

Spirit of the Redeemer

THE OFFICIAL NEWSLETTER OF REDEEMER LUTHERAN CHURCH, NASHVILLE, TENN.

June 2026

A Joyful Partnership

“I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now” (Phil. 1:5).

These words of the Apostle came to mind with our recent visit from Rev. Nicholas Salifu of the Lutheran Church of Ghana. From the time that I picked him up at the airport through the moment I deposited him there again with a parting embrace, I thought of the privilege and the joy of knowing him and keeping in contact with him for so many years now.

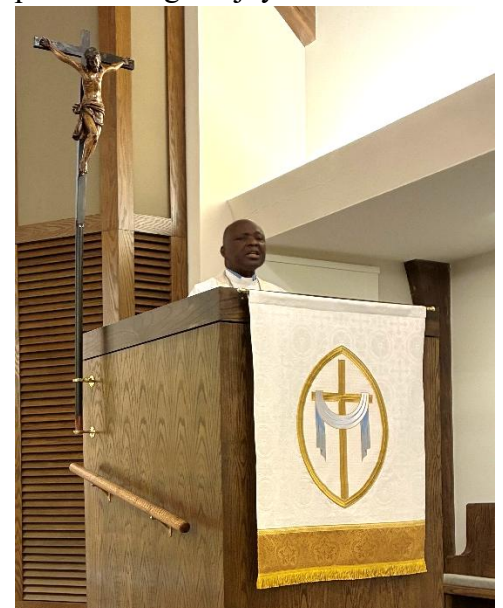
How joyful and, at the same time, how strange, that is, unexpected, when compared to the ways of this world! What do you and I have in common with a man from Africa who lives among a people in the remote Upper East Region of Ghana, where they are dependent on the rains for a good crop so that they can eat, they contend with chieftaincy conflict, there is great need for goats and wells, and there is even a witches’ camp nearby? Seemingly, we have nothing in common with him. But in truth, we have everything in common with our brother Nicholas Salifu, and we are tremendously blessed by this relationship that spans two continents.

It goes without saying that we share the image of God with Rev. Salifu and the people of Ghana. We share the same human experience and are all members of the one human race that God created. We also share a dear friendship. The friendship is deep and genuine as Rev. Salifu is eager to listen and to tells stories about his life and family.

But many people have friendships that cross national barriers. It used to be that kids would have pen pals and would write letters. Now there is email to bridge cultures and to make friends on the other side of the world.

No, the shared human experience and our friendship with Rev. Salifu are not what truly binds us and brings true joy. Rather, it is our common confession of Jesus and the pure doctrine in the Lutheran Confessions. And it is our partnership in the Gospel! This partnership is what brought the Apostle Paul great joy with the Philippian Christians. The Philippians who were brought to faith through the Gospel of Jesus Christ were united with Paul and other Christians in a blessed fellowship (κοινωνία). They were made closer than blood relatives and acknowledged one another as brothers and sisters, as members of the household of God and of the body of Christ. This fellowship extended to worship and carrying out the mission of the Church. The Philippians also gave financial gifts to Paul that the Apostle could continue to travel and extend the Gospel to other territories, that the good news could reach the end of the earth according to God’s plan!

In our case, we have had the opportunity to support Rev. Salifu in the spread of the Gospel, the very words of eternal life, in his region of the world. And what joy! Fourteen congregations are now in existence by the power of the Holy Spirit, and Concordia Preparatory School stands with over a thousand students. What delight! Praise God in heaven! Pastor Salifu told us that around half the students at the school are Muslim. And they are being taught catechesis. They are receiving the truth of Ephesians



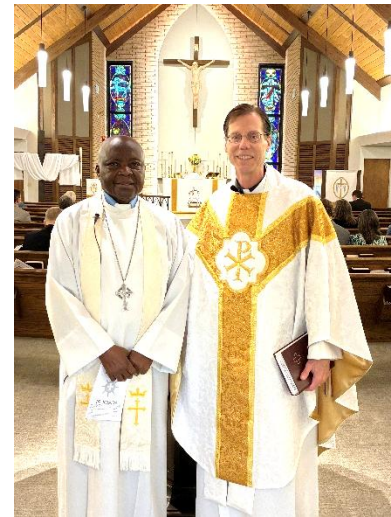
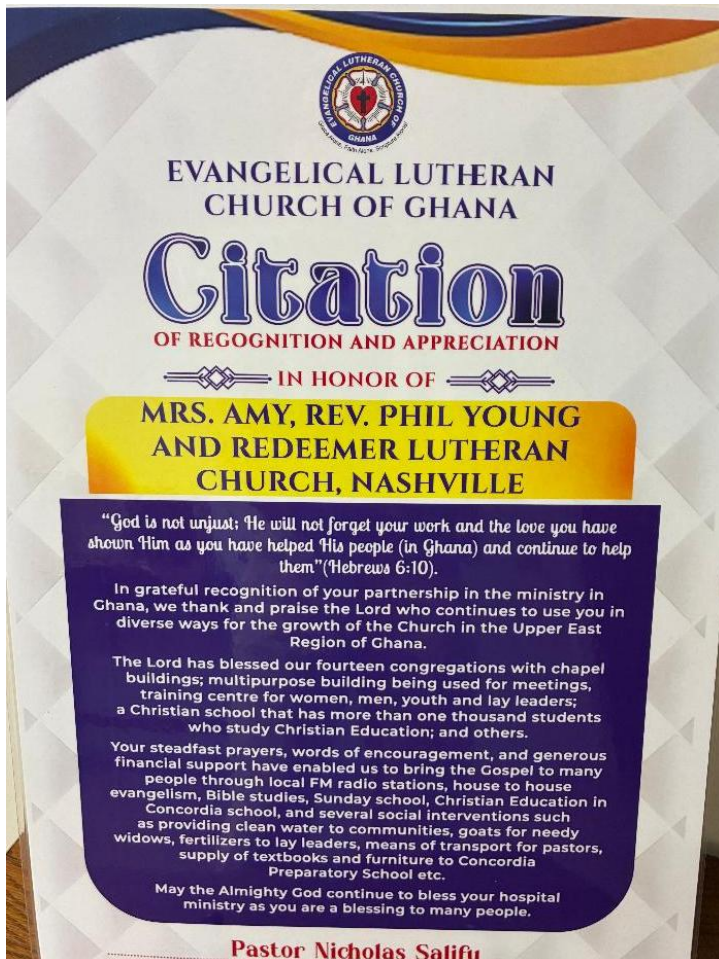
2:8-9, what Pastor Salifu masterfully preached on in our hearing at Redeemer: “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.” There is no greater joy on earth than giving out this treasure of the Gospel and using our treasure for the mission!

The Lord God has blessed us to see growth in Africa even as we may not see many new converts in our nation and community. Yet we are partners, and as Rev. Salifu reminded us, the Lutherans in his region even named a church Redeemer when they heard of us and our support. What an incredible privilege! There is a Redeemer Lutheran Church in northern Ghana named after us! Words cannot express the wonder, the bliss, the great mirth given to us!

We have brothers and sisters across the globe who share in the mission with us and pray for us. They surely pray for the challenges we face and the hostile headwinds to mission work in our corner of the world: the secularism, the progressivism, the de-Christianization of our culture, the sinful distractions that come with a high standard of living. They pray for us to resist the devil and stand firm, to suffer with Christ, just as we pray for them in their difficulties. We can think of the words of the Apostle Peter that still apply: “Resist [the devil], firm in your faith, know that the same kinds of suffering are being experienced by your brotherhood throughout the world” (1 Peter 5:9).

It may seem to that we are the junior partner in our relationship with Ghana Harvest and that we are just a small congregation. It may seem strange for Rev. Salifu to use his precious time to visit us when God is doing such mighty things through his ministry. But did you read the citation he brought us? His joy for us matches ours for him! And the partnership, the gift of God’s grace, is not taken for granted. Read the citation below and rejoice, dear brothers and sisters. Rejoice! There is joy on earth through our Savior, the Lord Jesus Christ!

– Pastor Young



**Birthdays, Baptismal Birthdays, &
Wedding Anniversaries**
Birthdays
Baptismal Birthdays
Wedding Anniversaries

Prayer On Entering a Church

Lord, I love the habitation of Your house and the place where Your glory dwells. In the multitude of Your tender mercies prepare my heart that I may enter Your house to worship and confess Your holy name; through Jesus Christ, my God and Lord. Amen.

Lutheran Service Book: Altar Book, p. 435

Ongoing Prayer Needs

*Please update Pastor and the church office
on these needs.*

*Cast your burden on the Lord. He will sustain you, and
will not leave you in disquietness forever.*

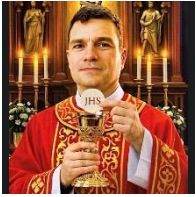
Psalm 55:22

Augsburg Confession
Article XV
Church Ceremonies

[1] Our churches teach that ceremonies ought to be observed that may be observed without sin. Also, ceremonies and other practices that are profitable for tranquility and good order in the Church (in particular, holy days, festivals, and the like) ought to be observed.

[2] Yet, the people are taught that consciences are not to be burdened as though observing such things was necessary for salvation [Colossians 2:16–17]. [3] They are also taught that human traditions instituted to make atonement with God, to merit grace, and to make satisfaction for sins are opposed to the Gospel and the doctrine of faith. [4] So vows and traditions concerning meats and days, and so forth, instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

From "Article XV. Church Ceremonies" in The Augsburg Confession, Concordia: The Lutheran Confessions, Pocket Edition. © 2005, 2006 Concordia Publishing House.
Source: https://bookofconcord.cph.org/en/augsburg-confession/chief_articles/article_xv/



A Return to the True Theological and Liturgical Identity of the Church of the Lutheran Reformation

Gottesdienst: The Journal of Lutheran Liturgy

(<https://www.gottesdienst.org/gottesblog/2026/5/8/a-return-to-the-true-theological-and-liturgical-identity-of-the-church-of-the-lutheran-reformation>)

by Sorin Horia Trifa, St. Mary Confessional Lutheran Church, Braşov, Romania

The year 1616 marks a tense moment in the history of Western Christianity. Johann Georg of Brandenburg, having converted from Lutheranism to Calvinism, sought to radically transform the liturgical worship of the Lutheran Churches within his territories. Yet precisely these interventions provide us, paradoxically, with a clear window into what the Lutheran Church truly was before these Calvinist influences mutilated it both theologically and liturgically. These were not merely aesthetic adjustments, changes in taste, or passing cultural adaptations. Rather, they constituted a systematic, coherent, and profoundly theological attempt to uproot a faith by altering the forms of its public expression. For, as both the Lutherans and their opponents understood very well, the Liturgy is never neutral, because it not only reflects faith, but also shapes it, transmits it, and strengthens it.

To understand the gravity of this moment, we must return to the sixteenth-century Lutheran Church, shaped by the Reformation of Martin Luther. Contrary to many modern perceptions, this Church was not an iconoclastic reaction or a radical break with historic Christian tradition. Martin Luther and the other Reformers did not seek to destroy the Liturgy, but to cleanse it of abuses and restore it to the service of the Gospel. For this reason, they retained the Liturgy, preserved the structure of the divine service, and kept the symbols, hymns, vestments, rituals, and ceremonies, precisely because they understood that God works through concrete and visible means.

In the early Lutheran Church, faith was not reduced to an inward conviction or to mere intellectual, theological assent. For the Lutherans of the Sixteenth Century, faith was a lived and incarnate reality, expressed through the entire liturgical life of the Church. The Altar held a central place in the Church, not as a mere decorative object, but as the place of the real and saving encounter of the sinner with Christ. The crucifix was not a mere image, but a visual proclamation of the Gospel, speaking of Christ crucified for sinners. Candles were not aesthetic accessories, but testimonies to the light of God present in the midst of his people. Liturgical vestments were not a

display of luxury, but marked the reality of sacred ministry and the continuity of the Church throughout the ages.

Moreover, the entire structure of the Liturgy was permeated by the pure theology of the Scripture. The Words of Institution of Lord's Supper were sung, not merely spoken, because they were understood not simply as information or a quotation from Scripture, but as a true divine action. The faithful knelt when receiving the Lord's Supper, not as an empty gesture, but as an acknowledgment of the real presence of Christ for their salvation. The people made the sign of the cross and bowed their heads when the name of Christ was spoken, and private confession and absolution were practiced before receiving the Lord's Supper. All of this reveals a Lutheran Church deeply conscious of the holiness of the act of worship and of the reality of God's work in her midst.

This unity between doctrine and liturgical practice is essential for understanding what was later lost and how the Lutheran Church deteriorated. For the early Lutherans, there was no separation between "what we believe" and "how we worship." The Church's Liturgy was theology in action. Every gesture, every word, every visible element of the Liturgy conveyed and reinforced a purely Lutheran theological understanding of God, grace, and salvation. Therefore, any alteration of the Liturgy inevitably had devastating theological consequences for the Church.

It was precisely these consequences that were produced by the liturgical reforms imposed by Johann Georg. The removal of icons, the destruction of the altar, the elimination of crucifixes, the abandonment of liturgical vestments in favor of the academic gown, the prohibition of kneeling, the suppression of the sign of the cross, the abandonment of sung prayers, and the rejection of private confession—all these were not neutral changes, but represented a profound restructuring of the way faith was lived and understood.

The theological influence of John Calvin is evident in these transformations. Unlike Lutheranism, which preserved a theology of the incarnation and of the means of grace, Calvinism displayed a far stronger suspicion toward visible and material elements. Images were seen as potential idolatry, gestures of reverence as dangerous, and the Sacraments were reinterpreted in a symbolic key. The emphasis shifted from the real presence of Christ to a merely spiritual significance, from mystery to explanation, from participation in a God who comes to us to contemplation of a God who remains in heaven.

This shift did not produce an innocent simplification, but rather created a gradual deformation of Lutheran identity. What had once been a sacramental and liturgical Church began to be perceived and shaped as a Church centered almost exclusively on preaching. The altar became merely a functional table, Lord's Supper became a memorial act, and the Liturgy became a framework for the communication of theological ideas. In this process, many of the elements that had expressed and reinforced Lutheran theology were either removed or emptied of their content.

This tendency reached a climax in the Prussian Union of 1817, initiated by Frederick William III of Prussia. In the name of Protestant unity, the real differences between Lutheranism and Calvinism were minimized or ignored. But this unity was not a balanced one. In practice, it favored liturgical and theological uniformity in the Calvinist direction, in which the distinctive elements of Lutheranism were gradually blurred.

The result was what may rightly be called, without exaggeration, a caricaturing of the Lutheran Church. Not in the sense that it was completely destroyed, but in the sense that it was radically distorted. A caricature retains certain features of the original, but deforms them to the point that the essence becomes difficult to recognize. In the same way, Lutheranism under the influence of these tendencies retained certain outward forms, but lost the internal coherence between faith and worship.

The Lord's Supper, which in Lutheranism had been the center of ecclesial life and the place of the real and saving presence of Christ, often became a rarely celebrated act because it was regarded as purely symbolic. Gestures of reverence disappeared, and bodily participation was replaced by a predominantly intellectual engagement. The liturgical space was simplified to the point of emptiness, and the beauty of the Liturgy was rejected. In place of a theology of the incarnation, in which God works through concrete things, there gradually emerged a more abstract theology in which visible signs were reduced to secondary roles.

And yet, precisely this history of loss helps us understand more clearly what once was. The fact that these elements had to be removed by Calvinist influence shows how central they were in the Sixteenth-Century Lutheran Church. One does not eliminate what is marginal; one eliminates what is essential. Thus, by way of contrast, we can clearly see that the early Lutheran Church was a Church in which faith was profoundly bound to the Liturgy, in which theology was not merely preached, but also lived, seen, and experienced.

This reality remains an important lesson. The Christian faith does not exist in a vacuum. It is always embodied in practices, forms, and concrete modes of worship. When these forms are radically altered, faith itself is affected. Therefore, what happened in 1616 and in the centuries that followed cannot be reduced to a mere historical dispute. It is a clear illustration of the profound bond between doctrine and Liturgy.

The Lutheran Church before Calvinist influences thus remains a living testimony to a faith that was not afraid of beauty, symbol, reverence, or mystery. It was a Church in which the Gospel was not only spoken, but also shown; not only heard, but also lived. And this unity between faith and Liturgy is perhaps one of the most valuable legacies of early Lutheranism, a legacy that deserves not only to be studied, but also rediscovered.

Looking at this history as a whole, it becomes evident that the transformations through which the Lutheran Church passed were not simple neutral stages of development, but moments in which her identity was at stake. From the early interventions of Johann Georg of Brandenburg, influenced by the theology of John Calvin, to the uniformity promoted through the Prussian Union of 1817 under Frederick William III of Prussia, and later through the waves of Pietism and liberal theology, the Lutheran Church was subjected to constant pressures to dilute, simplify, or redefine her essence.

At every one of these stages, what was affected was not merely the form of the Liturgy, but the very coherence between faith and its expression. The Sacraments were reinterpreted, the Liturgy was simplified to the point of losing its theological density, and the sacred dimension was often replaced either by Pietistic inwardness, by theological rationalism, or by adaptations dictated by modern cultural sensitivities. In this process, the Lutheran Church was often presented in a form that no longer faithfully reflected what she had been in the age of the Lutheran Reformation, a form that in many cases may be described as a deformation or caricature of her original identity.

In this context, what we today call the Confessional Lutheran Church does not represent an innovation or a nostalgic, idealized reaction, but a conscious attempt to recover authentic Lutheran identity. It is the expression of that part of Lutheranism which resolved to return to the sources—to Holy Scripture, to the Lutheran Confessions, and to the liturgical practice that coherently expressed this theology. This is not a selective or romantic return, but a critical and theological one, directed toward fidelity to the Lutheran Reformation of the Sixteenth Century.

This return takes shape not on an abstract level, but in the concrete life of the Church, where faith is lived and transmitted. First of all, it involves the rediscovery of the sacramental character of ecclesial life, that is, a renewed understanding that God does not work merely through theological ideas or emotions, but through ordained, visible, and accessible means. The water of Holy Baptism, the bread and wine of the Lord's Supper, and the Word preached and heard are not mere pedagogical symbols, but instruments through which God truly acts, granting the forgiveness of sins, life, and salvation. The life of the community is no longer organized around human activities or preferences, but around these points at which God Himself meets His people.

In this light, the reaffirmation of the real presence of Christ in Lord's Supper becomes unavoidable. This is not a secondary theological nuance, but a reality that determines the Church's entire attitude toward the Liturgy. If Christ is truly present, then Lord's Supper cannot be treated as a mere commemorative or symbolic act. It becomes a moment of encounter, reception, and participation in what God gives. From this conviction flow forms of reverence, the seriousness of preparation, and the centrality of this sacrament in the life of the community.

At the same time, this return involves the recovery of the Liturgy as the sphere of divine action, not merely of human expression. The Liturgy is no longer viewed as a platform for creativity, personal expression, or cultural adaptation, but as the setting in which God works through Word and Sacrament. The order of service, the texts, the chants, and the gestures are not arbitrary, but bear theological meaning. They shape faith, nourish it, and transmit it from generation to generation. Thus the emphasis does not fall on originality, but on fidelity; not on innovation, but on continuity.

This perspective naturally leads to the restoration of the bond between doctrine and practice. What the Church confesses does not remain merely at the level of declaration, but is reflected in the way she worships, prays, and lives. There is no longer a rupture between formulated theology and liturgical experience. If doctrine affirms that God works through concrete means, then the Liturgy will highlight all these means. If the confession speaks of the holiness of God, then this will be visible in the reverence and order of worship. Faith is not merely explained, but shaped and strengthened through practice.

Finally, this return involves the rejection of those tendencies that reduce faith to inwardness, symbolism, or mere cultural adaptation. Inwardness places the emphasis exclusively on subjective experience, making the

objective reality of God's work secondary and unimportant. Symbolism empties the Sacraments of their real content, turning them into signs without efficacy. Cultural adaptation, when it becomes the dominant criterion, subordinates the message and life of the Church to changing social tastes and sensibilities. In the face of these tendencies, the return to a classical understanding of the faith reaffirms that truth is not determined by experience, usefulness, or acceptability, but by God's revelation and by the way in which that revelation has been transmitted and preserved in the Church.

Thus, all these dimensions are not separate elements, but together form a coherent vision: a churchly life in which God is the One who initiates, acts, and gives salvation, and the community responds through faith, reverence, and fidelity.

At the same time, this movement of recovery looks not only to the distant past of the Lutheran Reformation, but also to what the Lutheran Church was before she was affected by the more recent influences of liberal theology and postmodern progressivism. These currents, though different in form from Calvinist or Pietistic tendencies, have had a similar effect. They have weakened the authority of Scripture, relativized doctrine, and reshaped the Liturgy according to criteria external to the faith, whether rational, emotional, or cultural.

Thus, the Confessional Lutheran Church defines herself not by sterile opposition, but by fidelity: fidelity to the Gospel, to the means of grace, and to the way in which these realities were understood and lived during the classical period of Lutheranism. She does not seek to invent a new form of Lutheranism, but precisely to remain anchored in that form in which faith, Liturgy, and ecclesial life were united in a coherent witness.

In the end, this return is not merely a matter of confessional identity, but of truth. If it is true that God works through concrete means, if it is true that the Lord Jesus Christ is truly present in the Sacraments, if it is true that faith is formed and transmitted through the Liturgy, then the recovery of these realities is not optional. It is necessary.

By her very existence, the Confessional Lutheran Church declares that what once was must not be abandoned, but rediscovered; that what was once deformed can now be restored; and that fidelity to the authentic heritage of the Lutheran Reformation is not a backward glance, but a way of remaining anchored in the truth in a world of constant change.

Tennessee Revives the Nuclear Family: Here's Why It Matters More Than You Think

By Amanda C. Bauch

For Life, Liberty, & Truth

<https://www.standingforfreedom.com/2026/05/08/tennessee-nuclear-family-month/>

By designating June 2026 as Nuclear Family Month, Tennessee has publicly affirmed what Scripture, history, and social reality all confirm: Strong marriages, present mothers and fathers, and stable homes are essential to human flourishing and America's future.

As we prepare to celebrate Mother's Day and Father's Day, Tennessee has offered the country a timely reminder: The family is not an accessory to civilization; it is one of civilization's foundations.

That is why Tennessee's enactment of House Joint Resolution 182 matters. As amended, H.J.R. 182 designates June 2026 as "Nuclear Family Month" and begins by affirming that "the nuclear family, consisting of one husband, one wife, and any biological, adopted, or fostered children, is God's design for familial structure and has been the bedrock of society since the creation of the world."

This is much more than a run-of-the-mill legislative action. It's a bold declaration of values that reflects what we as a society believe about human flourishing and what produces the best outcomes for both individuals and the nation.

Tennessee H.J.R. 182 is significant for many reasons, but foremost among these is that it affirms the truth of marriage and family that's rooted not in the latest cultural trends but in faith, responsibility, and generational stability. Strong marriages lead to strong families, and strong families are the bedrock of a healthy nation.

God details his design for marriage and family very clearly in Genesis 2:18, 21-24 (NKJV):

"And the Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him.' ... And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. And Adam said: 'This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."

Our culture has long attempted to jettison God's design for humanity. The Pew Research Center reports that the United States now has the world's highest rate of children living with one parent and no other adults; at 23 percent, it's more than three times the global share of 7 percent. Many in our culture assert that marriage was invented by the Church or the state as a means to control people, and particularly as a way to oppress women. Others will say that marriage isn't necessary, and all that matters is that two — or more — people love each other. (Of course, the latter notion is belied by the constant push to expand the definition of marriage.)

These sorts of ideas reject the truth stated in Genesis: God created man and woman to complement one another in the one-flesh union of marriage.

Within this sacred institution, the Apostle Paul exhorts husbands to "love your wives, just as Christ also loved the church and gave Himself for her" and instructs wives to "submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body" (Ephesians 5:22-23).

Paul wrote that marriage is a profound mystery. It isn't just a social or legal contract — it's a covenant that reflects Jesus Christ's relationship to His bride, the Church. As Christ died for the Church, a husband should be willing to die for his wife, and a wife's submission extends from her love and gratitude for her husband.

The ultimate purpose of the marriage covenant is to procreate, for man and woman to have children and fill the earth, as commanded in Genesis 1:28. Children raised in the context of this covenant in God-fearing homes are blessed to witness a Christ-centered marriage centered on virtue, sacrifice, and service within the home. Such children experience both a father's and a mother's love and learn to love the Lord and His Word.

Taking all of these benefits into consideration, it behooves our leaders in government to enact policies like Tennessee H.J.R. 182 that support rather than undermine the role of family in our country.

Some might insist that marriage and family are private matters and that it's nobody else's business how people choose to be in relationship to one another or how they go about creating a family. But whether these individuals want to admit it or not, marriage and family life have civic consequences that affect all Americans.

The social data bears this out. Federal child well-being data shows that 37.1 percent of children residing with a single mother lived in poverty in 2021, compared to just 6.8 percent of children being raised by married parents. These same children struggle in academic

settings, with lower grades, increased likelihood of being diagnosed with a learning disability, and higher dropout rates. And cities with the highest rates of single-parent households experience more crime: 255 percent higher homicide and 118 percent higher violence rates.

None of this should be read as a condemnation of faithful single mothers or fathers who sacrifice daily for their children. Many do heroic work under heavy burdens, but compassion for difficult circumstances must not require silence about God's design or the social good of children being raised, whenever possible, by a married mother and father in a stable home.

Thankfully, stable families counteract many social ills, leading to stronger communities and less social fragmentation. Additionally, a culture that honors marriage and family tends to encourage responsibility and long-term commitment in other spheres of life. Tennessee H.J.R. 182 is a public acknowledgment of these realities.

On a personal note, I need look no further than the contrast between my husband's family and my own to see how these realities can play out. My husband comes from many generations of strong Christian marriages. His grandparents on one side were married for 70-plus years, and the other for 50-plus years, and my incredible in-laws will celebrate their 59th wedding anniversary this summer. This family is full of God-fearing, loving, well-educated people who contribute much to society.

In my family, which isn't Christian, there have been many generations of children born out of wedlock — including me — and many divorces. Along with all of this was a lack of education, financial instability, substance abuse, and lots of other issues. I grew up witnessing this brokenness and was on a not-so-great path myself prior to meeting my husband. I'm blessed to have been married for over 20 years to my pastor-husband, and we have the awesome responsibility and honor of raising our children to fear and love the Lord.

Although I didn't learn anything from my family about what healthy, Christ-centered marriages or childrearing look like, I did learn to love our country.

My adopted father spent almost 20 years in the Army, and I was surrounded by veterans and other patriots. As a Christian, I now can recognize that an integral part of loving one's country is to care about its moral and social foundations. But the freedoms we enjoy in America can only be sustained when families are strong and citizens are formed in homes that value and teach personal responsibility and duty to neighbor. The selflessness that should accompany the Christian faith aims to uplift and serve others, seeking what is best for all people, aligned

with God's design for marriage and families, which is a unifying stance, not a divisive one.

Undoubtedly, some will perceive Tennessee H.J.R. 182 as an unnecessary move, nothing more than a symbolic gesture that lacks any kind of legal force. They'll insist that politicians just want to garner votes with their Christian conservative base and make other arguments. But what these individuals might not understand is that even if the legislation is symbolic, that doesn't alter the fact that symbols do matter because they shape culture, values, and public priorities. Just ask people who advocate for removing statues from public venues — along with replacing such statues with approved iconography — whether they believe those symbols affect the culture and public perception.

Public affirmation of marriage and the nuclear family sets a standard that can encourage people to invest in these institutions, whether through legislation that upholds them, nonprofits that serve them, or companies with policies that support them. And we as individuals can be inspired to confidently proclaim God's truth about marriage and families, knowing that at least in Tennessee, our state government isn't antagonistic toward our faith and values.

However, if we believe that what God's Word says about marriage and family is true — as reflected in Tennessee H.J.R. 182 — then we can't just talk the talk; we also need to walk the walk. First, by strengthening our own homes, through zeal for our marriage vows, praying together as a family, worshiping together, loving and serving one another, and creating an intentional family life with Christ at the center. This isn't something that happens by accident: We must fiercely protect these values in a fallen world that seeks to destroy all that we hold dear.

Governments can affirm the importance of family, but only people of conviction can preserve it by living out God's design with courage and consistency, demonstrating the beautiful way that faithful households can lead to civic renewal and a thriving nation. In honoring marriage and family, Tennessee has acknowledged a timeless truth. And it's up to us to make that truth visible in our own lives.

Amanda C. Bauch is an award-winning writer and the editor of numerous bestselling books. Alongside her pastor-husband, she's raising a son and a daughter in Nashville, Tennessee. You can read more about her passion for God's design for marriage, families, and faithful citizenship in her book, [One Nation Under God: 40 Devotions for Patriotic Women](#).

June 2026						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 6:30pm AA	2	3 9:45 Matins 10 Bible Study	4	5	6 6 LWML Social @ Lisa D's Home
7 Second Sunday after Pentecost 9:30 Divine Service Door Offering Sunday School & Adult Bible Study	8 6:30pm AA	9	10 9:45 Matins 10 Bible Study	11	12	13
14 Third Sunday after Pentecost 9:30 Divine Service Sunday School & Adult Bible Study	15 6:30pm AA	16 6:30 Council	17 9:45 Matins 10 Bible Study	18	19	20 8:30 Men's Breakfast
21 Fourth Sunday after Pentecost 9:30 Divine Service Sunday School & Adult Bible Study <i>Father's Day</i>	22 6:30pm AA	23	24 9:45 Matins 10 Bible Study	25	26	27 10 Crafting Group
28 Fifth Sunday after Pentecost 9:30 Divine Service LWML Mite Collection Sunday School & Adult Bible Study	29	30				

— The Henkel Conference —

“Mankind thus unacquainted with God cannot love him; neither can they love one another: ‘He that loveth not knoweth not God’”

This year's conference is scheduled for August 17-18, 2026.

About the presenters

Mollie Hemingway

Mollie Ziegler Hemingway provides unique and thoughtful reporting and analysis of American politics and culture. She helped launch and is Editor-in-Chief of *The Federalist*, which has become one of the most influential voices in politics and has millions of readers. She is a Senior Journalism Fellow at Hillsdale College where she teaches journalism. A Fox News contributor, she is a regular member of the Fox News All-Stars panel on “Special Report with Bret Baier.” She has been profiled in the *New York Times* and her work has appeared in the *Wall Street Journal*, the *Los Angeles Times*, the *Washington Post*, *Claremont Review of Books*, and *Christianity Today*.

Hemingway was a 2004 recipient of a Phillips Foundation Journalism Fellowship and a 2014 Lincoln Fellow of the Claremont Institute. In 2021, her distinguished reporting and commentary earned her the prestigious Bradley Prize, awarded for extraordinary contributions to American scholarship and debate, and in 2019, recognizing her 'journalistic integrity and willingness to stand alone beside the truth, the Heritage Foundation conferred on her its Salvatori Prize for American Citizenship.

Hemingway holds an honorary doctorate from Concordia Theological Seminary. She is the co-author of the #1 national best seller *Justice On Trial: The Kavanaugh Confirmation and the Future of the Supreme Court* and the author of *Alito: The Justice Who Reshaped the Supreme Court and Restored the Constitution* and *Rigged: How the Media, Big Tech, and the Democrats Seized Our Elections*.

Scott Yenor

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Alex Newman

Alex Newman is an award-winning international journalist, educator, author, speaker, investor, nationally syndicated radio host, and consultant who seeks to glorify God in everything he does.

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Over his career as a journalist, Alex has interviewed current and former heads of state, members of Congress, royalty, and countless other fascinating people. His work, which has received numerous awards, has been repeatedly highlighted by Drudge, Breitbart, Fox News, CNN, the Washington Post, and many other outlets. His writing has been published in major newspapers across America, and his PR work has appeared in the New York Times, the Washington Post, Reuters, the Associated Press, and more.

Noelle Mering

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