

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
149 Glenview Drive, New Kensington, PA 15068-4921

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Christians in the United States Military, Part II

RADM Luther F. Schriefer presented the following paper on January 20, 2014, at the 2014 LCA Conference in Fort Wayne, IN. In Part I, published in the November 2014 issue, RADM Schriefer discussed the development of the military person and the characteristics desired for a successful American fighting man expected to win in any conflict and against all odds. RADM Schriefer concluded Part I as follows:

With that introduction, what do we expect of our young Christians in the military? What kind of guidance do we provide them? When does this start? What is the role of our Chaplains? How about those who are Christian and achieve senior positions?

[Part II continues below.]

Those are straightforward questions and over the history of our nation we have provided a response for this. That answer has been direct and not too long ago I would have very quickly described that position and could have packed up and left this podium in minutes stating that we have learned how to handle this and we are now refining the process. But today reality quickly sets in.

Society is changing in the US and significantly changing the standards, the mores and basic concepts of the Judeo Christian ethics we were all comfortable with.

Just consider these four among many.

- LGBT (lesbian, gay, bisexual, transgender) Agenda
- Same sex marriage
- Anti-Christian action (The Military Religious Freedom Foundation (MRFF) & activist Mickey Weinstein)
- Spreading the Gospel

We could singularly focus on the aggressive LGBT agenda that is out there as it IS clearly a driving force in creating issues I never even imagined about while I was an active duty member.

But I am going to [be a lot more direct, inclusive, broader, expansive, obtuse, definitive, narrowly focused—take your choice] address this issue from an impact on the US Military, which by the way, IS a direct reflection of what the driving force of this Administration is for our entire country. It is just easier to force this social re-engineering on the military and make it happen – remember my earlier comments about the

chain of command and discipline.

Consider the following, which is descriptive of what today's combat soldier experiences.

- a combat environment
- sequential tours of combat
- politicization of the military
- forced social re-engineering
- a strict application of **tolerance** which, by the way, has replaced diversity as the primary (and directed) focus of senior leadership – **except** there is **no tolerance** for Christian biblical teachings or in simple terms practicing Christianity. Call it something else but not Christianity.

That is a harsh statement but the facts are there. The civilian and senior military leadership just throw dollars into military hardware and use that sophistication of weapons to overpower our enemies. **Today, in this environment, honor, integrity and war fighting training of our leadership are secondary to the socialization of the military in accordance with a politically correct ethos. Think about that.**

So let's discuss the reality of practicing Christians in the military environment.

What is the environment? With the previous comments you should all start having an understanding of what is beginning to happen.

First of all, the following parameters I had earlier described are fundamental elements to a successful military (the American example.)

1. Intense training that captures the individual and develops a skill set that simultaneously develops an exacting discipline, unit cohesion and complete responsibility for one another.
2. Wars are won on the ground, in the trenches. Success embodies basic and continuous training that develops the "band of brothers".
3. The military is taught to respond to orders. Leadership has different levels and questioning orders other than immediate life and death decisions normally don't occur in the heat of battle. Yet at each level of leadership

In this Issue of **The Lutheran Clarion**

Christians in the United States Military, Part II.....	1
I am Not Ashamed of the Gospel	4
Presenters for 2015 LCA Conference	5
LCA 2015 Conference Registration.....	7

there should be seminal thinkers (debate, discuss and innovate). This is in contrast to a bureaucratic follow the numbers organization which civilian leadership loves.

4. Peacetime and wartime environments simultaneously exist today but are geographically separated (Afghanistan versus, say the Washington DC – my ADM Arthur’s admonition to visit the fleet monthly).

Today’s environment expanded.

Vignettes:

- VA Hospital issue not allowing Christian counselors/ chaplains (Texas).
- Admiral Mullins, then the Chairman of the Joint Staff to a chaplain regarding the LGBT agenda: Get on with it or get out.
- The 18-year veteran command sergeant with Lesbian boss. (Fired and sent home for loss of confidence in the performance of his duties, dereliction of responsibilities the cause for removal from the service – his previously documented stellar performance – not considered. Need to make an example of him in not supporting command leadership.)
- Desecration of our chapels in being compelled to hold same sex marriages and the door is now open.
- Shutting down any Christian only event.
- Intolerance for Christian activity (exercising religious freedom).
- God, Honor and Country replaced by “Tolerance” Holistic, Humanistic approach, the spirit comes from within – San Diego Based Veterans Affairs Department of Defense Clinical Pastoral Education Center program.

How do we address the Administration’s new policy of “Tolerance” of all things while there is NO tolerance for the proclamation of the Gospel?

Fully understanding that the National Defense Authorization Act for 2013 includes a military religious freedom that reaffirms the rights of chaplains and military personnel to express their sincerely held beliefs about personal morality, the reality of application of this is unacceptable to the activists and as we have seen they will have an impact in diluting the law.

So what is the challenge? What is OUR challenge?

Where do I begin? Here I am with a prepared presentation yet that question stands before you without a clear-cut answer.

This is NOT a comfortable position for me to be in. Do I address this piece-meal by taking on one element and working on it against whatever obstacle there is and pray that the Holy Spirit guides me and then just put this into the Holy Spirit’s hands?

Here are the challenges and I have three for a start.

1. How do we prepare our young people prior to sending

them into the military as described? To answer that by saying “it was good for me so it is good for them” is not the right answer. How about if we educate, train and prepare our youth with the solid understanding and faith. Now that was an easy answer. We, every one of us, have to understand that on a daily basis the world as we have grown up and lived in IS changing and an extraordinary effort (in contrast to what we have done in the past) has got to be made and taken.

2. How do we address the Administration’s new policy of “Tolerance” of all things while there is NO tolerance for the proclamation of the Gospel? The easy answer is to “hunker down and this too shall pass” (assuming the election will cause change). This is a position I would not take a risk on – even if I were a gambler. We need to address this in a thoughtful and aggressive response, have unity and support those who are on the front line.
3. So. What should be our involvement in the active duty military, the national guard or the reserves. Should we make the recommendation that we avoid the military and not consider it as a career or even just a short hitch under which to serve our country? The easy answer to that response is NO.

This is why. Christ wants us involved, going into harms (the devil’s) way. We should not shy away from the challenges that will be facing us. How do we do that?

All of us here today have the following choices. We can approach these challenges by being passive, active or proactive. For purposes of our discussion let me define these three words.

- A “Passive” attitude for us would be to learn about the issues, read, study and establish our individual positions, which we can articulate and can defend if necessary.
- An “Active” attitude is doing the work of being a passive individual with these challenges but carrying it a step further in that you write about, debate, discuss, present and develop the capability to have a dialogue on the issues. This will require exposure to those who disagree with you and they may take steps to throttle your activeness.

***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.

- Finally, THE “Pro-Active” attitude is just that. You are visibly living the life of a Christian, not reluctant to discuss with others in an open forum, creating an environment under which you will be subjected to ridicule, questioned about your loyalty, forced to answer questions that create questions about your capability to continue serving in the position you are in. If in the military you can anticipate challenges that may lead to the termination of your career.

Future: Passive – Active – Proactive. What is your desire? What does God say? How do we rectify? From a career perspective how do we survive as a member of the military and a practicing Christian?

Remember what I had mentioned earlier about the training: the detailed focus, learning how to plan any operation for success, for each assumption there is an alternate course of action, success is the **only** option and **now** you make the decision to take a stand, knowing the challenges to your career, you consider the material loss and impact on the family (just look at all the homeless veterans, the significant mental challenges of PTSD (Post Traumatic Stress Disorder)) and now you are taking away one piece of comfort or stability.

What we need to keep in mind and expect out of our young Christian men and women who are serving is what is required for taking on this career and its challenges.

What should we do in order to achieve the following:

1. Encourage this type of Christian involvement and go in the face of these political actions.
2. How can we encourage anyone to go into a career path of the military fully knowing the course of career failure that may follow – if not well prepared?
3. Should we avoid the military?
4. If we avoid the military how do we continue to serve Christ and spread the gospel? When we do not get involved in the military—can we through arms length and media still serve? We know that answer, it will not work.

Under the rubric of “tolerance,” Christianity, as viewed by the leadership elements, is considered a non-tolerant religion. The Christian declares homosexual activities of the LGBT agenda sinful. There are numerous examples of a cross section of Christians from bible touting preachers loudly and vociferously condemning practices of homosexuality, even some entertainers making a statement against the practices of homosexuality and ordinary citizens citing bible condemning homosexual acts. Every

We Christians want to reach out in love to each of these individuals, not condemning them but aggressively show them the love of the Gospel and what God expects of every one of us.



DEAR FAITHFUL CLARION READER,

In some past years at about this time the LCA treasury has started running low on funds. LCA can sure use your help!

Reflect five minutes on the content of retired Admiral Schriefer's and District President Sattgast's articles in the context of our society today and you will see their Christian courage and how **The Lutheran Clarion** continues to focus on presenting and upholding the truth of God's Holy Word.

If you would like to help defray costs of publishing a solid, Confessional Lutheran periodical, there's an enclosed envelope so you can mail your check to Lutheran Concerns Association, 149 Glenview Drive, New Kensington PA 15068-4921. Do it now. **Thank you!!**

time the media paraphrases these comments they cite the hate of the Christians towards individuals of the LGBT community, taking positions of “judgment” and quickly being condemned as a hypocritical Christian who is not acting with love towards another human being. We must staunchly defend that our position is against living an active homosexual life style – that is what God clearly condemns. We Christians want to reach out in love to each of these individuals, not condemning them but aggressively show them the love of the Gospel and what God expects of every one of us.

Within the Christian family we have those who will use the agenda of social engineering in bible interpretation to state that homosexuality is not sinful. Quickly following they ask where is the love the Christians are supposed to emulate and project in personal actions? With this approach I am citing not just the criticism of Christianity but the justification he/she or they rigorously pursue in placing constraints on practicing Christianity as we used to know it. Today this is the reality that exists and we face in every aspect of life. We have the sure foundation of the Gospel and a clear command from Christ when he told us to

“Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” Matthew 28: 19-20

To all of you here today that is not even an issue for discussion and that is great to have such a consistent understanding of the bible. It is clear that today we have the challenges in front of us both in the military but also in the civilian world.

So that brings me to an end of laying out for you the challenges that we Christians face in today's military. First of all, I have trouble with people like me who talk about these problems, or articulate these problems in well-written essays but there is no follow on action. Words are cheap, the rubber meets the road through positive action.

To effectively handle this you will find that it is not any different from what is experienced today in our society. The action-oriented response is an aggressive educational approach. That must fundamentally start at home; continue throughout the adolescent years and be strongly pursued thereafter throughout life. We need to instill this in the members of our church body. Simply stated, God has given us the tools and we need to be pro-active in using them. Therein is our challenge. We need to address this in a thoughtful and aggressive response, have unity, and support those who are on the front line.

Just be aware that: **the barbarians are at the gate.**

RADM Luther F. Schriefer USN (Ret.)
Falls Church, Virginia



Watch the **2014 LCA Conference Presentations** at our web site:
<http://lutheranclarion.org/videos.html>

I am Not Ashamed of the Gospel

[The below article, by South Dakota District President Rev. Dr. Dale Sattgast, is from the South Dakota *District News*, October 2014.]

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written ‘The righteous shall live by faith.’” (Rom. 1:16-17)

Dear Friends in Christ,

A friend of mine purchased a new SUV some years ago. He was so excited about the features of the car that his first stop after leaving the dealership was the church. “You’ve got to see it,” he said as he rushed into my office and invited me to leave what I was doing. Outside, he pointed out the improved features compared to his old vehicle. And he said, “You’ve got to get one of these.”

I haven’t upgraded from my ’94 pickup. But I often have thought that it would be wonderful if all of us who have freely received the Gospel gifts of forgiveness and faith and salvation in Christ would have even a tenth of the desire to tell others about the Gospel as my friend had to tell me about his car. As it is and for many reasons, it is easier for us to believe and keep our faith to ourselves rather than risk embarrassment and tell others about Jesus.

I pray that our lack of witness is never a matter of being ashamed of what we believe. Jesus has strong words to say about that. ***“For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of Man also be ashamed***

“Your Encouragement and Support will Make a Difference”

The above quote is from Rev. Jeffrey Horn, a CTS graduate and missionary, who, with his wife Lora, are serving the Lord in Papua, New Guinea. In addition to preaching and giving Bible studies, Rev. Horn teaches at Timothy Lutheran Seminary.

The *Lutheran Clarion* asks readers to generously support missionaries Rev. Micah (wife Robin) Wildauer and Rev. Jacob Gaugert in teaching at Lutheran Center for Theological Studies (LCTS) in Dapaong, Togo (a small West African coastal country). The LCTS serves French-speaking West African Lutherans in seven countries.



In Resolution 4-03 of Synod’s 2013 Convention, adopted without discussion, with the singing of the Doxology, The Lutheran Church of Togo was recognized as an independent self-governing church body. Missionaries Wildauer and Gaugert face a real challenge in raising significant funds to make their mission possible. Checks with a memo showing a designation for Pastors Wildauer and/or Gaugert should be sent to:

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when He comes in the glory of His Father with the holy angels” (Mark 8:38).

Sadly, there are so many people who have no saving faith in Christ and would benefit eternally from His forgiveness and salvation. I expect that each of us knows at least one, probably more. But the age-old fear of speaking of the absolutely most important matter of life so often paralyzes our vocal chords and our witness.

How far many, if not most of us, are from the bold proclamation of Peter and John. When they were ordered by the Jewish leaders not to speak of Jesus, their reply was:

“We cannot but speak of what we have seen and heard” (Acts 4:20). They knew that the Gospel alone, in all the world, is the only power given from God that can bring forgiveness and eternal life. Like St. Paul, they were not ashamed of the Gospel!

Nor was the Roman Catholic monk Martin Luther.

The church had entered a sad time when the clear and simple Gospel message of God’s unmerited grace, forgiveness and salvation through Jesus Christ and Him crucified was increasingly replaced by a confusing mixture of God’s Word with works righteousness and human traditions. It was everywhere, from local churches to the office of the pope. And its influence permeated what was called the “Holy Roman Empire,” which included most of Europe.

We celebrate the Reformation this month and Martin Luther’s part. Recognizing that in spite of the over-whelming opposition by the church and the culture against Luther

and his clear biblical teaching of God's forgiveness and righteousness — all ours by God's unmerited grace, all for Jesus' sake, all received by faith that God has worked in our hearts and all apart from our doing — Luther spoke out. He was not ashamed of the Gospel!

Our world and our times are much different than on October 31, 1517, when Luther posted his 95 Theses. Many denominations have compromised with our culture and no longer proclaim the truths of God's Law nor the grace of His Gospel. What sociologists and many theologians identify as our "post-Church" or "post-Christian" culture rejects the biblical understanding of sin and the need for forgiveness and a Savior. And even so many "nice" people around us, content with their comfortable lifestyles, see little need for a personal relationship with the God of the universe.

We, dear friends, are the recipients of God's greatest gifts. In turn, it is my prayer that nothing in this life is of greater value to each of us than the unmerited grace that God freely has given to us in Jesus Christ and through His precious sin-forgiving, faith-creating, life-strengthening, hope-confirming Word and Sacraments. With those, may our confession and witness be: ***"I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes."***

In Christ,

Pastor Dale Sattgast

"... nothing ...except Jesus Christ and Him crucified"

1 Cor. 2:2

2 Cor. 3:4-6

2 Tim. 1:8-12



Presenters for 2015 LCA Conference: ***Thy Word is Truth***

Rev. Dr. Roland F. Ziegler – Bible Study.

Dr. Roland Ziegler serves as Associate Professor for Systematic Theology at Concordia Theological Seminary (CTS). A native of Germany, he was born in the state of Baden-Württemberg; he studied at the Universities of Tübingen, Erlangen, and at the Lutheran Theological Seminary in Oberursel. During his studies, Dr. Ziegler joined the Independent Evangelical Lutheran Church. A scholarship enabled him to study as an exchange student at CTS in Fort Wayne. After finishing his studies, he served as a teaching assistant at the Lutheran Theological Seminary in Oberursel, as a vicar in Berlin and as a pastor in Konstanz. Dr. Ziegler received his Dr.Theol. from the Eberhard-Karls-Universität Tübingen in 2011. He is the coeditor of *Hermann Sasse: In Statu Confessionis*, vol. 3 (Göttingen: Edition Ruprecht, 2011) and the

author of *Das Eucharistiegebet in Theologie und Liturgie der lutherischen Kirchen seit der Reformation. Die Deutung des Herrenmahles zwischen Promissio und Eucharistie* (Göttingen: Edition Ruprecht, 2013).

Rev. Dr. William C. Weinrich – Opening Devotion

Dr. William C. Weinrich is professor of Early Church History and Patristic Studies at CTS, Fort Wayne, Ind. He is a graduate of the University of Oklahoma, Concordia Seminary, St. Louis (1972), and received his Doctor of Theology degree from the University of Basel, Switzerland (1977).

Dr. Weinrich joined the seminary faculty in 1975, teaching History and New Testament and was Academic Dean 1996-2006. He served as Rector of the Luther Academy in Riga, Latvia, (2007-2010) where he taught extensively and oversaw the pastoral ministry program. He returned to the classroom at CTS in 2011 and is currently writing the *Concordia Commentary* volume on the Gospel of John.

Dr. Weinrich served on the Commission on Theology and Church Relations (1992-2001); Doctrinal Review Commission (1992-1998); Third Vice President, LCMS (1998-2001); Fifth Vice President, LCMS (2001-2004). He also served 30 years in the Indiana Air National Guard, retiring as a Lieutenant Colonel in 2002.

Rev. Dr. Cameron Alexander MacKenzie – *Controversy over Translating the Bible—from Jerome to the Present*

Dr. MacKenzie is the Ellis Professor of Historical Theology at CTS in Fort Wayne, Indiana, and chairman of the department. At Concordia since 1983, Dr. MacKenzie has a B.A. in mathematics and history from the University of Detroit, an M.A. in history from the University of Chicago, an M. A. in classics from Wayne State University, an S.T.M. in New Testament from CTS (Ft. Wayne), and a Ph.D. in history from the University of Notre Dame. Prior to coming to Concordia Seminary, Dr. MacKenzie was pastor for eight years of St. Matthew Lutheran Church in Detroit, Michigan, where he also served as headmaster of the parish school.

Dr. MacKenzie has published many articles about church history, lectures frequently, and is the author of *The Battle for the Bible in England, 1557-1582*. He is presently the book review editor of the *Concordia Historical Institute Quarterly*.

Dr. MacKenzie is married to Meg (nee Martin) of Midland, Michigan, who teaches second grade at St. Paul's Lutheran School (Ft. Wayne). The MacKenzies have four grown children and three grandchildren.

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Rev. Dr. Jeffrey J. Kloha – *Manuscripts and Misquoting, Inspiration and Apologetics*

Dr. Kloha received his M.Div and S.T.M degrees from Concordia Seminary and his Ph.D. from the University of Leeds. He served an urban congregation in the Cleveland, Ohio, area for six years and has taught at Concordia Seminary in St. Louis since 1999 in the areas of Greek, Biblical interpretation, Pauline Epistles, and the canonical and textual development of the New Testament. He is a Professor of Exegetical Theology and the Provost at Concordia. His area of research and publication is the history of the New Testament text and its manuscripts. He has published articles in *Novum Testamentum*, *Concordia Theological Quarterly*, *Lutheran Theological Quarterly*, and *Concordia Journal*. Dr. Kloha recently published *Texts and Traditions* (Brill) and is completing a book on the manuscripts of 1 Corinthians.

Rev. Dr. Peter J. Scaer – *A Hermeneutics of Meaning: Created to be in Conversation with God*

Dr. Peter Scaer did his undergraduate work in the Classics at Indiana University Bloomington, graduating in 1988. From there he went on to CTS (M.Div., 1992), and to Notre Dame, where he earned his M.A. (1995), and completed his doctoral dissertation on the Lukan Passion Narrative (Ph.D., 2001). From 1996 to 2000, Dr. Scaer served as the pastor of Emanuel Lutheran Church in Arcadia, Indiana. He joined the Exegetical Department in 2000.

Rev. Dr. Martin Noland – *The Brief Statement of 1932 as a Defense of the Plenary Authority of Scripture Against the Modern Theory of Development of Doctrine*

The Rev. Dr. Martin R. Noland is the pastor of Trinity Lutheran Church, Evansville, Indiana. He has been a member of the LCMS clergy for thirty years. He was the Director of Concordia Historical Institute, Saint Louis, Missouri, serving from 2002 to 2008. The Institute, which has been incorporated since 1927, is the Department of Archives and History of The Lutheran Church—Missouri Synod. He received his Ph.D. degree in 1996 from The Union Theological Seminary in the City of New York. His dissertation was on the German theologian Adolf von Harnack and the German historicist tradition. He received his S.T.M. degree in 1986 from CTS, Fort Wayne, Indiana, and his M.Div. degree in 1983 from the same school. Dr. Noland has been an associate editor of "Logia: A Journal of Lutheran Theology" since 1996. He was a member and officer of the Board of Directors of the Luther Academy from 1993 to 2008. He is presently a member of the Board of Directors of the Lutheran Concerns Association. He is the author of over two hundred articles on the Lutheran church, its history, its theology, and related topics. He has been a guest on the radio program "Issues, etc." and other programs on KFYO-AM in Saint Louis. Dr. Noland was born in San Francisco and raised in San Jose, California. His wife is Karla Noland nee Kuhlman; they have three teenage daughters.

Vicar Christian Preus – *The Clarity of Scripture and the Gospel in Philip Melancthon's Loci Communes 1521*

Dr. Christian Preus was born in Grand Forks, North Dakota, in 1985. The son of Pastor Rolf Preus, he grew up in East Grand Forks, Minnesota, and Racine, Wisconsin, where his father served as a Lutheran pastor. He is married to Lisa and they have four children, David, Christine, Abraham, and Martha. Dr. Preus currently attends seminary at CTS in Fort Wayne and is serving his vicarage under Pastor Clint Poppe at Good Shepherd Lutheran Church in Lincoln, Nebraska. He received his B.A. in Classics from the University of North Dakota and an M.A. and Ph.D. in Classics from the University of Iowa, specializing in Greek rhetoric. He is the editor and translator of the recent CPH publication of Philip Melancthon's *Commonplaces: Loci Communes 1521*.

Rev. Dr. Brian S. Saunders – *Visitation; Contact and Control*

Dr. Brian S. Saunders was born in Sioux City, Iowa, in 1958. He is married to Karen. Dr. Saunders and his wife have been blessed with four children and six grandchildren. He earned a Bachelor of Arts degree in Biblical Languages from St. John's College in Winfield, Kansas. His Masters of Divinity degree in Exegetical Studies is from CTS in Fort Wayne, Indiana. He earned a Ph.D. degree in Pastoral/Historical Theology from Trinity Theological Seminary in Newburg, Indiana.

Dr. Saunders was pastor of Holy Cross Lutheran Church in Ft. Wayne, Indiana, from 1990-92. He was pastor at Our Savior Lutheran Church in Muscatine, Iowa, from 1992-2009. He was elected president of Iowa District East in 2009; he remains in that position. Dr. Saunders has taught for and worked with the Siberian Lutheran Church, the Evangelical Lutheran Church of Kenya, and the Lutheran Church of South Africa.

**Christ for Us in the Office of the Holy Ministry
Part II (Unbiblical Removal of Pastors)**

The Association of Confessing Evangelical Lutheran Congregations (ACELC) presents the 5th Annual Free Conference: February 10-12, 2015, at Holy Cross Lutheran in Kansas City, MO.



Speakers will be: **Rev. Alan Kornacki, Jr.** (Saint Peter, Campbell Hill, IL), **Rev. Bryan Wolfmueller** (Hope, Aurora, CO), **Rev. Todd Wilken** (Trinity, Millstadt, IL; Host of *Issues, Etc.*), **Rev. Rolf Preus** (First American, Mayville, ND; Grace, Crookston, MN), **Rev. Daniel Bremer** (Grace, Grand Island, NE), **Rev. Robert Mayes** (Immanuel, Beemer, NE), **Rev. Clint Poppe** (Good Shepherd, Lincoln, NE).

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

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 19, 2015

Thy Word is Truth

John 17:17

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

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

I Thessalonians 2:13

6:40 a.m. - Registration Opens
7:00 a.m. to 7:45 a.m. - Rev. Dr. Roland Ziegler - Bible Study
8:00 a.m. to 8:10 a.m. - Rev. Dr. William Weinrich - Opening Devotion
8:10 a.m. to 8:20 a.m. - Welcome and Greetings from the LCA (Mr. Walt Dissen, Esq.) and the LCMS Indiana District
8:20 a.m. to 8:50 a.m. - Rev. Dr. Cameron A. MacKenzie - Controversy over Translating the Bible - from Jerome to the Present
8:50 a.m. to 9:20 a.m. - Questions and Answers
9:20 a.m. to 9:35 a.m. - Break
9:35 a.m. to 10:05 a.m. - Rev. Dr. Jeffrey J. Kloha - Manuscripts and Misquoting, Inspiration and Apologetics
10:05 a.m. to 10:30 a.m. - Questions and Answers
10:30 a.m. to 11:00 a.m. - Rev. Dr. Peter J. Scaer - A Hermeneutics of Meaning: Created to be in Conversation with God
11:00 a.m. to 11:30 a.m. - Questions and Answers
11:30 a.m. to 12:00 noon - Rev. Dr. Martin Noland - The Brief Statement of 1932 as a Defense of the Plenary Authority of Scripture Against the Modern Theory of Development of Doctrine
12:00 noon - 12:10 p.m. - Questions and Answers
12:20 p.m. to 1:20 p.m. - Lunch Served in the Meeting Room
1:20 p.m. to 2:00 p.m. - Vicar Christian Preus - The Clarity of Scripture and the Gospel in Philip Melancthon's <i>Loci Communes</i> 1521
2:00 p.m. to 2:30 p.m. - Questions and Answers
2:30 p.m. to 3:10 p.m. - Rev. Dr. Brian S. Saunders - Visitation; Contact and Control
3:10 p.m. to 3:45 p.m. - Questions and Answers
3:45 p.m. to 5:00 p.m. - Panel Discussion with All Presenters
5:00 p.m. to 5:10 p.m. - Closing Remarks and Closing Prayer
5:30 p.m. - LCA Annual Business Meeting (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rates are **\$89.00** + taxes for a single; **\$99.00** + taxes for 2-4 per room. When making your reservation, mention that you are attending **THE LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE, CODE: GROUP #1185**. To be guaranteed a room, reservations must be made by December 18, 2014. 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 (if registration is postmarked by 12/14/2014). You must make your own Guest House reservation.



REGISTRATION FORM

LCA Annual Conference · January 19, 2015

Don Hall's Guest House · 1313 West Washington Center Road · Fort Wayne, IN 46825

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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: \$55 if postmarked by 12/14/2014; \$60 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$65 if postmarked by 12/14/2014; \$70 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 12/14/2014.

Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$10**, registration must be postmarked by 12/14/2014.

I will pay at the door _____.

A free lunch will be served to early registrants who pay the applicable registration fee by 12/14/2014, or at the door.

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

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Mr. Scott Meyer

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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

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