

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
1320 Hartford Avenue, St. Paul, MN 55116

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An Apologia for the Historic Liturgy

Why do I support the historic liturgy? Is it because I am drawn to the music? to the pageantry? to the "style"? That I enjoy the singing of Lutheran chorales and Gregorian chant the way that another person enjoys the back beat of a rock song? No, no, no, no.

You see, I am simply convinced that LIFE is liturgical. God created us and placed humanity into this world to be the priest of His creation, to receive from Him His good gifts and to offer up a sacrifice of praise and thanksgiving. He created us to live in the joy of His presence, to find LIFE in communion with Him. The historic liturgy testifies to this Biblical vision of reality.

"It is indeed meet, right, and salutary that we should at all times and in all places give thanks to You, holy Lord, almighty Father, everlasting God, through Jesus Christ, Your only Son...and so with angels and archangels and with all the company of heaven, we laud and magnify Your glorious name, evermore praising You and saying: Holy, holy, holy...Blessed is He that cometh in the name of the Lord. Hosanna in the highest!"

These words confess that the liturgy is meant not to be a blip in time or confined to some Church building. They confess that all of our life, when that life is found in Jesus Christ, is to be doxology. St. Paul put it like this: "That we might BE to the praise of His glory" (Eph 1:12). And this fills the Scriptures! Think of it.

Genesis is filled with liturgy from the get go: inside Eden where God walked and talked with men; outside Eden where the way of sacrifice begins and the theme of priest and sacrifice begin to ring through! From Cain and Abel to Melchizedek to the Sacrifice of Isaac. When the Lord was about to bring His people out of Egypt, He told Moses that the sign of being brought out was that "you shall serve God on this mountain." (Ex 3:12). When Pharaoh is ready to release the people, but not their property, Moses gives a most peculiar answer--and we must believe he spoke the utter truth: "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the Lord our God. Our livestock also must go with us, not a hoof shall be left behind, for we must take of them to serve the Lord our God, and we do not know with what we must serve the Lord until we arrive there." (Ex 10:25,26) And when they arrive at

the holy mountain, God explains His purpose to Moses: "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all people, for all the earth is mine; and you shall be to me a holy nation. These are the words you shall speak to the people of Israel." (Ex 19:5,6) And so the Psalmist could sing: "Save us, O Lord our God, and gather us from among the nations, that we may give thanks to Your holy name and glory in your praise!" (Psalm 106:47)

**"Liturgy is
LIFE and Life
is Liturgy"**

Being a priestly people was fraught with difficulty. For due to the fall, it was entirely possible for the cultic to come unglued from the spiritual reality of the heart. God through His prophets everywhere decries this: "This people draws near to me with their mouth and honor me with their lips, but their heart is far from me, and their fear of me is a commandment taught by men." (Isaiah 29:13) Despite the carefully given instructions and the warning that circumcision must be of the heart and not only in the flesh—that is, that inner and outer self should not come disconnected, yet the old covenant hobbled along only able to point toward the true liturgical life, and being itself but a most imperfect sign of it. It clearly taught that all is gift of the Lord, that He has claim over all things, that the wage sin pays is death, that the gift God would give is life, that thanksgiving is what we were made for.

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Consider especially the way that Eden is described in Isaiah 51:3: "For the Lord comforts Zion; he comforts all her waste places and makes her wilderness like Eden, her desert like the garden of the Lord; joy and gladness will be found in her, thanksgiving and the voice of song." So where Zion, there a taste of Eden restored, there joy (always the byproduct of the Lord's presence - see Psalm 16:11), there thanksgiving and there the voice of song. Get that and you'll understand then what the Lord is up to in establishing His Church in this fallen world (amid the waste places and the wilderness and the desert). He's planting here on our fallen soil a colony of Eden, a piece of the age to come, where the thanksgiving is perpetual, where the songs never end.

And so in the vision of the NT, as all that was imperfect in the Old Covenant and its worship is brought to completion and filled to the brim and then overflowing by Christ our Lord, we see that His whole life is liturgy, is praise, is thanksgiving, is communion with the Father, is offering of sacrifice that never comes unglued outer from the inner, that is whole and complete and perfect. He is PRIEST. Dr. Luther once said of this: "Priest is a strong and lovely word. There is no lovelier or sweeter name on earth. It is much better to hear that Christ is called 'Priest' than Lord, or any other name. Priesthood is a spiritual power which means no other than that the priest steps forth, and takes all the iniquities of the people upon Himself as His very own. He intercedes with God for them and receives from Him the Word with which He can comfort and help the people. By being priest He makes God our Father and Himself our Lord... He offered Himself once for all, so that He is both Priest and Sacrifice, and the Altar is the Cross. No more precious sacrifice could He offer to God than that He gave Himself to be slain and consumed in the fire of love. That is the true sacrifice." (*Exposition of Genesis 14, Day by Day*, p.151)

Christ offers the perfect liturgy, receiving all as gift, offering all in thanksgiving to the Father. Because of the fall, we imagine vainly that life is something we have to cling to to possess; Christ flat out tells us that's a lie. That it is in the pouring out of life that one receives a life that never can be taken from you. The One who is consumed as an offering in the fire of divine love is given a life that can never ever end!

And this is the life that He has baptized us into—His own indestructible life. This is the life that He has poured down our throats in the Eucharist—His own indestructible life. And so it is and must be the shape of our lives in this world: sacrifices! For we have no other life than HIS, and His life is constantly a life for others, a life given away and so eternal.

So note the sacrificial, liturgical language of the New Testament writers! It's everywhere. Here are but a few:

- "But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, THAT YOU MAY

PROCLAIM THE EXCELLENCIES OF HIM who called you out of darkness, into His marvelous light." 1 Peter 2:9

- "To Him who loves us and has freed us from our sins by His own blood and MADE US A KINGDOM, PRIESTS TO SERVE HIS GOD AND FATHER, to Him be glory and dominion forever and ever." Rev. 1:5,6
- "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." Romans 12:1
- "Because of the grace given me by God to be a minister of Christ Jesus to the Gentiles, in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit." Romans 15:15,16
- "So whether you eat or drink, or whatever you do, do all to the glory of God." 1 Cor. 10:31
- "For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died; and he died for all, that those who live might no longer live for themselves, but for Him who for their sake died and was raised." 2 Cor. 5:14,15
- "For we are the temple of the living God, as God said... Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God." 2 Cor. 6:16-7:1
- "Walk in love as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God." Eph 5:2
- "Let there be no filthiness or foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving." Eph 5:4
- "Giving thanks always and for everything to God the Father in the name of the Lord Jesus." Eph 5:20
- "Even if I am to be poured out as a drink offering on the sacrificial offering of your faith, I am glad and rejoice with you all." Phil. 2:17
- "Put to death what is earthly in you." (that is, sacrifice it!) Col. 3:5
- "Continue steadfastly in prayer, being watchful in it with thanksgiving." Col. 4:2
- "Rejoice always, pray without ceasing, give thanks in all circumstances." 1 Thes. 5:16-17
- "I desire then that in every place men should pray, lifting up holy hands." 1 Tim 2:8
- "Everything created by God is good and nothing is to be rejected if it is received with thanksgiving for it is made holy by the word of God and prayer." 1 Tim 4:4,5
- We have an altar from which those who serve the tent have no right to eat... Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." Hebrews 13:10-16

Oh, so many, many more. Does it begin to come clear? LIFE was meant to be liturgy and because we fell from that perpetual thanksgiving and joy of God's presence, our Lord came into the flesh, and He came to be Priest and Sacrifice, to atone for sin, and to open up the way for us to find LIFE again—and that life, as His life, will be liturgical: where all is a gift from a God who loves and where the praise and thanksgiving redound to Him for the gifts received and where we are privileged to suffer and offer our sufferings under His own as praise to the Father of lights. Liturgy is LIFE and Life is Liturgy. This the Church's historic liturgy witnesses to us with great faithfulness—for life is all about praise of God, listening to God's Word, confessing the faith to others, offering prayers of intercession and gifts of love—thus carrying the burdens of others—and receiving from His nail-scarred hands the gifts of His body, His blood, His forgiveness, His life, communion with Him and in Him with all the saints and angels. Do you see? It's not merely the Church service I've described; it's LIFE, life as God meant it to be and as He is restoring it to be in His Church.

And then there are the glimpses we get of the heavenly worship - Hebrews 12 and Revelation - and it all is very familiar. The throng of all peoples gathered with angels and archangels around the throne of the Lamb and acclaiming the blood that has purchased them for God, falling down before Him, giving glory to the Father and to the Son and to the Spirit forever and ever! The white robes, the golden censors, the prayers of the saints, the martyrs and angels. It's where all of life is headed: a world of endless doxology, communion, and joy in the Lamb.

Rev. William C. Weedon
Senior Pastor, St. Paul Lutheran Church
Worden, Illinois

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With our distribution of about 4,000 and growing, *The Lutheran Clarion* is making a difference in calling to the attention of our Synod the issues which threaten to destroy the unity of our church body. *The Clarion* is a vital voice speaking out to help our Synod retain its faithfulness to Holy Scripture and our Lutheran Confessions. We can't do it alone. We need your help. Please prayerfully consider sending your tax deductible gift to:

The Lutheran Concerns Association
1320 Hartford Avenue
St. Paul, MN 55116

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Exclusive or Inclusive?

Often it seems that the controversies faced by the LCMS are varied and disparate. We argue over question about who may come to communion, whether women may be pastors or lead the worship services, what the responsibilities of pastors actually are. And then there are the incessant worship wars. Do these various and seemingly wide ranging discussions have a common link? I think they do.

Actually we are arguing over questions involving *exclusivity* and *inclusivity*. The one side – the side I favor – seeks to be *exclusive*. We want those welcomed to the altar to be *exclusively* those who have been examined and absolved as the Holy Scripture and the Apology to the Augsburg Confession says. (I Cor. 11:27-29; AP XV, 40) We want those who occupy the office of the Holy Ministry to be *exclusively* men because God, speaking through the apostles *excludes* women from the office or the performance of the duties of the pastor. (I Tim. 2:12; I Cor. 14:33) We want all who are not called and ordained into the office to be *excluded* from preaching and teaching publicly and administering the sacraments as we read in AC 14. "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call." (AC XIV) And we want the congregations of the synod to use *exclusively* pure worship resources and agendas. So *exclusive* is the key word.

"You conservatives act as though you have some exclusive club."

"You confessional pastors seem intent on excluding everyone else from ministry."

On the other hand I often hear the word "*inclusive*" used by those on the other side of our ongoing synodical controversy. We need to be more *inclusive* at our altars it is claimed. People don't like to be *excluded*. Women have many gifts to offer, it is rightly asserted. So how can we *exclude* them from the office of the ministry? Every one is a minister we hear. You can't *exclude* people just because they haven't been ordained. We need to *include* the lay people in worship leadership. And when it comes to worship we need to be responsive to the needs and taste of all. Why *exclude* those who can't relate to our liturgical or hymnic heritage?

If you don't see this then simply engage others in the discussion and listen carefully. "You're *excluding* me just because I'm a woman." "You conservatives act

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as though you have some *exclusive* club.” “You confessional pastors seem intent on *excluding* everyone else from ministry.” Anyone who has had even casual conversations has heard these or similar epithets.

Making matters more difficult for confessional Lutherans these days are the values of our society which seem to agree with the more moderate, pietistic factions of the synod. Exclusion is bad. Inclusion is good. You can't exclude anyone from anything on the basis of sex (gender), race, age, political party, creed or worst of all sexual orientation.

After a while we conservatives and confessionals might be tempted to feel bad about being so exclusivist.

Thankfully God lets us know how He sees things.

Think of what the Christian religion claims. We are saved *exclusively* through Christ. (Acts 4:12) Of all men who have ever lived He only (*exclusively*) is God incarnate who redeemed us *exclusively* through His vicarious life and death. (Jn. 3:16-18) This salvation is applied to us *exclusively* through the gospel and the sacraments and not through anything else. (Rom. 10:17; Acts 22:16; Jn. 6:53-56) The only and *exclusive* way in which to receive this saving grace is through faith and no other way. (Rom. 1:17) Once a person is brought to Christ he learns to invoke the Trinity who is the only God to the *exclusion* of all others. (Ex. 20:1-6) And this only God demands that all other false gods be *excluded* from His presence. When Christ comes He will bring us with great fanfare into heaven which was created *exclusively* for those whom He called in His only Son. (Mt. 24:34, 46) All this is taught in the Holy Scriptures which are the *exclusive* final norm and source of our theology. (I Thes. 2:13)

Kind of makes you feel OK about making the exclusive claims doesn't it?

Rev. Klemet Preus, Senior Pastor
Glory of Christ Lutheran Church
Plymouth, Minnesota



And Lead Us Not Into Temptation...

As I sit in the pew every Sunday, impotent at the way my congregation is slowly becoming more and more like my local superstore, I am mournful for my beloved Synod. As a teenager, freshly graduated from high school, I ran from my Synod, as any rebellious youth does, and went about experiencing a spiritual buffet that left me emotionally and spiritually bankrupt. As I crawled back to my beloved "Mighty Fortress" of the LCMS, I found it changed. It was no longer my "Mighty Fortress," but more my "Feel Good, Inc."

When I walk into the beautifully tiled contemporary "Welcome Center" entry, I can purchase a plethora of fancy t-shirts, calendars, and even a self-help book, written by a non-Lutheran motivational speaker. As I walk into the sanctuary, I find no hymnals, no Bibles, no pulpit, no lectern, or even the banners that used to line the walls of Churches of my youth. When the inevitable call for missionary thinking comes, it is always focused on what WE should do, instead of what GOD does. It seems to be all about us, and what our dollar can do, and not what God can do. The Pastor talks about how it is his job to reach out to the community more than to minister to his own flock. I somehow feel like children of workaholic parents that never come home to feed the children and we are left to fend for ourselves. The youth group is using material (not surprisingly) that is based on "decision theology" and if you question and disagree, the minister simply states, "Well, you have to follow your convictions." What happened to following the Holy Scripture, the Book of Concord, or the LCMS Constitution?

So why do I stay? Where else am I to go? There are three LCMS churches in our area and all of them are moving in this same direction. I tried going to the WELS, but I am not WELS, I am LCMS. So I go, I take communion, I listen, I then spend the next 45 minutes explaining to my children on the way home, what was contradictory to the Church I was raised in and encouraging them to learn the Bible itself, the Book of Concord, the Large and Small Catechism. I teach them that it is through attraction, not promotion that people truly come to the church, and that no form of media circus, contemporary music, or snappy sayings can bring people to faith. It is ONLY the Holy Spirit that calls the deaf, dumb, and blind soul to God, and it is blasphemous to claim otherwise.

As a layperson, and not a very popular or wealthy one, I am left with the simplest answer found in Deuteronomy 6:7, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

God, save our synod through our families, for our church seems to adulterate our homes with disbelief in Your power and lack of faith in Your abilities. Amen

Anonymous in Texas

* **Editor's Note:** Decision theology is that errant viewpoint which requires a person to "accept Jesus into their hearts," by "making a decision for Christ."



We of The Lutheran Concerns Association wish to express our sincere gratitude for the continued support of Balance, Incorporated in the publication of *The Lutheran Clarion*.

Homosexual Pastors and Marriages are Not Lutheran

In the past week, I have repeatedly heard in the news, "Lutherans discuss homosexuality" and "Lutherans ok homosexual clergy." While it is true that some Lutherans, the Evangelical Lutheran Church of America, (ELCA) to be specific voted in convention in Minneapolis, MN (August 17-23, 2009). On Wednesday (August 19), of their convention the voters adopted a "Social Statement" that contrary to the Word of God, gives approval to same-sex relationships. On Friday (August 21), the convention delegates voted to allow the ordination and service of homosexual clergy in "life-long, committed, monogamous, same-gender relationships." The delegates also decided that it is acceptable to give the church's blessing to same-sex unions.

While I am certain that some are cheering these decisions by the ELCA in convention, I feel compelled to publicly state that not all Lutheran Church bodies agree with the confession of the ELCA's convention decisions. As a member of The Lutheran Church—Missouri Synod (LCMS), I will only speak from that perspective. Lutherans are no strangers to controversy, even from the time of our inception. Without turning this into a history lesson, I will simply quote from the Formula of Concord:

"For the controversies that have happened are not (as some would regard them) mere misunderstandings or disputes about words <as are apt to occur>, with one side failing to grasp the meaning of the other well enough and the difficulty lying in a few words that are not of great importance. The controversial subjects are important and great. They are of such a nature that the opinion of the party in error cannot be tolerated in God's Church, much less be excused or defended.

Necessity requires us to explain these disputed articles according to God's Word and approved writings. Everyone who has Christian understanding can notice which opinion about the controversial matters agrees with God's Word and the Christian Augsburg Confession, and which does not. Then sincere Christians who have the truth at heart may guard and protect themselves <flee and avoid> against the errors and corruptions that have arisen."¹

The historic stance of the Christian Church has always been to proclaim that all sin, both public and private, separate us from God. God's Holy and inspired word proclaims **Romans 6:23 (ESV)** ²³**For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.** Jesus the Christ died once for all, so that all sinners could be saved, even those struggling with sexual sins, even sinners like myself. May I never approach any sin as if I am not sinful and unclean from the time of my conception. This is what St. Paul exhorts Timothy, **1 Timothy 1:15 (ESV)** ¹⁵**The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.**

Consequently, the differences and controversies caused by the ELCA are not merely a misunderstanding, they are rather a confession that cannot be tolerated. It cannot be tolerated because it leaves sinners in their sins and apart from Christ, and God's Word warns us **2 Timothy 4:2-4 (ESV)** ³**For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.** Not only is the ear being scratched but the belly is being rubbed!

For the sake of souls, we dare not sit idle! We must proclaim clearly the Word of God, its condemnations and comforts, so all sinners may know the joy of their salvation. To the Church at Corinth, God proclaims, **1 Corinthians 6:9-11 (ESV)** ⁹**Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. ¹¹And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.**

May all Christians continue to confess and pray for all sinners, including those struggling in homosexuality. May God, through the instruction of His Holy Word, and the work of His Holy Spirit, lead all sinners to repentance. Lord have mercy upon us!

Rev. Joseph Fisher, Senior Pastor
Pilgrim Ev. Lutheran Church (LCMS)
West Bend, WI

¹*Concordia : The Lutheran Confessions*. Edited by Paul Timothy McCain. St. Louis, MO : Concordia Publishing House, 2005, S. 507

Synodical Convention Delegate Mailing Addresses Needed!!

In order to assist the delegates to the next Synodical convention to become better informed regarding the issues of The Lutheran Church – Missouri Synod, we are seeking the names and addresses of all elected delegates to next summer's Synodical convention in Houston. We would prefer not to wait until this information is published by the Synod but desire to send them *The Clarion* as soon as possible to assist them in their preparation for the convention. Please send the names and USPS mailing addresses to:

Rev. Richard A. Bolland
2003 NE Englewood Road
Kansas City, MO 64118

Don't Give Away Our Treasures

The minutes of the May 2009 meeting of the Board of Directors (BOD) of the Lutheran Church – Missouri Synod contain a copy of a memo to the Board from Synod's Treasurer Thomas W. Kuchta. Mr. Kuchta was commenting on Synod's current financial problems, due largely to the recession which has gripped the United States and the entire world. These days one hears many suggestions as to how to survive the financial crunch. However, there is a real danger that in a financial crisis an organization may take action which it later regrets. That appears to be the danger in the Treasurer's recommendation that the "BOD enter into discussions with the Concordia University System, the Michigan District, and the Ann Arbor (Concordia University) Board of Regents about the possible closure of the school and sale of the property."

It is reported that since the May 2009 meeting of Synod's BOD, Treasurer Kuchta has backed off from his suggestion that Concordia University be sold. Also the school is currently in talks with Concordia University Wisconsin at Mequon exploring the possibility of some type of affiliation with that school. However, the threat to Concordia University, Ann Arbor, Michigan remains. Those who know the school, its history and potential believe selling the school for a temporary and small relief to Synod's present financial problems would be a colossal mistake. Neither is it a wise move to sell off a portion of the property. That action was taken some years ago by Concordia University at Irvine. Because of a city ordinance its enrollment was capped and the school had to look for additional property elsewhere to make expansion possible.

Concordia Ann Arbor came into existence as a result of the leadership of the sainted Dr. W. Harry Krieger, then President of the Michigan District, and others from the

area of Michigan, Ohio, and Indiana. In its 1959 convention the Synod authorized building the school with a budget of six million dollars. Twenty-five percent of the membership of the LCMS is located close to Ann Arbor, Michigan. The city of Detroit with its many LCMS congregations is a half hour's drive from the school.

From its opening September 29, 1963, the school received great help from Michigan and neighboring districts. It was emphasized that the school was to be "a school of the prophets" with its foremost goal the recruitment and education of future church workers—pastors, teachers, and deaconesses. At the corner-stone laying service 15,000 Lutherans gathered on the campus. A choir of 2,000 led the singing.

Financial help came freely from the surrounding congregations and individuals. The Michigan District contributed \$510,000 for the chapel. Donors from the Ohio, Indiana, and English Districts contributed chapel furnishings, pulpit, altar, lectern and art glass. The President and early faculty appointees logged over 40,000 miles recruiting students before the school opened. As a result the first class numbered 250. Most were future church workers, Pastors, Lutheran teachers, and Deaconesses. In the years that followed the college continued to prosper. Today the Synod is served by thousands of these men and women who began their studies at Concordia Ann Arbor, first a junior college, then a college, and now a university.

These earlier years proved the potential of this Concordia. Of course, it may have financial difficulties now, but so do most of Synod's schools. It must be recognized that because of less money coming to Synod from the congregations and through the Districts our synodical colleges and universities usually receive zero subsidy from Synod. No liberal arts college can exist solely on student tuition and fees. They have to meet operating expenses by soliciting gifts from congregations and individuals. The answer to their problems is to increase their financial support, not sell valuable property and institutions for a moment's relief during the latter part of a recession. The answer is for pastors, congregations and individuals in the area served by this Concordia to again support the school with financial support and students preparing for church work and other professions as they did in the early days. Let us join in prayer and dedication, asking our gracious Lord to help us keep the precious legacy of our colleges, universities, and seminaries. Let us march ahead with faith in our gracious Lord, not sell off our assets!

Paul A Zimmerman

Founding President, Concordia, Ann Arbor, MI
Former President, Concordia, Seward, NE
Former President, Concordia, River Forest, IL
Former Special Assistant to President J.A.O. Preus

Lutheran Concerns Annual Conference 2010 Monday, January 18, 2010

The Lutheran Concerns Association extends a cordial invitation to all 2010 Convention Delegates and all concerned Lutherans 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.



REGISTRATION FORM

Lutheran Concerns Association
Annual Conference - January 18, 2010
Don Hall's Guest House
1313 West Washington Center Road
Fort Wayne, IN 46825
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www.donhallsguesthouse.com

Registration Fee: Paid Member of LCA: \$35.00
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(Annual LCA Membership Fee: \$35.00)

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Please detach this reservation form and send it to: Lutheran Concerns Association
1320 Hartford Avenue
Saint Paul, MN 55116



LCA CONFERENCE SCHEDULE

"For Such a Time as This" (Esther 4:14b)

January 18, 2010, will be the day to get an early insight on critical issues facing Synod that are likely to be high priority at the Synod's Convention in July 2010, in Houston, TX. Registration begins at 8:30am and the program begins at 9:00am. Hear and learn from well-qualified speakers as they discuss issues such as:

- ▶ Recommendations of the Blue Ribbon Task Force on Structure and Governance
- ▶ Synodical Finances
- ▶ The Need to Retain Concordia Theological Seminary, Fort Wayne, IN, and Concordia Seminary, St. Louis, MO
- ▶ Transforming Congregations—What is it All About?
- ▶ What Are Conventions All About? What's It Like to be a Delegate?
- ▶ Other Critical Issues

The Lutheran Clarion

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Published regularly to support issues and causes within the Lutheran Church--Missouri Synod which build faithfulness to true Confessional Lutheranism and to be a clear voice of Christian concern against actions and causes which mitigate against faithfulness to the One True Faith.

The principal place of business for all matters pertaining to the LCA is:

1320 Hartford Avenue
St. Paul, MN 55116

Other faithful Lutheran individuals who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration to:

Rev. Richard A. Bolland, 1608 NW 78th St.
Kansas City, MO 64118 (816-519-3780)

Articles should be approximately 500 words in length. Inquiries are welcome. Manuscripts will be edited.

The Board of Directors for the LCA:

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