



# PRESBYTERIAN MEN OF THE CHURCH

FIRST, PROVIDENCE AND LOWCOUNTRY CHURCHES

# IRON WILL

**"As iron sharpens iron, so one man sharpens another." Proverbs 27:17**

August, 2008 Issue

Editor: Jaime Palatucci

**MEN OF THE CHURCH  
BREAKFAST  
Saturday, September 13, 2008  
@ 7:45am  
First Presbyterian Church  
Fellowship Hall  
Hilton Head Island**

**Men of the Church (MOC)** - Here we are in the "dog days of summer". We all know that the "dog days" are those hot and humid summer days. They are the days that the tourists come to Hilton Head Island. Also, these are days when the locals travel to be with family or retreat to more temperate climates. You'll find that the MOC are in a bit of a hiatus as well. Be assured that the various committees are hard at work putting together the program for the coming year.

As for the "dog days", where exactly did that expression come from? Everyone knows that the "dog days of summer" occur during the hottest and muggiest part of the season. [Webster](#) defines "dog days" as...

1. The period between early July and early September when the hot sultry weather of summer usually occurs in the northern hemisphere.
2. A period of stagnation or inactivity

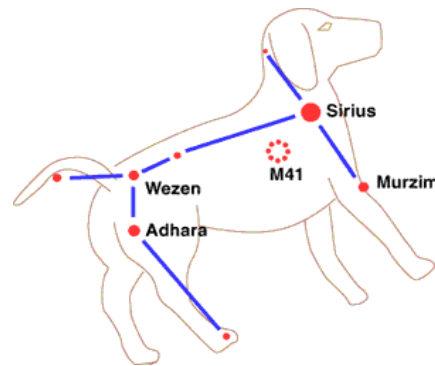
But where does the term come from? Why do we call the hot, sultry days of summer "dog days?"

In ancient times, different groups of peoples in different parts of the world drew images in the sky

by "connecting the dots" of stars. The images drawn were dependent upon the culture: The Chinese saw different images than the Native Americans, who saw different pictures than the Europeans. These star pictures are now called constellations, and the constellations that are now mapped out in the sky come from our European ancestors.

They saw images of bears, (Ursa Major and Ursa Minor), twins, (Gemini), a bull, (Taurus), and others, including dogs, (Canis Major and Canis Minor).

The brightest of the stars in Canis Major (the big dog) is Sirius, which also happens to be the brightest star in the night sky. In fact, it is so bright that the ancient Romans thought that the earth received heat from it. In the summer, however, Sirius, the "dog



star," rises and sets with the sun. During late July Sirius is in conjunction with the sun, and the ancients believed that its heat added to the heat of

the sun, creating a stretch of hot and sultry weather. They named this period of time, from 20 days before the conjunction to 20 days after, "dog days" after the Dog Star.

Today, dog days occur during the period between July 3 and August 11. Although it is certainly the warmest period of the summer, the heat is obviously not due to the added radiation from a far-away star, regardless of its brightness. No, the heat of summer is a direct result of the earth's tilt.

## MOC – BIBLE MEMORY VERSE(S)

This month's bible memory verse is directly related to the constellations.

### Genesis 1:14 NIV

And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

### Job 38:32 NIV

Can you bring forth the constellations in their seasons [ Or the morning star in its season ] or lead out the Bear [ Or out Leo ] with its cubs?

## MOC – COMING ATTRACTIONS

The Men of the Church will resume their programs on September 13<sup>th</sup>. September 13<sup>th</sup> you say; isn't that a Saturday? It is indeed a Saturday. We are hoping that a move to Saturday morning will enable more men to attend. We are planning to begin early (7:45 am) so you can have the rest of the day with your family, hit the links, or cast a line. Of course, all of these leisure activities are great ways to do our Lord's work.

- **Mark your calendar and bring a guest. The breakfasts are open to men, women and young adults.**
- **Call 681-3696 for reservations.**

Our speaker that day will be Blaine Lotz. Blaine served for 26 years on active duty in the US Air Force as an intelligence officer. He has an undergraduate degree from The George Washington University in Washington, DC, and a master's degree in public administration from Auburn University. Blaine received the Bronze Star for his service in Vietnam. Much of his military duty was at the Pentagon where he worked in policy development, as the Air Force Director of Intelligence Estimates, and as Commander of the Air Force Intelligence Agency. Today, Blaine is very much concerned about veterans' issues and has recently been elected as director for legislative affairs of the Hilton Head chapter of the Military Officers Association of America.

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After retiring from the Air Force as a colonel in 1992, Blaine became a career civilian in the Defense Department. In 1996, he was selected for the Senior Executive Service, and in 1998 he was appointed by Secretary of Defense Cohen to be Assistant to the Secretary of Defense for Intelligence Oversight.



## ON A LIGHTER NOTE

The following are excerpts that originally appeared in church bulletins or were announced in church services (certainly not in our churches).

- The Fasting & Prayer Conference includes meals.
- The sermon this morning: "Jesus walks on the Water." The sermon tonight: "Searching for Jesus".
- Our youth basketball team is back in action Wednesday night. Come out and watch us kick Christ the King.
- Ladies, don't forget the rummage sale. It's a chance to get rid of the things not worth keeping around the house. Bring your husbands.
- Ladies Bible Study will be held Thursday at 10 am. All ladies are invited to lunch in the fellowship hall after the B.S. is done.
- The Associate Minister unveiled the church's new tithing campaign slogan last Sunday "I Upped MY Pledge - Up Yours".

## HISTORICAL PERSPECTIVES

This is a multi-part commentary series written by Martin Luther on the Preface to Romans. This commentary covers all chapters in the Book of Romans.

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*Translator's Note: The material between square brackets is explanatory in nature and is not part of Luther's preface. The terms "just, justice, justify" in this piece are synonymous with the terms "righteous, righteousness, make righteous." Both sets of English words are common translations of German "gerecht" and related words. A similar situation exists with the word "faith"; it is synonymous with "belief." Both words can be used to translate German "Glaube." Thus, "We are justified by faith." translates the same original German sentence as does "We are made righteous by belief."*

### **Part 1**

This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well. The more one deals with it, the more precious it becomes and the better it tastes. Therefore I want to carry out my service and, with this preface, provide an introduction to the letter, insofar as God gives me the ability, so that every one can gain the fullest possible understanding of it. Up to now it has been darkened by glosses [explanatory notes and comments which accompany a text] and by many a useless comment, but it is in itself a bright light, almost bright enough to illumine the entire Scripture.

To begin with, we have to become familiar with the vocabulary of the letter and know what St. Paul means by the words law, sin, grace, faith, justice, flesh, spirit, etc. Otherwise there is no use in reading it.

You must not understand the word law here in human fashion, i.e., a regulation about what sort of works must be done or must not be done. That's the way it is with human laws: you satisfy the demands of the law with works, whether your heart is in it or not. God judges what is in the depths of the heart. Therefore his law also makes demands on the depths of the heart and doesn't let the heart rest content in works; rather it punishes as hypocrisy and lies all works done apart from the depths of the heart. All human  
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beings are called liars (Psalm 116), since none of them keeps or can keep God's law from the depths of the heart. Everyone finds inside himself an aversion to good and a craving for evil. Where there is no free desire for good, there the heart has not set itself on God's law. There also sin is surely to be found and the deserved wrath of God, whether a lot of good works and an honorable life appear outwardly or not.

Therefore in **chapter 2**, St. Paul adds that the Jews are all sinners and says that only the doers of the law are justified in the sight of God. What he is saying is that no one is a doer of the law by works. On the contrary, he says to them, "You teach that one should not commit adultery, and you commit adultery. You judge another in a certain matter and condemn yourselves in that same matter, because you do the very same thing that you judged in another." It is as if he were saying, "Outwardly you live quite properly in the works of the law and judge those who do not live the same way; you know how to teach everybody. You see the speck in another's eye but do not notice the beam in your own."

Outwardly you keep the law with works out of fear of punishment or love of gain. Likewise you do everything without free desire and love of the law; you act out of aversion and force. You'd rather act otherwise if the law didn't exist. It follows, then, that you, in the depths of your heart, are an enemy of the law. What do you mean, therefore, by teaching another not to steal, when you, in the depths of your heart, are a thief and would be one outwardly too, if you dared? (Of course, outward work doesn't last long with such hypocrites.) So then, you teach others but not yourself; you don't even know what you are teaching. You've never understood the law rightly. Furthermore, the law increases sin, as St. Paul says in chapter 5. That is because a person becomes more and more an enemy of the law the more it demands of him what he can't possibly do.

In **chapter 7**, St. Paul says, "The law is spiritual." What does that mean? If the law were physical, then it could be satisfied by works, but since it is spiritual, no one can satisfy it unless everything he does springs from the depths of the heart. But no one can give such a heart except the Spirit of God, who makes the person be like the law, so that he actually conceives a heartfelt longing for the law and henceforward does everything, not through fear or coercion, but from a free heart. Such a law is spiritual since it can only be loved and fulfilled by such a heart and such a spirit. If the Spirit is not in the heart, then there remain sin, aversion and enmity against the law, which in itself is good, just and holy.

You must get used to the idea that it is one thing to do the works of the law and quite another to fulfill it. The works of the law are every thing that a person does or can do of his own free will and by his own powers to obey the law. But because in doing such works the heart abhors the law and yet is forced to obey it, the works are a total loss and are completely useless. That is what St. Paul means in **chapter 3** when he says, "No human being is justified before God through the works of the law." From this you can see that the schoolmasters [i.e., the scholastic theologians] and sophists are seducers when they teach that you can prepare yourself for grace by means of works. How can anybody prepare himself for good by means of works if he does no good work except with aversion and constraint in his heart? How can such a work please God, if it proceeds from an averse and unwilling heart?

But to fulfill the law means to do its work eagerly, lovingly and freely, without the constraint of the law; it means to live well and in a manner pleasing to God, as though there were no law or punishment. It is the Holy Spirit, however, who puts such eagerness of unconstrained love into the heart, as Paul says in **chapter 5**. But the Spirit is given only in, with, and through faith in Jesus Christ, as Paul says in his introduction. So, too, faith comes only through the word of God, the Gospel that preaches Christ: how he is both Son of God and man, how he died and rose for our sake. Paul says all this in **chapters 3, 4 and 10**.



That is why faith alone makes someone just and fulfills the law; faith it is that brings the Holy Spirit through the merits of Christ. The Spirit, in turn, renders the heart glad and free, as the law demands. Then good works proceed from faith itself. That is what Paul means in **chapter 3** when, after he has thrown out the works of the law, he sounds as though he wants to abolish the law by faith. No, he says, we uphold the law through faith, i.e. we fulfill it through faith.

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*Sin* in the Scriptures means not only external works of the body but also all those movements within us which bestir themselves and move us to do the external works, namely, the depth of the heart with all its powers. Therefore the word *do* should refer to a person's completely falling into sin. No external work of sin happens, after all, unless a person commit himself to it completely, body and soul. In particular, the Scriptures see into the heart, to the root and main source of all sin: unbelief in the depth of the heart. Thus, even as faith alone makes just and brings the Spirit and the desire to do good external works, so it is only unbelief which sins and exalts the flesh and brings desire to do evil external works. That's what happened to Adam and Eve in Paradise (cf. *Genesis 3*).

That is why only unbelief is called sin by Christ, as he says in John, **chapter 16**, "The Spirit will punish the world because of sin, because it does not believe in me." Furthermore, before good or bad works happen, which are the good or bad fruits of the heart, there has to be present in the heart either faith or unbelief, the root, sap and chief power of all sin. That is why, in the Scriptures, unbelief is called the head of the serpent and of the ancient dragon which the offspring of the woman, i.e. Christ, must crush, as was promised to Adam (cf. *Genesis 3*). *Grace* and *gift* differ in that grace actually denotes God's kindness or favor which he has toward us and by which he is disposed to pour Christ and the Spirit with his gifts into us, as becomes clear from **chapter 5**, where Paul says, "Grace and gift are in Christ, etc." The gifts and the Spirit increase daily in us, yet they are not complete, since evil desires and sins remain in us which war against the Spirit, as Paul says in **chapter 7**, and in Galatians, **chapter 5**. And *Genesis, chapter 3*, proclaims the enmity between the offspring of the woman and that of the serpent. But grace does do this much: that we are accounted completely just before God. God's grace is not divided into bits and pieces, as are the gifts, but grace takes us up completely into God's favor for the sake of Christ, our intercessor and mediator, so that the gifts may begin their work in us.

In this way, then, you should understand **chapter 7**, where St. Paul portrays himself as still a sinner, while in **chapter 8** he says that, because of the incomplete gifts and because of the Spirit, there is nothing damnable in those who are in Christ. Because our flesh has not been killed, we are still sinners, but because we believe in Christ and have the beginnings of the Spirit, God so shows us his favor and mercy, that he neither notices nor judges such sins. Rather he deals with us according to our belief in Christ until sin is killed. **End of Part 1. Next Part is on Faith.**

## CONTEMPORARY ISSUES

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### Prayers That Move the Heart of God - How to cultivate a meaningful conversation with the Lord.

My teenaged son, Matt, always has a great time when he visits my parents. And why shouldn't he? Matt gets out of bed whenever he wants, eats whatever he wants, and watches whatever he wants on TV. In fact, Matt made a grand discovery at Grandma's house during his last visit. My mother keeps a bucket of chocolate-chip cookie dough in her refrigerator that Matt enjoyed eating by the spoonful! When he returned from that visit, he began asking me to buy cookie dough from Sam's Club, just like my mom.

I know having cookie dough easily available isn't good for either of us, so I said "no" over and over ... until last week. Matt's repeated requests finally wore me down.

That's one of the big differences between God's parenting and mine. God doesn't give me everything I repeatedly ask for when he knows it's not best for me. But a shallow reading of Luke 11:9-10 could lead me to think otherwise. There Jesus says, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened."

Is the way to get what I want from God through wearing him down, or getting as many people as possible to ask God for it? What kinds of prayer really move the heart and hand of God?

#### Secret-Formula Prayer vs. Seeking Prayer

As his parent, I don't want Matt to try to get what he wants by constantly begging me for it or getting everyone he knows to gang up on me. I want to hear his heart on the matter, and I want him to hear mine. I want us to have a conversation. Isn't that how it is with our heavenly Father? Prayer is about a conversation with our loving God—not about wearing him down to get what we want.

There's so much to want—healed bodies, restored relationships, changed circumstances. But asking, seeking,

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and knocking aren't secret formulas for getting what we want from God; they're ways to get more of God. As I listen to God speak to me through his Word, he gives me more of himself in fuller, newer ways. Then, if healing doesn't come, if the relationship remains broken, or if the pressures increase, I have the opportunity to discover for myself he is enough. His presence is enough. His purpose is enough.

If you truly want to move God's heart, put aside secret-formula prayer and instead begin to practice prayer that seeks the Giver more than the gifts.

Prayer is changing me from someone who knew a lot about God into someone who's experiencing God in deep, though sometimes difficult, ways. Superficial Prayer vs. Significant Prayer

Sometimes I catch myself "chatting" with God, limiting my prayers to superficial things and surface issues, never getting to the heart of the matter. And I've noticed that when others offer prayer requests, they're rarely about spiritual needs. We ask God to heal physical ailments, provide safe travel, and to "be with us."

Of course God cares about these things. But prayer is spiritual work toward a spiritual end. God wants to rub off our rough edges and clean up our character. So why do we settle for talking to him only about the superficial stuff? When our prayers move from the superficial to the significant, we invite God to do no less than a deep, transforming, igniting work in our life and in the lives of those for whom we're praying.

I've often found myself slipping into superficial mode in my prayers for Matt—asking God to keep him safe or to bless his day at school. But I really don't want to settle for those things. So my prayers have moved from the superficial to the significant. I'm asking God to shape Matt's character—even if it requires some struggle. I'm begging the Holy Spirit to ignite in Matt a passion for holiness and a love for God's Word. These are things that really matter. This is what significant prayer is all about.

#### Showy Prayer vs. Secret Prayer

Several years ago, at a friend's wedding, a college friend described me to her other friends as "a prayer warrior." Her comment surprised me because I knew it wasn't true. I guess I'd made a great impression with my public prayers

at our weekly Bible study group in college. But the truth was, there wasn't much private prayer going on in my life.

If I'm not careful, I still can make prayer all about impressing others with my pseudo-spirituality. That's "showy prayer"—prayer that's more for others' ears than for God's. Jesus warned against this: "When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. But when you pray, go into your room, close the doors and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you" (Matthew 6:5-6).

Showy prayer uses put-on voices, lofty words, and spiritual-sounding phrases; simple prayer is authentic and humble. I can perform public prayers or make claims of private prayer, and settle for the applause of people; or I can go to a secret place, shut the door, and commune with God. It's in that secret place with him you and I find our most blessed reward—not impressing others, but cultivating true intimacy with him.

#### Insistent Prayer vs. Submissive Prayer

Nothing's taught me more about prayer than Jesus' prayer in the Garden of Gethsemane. According to Hebrews 5:7-8, "during the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered."

This moves me, because I know what it's like to offer prayers with loud cries and tears, to come before God with a broken heart and a desperate need. Several years ago, physicians told my husband and me that because of a rare metabolic disorder, our newborn daughter, Hope, would live for only two or three months.

Time seemed to be slipping away so quickly when one day, as I rocked Hope in the nursery we'd prepared for her—tears spilling down my face—I thought, I'll ask God to give Hope more time. It seemed such a modest prayer; I'd already surrendered any insistence God heal her completely. But even as that prayer formed in my mind, I sensed God calling me to submit to his perfect timing. So my prayer instead became, Give me strength to make the most of every day

you give me with Hope. Show me how to rest in your plan for her life and mine.

In Hope's life and death, I learned what it is to pray to a God who has the power to make another way ... but chooses not to. It helps to know Jesus understands what this feels like. Like Jesus, I've wrestled with God's plan for my life even as I've sought to submit to it. But Jesus shows me how to obey when God's answer to my sincere, reverent prayer is "no." I also see Jesus' example of obedience.

I've learned that submissive prayer is prayer that welcomes God to work in and through my suffering rather than begs him to take it away. It's thanking God for what he gives me rather than resenting him for what I lose. Submissive prayer is changing me from someone who knew a lot about God into someone who's experiencing God in deep, though sometimes difficult, ways.

Too often I still find myself merely going through the motions of prayer, but I want to pray in a way that's authentic, sincere, and effective. I'm learning to go to my heavenly Father in the way I want my son to come to me. I want to hear what Matt wants and needs. I want to respond. I want to be active in his life, doing what I know is best for him.

Our heavenly Father's no different. He has no need for a show or secret formulas, and he's not interested in keeping things superficial. He loves it when we come to him—and he simply wants to talk with us.

Nancy Guthrie is the author of *Holding On to Hope: A Pathway Through Suffering to the Heart of God* and *The One Year Book of Hope* (both Tyndale). She lives in Tennessee.

## COMING ATTRACTIONS

### Mark your Calendar:

The Men of the Church will host the 31<sup>st</sup> Annual Symposium on **Ethical Decision Making and Moral Values**. 80 college juniors and seniors, along with 20 faculties will come to Hilton Head to participate in the program. The program takes place on November 6-8. Volunteers are needed to help make this program a success. If you can help, please contact Committee Chair, Bob Wallhaus at wallhaus@hargray.com.

## SPECIAL THANKS

The MOC would like to extend a special thank you to the Hilton Head Island Computer Club. (HHICC) They have volunteered to do all the hard work necessary to distribute this newsletter electronically to 1200 e-mail addresses. We are blessed to have them. You can learn more about their organization at <http://hhicc.org/>

I would also like to thank my editor who finds all my spelling and grammatical errors.

## FEEDBACK

This is your newsletter. If you would like to suggest a change, please send an email to [newsletter@presbyterianmoc.org](mailto:newsletter@presbyterianmoc.org). Likewise, if you would like to be a contributor, please submit your input to [newsletter@presbyterianmoc.org](mailto:newsletter@presbyterianmoc.org) for consideration.

## RESOURCES

<http://www.ibs.org> International Bible Society

<http://unbound.biola.edu> The Unbound Bible

<http://www.upperroom.org> The Upper Room

<http://www.bible.com> Bible.com

<http://www.bible.org> Bible.org

<http://www.audio-bible.com> Audio-Bible

<http://bible.gospelcom.net> Bible Gateway

<http://bible.crosswalk.com> Crosswalk

<http://www.biblesearch.com> Bible search

<http://www.blueletterbible.org> Blue Letter Bible

<http://www.christnotes.org> Christ Notes

<http://www.searchgodsword.org> Search Gods Word

<http://www.e-sword.net> E-Sword

<http://www.crosswire.org> The Sword Project

<http://www.tniv.info> Today' New International Version

<http://www.christianitytoday.com> Christianity Today

<http://www.christianity.com> Christianity.Com

<http://www.beliefnet.com> Belief Network

<http://www.religionfacts.com> Just Religion Facts

<http://www.billygraham.org> Billy Graham Evangelism

<http://www.nae.net> National Association of Evangelicals

<http://www.causegodjoy.com> Providence Presbyterian

<http://www.fpchhi.org> First Presbyterian Church

<http://www.lowcountrypres.org> Low Country

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## WHERE CAN I FIND OUT MORE?

The following list is "open" gatherings of Christian men.

|                         |                                 |                                |  |
|-------------------------|---------------------------------|--------------------------------|--|
| Bible Study             | 8:00am - Wednesday              | Providence- Hilton Head        | <a href="mailto:hhipal@gmail.com">hhipal@gmail.com</a>                         |
| Faith Lessons -Video    | 6:30pm - Monday                 | Providence - Hilton Head       | <a href="mailto:hhipal@gmail.com">hhipal@gmail.com</a>                         |
| Bible Study - Acts      | 6:30pm - Monday                 | Providence - Hilton Head       | <a href="mailto:hhipal@gmail.com">hhipal@gmail.com</a>                         |
| Lunch & Program         | 12:00-4 <sup>th</sup> Wednesday | First Presbyterian             | Office: 681-3696   |
| Lunch                   | Wednesday                       | Church of the Cross - Bluffton | <a href="mailto:Jason.carnes@htc.hargray.com">Jason.carnes@htc.hargray.com</a> |
| Lunch                   | Tuesday                         | Truffles - Bluffton            | Rick Turner  |
| Lunch                   | Thursday                        | St. Helena - Beaufort          | Keith.watsonconstruction.com   |
| Life Lessons over Lunch | 12:15 Wednesday                 | Christ Lutheran Church         | tgaffer@roadrunner.com   |
| Bible Study / Outreach  | 7:30 -8:30 am                   | Every other Tuesday            | Starbucks in Pineland Mall<br>James Y. "Jim" Robinson<br>368-5641 or 671-4662  |

We are trying to compile an exhaustive list of all Men's Ministries discipleship opportunities. If you participate in one or know of one, please let me know at [newsletter@presbyterianmoc.org](mailto:newsletter@presbyterianmoc.org).

We welcome your passion, creative ideas, and participation. We need you, but more importantly, you need God and God wants you!

## BLAINE'S RESUME

### 39-year career in USAF and Defense Department Intelligence

- Served 26 years on active military duty in the USAF as an intelligence professional
- Retired from active military service in 1992 as a colonel; became a career civilian in Defense
- Selected for the Senior Executive Service in 1996; appointed by Secretary of Defense Cohen to be Assistant to the Secretary of Defense for Intelligence Oversight in 1998
- Retired from government civilian service in May 2005; moved to Hilton Head, SC, consultant in national security and intelligence. Property owner on Hilton Head since 1974.

### Service to Church and Community

- Serving in church life leadership at First Presbyterian Church, Hilton Head, SC
- Serving as weekly volunteer with Deep Well and at annual Heritage PGA golf tournament
- 1st vice-chair of Beaufort County Democratic Party and president of Democratic Club of Beaufort County South of the Broad (River)

### Past Service

- Served for 13-elected terms as chair of a local service organization in Fairfax Co., VA as a member of the Mayor's Advisory Committee in Vienna, VA and as a member and vice-chair of Fairfax County's Community Action Advisory Board, providing recommendations to the County's Board of Supervisors on ways to combat poverty in the community
- Elder, moderator of Deacons, president of Trustees, vice-chair of sanctuary and education building committee responsible for \$6.5 million building program, co-chair of capital funds campaign which raised pledges of \$4.5 million at former church.

### Education

- BA, History, The George Washington University, Washington, DC
- Masters in Public Administration, Auburn University, Auburn, AL
- Industrial College of the Armed Forces, Ft. McNair, Washington, DC
- Program for Senior Officials in National Security, JFK School of Government, Harvard University
- Federal Executive Institute, Charlottesville, VA
- Seminar XXI Program in International Security Affairs, Massachusetts Institute of Technology

### Personal

- Married for 35 years with two adult children and two grandchildren

### Awards

Defense Superior Service Medal

Legion of Merit

Bronze Star Medal (for service in Vietnam 1967-68)

Defense Meritorious Service Medal

Presidential Rank award recipient --- Meritorious Executive

Meritorious Service Medal with two oak leaf clusters

Department of Defense Medal for Distinguished Civilian Service

Department of Defense Medal for Meritorious Civilian Service

Intelligence Community Seal Medallion for meritorious

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