot ordain LGBTQ persons. We cannot approve of LGBTQ behaviors, lifestyles, or political agenda in our teaching or preaching. We cannot encourage our youth to become LGBTQ persons, but rather must discourage them from those activities and lifestyle as much as possible. As regards our university students, we should not approve the formation of LGBTQ clubs or organizations on campus or off campus. Church-worker students should be put on probation if faculty or staff become aware of their LGBTQ activity. If we graduate and certify LCMS church-worker students who we know are LGBTQ, they will most certainly influence the next generation of our children and congregations which they will serve as pastors, teachers, or deaconesses.

### The Lutheran Clarion—We Need Your Help!

The *Lutheran Clarion* is beginning year 15. We have NO paid staff or writers. We unabashedly strive to present and uphold God’s inerrant word. Inflation has now taken hold. We want our readers to be informed about issues that will face the 2023 Synod Convention!



**Your continued and enhanced help is needed.** We urge you to help with the costs of preserving Confessional Lutheranism. Use the enclosed envelope. Mail your tax-deductible gift to Lutheran Concerns Association, 149 Glenview Drive, New Kensington, PA 15068-4921. Do it now. **Thank you!!**

What about ethnic diversity? Are we against that? No. Lutherans believe that all people are God’s creation and part of his design.<sup>18</sup> We believe that the world, i.e., all people, have been reconciled through Christ, which we affirm through the Lutheran doctrine of universal justification (2 Corinthians 5:16-21). As children of our heavenly Father, Lutherans want all people to be saved and to come to the knowledge of God’s truth (1 Timothy 2:3-6). All our Lutheran congregations and schools should be open to, and treat equally, persons of all races, ethnic backgrounds, languages, disabilities, etc. In our workplaces, neighborhoods, and communities, we Lutherans should treat equally, persons of all races, ethnic backgrounds, languages, disabilities, etc. We can do that, and we have done that.

What about the demands of D.E.I. that have to do with ethnicity? Practically speaking, we can say with confidence that ethnic quotas and feminist quotas cause more problems than they cure. The ELCA put the quota system into its founding constitution and bylaws, and they have had trouble ever since. Just read the memoirs of Carl Braaten and other significant ELCA theologians.<sup>19</sup> Just talk to members of the “exodus from ELCA” in the AALC, the Word Alone Network, the Lutheran Coalition for Reform (CORE), the NALC, and the LCMC, among others.<sup>20</sup> Ethnic quotas are the death of the church because they put into positions of authority people who use their position to promote their secular political agendas. The Gospel of Jesus gets pushed aside by the “Social Gospel” or the “Gospel” of liberation theology. The church then becomes a political entity with a religious veneer, thus no longer really a church. Is that what you want? If not, just say no to D.E.I.!

Some people say that we must adopt D.E.I. or the federal and/or state governments will disqualify our CUS schools and students from receiving loans and grants. That scenario sounds like religious discrimination to me. The LCMS has fought these battles before and won. People would know that if they studied our synodical history.<sup>21</sup>

The challenges to our Concordia universities are many and significant. Attorney Mark Stern gave a superb

lecture about these issues to the Lutheran Concerns Conference in Fort Wayne, Indiana, on January 20, 2020, which can be found on our website.<sup>22</sup> Dr. Gerhard Munding and Dr. Christian Preus have given excellent presentations and articles on the same topic more recently.<sup>23</sup> Our synod needs to pay attention to these issues with care, lest we lose all our Concordia universities! Missouri Synod needs to “wake up,” not “get woke”!

**The Rev. Martin R. Noland, Ph.D.**

Pastor of Grace Lutheran Church, San Mateo, California

1. For the article “Synod President Harrison Addresses Concordia University Wisconsin Board of Regents,” *Lutheran Clarion* 14 no. 6 (July 2022):3, go to: <http://www.lutheranclarion.org/images/NewsletterJul2022.pdf> ; accessed 25 July 2022.
2. To see the May 9, 2022, letter of President Harrison, go to: <https://steadfastlutherans.org/wp-content/uploads/2022/05/2022-05-09-Harrison-CUWAA-letter-to-regents.pdf> ; accessed 25 July 2022.
3. LCMS bylaws 3.3.1.1.1 (c), 3.3.1.2 (a), 3.3.1.2 (c), in: *The Lutheran Church-Missouri Synod, Handbook: Constitution, Bylaws, Articles of Incorporation* (hereafter Handbook) (Saint Louis: The LCMS, 2019), 111-112. The language of “call up for review” in bylaw 3.3.1.2 (c) refers to the power of the LCMS president to investigate situations where, in his view, there may be a violation of Synod’s Constitution, bylaws, and/or resolutions. For an online version of the Handbook, go to: <https://files.lcms.org/wl/?id=622o1a7jkbSfiiRa7Giq4ZVBxUmMikPS> ; accessed 25 July 2022.
4. The bylaws governing the CUS universities are extensive. The following are the primary sections referring to them, but they are not exhaustive by any means: LCMS bylaws 3.6.1 to 3.6.1.9, 3.6.6 to 3.6.6.7, 3.10.6 to 3.10.6.7.5.2, in the Handbook, 122-124, 130-133, and 165-174.
5. LCMS bylaw 3.10.6.6, in the Handbook, 169.
6. LCMS bylaws 3.10.6.6 (h) and 3.10.6.6 (i), in the Handbook, 170. The term “spiritual” in these two bylaws has always been understood in Lutheran circles to not be a vague mystical term, but a reference to things given to us by the Holy Spirit, i.e., the Word of God and the Sacraments of our Lord. See also LCMS bylaw 3.10.6.6. (e), in the Handbook, 169-170, where the university president ensures conformity with the doctrinal standards and policies set by the university’s Board of Regents and the CUS. For the Regents doctrinal policy authority, see LCMS bylaws 3.10.6.4 (a) 1-2, in the Handbook 167; for the CUS doctrinal policy authority, see LCMS bylaw 3.6.6.4 (e), in the Handbook, 132.
7. See “Diversity, Equity, and Inclusion,” Wikipedia, [https://en.wikipedia.org/wiki/Diversity,\\_equity,\\_and\\_inclusion](https://en.wikipedia.org/wiki/Diversity,_equity,_and_inclusion) ; accessed 25 July 2022.
8. See Joy Pullmann, “Christian University Bans Professor from Campus for Critiquing Its Dive into ‘Equity’ and Inclusion,” *The Federalist*, March 07, 2022, <https://thefederalist.com/2022/03/07/christian-university-bans-professor-from-campus-for-critiquing-its-dive-into-equity-and-inclusion> ; and see Dan O’Donnell, “Concordia University Professor Suspended for Criticizing School’s Wokeness,” *Common Sense Central*, WIBA 1310 News Talk, February 22, 2022, <https://wiba.iheart.com/featured/common-sense-central/content/2022-02-22-concordia-university-professor-suspended-for-criticizing-schools-woke-ness/> ; both web-pages accessed on 25 July 2022.

## 2023 LCA Conference Hotel Reservations

Make your reservation early (only 35 rooms available at the LCA group rate of \$145.00) at the Hilton Garden Inn North, 10650 Diebold Road, Fort Wayne, Indiana 46845. See the conference registration form on page 7 for the booking link and telephone instructions with the unique group code.



The cut-off date for accepting reservations for the 35 rooms at the contracted group rate is 5:00 pm, December 23, 2022. Reservation requests after this time will be accepted on a space and rate availability basis.

Anyone who wishes to stay at the Hilton Garden Inn North before January 15 or after January 16 should contact the hotel’s reservations (260-399-6000, option #1) or sales department (260-399-6000, option #3) to receive the group rate on the additional nights (if available).

9. For South Wisconsin District Resolution 6-08 (2022), see “56<sup>th</sup> South Wisconsin District-LCMS, June 12-14, 2022, Concordia University Wisconsin, Convention Proceedings,” (hereafter SWD Proceedings), 45, at: <https://swd.lcms.org/assets/doc/president/convention/proceedings/2022%20Conv%20Proceedings.pdf> . Other resolutions at that convention that addressed the situation at CUWAA include Resolutions 2-03A, 2-05A, 6-03, and 6-04 in the SWD Proceedings, 33-35, 41-42, at: <https://swd.lcms.org/assets/doc/president/convention/proceedings/2022%20Conv%20Proceedings.pdf> . The Montana District of the LCMS also adopted a fine resolution addressing this issue, Resolution 5-04 (2022), “To Reform the Composition of the Boards of Regents of the Universities of the Concordia University System to Improve Doctrinal Fidelity and Amenability to Ecclesiastical Supervision,” which you can find here: <https://mtdistlcms.org/wp-content/uploads/2022/06/Resolution-5-04-1.pdf> ; all web-pages accessed 25 July 2022.
10. See “Civil rights movement,” Wikipedia, [https://en.wikipedia.org/wiki/Civil\\_rights\\_movement](https://en.wikipedia.org/wiki/Civil_rights_movement) ; accessed 25 July 2022.
11. See “Second-wave feminism,” Wikipedia, [https://en.wikipedia.org/wiki/Second-wave\\_feminism](https://en.wikipedia.org/wiki/Second-wave_feminism) ; accessed 25 July 2022.
12. See “LGBT movements,” Wikipedia, [https://en.wikipedia.org/wiki/LGBT\\_movements](https://en.wikipedia.org/wiki/LGBT_movements) ; accessed 25 July 2022.
13. See “Intersectionality,” Wikipedia, <https://en.wikipedia.org/wiki/Intersectionality> ; accessed 25 July 2022.
14. Martin R. Noland, “Hans-Georg Gadamer’s Hermeneutics as the End of the Historical-Critical Method” (S.T.M. master’s thesis, Concordia Theological Seminary, Fort Wayne, Indiana, 1986). For a more recent essay that describes the Gadamer-Habermas debate in the 1960s and its results, see Richard J. Bernstein, “The Constellation of Hermeneutics, Critical Theory, and Deconstruction,” in Robert J. Dostal, *The Cambridge Companion to Gadamer* (Cambridge, U.K.: Cambridge University Press, 2002), 267-282. In the title of Bernstein’s essay, “hermeneutics” points to Gadamer, “critical theory” points to Habermas, and “deconstruction” points to Derrida, whose work is included in the discussion.
15. Martin R. Noland, “Harnack’s Historicism: The Genesis, Development, and Institutionalization of Historicism and Its Expression in the Thought of Adolf von Harnack” (Ph.D.

- dissertation, Union Theological Seminary, New York, New York, 1996).
16. See "Union Theological Seminary (New York)," Wikipedia, [https://en.wikipedia.org/wiki/Union\\_Theological\\_Seminary\\_\(New\\_York\\_City\)](https://en.wikipedia.org/wiki/Union_Theological_Seminary_(New_York_City)); accessed 25 July 2022.
  17. Our LCMS position on human sexuality can be found in: Commission on Theology and Church Relations of The LCMS, *Human Sexuality: A Theological Perspective* (Saint Louis: LCMS, 1981) and in Commission on Theology and Church Relations of The LCMS, *The Creator's Tapestry: Scriptural Perspectives on Man-Woman Relationships in Marriage and the Church* (Saint Louis: LCMS, 2009). For copies of these documents and others on this subject, go to: <https://www.lcms.org/about/leadership/commission-on-theology-and-church-relations/documents/marriage-and-sexuality>; accessed 25 July 2022.
  18. Our LCMS position on races, ethnic identities, and immigrants can be found in: Commission on Theology and Church Relations of the LCMS, *Racism and the Church: Overcoming the Idolatry* (Saint Louis: LCMS, 1994) and in Commission on Theology and Church Relations of the LCMS, *Immigrants Among Us: A Lutheran Framework for Addressing Immigration Issues* (Saint Louis: LCMS, 2012). For copies of these documents and others on this subject, go to: <https://www.lcms.org/about/leadership/commission-on-theology-and-church-relations/documents/social-issues-and-citizenship>; accessed 25 July 2022.
  19. See Carl E. Braaten, *Because of Christ: Memoirs of a Lutheran Theologian* (Grand Rapids, MI: Wm. B. Eerdmans, 2010), 118-130. Notice his comment about the formation of the ELCA that the commission that drafted its original constitution "rammed through a quota system modeled on the principles of the left wing of the Democratic Party. Polls indicated that 80 percent of the membership of these Lutheran churches were not in favor of the quota system", p. 122.
  20. The "exodus from the ELCA" (my term) is documented in an objective and fair way in: Mark Granquist, *Lutheran in America: A New History* (Minneapolis: Fortress Press, 2015), 345-349.
  21. See Walter H. Beck, *Lutheran Elementary Schools in the United States* (Saint Louis: Concordia Publishing House, 1939), 225-250; 316-358; and Wayne E. Schmidt, *The Lutheran Parochial Schools: Dates, Documents, Events, People* (Saint Louis: Concordia Seminary Publications, 2001), 175-200; 275-302; 303-328; 417-448.
  22. For Stern's presentation, go to: <http://www.lutheranclarion.org/images/NewsletterJul2020.pdf>; this was published in our newsletter as: Mark O. Stern, *The Lutheran Clarion* 12 no. 6 (July 2020):5-7. Stern also gave a presentation in 2016 on similar subject matter here: [http://www.lutheranclarion.org/images/My\\_People\\_are\\_Destroyed\\_-\\_Stern.pdf](http://www.lutheranclarion.org/images/My_People_are_Destroyed_-_Stern.pdf); both web-pages accessed 25 July 2022.
  23. For Dr. Munding's presentation, see: Gerhard Munding, *The Lutheran Clarion* 14 no. 6 (July 2022):5-7; you can find it online here: <http://www.lutheranclarion.org/images/NewsletterJul2022.pdf>. The remainder of that essay will be given in future issues of the *Clarion*. For the Rev. Dr. Christian Preus's essays, see: Christian Preus, *The Lutheran Clarion* 14 no. 1 (September 2021):5-6; you can find that essay online here: <http://www.lutheranclarion.org/images/NewsletterSep2021.pdf>. See also Dr. Preus' recent presentation to the ACLEC here: [https://files.mychurchwebsite.net/c2001/c\\_preus-bad\\_company\\_corrupts\\_good\\_morals.pdf](https://files.mychurchwebsite.net/c2001/c_preus-bad_company_corrupts_good_morals.pdf); all web-pages accessed 25 July 2022.

## Higher Education: Challenges and Opportunities for the Confessing Church

*The presentation below was given by Gerhard H. Munding, MD, at the LCA Conference on January 17, 2022. The first part of the article was published in the July 2022 Clarion.*

In the spirit of vocation, I would submit that the Concordias can teach any discipline they desire in the Church. Certainly Rev Dr. Scott Ashmon makes a very solid argument for the teaching of engineering as well as other disciplines at Irvine as a proper Churchly vocation (personal communication). However, seeking financial stability through indiscriminate course offerings will remain a potential threat to mission.

With the outbreak of Covid there was suddenly thrust upon our schools a real and sudden financial threat of continuing expenses with falling enrollment. Each president along with their cabinets developed a plan to combat potential shortfalls in revenue and enrollment and to deal with new regulatory rules and to survive worst case scenarios. We can give thanks for the past historical leadership and commitment at our schools. But particularly now, we are thankful for the current leadership and commitment of the presidents, staff and faculty, and teachers who quickly put in place the scenario to survive Covid. Existing facility with online education allowed for quick adaptation. They made allowances for lost dorm revenue and change in food service requirements as well as the loss of foreign students.

By God's blessings all were able to maintain near full enrollment. Our monthly discussions among the presidents through this period were supportive and helpful to all schools as they shared observations and solutions. In addition to possible erosion of available faculty, they worked very hard to discern and find solutions for anticipated shortfalls. As stated, a good track record, with the use of online graduate learning and CUenet (Concordia University Education Network) history, positioned them to pivot to an online teaching mode, which maintained an active academic schedule. Other small private colleges did not fare so well. I am happy to report that all six schools and seven campuses maintained solid financials during this period and had positive surplus revenues. We believe things are on track as the issues with Covid continue.

The pandemic came from nowhere (wu haaa that was close) to strain our universities and churches. The state told us that meeting together as community with "in person worship" as well as the educational maturation benefit, afforded students by participation in the "on campus Christian community" was not necessary. Several cases before the Supreme Court such as "Fulton v. City of Philadelphia" and others suggested that the state could limit religious practice as long as it did not limit it more than it limited similar secular activity. This despite "Congress

shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (First Amendment).

Clearly the pandemic affected congregational worship and university chapel life and the nurturing milieu of the Christian academic community. The pandemic caught churches off guard and many capitulated to worldly authority. We accepted the government's dogma that community did not necessitate meeting together in person as the body of Christ with "angels, archangels, and all the company of heaven" to participate bodily in the flesh and blood of Christ, for the forgiveness of sins. What we feared, i.e., physical death from Covid became our god. Forgive us Lord!

Luther comments on the Church's role as against that of the state, and in this case also its role in limiting the formation of young people's faith and vocational formation through in-person education. Discussing Psalm 2:7 (LW vol. 12 pp. 41-42), he reminds us: *"the office of Christ is described most clearly, namely, that he will not build the sword, that he will not found a new state, but will be a teacher to instruct men concerning a certain unheard of but eternal decree of God. Therefore, even if other kings must also make laws and govern through laws, nevertheless their chief function is not to teach or to pass laws but to punish evil men..... and to defend good men. They are consequently like lictors or hangmen of God... (Romans 13:4). Their own duty is, therefore, not to teach, because they do not rule over consciences or hearts, but only to restrain the hands. And just as a swineherd drives the pigs and leads them to pasture simply according to the five senses, so the kings of the world or herdsman, governing not the conscience but the bodies, like cattle. But our King, concerning whom the Holy Spirit here prophesies, is the kind of king who has been ordained and appointed to teach. He is consequently at the same time priest, teacher, and theologian, to instruct and teach His own people about God and to rule only over consciences. This is a difference which distinguishes our King, from all other kings, and it must be carefully observed. For it is the devil's constant concern and tireless undertaking to confuse this kingdom with the kingdoms of the world and to make a worldly king out of Christ, who is a teacher of consciences.....(for) the fanatics or sectarians... abolish previous governments and introduce new customs and new usages.... These absurdities arise from another kind of ignorance, namely, ignorance about the kingdom of Christ. For because they do not distinguish between the kingdom of Christ and the kingdoms of the world, they make Christianity a matter of changing certain externals..... for His (Christ's) Kingdom stands in the Word, and his office is to teach. .... This definition of the kingdom of Christ is clear enough and the proper distinction. That harmful mixture of both kingdoms continually clings to people's hearts to such an extent that it is difficult even for spiritual-minded men to distinguish this kingdom properly from the Kingdom of the world. Nevertheless, those who believe in another life after this*

*life see that the services of kings and governors are necessary for them in this life, but that they need Christ the King for another and eternal life."* Thus far Luther.

*Dr. Munding's presentation will continue in future issues of the Clarion.*

## “Let Love be Genuine...Contribute to the Needs of the Saints”

The apostle Paul encourages the congregation at Rome and us to be interested in and share in the needs of the saints (Rom. 12:9-13). From time to time we become aware of and inform our readers of special needs.

Following many months of concern and appointments, **Rev. Travis Loeslie** has been diagnosed with Huntington's Disease, a rare genetic condition. This is a progressive brain disorder that causes changes in the central area of the brain, and manifests as uncontrolled movements, emotional problems, and loss of thinking ability (cognition). Although medications may help Rev. Loeslie manage the movements, there are no treatments available to slow the mental decline. It is progressive, debilitating and incurable. Rev Loeslie has resigned as pastor for health reasons.

The Loeslies currently live in a parsonage owned by Bethlehem Lutheran Church, Morristown, Minnesota. Rev. Loeslie's wife, Stephanie, cannot work outside the home as both Travis and the children require her constant care. Rev. Loeslie will qualify for disability and they are in the process of applying.

Rev. Loeslie has faithfully served Bethlehem Lutheran in Morristown for five years. Travis (37 years) and his wife Stephanie (35 years) have six children: Benjamin (13), Marta (11), Miriam (9), Samuel (6), Elijah (3) and Ingrid (2). Rev. Loeslie's disability has left this family of eight with no job, no home and no ability to generate future financial stability. Members of Bethlehem Lutheran (LCMS) have organized a GoFundMe for the Loeslie Family. Checks may be made payable to Bethlehem Lutheran Church, 404 West Franklin Street, Morristown, MN 55052 and earmarked "Loeslie Aid." Please consider generously donating to get them a home.

Prayers are also requested for **Emeritus Pastor Richard Bolland**, in serious condition from esophageal cancer, his family and friends. He was Chairman of the LCA Editorial Committee when LCA published Issue 1, Volume 1 of the *Clarion* in September 2008. LCA Directors then were: Christian A. Preus, Richard Bolland, Walter Dissen, David Hawk, Thomas Queck, Daniel Jastram and Betty Mulholland.

### Want to Read the *Clarion* Online?

If you would rather receive a digital version of the *Clarion* in your electronic mailbox, please send your email address to Ginny Valteau at [gzolson2000@yahoo.com](mailto:gzolson2000@yahoo.com).

We will remove your name from the hard copy mail list and add it to the email list.



## LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

**Monday, January 16, 2023**

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

The conference will be held Monday, January 16, 2023, at the Hilton Garden Inn Fort Wayne North, 10650 Diebold Road, Fort Wayne, Indiana 46845; 260-399-6000. The Hilton Garden Inn rate is \$145.00/night plus tax. To get this rate, make your room reservation by 5:00 p.m. on December 23, 2022. The Group Code (by phone) is LUTH. The link to the hotel is <https://tinyurl.com/2fzekz6j>

**Dine with the Speakers and the LCA Board of Directors!** On Sunday and Monday evenings a private dining room at the Hilton Garden Inn has been reserved for conference attendees. Conference attendees will be dispersed among the speakers and LCA board members. Be sure to reserve your place right away by checking the appropriate box(es) and selecting your meal(s) on the registration form below. Everyone will dine at their own expense; the dining cost must be paid with the conference registration. Please register before the conference even if you pay at the door.

A Soup, Salad & Sandwich Buffet will be provided at 11:50 am, for everyone registered for the full day. If you register for a half day and you want the lunch, the cost is \$32. Seminary students and seminary personnel will pay \$10 for the lunch.

### Schedule: Christian Education in Challenging Times

**Morning**

- 6:45 am: Registration Opens
- 7:30 am - 8:10 am: Bible Study (**Rev. James Gier**)
- 8:10 am - 8:20 am: Opening Devotion (**Rev. Dr. William Weinrich**)
- 8:20 am - 8:30 am: Welcome from the LCA (**Mr. Walter Dissen, Esq.**) and greeting from the Indiana District.
- 8:30 am - 9:00 am: **President Thomas Egger**, “Forming Missouri Synod Pastors: Why and How.”
- 9:00 am - 9:15 am: Questions and Answers
- 9:15 am - 9:45 am: **President Russell Dawn**, “The Present and Future of our Concordia Universities.”
- 9:45 am - 10:00 am: Questions and Answers
- 10:00 am - 10:30 am: **Dr. Christopher Cody**, “The Present and Future of our Lutheran Schools.”
- 10:30 am - 10:45 am: Questions and Answers
- 10:45 am - 11:0 am **\*\*\* Break \*\*\***
- 11:00 am - 11:45 am: Panel Discussion on Christian Education (morning speakers).
- 11:45 am - 11:50 am: Announcements.

11:50 am - 1:00 pm **\*\*\* Lunch \*\*\***  
**Soup, Salad & Sandwich Buffet** served in meeting room.

**Afternoon**

- 1:00 pm - 1:30 pm: **Mr. James Runzheimer, Esq.**, “The HotChalk v. CU-Portland Case.”
- 1:30 pm - 1:45 pm: Questions and Answers
- 1:45 pm - 2:15 pm - **Rev. Dr. John Wille**, “What Lutheran Churches with Lutheran-Style Worship can do in the Realm of Evangelism and Outreach.”
- 2:15 pm - 2:30 pm: Questions and Answers
- 2:30 pm - 3:00 pm: **Rev. Chris Esget**, “Local Congregations and the Post-Covid Path Forward.”
- 3:00 pm - 3:15 pm: Questions and Answers
- 3:15 pm - 3:30 pm **\*\*\* Break \*\*\***
- 3:30 pm - 4:20 pm: **Panel Discussion** on Parish and Synod Matters (afternoon speakers)
- 4:20 pm - 4:30 pm: Closing Remarks and Prayer
- 6:30 pm: Dinner



### 2023 LCA Conference Registration Form

Hilton Garden Inn Fort Wayne North • 10650 Diebold Road • Fort Wayne, IN 46845 • 260-399-6000

Printed Name \_\_\_\_\_

Address \_\_\_\_\_

Phone Number \_\_\_\_\_ Email Address \_\_\_\_\_

**Dinner:** Sunday, January 15 , 6:30pm (choose one entrée) \*

- Vegetable Rotini \$32.00
- Chicken Roma \$47.00
- Pork Tenderloin \$47.00

**Dinner:** Monday, January 16, 6:30 pm (choose one entrée) \*

- Vegetable Rotini \$32.00
- Chicken Marsala \$37.00
- New York Strip Steak \$60.00

\* Prices include tax and tip.

Annual LCA membership fee (\$60) enclosed. \_\_\_\_\_

Paid LCA Member conference registration fee (\$110) enclosed. \_\_\_\_\_

Paid LCA Member half-day conference registration (\$40) encl. \_\_\_\_\_

Non-Member conference registration fee (\$120) enclosed. \_\_\_\_\_

Non-Member half-day conference registration fee (\$45) encl. \_\_\_\_\_

Seminary students & personnel registration fee waived. Soup, \_\_\_\_\_

Salad & Sandwich Buffet (\$10) enclosed \_\_\_\_\_

Half-day Conference Soup, Salad & Sandwich Buffet (\$32) enclosed. \_\_\_\_\_

Dinner Sun, Jan 15, 6:30 pm (\$32 or \$47) enclosed. \_\_\_\_\_

Dinner Mon, Jan 16, 6:30 pm (\$32, \$37 or \$60) enclosed. \_\_\_\_\_

**Total Enclosed:** \_\_\_\_\_

Even if you pay at the door, please send in your registration ahead of time.

Please indicate any special dietary requirements on this form. If your dinner plans change, please email [jpanzigrau@comcast.net](mailto:jpanzigrau@comcast.net) as soon as possible.

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form and mail to  
 Lutheran Concerns Association • 149 Glenview Drive • New Kensington, PA • 15068-4921

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

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September 2022



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