

The **LUTHERAN** **CLARION**



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Theology—the Real Issue of the Preus Era

Mr. Scott J. Meyer gave the following presentation at the January 2012 Lutheran Concerns Conference in Fort Wayne, IN.

The failure of education in the secular area in America has been widely known and thoroughly critiqued in recent decades.¹ One of the areas in which this failure is especially significant is the teaching of history.² A major aspect of this failure is reflected in the deemphasis of great people and events, often ridiculing them. As thus observed by Phyllis Schlafly, "Many professors want to teach history the way they wish it had happened instead of the way it did happen."³

Such misconstruction of history also occurs in the religious sphere and, regrettably, has occurred in a recent publication on an epochal era in the history of the Missouri Synod. This conference segment is being presented to rebut that misconstruction of history, which dominated the narrative of Professor James C. Burkee in his book, "Power, Politics, and the Missouri Synod," published by Fortress Press, 2011. We intend to show [see: Walter Dissen, this journal, Vol. 5, Issue 1, September 2012] that, contrary to Burkee, "Theology," not "Power and Politics," was the driving force behind the "Battle for the Bible" during the Preus era that ultimately led to the so-called "Seminex Walkout" from Concordia Seminary in 1974.⁴

Hearsay vs. Eyewitness Evidence

Initially, it is important to be cognizant of a fundamental flaw in the Burkee narrative, whereby much of the documentation relied upon is **hearsay** rather than based upon a firsthand or eyewitness account. Hearsay is something heard from another person (e.g., a rumor or gossip) and is not based on a witness's personal knowledge. The significance of the use of hearsay is that it detracts from the **trustworthiness** of the documentation by raising numerous questions on the accuracy of the account.⁵ It should be noted that even in Scripture the Apostles and Evangelists stress the accuracy and truth of their accounts by emphasizing their reliance upon "eyewitnesses" (Luke 1:2), or being "eyewitnesses" themselves who "have not followed cunningly devised fables" (2 Pet, 1:16, KJV), and that "we have seen with our eyes" (1 John 1:1). The use of hearsay may be prevalent, and apparently acceptable, in modern secular journalism, but in this reviewer's opinion it is inappropriate in the religious sphere. As so aptly

put recently by LCMS President Matthew Harrison, we need to repent from allowing and partaking of "unhealthy and unchristian gossip."⁶

Thus, much of the Burkee story is pettifogging and reads like Walter Winchell-style gossip⁷ or Drew Pearson-type muckraking,⁸ each of which are often dependent on hearsay and selective commentary taken out of context. For example, in his Foreword, Martin E. Marty refers to Burkee's "side-glances at the divorces, alcoholism, perhaps abuse that colored the biographies of significant participants."⁹ Marty's exculpatory reasoning that Burkee "does not exploit his knowledge of these," does not square with this reviewer's understanding of Scripture, which says: "A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter" Prov, 11:13 (KJV). This reviewer also finds it hard to believe that many of the quotes re-echoed by Burkee were not meant to be respected as private, confidential material that should not have been repeated to the general public without prior comment and consent of the writer or speaker.

Marty is delighted that Burkee "doggedly pursued long-neglected, seldom-noticed, and even guarded communications,"¹⁰ and "was guided by what he heard from the secretly taped conversations of the conservatives."¹¹ An example of such a breach of confidence was Burkee's description of access to three letters between attorney and client labeled "PERSONAL AND CONFIDENTIAL."¹² In this reviewer's opinion, ethical discretion was lacking in Burkee's use of "Preus's unprocessed files and interviews."¹³ An upright researcher having access to sensitive files should be bound by ethical discretion in order to preserve the "right of privacy" and the good name of the individuals involved.

Other reviewers of the Burkee book have likewise commented on these weaknesses of the Burkee narrative. For Example, Dr. Ken Schurb commented that the book "contains a significant number of fac- ...continued...

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tual inaccuracies," and "leans on secondary sources to a remarkable extent." Schurb concluded that "the bigger shame about this book is that it takes so little account of the conflict's theological dimensions."¹⁴ In another review, Dr. Martin Noland commented that "Much of this book is little more than gossip," and "Burkee does not indicate to what extent, or for what reason, the people he interviewed might be biased or be distorting their testimony."¹⁵ Although he does not specifically cite the Burkee narrative, Dr. Paul A. Zimmerman emphatically refutes the point made by those "who are claiming that the problem in the sixties and seventies was really primarily a matter of power politics." He emphasized that "those who hold this position did not live during those days and either do not understand them or for some reason are misinterpreting them."¹⁶

In sharp contrast to Burkee's heavy reliance upon hearsay, Mr. Walter Dissen's commentary constitutes a first-hand, eyewitness report of critical events of the Preus era. Mr. Dissen was Secretary of the Board of Control of Concordia Seminary for 12 years, beginning in 1971 when he was elected to that Board by the Milwaukee convention of the LCMS. At that convention, the Board of Control was mandated to interview every St. Louis Seminary professor on his theological position in matters of the authority and interpretation of Scripture.¹⁷

This mandate was in response to the report of a Fact-Finding Committee appointed by President J. A. O. Preus to "explore doctrine and life at Concordia Seminary, St. Louis,"¹⁸ in response to concerns that "many in our fellowship have been disturbed by departure from our Synod's doctrinal position."¹⁹ Mr. Dissen was one of the two members of the Board that filed a minority report which noted, among other things, that the transcripts of the Fact Finding Committee "were remarkably accurate."²⁰

The Burkee Diatribe Against Preus

Although Burkee initially admitted that *theology* was an issue in the Preus era, he tended to pooh-pooh its relevance²¹ and plunged headlong into a diatribe against Synod President, Dr. J. A. O. Preus, and other conservatives whom he alleged had "seized control of the church" through power and politics.²² In this reviewer's opinion, Burkee simply by choice did not want to delve deeply into the theological issues, where he surely would have been no match against the confessional Lutheran theologians. Rather than meet the *theology* issue head on, Burkee appears to have sought to aid those who had an ax to grind against the confessional Lutheran theologians by searching for, selecting and assembling whatever data or tales he could find to discredit them. His approach is akin to the tack made in the secular arena in which "Liberals don't try to win arguments, they try to destroy their opponents and silence dissident opinion."²³ Burkee's diatribe against Dr. Preus also is similar to the approach taken in the secular area where "Anyone on the right is to be feared or discredited lest they become too influential. Anyone on the left is to be treated with compassion."²⁴ The files of this reviewer cite various disparaging depic-



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tions of other conservative participants found in Burkee's story, which give the impression that he was more interested in character assassination than in an accurate presentation of history, but these depictions and names of participants will not be repeated here. In contrast to Burkee, it is noted that even James E. Adams, religious editor of the *St. Louis Post-Dispatch*, whose book Burkee relies upon for information,²⁵ said after the death of Dr. Preus that "I think he was a great man. I wish I'd had one more time to tell him that."²⁶

The Issue of Theology

The fundamental root of the theological problem during the Preus era was the adoption of the historical-critical approach to the interpretation of Scripture by so-called "moderates" instead of reliance upon the authority of Scripture as upheld by the "conservatives."²⁷ The historical-critical method of interpretation of Scripture, as understood by confessional Lutherans, is contrary to Luther and the Lutheran Confessions.²⁸ They plead that use of a radical form of higher criticism subjects the message of Scripture to the latest empirical evidence or data of natural science or history. A basic fault of such method of interpreting Scripture is that it leads to denial of fundamental truths of Scripture, e.g, the historical Genesis account of creation, the fall of man (Adam and Eve), and the Noachian flood; the story of Jonah and authorship of the books of the Old Testament; the Virgin birth, Deity, and physical resurrection of Christ; and miracles recorded throughout the Bible. In its position that Scripture is *inerrant* and *infallible*,²⁹ confessional Lutherans appeal to Scripture texts where it is plainly taught, e.g., "The Word is truth" (John 17:17); "The Scripture cannot be broken" (John 10:35); "God, that cannot lie" (Titus 1:2); and "Till heaven and earth pass away, one jot or one tittle

shall in no wise pass from the law, till all is fulfilled" (Matt 5:18).³⁰ Luther's teachings are consistent with these Scripture texts and include many instances which, although they do not specifically recite the term "inerrant," nevertheless clearly and unambiguously support that doctrine. For example: Luther says that "God cannot lie or deceive."³¹ . . . "This much is sure: Scripture does not lie."³² . . . "the Scriptures cannot err."³³ . . . "God cannot lie, nor can the church."³⁴ . . . and the apostles "by a sure decree of God were sent to us as infallible teachers."³⁵ In his comments on Gal. 5:9-10, Luther warned that:

The doctrine is not ours, but God's, whose ministers we are; therefore we may not change or diminish one tittle thereof... One little point of doctrine is of more value than all besides, and therefore we cannot abide to have the least thereof corrupted."³⁶

Luther also quoted with approval the statement on the inerrancy of Scripture, in contrast to the fallibility of the church councils, written by the great church father, St. Augustine (354-430), in a letter to St. Jerome: "I have learned to hold the Scriptures alone inerrant."³⁷

Confessional Lutherans also note agreement with Luther by Dr. C. F. W. Walther (1811-87), a founder of the Missouri Synod, who wrote that "Whoever believes with his whole heart that the Bible is the Word of God, cannot believe anything else than that it is inerrant."³⁸ . . . and "Whoever thinks he can find an error in Holy Scripture does not believe in Holy Scripture but in himself."³⁹

...Dr. Behnken pleaded that "the bylaw pledging professors at Synod's institutions to the Scriptures 'as the inspired and inerrant Word of God' must be honestly and consistently upheld."

The problem created by the historical-critical method of interpreting Scripture was clearly and emphatically made evident about the time of the 1965 Detroit Convention of the LCMS by a concerned group identified as Faith Forward—First Concerns. According to a formal 10-page Plea that they circulated in Synod, the advocates of the historical-critical method adopted a "new hermeneutic" which is

intellectually dishonest as it does not acknowledge the basic inconsistencies in doctrine, exegesis, and logic which it creates by attempting to synthesize Scriptural truths with popular scientific and philosophical propositions of our day... [and]...they strip truths from our historic confessions in order to make our faith more palatable to human reason. But the price is too high. It first costs us historic truths in Genesis, then it counts Jonah as a fish story, after which messianic prophecies are discounted. The New Testament is next in line.⁴⁰

Regretfully, as pointed out in the Plea of Faith Forward—First Concerns, "Some of the leading theologians of the LCA and ALC had adopted the un-Lutheran stance of the "new hermeneutic."⁴¹ The lack of a Biblical and confes-

sional consensus for fellowship with the ALC contributed to the doctrinal crisis in the LCMS during the Preus era. This lack of consensus was confirmed in published studies of polling data obtained by Jeffrey K. Hadden⁴² and Lawrence K. Kersten.⁴³ To be sure, Burkee cited the Hadden study to show a "widening ideological gap between ministers and church laity" and divergences between "highly educated clergy" and "their conservative counterparts."⁴⁴ However, Burkee failed to point out the more significant divergence and lack of consensus between the ALC and the LCMS as reported by Hadden,⁴⁵ which contributed to the crisis in "theology" during the Preus era. Burkee also cited Kersten but, again, referred only to the divergence between clergy and laymen.⁴⁶ He conspicuously omitted reference to Kersten's data which show a huge divergence in Bible beliefs between the ALC and the Missouri Synod.⁴⁷

The Plea of Faith Forward—First Concerns clearly supports the thesis that "theology" was a driving force behind the "Battle of the Bible" that ultimately led to the Seminex Walkout of 1974. Burkee allegedly gives five quotations from that document,⁴⁸ but fails to come to grips with the overriding issue of "theology." The first four quotations are very brief and paraphrased, while the fifth consists of six lines that were not found by this reviewer in the document. However, in his comments on the document Burkee ignores or downplays the import of the "theology" issue and, instead, twists the significance of the document out of context to fit his agenda as being evidence of "power and politics" by the conservatives. Most notably, Burkee completely ignores the significant statement in the Plea:

"We invite our brethren to join our Savior's divine commission for proclaiming to all nations the Word which we accept totally and in all its parts to be God's inspired inerrant Word."⁴⁹

Burkee seemingly found it inopportune to debate the doctrine of inerrancy of Scripture as raised in the Plea of Faith Forward—First Concerns. This is evident from his failure to cite not even a single verse from Scripture either for or against the doctrine of inerrancy.⁵⁰ Instead, he apparently was content to be non-committal or else agreed *sub silentio* with Martin E. Marty who himself had attacked the doctrine of inerrancy⁵¹ and commended Burkee in his Foreword.⁵² Burkee simply pushed it aside with the false cliché of the "moderates" that it was only recently "introduced to the Missouri canon two decades before" by Franz Pieper [*i.e.*, ca. 1932].⁵³ He thus conveniently overlooked not only the teachings of Scripture relied upon by Pieper⁵⁴ but also the aforesaid resolute teachings of Martin Luther. Even the 44 "moderates" who subscribed to the 1945 document: "A Statement," also commonly known as "The Chicago Statement," affirmed their "faith in the great Lutheran principle of the inerrancy, certainty, and all sufficiency of Holy Writ."⁵⁵

Behnken's Concern and Plea

A strong voice and plea which called attention to the theological issue of inerrancy of Scripture in the years leading

up to the Preus era was that of the sainted Dr. John W. Behnken (1884-1968). His character and qualifications for testifying on that issue are unimpeachable. As the highly respected President of Synod for 27 years (1935-62), he was in an ideal position to appreciate and understand the significance of inerrancy as affirmed by the Missouri Synod in the **Brief Statement of 1932**. In a public statement made in 1958, Dr. Behnken pointed out that the doctrine of inerrancy of Scripture was strongly affirmed to represent the "official position" of the Missouri Synod.⁵⁶ As an ardent advocate of the inerrancy doctrine, he wrote that the "controversy within Synod concerning the inerrancy of the Scriptures" was a "deeply disturbing and disheartening experience." He illustrated the attack on inerrancy by the "New Theology" which held that the early chapters of Genesis and the Book of Jonah must be "demythologized" before the real meaning can be arrived at. In opposition to this, Dr. Behnken pleaded that "the bylaw pledging professors at Synod's institutions to the Scriptures 'as the inspired and inerrant Word of God' must be honestly and consistently upheld."⁵⁷

In March 1967, about five years after he had retired as President of the LCMS, Dr. Behnken sent a letter addressed "To All Members of the Council of Presidents" together with a copy of "Some Questions Concerning Some Statements of God's Holy Word."⁵⁸

Dr. Behnken stated that the questions were sent on August 6, 1966, to Concordia Seminary President Alfred C. Fuerbringer⁵⁹ and that he intends to also send the questions to "The Boards of Control, and the Members of the Theological Faculties etc." Dr. Behnken said that the questions "indicate that I am very much concerned. I know that this is true also of others in many parts of Synod. . . . As such I am deeply concerned." He pleaded:

May they [the Questions] move many to pray fervently and work earnestly and zealously that our synod may remain unwaveringly faithful and unswervingly loyal to the precious, divinely inspired and hence infallible Word of God, and to our Lutheran Confessions as a correct interpretation of this Word of God.

Behnken's letter provides indisputable documentary evidence that the issue which "exploded" in the Preus era was "Theology" and not "Power and Politics." However, for some unknown reason, Behnken's letter to the members of the Council of Presidents and Seminary faculty members was not cited by Burkee.⁶⁰

Preus vs. Burkee on the Issue of Theology

Although this reviewer was not a firsthand, eyewitness of the critical events of the Preus era as was Mr. Dissen, he learned and accepted the **truth** of the Bible (which is the essence of the doctrine of inerrancy) as taught even from the very beginning classes of Sunday School and the Christian Day Schools of the Missouri Synod. But I have in my possession a firsthand report recorded on two cassette tapes of a program at which Dr. Preus was the featured speaker.⁶¹ This was a program "conceived" and "sponsored" by laymen in the Northwest suburban area of

Chicago who wanted to keep Synod "healthy" and "support Synod and Dr. Preus." These were laymen who sought "unity" . . . [but] without compromise of our pure doctrine." This program was held at St. Peter's Lutheran Church, Arlington Heights, Illinois, on February 2, 1975, only a few months after the 1974 Seminex Walkout and before the 1975 Anaheim Convention of the LCMS. Dr. Preus spoke for about an hour and a half and then opened up to a Q & A session that lasted for another like period. Here are a few of his statements:

In his remarks, Dr. Preus stated that the issue was not "politics" . . . not "personality conflict" . . . and not "power struggle," but was "doctrinal." He said the problem was caused by an "attempt to change doctrine without telling anybody what was happening." The problem was basically the "authority of the Bible."⁶²

Dr. Preus said the problem began with the argument of "inerrancy," that's where the problem "first hit the fan." If one takes the position that the Bible contains errors, "then where do you draw the line?" He said that where the Bible "speaks clearly on any subject" . . . "Geology, geography, science" . . . "we believe it."⁶³

In answer to a question, Dr. Preus said that the problem of science vs. religion did not begin with Darwin. Thus, at Mars Hill, the apostle Paul lost his audience when he began to speak of the resurrection. There is no way around the fact that science and religion disagree on the subject of "miracles, separate creation of man, resurrection of the dead, the Virgin birth, and the forgiveness of sins," which are so "interwoven" with the Christian religion. The non-Christian scientist will have a problem on "every page of Scripture." There are limitations to science, and that's where the Bible "takes over." Dr. Preus referred to Martin Luther's definition of the Third Article of **The Apostles' Creed**, which affirms that "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him: but the Holy Spirit has called me by the Gospel...." Dr. Preus said that from Genesis 1, God was the creator and He can create and destroy, and "everything proceeds from that," and "so I believe."

Responding to another question, Dr. Preus said that the issue is "what is in Scripture?" and then affirmed that "What is in Scripture, that we believe."



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Likewise, even if you are unable to comprehend the miracle of Jonah and the whale (or other great fish), Christ taught the historical accuracy of the Book of Jonah, when in response to the Pharisees who rejected his claims and demanded a sign from Jesus, He said that as Jonah was "three days and three nights in the belly of a whale (great fish, NIV), so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:39-41, KJV)

Conclusion

In conclusion, there is no question in this reviewer's mind, as supported by trustworthy firsthand evidence, that the real problem during the Preus era was "Theology" and not "Power and Politics." The Missouri Synod's focus during the Preus era upon the authority of Scripture and the doctrines of inerrancy, infallibility and inspiration of Scripture, coupled with rejection of the historical-critical method of interpreting Scripture, was consistent with Christ's command and the theme of this conference, "Teaching Them to Observe All Things I Have Commanded You." Matt. 28:20(a).⁶⁴ The term "all things" includes **all** doctrine as taught in Scripture and leaves no room or space for man's picking and choosing what to believe and what not to believe.

In this reviewer's opinion, the Burkee narrative, which ostensibly belittles and minimizes the relevance of "Theology" and, instead, characterizes the Preus era as being that of "Power and Politics," does a deplorable disservice to the Missouri Synod by the narrative's misconstruction of history; it is misleading and divisive. Our students and others need to be taught a **true** history of the LCMS, not a misconstruction akin to taking a "holiday from history."⁶⁵ As stated even by one of the "moderates" and a distinguished professor of Concordia Seminary, Dr. Arthur C. Repp, Sr. (1906-94): "It is the historian's task to write honestly of the church's past."⁶⁶ In closing, I would like to quote a statement made about the Preus era from Synod's most eminent and respected historian. Dr. August R. Suelflow (1922-99):

He [Dr. Preus] indisputably was the 'man of the hour' in synodical history when he was elected President of the Synod in 1969 and chose to lay down the mantle in 1981. Those were some of the most hectic and turbulent days imaginable. There is no way that the historian can down-

grade or minimize what Dr. Preus did on behalf of our Synod during his presidency. Like a Martin Luther and a C. F. W. Walther, J. A. O. Preus defended the inspiration and infallibility of Holy Scriptures for our generation in a day when this was unpopular. We pray that our Synod never experiences such days for all generations to come.⁶⁷

My friends, James Burkee's narrative has sought to do what Dr. Suelflow warned about: the attempt of historians to "downgrade or minimize" what Dr. Preus did on behalf of our Synod. It also illustrates a point made at the beginning of this review that "Many professors want to teach history the way they wish it had happened instead of the way it did happen." Thank you for your attention.

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Board Chairman - Concordia Historical Institute

- 1 See the seminal work by Allan Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987). This is an essay on "How Higher Education has Failed Democracy and Impoverished the Souls of Today's Students," (subtitle) by Allan Bloom, a professor of social thought at the University of Chicago.
- 2 See William J. Bennett, *Our Children & Our Country* (New York: Simon and Schuster, 1988), esp. Ch. 17, "A Plea for History," pp. 159-66. This is a collection of speeches on "Improving America's Schools & Affirming the Common Culture," (subtitle) delivered by William J. Bennett, Secretary of Education during the 1980s.
- 3 *The Phyllis Schlafly Report*, Vol. 44, No. 4, November 2010, p. 4. The author has been active as a conservative analyst since the 1960s and has given close attention to issues of education in her "Reports" and the "Eagle Forum."
- 4 See also the pertinent comment by Rev. Paul A. Zimmerman, that "When groups struggle, politics are always present, but the **root and cause of the conflict** in those days **was theological**. History teaches that beyond any question," "Power Politics or Doctrinal Problems?" *The Lutheran Clarion*, Vol. 4, Issue 2, November 2011, p. 2.
- 5 According to Professor John Henry Wigmore, the premier American Law authority on the rules of evidence, the policy against hearsay is that: "...in disputed issues one cannot depend on the mere assertion of anybody, however plausible, without scrutiny into its basis. All the weaknesses that may affect a witness' trustworthiness—observation, memory, bias, interest, and the like—may otherwise lurk unrevealed; modifying circumstances omitted in his tale may give his facts an entirely different effect, if disclosed . . ." *Wigmore on Evidence*, Students' Textbook, Northwestern University School of Law, 1935, Section 242, pp. 238-39.
- 6 Pastor Matthew Harrison, "The Missouri Synod Needs Advent," *The Lutheran Witness*, December 2011, p. 1.
- 7 Walter Winchell (1897-1972), an American newspaper and radio commentator, was a premier gossip columnist. One of his notable quotes is: "I usually get my stuff from people who promised somebody they would keep it a secret." Wikipedia encyclopedia.
- 8 Drew Pearson (1897-1969), an American journalist who is best known for his muckraking in which he attacked people with little or no objective proof for his allegations. Wikipedia encyclopedia.
- 9 See Marty, Foreword, in Burkee, p. x. Marty, a pastor/historian of ELCA and an ex-Missouri Synod member, was himself a participant in the so-called "schism" that forms a principal event in the Burkee narrative. He has taken theological positions contrary to the Lutheran Confessions and has been exceedingly critical of the Missouri Synod as an editor of *Christian Century*. Thus, it is doubtful that his description in the Foreword can validly be said to be that of an *unbiased and impartial* observer or commentator.
- 10 *Ibid.* p. viii
- 11 *Ibid.* p. ix.
- 12 Burkee, Chapter 3, p. 99 (note 24, p. 215).
- 13 Burkee, Preface, p. xv
- 14 Book Review by Ken Shurb, *Concordia Historical Institute Quarterly*, Vol. 84, No. 1 (Spring 2011), pp. 55-7.
- 15 Book Review by Martin Noland, <http://www.logia.org>
- 16 Paul A. Zimmerman, "Power Politics or Doctrinal Problems?" *The Lutheran Clarion*, Vol. 4, Issue 2, November 2011, p. 2.

...continued...

- 17 Paul A. Zimmerman, *A Seminary in Crisis* (St. Louis: Concordia Publishing House, 2007), "Power Struggle at the Milwaukee Convention," pp. 65-72; *Exodus From Concordia: A Report on the 1974 Walkout* (St. Louis: The Board of Control, Concordia Seminary, 1977), "The Milwaukee Convention," p. 29.
- 18 *Report of the Fact Finding Committee Concerning Concordia Seminary: St. Louis, Missouri, to President J.A.O. Preus, June 1971*, in Zimmerman, *A Seminary in Crisis*, pp. 154-96, at p. 156. The Rev. Dr. Paul Zimmerman was a member of the Fact-Finding Committee.
- 19 "The Fact-Finding Inquiry," in *Exodus from Concordia*, pp. 23-27, at p. 23.
- 20 Zimmerman, *A Seminary in Crisis*, p. 74.
- 21 Burkee, Introduction, pp. 4-5, implied that social issues, e.g., "civil rights movement" the "welfare state" and the "communist menace" were more relevant than theology in the battle of the Preus era.
- 22 *Ibid.* p. 9.
- 23 Ann Coulter, *Slander* (New York: Crown Publishers, 2002), p. 91.
- 24 Tim and Beverly LaHaye, *A Nation Without a Conscience* (Wheaton: Tyndale House Publishers, Inc., 1994), p. 180. Burkee, p. 32, illustrates this propensity by discrediting conservative professors Alfred Rehwinkel and Walter A. Maier as members of the "isolationist America First movement" and "an aging breed."
- 25 Burkee, introduction, p. 3.
- 26 Quoted by Patricia Rice, Religion Writer, *St. Louis-Post Dispatch*, August 15, 1994.
- 27 The term "moderates" used by Burkee (See Marty, Foreword, pp. viii-ix, and Burkee, pp. xiv and 15) is a misnomer that more appropriately should be called the "Religious Left," as distinguished from the conservatives of the LCMS, which Burkee says "has also assumed a place in America's emergent Religious Right" (p. 11). The members of the Religious Left who describe themselves as "moderates" don't hesitate to call their opponents by the Religious Right label, "a highly prejudicial term that often carries negative connotations." Ronald H. Nash, *Why the Left is Not Right* (Grand Rapids: Zondervan Publishing House, 1996), Chapter One, "Is There a Religious Left," p. 4. It has been well documented by Nash (p. 13) that the secular and Religious Left "find it convenient to demonize politically conservative Christians."
- 28 For a recent scholarly essay on the position of the Missouri Synod on Scripture and related theological issues, see Jerald C. Joersz, "Theological Issues," in *Heritage in Motion*, ed. August R. Suellflow (St. Louis: Concordia Publishing House, 1998), pp. 1-79.
- 29 On "inerrancy" and "infallibility" of Scripture, see Francis Pieper, *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1950), Vol. 1. pp. 108, 221-224. For a summary of "The Truthfulness of Scripture," see Robert D. Preus, *The Theology of Post-Reformation Lutheranism*, Vol. I (St. Louis, Concordia Publishing House, 1970), pp. 339-62.
- 30 For a modern tr. of the words "jot and tittle" as "an iota (*apiculum*)" and "one little point (*apex*)" resp., see *What Luther Says* (St. Louis: Concordia Publishing House, 1959), ed. by Ewald M. Plass, Vol. III, selection 4404, Vol. I, selection 1221, resp. See also RSV: "not an iota, not a dot," and NIV: "not the smallest letter, not the least stroke of a pen."
- 31 Luther's *Large Catechism*, under "Explanation of the Appendix to the First Commandment," in *The Book of Concord*, ed. Robert Kolb and Timothy J. Wengert (Minneapolis: Fortress Press, 2000), pp. 390-92, at p. 392.
- 32 *Luther's Works*, Amer. Ed. 2, Lectures on Genesis, Chapters 6-14, tr. George V. Sohick (St. Louis: Concordia Publishing House, 1960), Chapter 11 under "The Lineage of the Ancestors of Christ from the Flood to Abram," pp. 228-235, at p. 233.
- 33 *Luther's Works*, Amer. Ed. 36, Word and Sacrament II, tr. Frederick C. Ahrens (Philadelphia: Fortress Press, 1959), "The Misuse of the Mass," pp. 127-230, at p. 137.
- 34 *Luther's Works*, Amer. Ed. 41, Church and Ministry III, tr. Eric W. Gritsch (Philadelphia: Fortress Press, 1966), *Wider Hanswurst* (Against Hanswurst), pp. 179-256, at p. 216.
- 35 *Luther's Works*, Amer. Ed. 34, Career of the Reformer IV, tr. Lewis W. Spitz (Philadelphia: Muhlenberg Press, 1960), in "Theses Concerning Faith and Law," pp. 105-32, "On Faith" Thesis 59, at p. 113.
- 36 Martin Luther, *Commentary on Galatians* (Grand Rapids: Kegel Publications, 1979), Eng. tr. by Erasmus Middleton, ed. by John Prince Fellows. Reprint of 1850 ed. By Harrison Trust, London, pp. 318-20.
- 37 *Luther's Works*, Amer. Ed. 41, Church and Ministry III "On the Councils and the Church," tr. Charles M. Jacobs, rev. Eric W. Gritsch (Philadelphia: Fortress Press, 1966), pp. 3-178, at p. 25.
- 38 *Lehre und Wehre* 13 (April 1867), p. 103. Quoted in English by Raymond F. Surburg, "Walther's Hermeneutical Principles." *C.F.W. Walther: The American Luther* (Mankato: The Walther Press, 1987), ed. by Arthur H. Drevlow, John Drickamer and Glen F. Reichwalt, p. 99.
- 39 C. F. W. Walther, *Was lehren die neueren orthodox sein wollenden Theologen von der Inspiration*. *Ibid.* p.99 (note 21, p. 111).



2012 LCA Conference DVDs

A limited number of DVD sets of the LCA 2012 Conference are available at a cost of \$7.50. Checks should be sent to Dr. Daniel Jastram at 1320 Hartford Avenue, Saint Paul, MN 55116.

- 40 *Faith Forward - First Concerns: A Plea of Concern in Christian Love*. Part 3, at p. 2, and part 4, at p. 4.
- 41 *Ibid.*, Part 9, at pp. 8-9. According to an open letter dated May 20, 1965, signed by seven District Presidents of the LCMS, there were as of that date "almost 7,000 signers and of whom 1,500 are pastors" of the Plea which was then "fully and faithfully presented to Dr. Harms."
- 42 Jeffrey K. Hadden, *The Gathering Storm in the Churches: The Widening Gap Between Clergy and Laymen* (Garden City, NY: Doubleday & Company, 1969).
- 43 Lawrence K. Kersten, *The Lutheran Ethic: The Impact of Religion on Laymen and Clergy* (Detroit: Wayne State University Press, 1970).
- 44 Burkee, p. 6 (note 16, p. 188), and pp. 71-72. Burkee panders to the specious reasoning of Mary Todd that the Missouri Synod is led by a "clerical oligarchy" or "clerical hegemony." at p. 5.
- 45 Divergence observed by Hadden, pp. 42, 48-50.
- 46 Burkee, p. 6 (note 16, p. 188).
- 47 Divergence is shown in Kersten's tables 2.1 and 2.2, at pp. 34 and 36, resp.
- 48 Burkee, pp. 74-76.
- 49 *Faith Forward—First Concerns*, Part 9, p. 8.
- 50 Burkee cites only two Scripture passages in his entire work, neither of which provide any support for his thesis on "Power and Politics," Matt. 18:15-18 (p. I, note 1); and John 8:31-32 (p. 29).
- 51 Martin E. Marty, *A Layman's Guide to the Issues*, states that "we [the liberals] do not believe in Christ because some doctrine about the inerrancy of Scripture assures the truth of this message." He thus redefines inerrancy not to mean without error (doesn't lie, deceive, or err) as meant by Luther and confessional Lutherans, but only that the Bible accomplishes whatever God wants it to accomplish. Marty likewise redefines infallibility not to mean without fallibility, but only to mean that "the Bible will infallibly guide to salvation in Christ, Savior and Lord." He thus uses these terms like Lewis Carroll's Humpty-Dumpty: "When I use a word," Humpty-Dumpty said, "it means just what I choose it to mean—nothing more nor less," (*Through the Looking-Glass and What Alice Found There*, Chapter 6.) Also as an editor of *Christian Century*, Marty attacked the inerrancy of the Bible, see, e.g., "Fundamentalism and the Church," *Christian Century*, Nov. 27, 1957, 1411-1413. He cites with approval a new biblical theology ("neo-evangelicalism") which confronts "the infallibility and inerrancy of the Bible as the normative Christian document," and rejects "the written word of Scripture" for use as "firmly planted posts" in a "statement in a dogmatic theology."
- 52 Martin E. Marty, Foreword, in Burkee, p. viii-ix, absurdly labels Burkee "fair-minded."
- 53 Burkee, p. 29.
- 54 In his seminal work, *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1950), Vol. I, p. 108, Pieper supports the doctrine of inerrancy in that God's Word "cannot give any unreliable information (John 17:17: 'Thy Word is truth'; John 10:35: 'The Scripture cannot be broken')."
- 55 For copy of "A Statement," see *Concordia Historical Institute Quarterly*, Vol. XLIII, No. 4 (November 1970), pp. 150-52.
- 56 John W. Behnken, "Is the *Brief Statement* Official?" *The Lutheran Witness*, October 7, 1958, p. 471.
- 57 John W. Behnken, *This I Recall* (St. Louis: Concordia Publishing House, 1964), "New Theology," pp. 194-95. Although Burkee cites these same pages (at p. 55, note 225) in reference to Dr. Behnken's concern with sweeping changes at Concordia Seminary, he conspicuously omits any reference to Behnken's plea that the bylaw pledging professors at Synod's Institutions to the Scriptures "as the inspired and inerrant Word of God" must be "honestly and consistently upheld."
- 58 Letter dated March 6, 1967, signed "J. W. Behnken" and appended with 28 multi-part questions concerning numerous citations of Scripture, authenticated as a copy received by St. Paul's Lutheran Church, Fairmont, Minnesota, from the President of Iowa West District, Ellis Nieting, D. D. For excerpts of the letter and introductions, see "The New York Convention" in *Exodus from Concordia*, pp. 11-12.
- 59 In his letter Dr. Behnken stated that he and Dr. Fuerbringer "have come to

no conclusion by this correspondence." As later reported in *Exodus from Concordia*, "Dr. Behnken's questions were never publicly answered by the faculty of Concordia Seminary" (p. 12).

- 60 Burkee echoed that Behnken about the time he retired in 1962 "had been misled by the faculty," p. 44, but the latter two of his three citations (note 161, p. 200) do not document that comment.
- 61 Produced by St. Peter Lutheran Layman's League and titled "Yesterday-Today-Tomorrow."
- 62 Dr. Preus said the issue of theology can be stated several other ways, namely:
- The problem of the historical-critical method of interpreting Scriptures
 - Whether the Bible contains errors
 - Relation by divine and human elements in the Bible
 - Whether only the Gospel or the entire Scripture is to be normative today
 - Whether law is only to convict us of our sins, or is it applicable to the normal life of Christians
- 63 For recent support of this statement of Dr. Preus, see the affirmation by the eminent Lutheran historian, Dr. Paul L. Maier, on the truth that "the geography, archeology and historical documents from the ancient world agree with the biblical record. Despite sensationalist media claims to the contrary, they do indeed agree—in spades!" Quoted by Adriane Dorr, "10 Minutes with. . . Dr. Paul L. Maier", *The Lutheran Witness*, September 2011, p. 7.
- 64 The words of the conference theme are the second part of the Great Commission. They follow the first part: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit," (Matt. 28:19, NIV). It is this writer's observation that frequently the second part of the Great Commission is omitted. Therefore, it seems propitious to consider the omitted words and their significance and importance to all Christians today.
- 65 The term: "holiday from history" is borrowed from an essay by Rev. Daniel Preus, "The Lutheran Church—Missouri Synod Holiday from History: *The 25th Anniversary of the Walkout, 1974-1999*," wherein he used that term to describe an unawareness by many current seminary students of the tumultuous events that led to the Seminex Walkout of 1974. Lutheran Concerns Association, 1999, reprinted in *Christian News*, June 14, 1999.
- 66 Arthur C. Repp, "Editorial," *Concordia Historical Institute Quarterly*, Vol. 46, No. 4 (Winter 1973), p. 146-47. For a brief comment on Repp's career, see Aug. R. Suefflow, "In Memoriam; Arthur C. Repp," *Ibid.* Vol 68, No. 2 (Summer 1995), pp. 62-63. Dr. Repp was among those professors of Concordia Seminary that ultimately left the Missouri Synod after the Seminex Walkout and became a member of the Association of Evangelical Lutheran Churches (AELC). See, e.g., his listing in the *AELC 1985 Directory*, "Clergy Roster," p. 86.
- 67 Aug. R. Suefflow, "J. A. O. Preus (1929-1994) An Appreciation of a Man of God," *Concordia Historical Institute Quarterly*, 68, No. 1 (Spring 1995), p. 4. Suefflow served as the Director of Concordia Historical Institute for over 45 years.



Neglecting the Gospel for the Sake of the Gospel

The Transforming Churches Network (TCN) is a Recognized Service Organization of the LCMS, and the little brother of *Ablaze!* Its goal is to help revitalize congregations' mission focus. To date, TCN has 450 LCMS congregations in their network, and has partnered with 32 of the 35 LCMS Districts. With that much District involvement, you'd think TCN would have a Lutheran pedigree, but it does not. Its origins come from the business world, with sprinkles of non-Lutheran theology on top. While TCN should be commended for its desire to avoid falling into the ditch of congregational "inward focus," it has staggered across the road into the ditch of missional preoccupation, obscuring the Gospel. Justification, the chief article on which the Church stands or falls, has been replaced by mission.

Consider these recommendations from TCN consultants to congregations:

Leadership will continually insure that every member knows and is committed to carrying out the [outward-focused missional] vision.¹

All existing and new ideas, facility plans, programs and ministries must be evaluated in light of this vision and any that do not enable the congregation to move closer to achieving this vision shall be stopped or not implemented.²

Or consider the presentation of TCN Executive Director Rev. Terry Tieman at the LCMS 2010 Convention.³ He describes the Bible as an "instruction book." He places the emphasis on *us* growing the Church. He truncates the Great Commission, mentioning only the first portion, "Go therefore and make disciples" while omitting the Baptizing and teaching. He effectively creates two classes of Christians, labeling one class as those who stand around and watch while taking no chances, versus those who will begin the greatest adventure of their lives, who "step out in faith and act now" and who are "ready to live recklessly for Christ." His legalistic prescription: "If you want to do something important in life, if you really want to make a difference in the Kingdom of God, you've got to be willing to leave the safety and security of your boat."

TCN turns the Gospel into Law

TCN consultants will likely require you to change your congregational polity to the Accountable Leadership Model, the pastor becoming the CEO and the congregants becoming the pastor. The Biblical focus on repentance and forgiveness is replaced with small groups, accountability, metrics, demographics, vision, and "hearing from God in a fresh way." The power of the Word and justification are replaced by what we're doing – the Gospel is lost.

We'll close with C.F.W. Walther, who warns against the TCN paradigm:

They think that the means God ordained are not enough. By those old ways they think that people will remain dead and unconverted. So they in-

...continued...

Thank You...

...to 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.

roduce harsh church rules; they found tract and missionary societies... they hold all kinds of meetings so that everyone in them exposes themselves to the others and, by that, they seek to induct the hearers into one great spiritual activity to coerce from God a righteous life. Would that God protect us by grace from such ways; that he would preserve us in his truth, that we not seek true peace and our souls' salvation in human inventions and activities. No, the old means, ordained by God, are still powerful enough to awaken true faith in Jesus Christ, with all his true fruits, in our hearts, and to preserve us unto death.⁴

Scott Diekmann

Airline Captain and retired dentist; Milton, Washington

For further information, download Scott's nine-part series on TCN, available at: <http://www.soundwitness.org/misc/tcn.pdf>. You can email Scott at zanson@msn.com.

- 1 Grace Lutheran Church TCN Report, <http://www.gracelutheranmi.org/transforming-congregation-network-weekend/>.
- 2 Valley Lutheran Church prescriptions. Copy available on request. <http://www.valleylutheran.org/downloads/Valley%20Prescriptions.pdf>.
- 3 The text of Rev. Tieman's homily should be required reading to illustrate the improper distinction between Law and Gospel. Download a free copy here: https://www.opendrive.com/files/61020089_lxjn3_cfd9/Tieman_homily_2010.pdf.
- 4 C.F.W. Walther, Occasional Sermons and Addresses, Trans. Joel R. Baseley, (Dearborn, Mark V Publications, 2008) 69.

Speakers for the 2013 LCA Conference: Threats from Within and Threats from Without

Rev. Dr. Peter Scaer – Undergraduate at Indiana University Bloomington, graduating in 1988. Master of Divinity, Concordia Theological Seminary (CTS), Fort Wayne (1992); Master of Arts, Notre Dame (1995), PhD, Notre Dame (2001). From 1996 to 2000 Dr. Scaer served as pastor of Emanuel Lutheran Church in Arcadia, IN. In 2000, he joined the Exegetical Department at CTS. Dr. Scaer and his wife have three children.

Rev. Dr. William Weinrich – Concordia Seminary, Saint Louis, MO, 1972; University of Basel, Switzerland, Doctor of Theology 1978; called to CTS, Fort Wayne, 1978 as Assistant Professor of Early Church History; later served CTS as Vice President Academic Affairs and Dean of Graduate Studies; last served as Rector, Luther Academy, Riga, Latvia; LCMS Commission on Theology and Church Relations nine years; LCMS 3rd Vice President 1998-2001 and 5th Vice President 2001-2004; Indiana Air National Guard Chaplain 1977-2004; prolific author. Dr. Weinrich and his wife have three children.

Dr. Robert T. Kuhn, LCMS President Emeritus – Master of Divinity, Concordia Seminary, Saint Louis (1963); Doctor of Divinity, CTS, Fort Wayne (1988). Concordia Teacher's College, River Forest, (1977-79); President of the Central Illinois District (1985-95). He was LCMS 1st Vice President (1996-2001); LCMS President (2001). Currently Chairman of the LCMS Board of Directors. Dr. Kuhn and his wife Judith have three children, seven grandchildren and three great-grandchildren.

Rev. Dr. Timothy Rossow - Bachelor of Arts in Humanities from Concordia, Seward (1981); Master of Divinity from Con-

cordia Seminary, Saint Louis (1985); Teaching Fellow in Philosophy, Saint Louis University, Saint Louis (1985-1987); Master of Arts in Philosophy (Medieval Metaphysics), Saint Louis University (1987); Doctor of Ministry, CTS, Fort Wayne (2005). Blue Pomegranate Books publisher (2007-2011); founder, Chairman of the Board and Senior Editor of The Brothers of John the Steadfast (2008). Married to Phylliss Carlson in 1980.

Rev. Peter Bender – Master of Divinity, CTS, Fort Wayne (1987). Peace Lutheran, Sussex, Wisconsin (1991 – present). Rev. Bender has done extensive work in the area of Lutheran catechesis; he is the founder of the Concordia Catechetical Academy, a society of pastors and laity dedicated to promoting faithful Lutheran catechesis. Rev. Bender has published extensively in the area of catechesis.

Mr. Scott Meyer, Esq. - B.S. Purdue University, M.B.A. Indiana University, J.D. Northwestern University. Retired Patent Attorney, Monsanto Co., St. Louis. Concordia Historical Institute Board of Governors, twenty years, currently Board President. LCMS Missouri District Constitution Committee, nine years. Former elder at two LCMS congregations. Lutheran Concerns Association, Board of Directors 2010-12. LCMS Christian Day School, nine years. Has written many articles on LCMS history. He and his wife have two sons.

Rev. Dr. Martin Noland – Bachelor's degree, Concordia University, River Forest, Illinois (1979); Master of Divinity (1983) and Master of Sacred Theology (1986), CTS, Fort Wayne; PhD from Union Theological Seminary, New York (1996). Director, Concordia Historical Institute 2002-2009; Pastor at Trinity Lutheran, Evansville, Indiana (2009 – present).

Rev. Dr. Richard Nuffer – Associate Professor of Pastoral Ministry and Missions at CTS, Fort Wayne. Taught at the seminary for fifteen years; Director of Vicarage for fourteen of those years. Currently Coordinator of Clinical, Pastoral Education. Civil trial lawyer for fourteen years before entering CTS as a student. Teaches homiletics, catechetics, church polity, and pastoral theology at CTS. For past three years taught the first class for new Specific Ministry Program students, an on-campus intensive course *Confessing Christ in Today's World*. Currently serves on Synod's Commission on Handbook. Member of board of directors of The Lutheran Heritage Foundation. Married to Deaconess Pat Nuffer. They have four grown children.



How Many LCMS Lutherans Know...?

- ...that William "Wamby" Wambsganss, who made the spectacular unassisted triple play for the Cleveland Indians in the 1920 World Series, was a member of the LCMS?
- ...that the gymnasium at the Fort Wayne Theological Seminary is named after William Wambsganss?
- ...that Mr. Rupert Zehnder, father of LCA Board member Mr. Donald Zehnder, often cut Wamby's hair?
- ...that Rev. Peter Bender, Pastor at Peace Lutheran in Sussex, Wisconsin, sang the National Anthem at Wrigley Field on October 1, 2012, at the Chicago Cubs vs Houston Astros game?

LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 21, 2013

"Threats from Within and Threats from Without"

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

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31b-32

6:40 a.m. - Registration Opens
7:00 a.m. to 7:45 a.m. - Rev. Dr. Peter Scaer - 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. - Mr. Walter Dissen, Esq; Indiana District President Rev. Daniel May - Welcome & Greetings
8:20 a.m. to 9:20 a.m. - Synod President Emeritus Rev. Dr. Robert Kuhn - Issues & Overtures - 2013; Rev. Dr. Timothy Rossow - Hot Button Synod Issues and the Local Parish
9:20 a.m. to 10:00 a.m. - Questions and Answers
10:00 a.m. to 10:15 a.m. - Break
10:15 a.m. to 10:45 a.m. - Rev. Peter Bender - Pastoral Care & Admission to the Lord's Supper
10:45 a.m. to 11:20 a.m. - Questions and Answers
11:20 a.m. to 11:50 a.m. - Mr. Scott Meyer, Esq - Religious Liberty Requires Constant Vigilance
11:50 a.m. to 12:20 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. - Rev. Dr. Martin Noland - Missionals vs Confessionals & Other Issues at the 2013 LCMS Convention
2:00 p.m. to 2:30 p.m. - Questions and Answers
2:30 p.m. to 3:00 p.m. - Rev. Dr. Richard Nuffer - SMP: Aerobatic Acronym?
3:00 p.m. to 3:40 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** + taxes for a single; **\$99** + taxes for 2-4 per room. When making your reservation, mention that you are attending **THE LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE, CODE: GROUP #1013**. To be guaranteed a room, reservations must be made by December 15, 2012. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room. **Registration for the free lunch MUST BE POSTMARKED by December 15, 2012.** You must make your own Guest House reservation.

REGISTRATION FORM

LCA Annual Conference • January 21, 2013

Don Hall's Guest House • 1313 West Washington Center Road • Fort Wayne, IN 64825

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Annual LCA Membership: \$35

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LCMS District

Annual membership fee (\$35) enclosed _____.

Paid LCA member conference registration fee: \$40 if postmarked by 12/15/2012; \$45 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$50 if postmarked by 12/15/2012; \$55 if postmarked thereafter. Enclosed _____.

Half day (AM or PM) registration fee is 50% less of above fee. If lunch is desired, add \$10; must be postmarked by 12/15/2012. Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$5, registration must be post-marked by 12/15/2012.**

I will pay at the door _____.

A free lunch will be served early registrants who pay the applicable registration fee whether by 12/15/2012, or at the door.

Make check payable to **LUTHERAN CONCERNS ASSOCIATION**. Please detach this registration form & send to Lutheran Concerns Association • 1320 Hartford Avenue • Saint Paul, MN 55116-1623

The Lutheran Clarion

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Faithful Lutheran individuals who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Please send to: Mr. Walter Dissen
509 Las Gaviotas Blvd, Chesapeake, VA 23322
(757-436-2049; wdissen@aol.com)

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Lutheran Concerns Association
November 2012



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