

The **LUTHERAN** **CLARION**



Lutheran Concerns Association
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Man's Word or God's Word

"Even if all the data point to an intelligent designer, such an hypothesis is excluded from science because it is not naturalistic. Of course the scientist, as an individual, is free to embrace a reality that transcends naturalism" (Dr. Scott Todd, Kansas State University, correspondence to *Nature* 401 (6752):423, Sept. 30, 1999). It is clear from this quote that the scientific professions have been biased by atheistic humanists who believe that natural laws have creative powers, even though Dr. Todd does allude to other viewpoints. Let's clear up what science really is.

Science can be divided into two different frameworks: *operational science* and *historical (origins) science*. Operational science must be testable, repeatable, observable and falsifiable. It deals with the testing of ideas in the present that leads to the production of useful products like drugs, machines, and satellites. Historical (origins) science deals with interpreting present evidence with presuppositions to speculate what happened during prehistory. No human observed the creation of matter and life during prehistory. Creationists and evolutionists observe the same evidence; they just interpret it based on their personal, subjective presuppositions. Evolutionists deny the role of a Supreme Being in the creation of matter and life, while creationists believe the Triune God created everything in the universe by His creative powers as revealed in the Bible (*Sola Scriptura*). No scientist has ever observed and recorded natural laws developing matter! No scientist has ever observed natural laws turning dead matter into life!

Evolution has its own faith in a triune god: Father Time, Mother Nature and Lady Luck. Evolutionary theory needs billions of years for the impossible to happen (Father Time). It needs super powerful natural laws for the impossible to happen (Mother Nature). It needs wild random methods for complex designs to happen (Lady Luck). Evolution uses Man's word while creation uses God's Word.

True Lutherans do not use Man's words to reinterpret the natural meanings of God's words!

Man's Word for Missouri

The Summer issue of the *Concordia Journal* does not give a clear witness to Biblical creation. In "The Age of the

Earth and Confessional Lutheranism" (*Concordia Journal*, Summer 2017, p. 71) by Dr. John Jurchen, the author argues that it is acceptable to accept "the standard, secular interpretation of the geological record while still holding to an exegetically credible six-day (*yom*) creation." What he doesn't say is that using Man's word to reinterpret the natural, normal meanings of Scripture, which is mutually exclusive with respect to Man's word, violates the Law of Non-Contradiction of Logic. It is an atheistic presupposition of evolution to speculate that the earth is billions of years old! He urges "pastors and teachers [to] go beyond providing a comfortable approach and present as complete a representation of old-earth creation as possible" (p. 71). Whose presuppositions are correct? Man's view (old earth) based on evolution or God's view (young earth) based on the normal meanings of Scripture?

Another article by Drs. Arand and Okamoto praises a grant given to Concordia Seminary by the Association for the Advancement of Science (AAAS) to foster dialogue between scientists and theologians. This is worrisome. The Creation Research Society was formed because the AAAS was infiltrated with scientists who were theistic evolutionists. It is not inconceivable that AAAS gave Concordia the grant in the hope of promoting theistic evolution within the Missouri Synod.

In an article by Dr. Charles Arand entitled "The Scientist as a Theologian of the Cross" (*Concordia Journal*, Summer 2017, p. 28), the author quotes Dr. Paul Edmon in a recent issue of the *Lutheran Witness* as stating that the Big Bang is the best explanation of the creation of the world from a purely naturalistic, scientific view. However, the Big Bang theory requires billions of years for the initial expansion to evolve to the present universe. As noted with regard to Dr. Jurchen's article, this is inconsistent with the six-day Biblical creation. Additionally, the Big Bang is interlinked with evolution which is inconsistent with the Biblical account of Man's creation. Old earth advocates rely on geochronometric analysis. The truth is that all geochronometric calculations are based on three humanly devised presuppositions:

1. Constant process rate (or known functional variation of process rate,
2. Closed process system (or known external effects on the open system) and
3. Initial process components known.

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It is obvious that not one of these presuppositions is provable, testable, reasonable or even probable! Read what an evolutionist stated:

“The known fossil record fails to document a single example of phyletic evolution accomplishing a major morphologic transition and hence offers no evidence that the gradualistic model can be valid” (Stanley, Steven, *Macroevolution: Pattern and Process*, Freeman and Co., p.39).

In response to this, evolutionists have proposed the model of punctuated equilibrium by which an isolated population undergoes rapid major mutation. The mutated population, if more adaptive, eventually replaces the parent race when the two populations merge. This theory, however, does not explain how the rapid transitions occur, which is a major shortfall. The recent writers of the *Concordia Journal* would do well to mention this in order to show that evolution is an empty theory.

The Old Earth theory is an illogical attempt to blend the presuppositions of atheistic metaphysics with Biblical theism. It is a gross violation of *Sola Scriptura!* Martin Luther is very clear:

“If the teaching, of men comes into the church, then throw out every bit of it, and know that, as surely as God lives, all human doctrine is idolatry.” (“What Luther Says,” 1201).

The editors of the *Concordia Journal* should not promote toleration of an old earth theory as harmless to the pure Gospel of the New Testament.

Dr. David A. Kaufmann

Ph.D. in Human Anatomy, University of Iowa
Post Post Doctoral Research, Swiss Federal Institute of Technology, Zurich (1979) & Wingate Institute, Netanya, Israel (1989)
Creation Research Society (former Secretary)

**Lutheran Center for Theological Studies (CLET)
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Stand Here Fathers (Part 2)

Rev. Paul Harris gave this presentation at the 2017 LCA Conference on January 16, 2017, at Fort Wayne, IN.

In Part 1, he discussed the Order of Creation and how, since about 1940, we (Confessional Lutherans) started to wobble on it and we are still doing so. Rev. Harris gave numerous examples of how destructive it is for society (and the church) to ignore the Order of Creation; we have nearly become a male-less and fatherless society. You can read Part I in the November 2017 Clarion at <http://www.lutheranclarion.org>.

The Order of Creation, particularly the relationship between the sexes is a nucleus issue. Erwin Chargaff commenting on two other nucleus issues says that when you tamper with them you set-off chain reactions of untold, unintended, and unimagined consequences. He said, “My life has been marked by two immense and fateful scientific discoveries: the splitting of the atom, the recognition of the chemistry of heredity and its subsequent manipulation. It is the mistreatment of a nucleus that, in both instances, lies at the basis: the nucleus of the atom, and the nucleus of the cell. In both instances, do I have the feeling that science has transgressed a barrier that should have remained inviolate.”²⁹

We have transgressed a barrier that should have remained inviolate. And not just weak fathers and fatherless families have been the result but hypersexuality, homosexuality, transsexuality, and the devolution of society. We have been led down this path by poor theology following fallen philosophy. A fraternal, egalitarian society was the holy grail of the historical materialism of the 18th century Enlightenment. The official doctrine of historical materialism as expressed by Friedrich Engels traces societies development as starting with a matriarchate, passing through the reprehensible patriarchate till it reaches the fraternal state of society under ultimate communism. A 1986 Roman Catholic theologian says that even in theological circles slogans like “from matriarchy through patriarchy to fraternity” have been received with sympathy.³⁰ This priest goes on to explain there never was such a thing as a matriarchy. Uwe Wesel concluded in 1980 that it was a modern myth. The well-known sociologist Rene Konig said that the remnants of this theory are found “now only...in political journalism and vulgar Marxism.”³¹

However, the drive to androgyny didn’t start with atheistic communism. It was in ancient paganism. Cybele is depicted having male characteristics; Zeus is shown with six breasts; Aphrodite with a beard. Dionysus, god of wine, is particularly effeminate. Even Heracles repeatedly appears as a transvestite. “All in all, androgyny is a widespread ideal goal.”³² Having reached androgyny, we haven’t reached an ideal goal but an end. G. K. Chesterton comments, “When all are sexless there will be equality. There will be no women and no men. There will be but a fraternity, free and equal. The only consoling thought is that it will endure but for one generation.”³³ Of course, everyone from feminists to liberal churchmen think we are progressing, but in point of fact the more primitive a society the

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more lacking are the differences between the sexes. The more civilized the more pronounced the differences.³⁴

However, sexless sameness is still called progress even in the face of hypersexuality which leads to homosexuality which leads to transsexuality. When no polarity between male and female is recognized in so many areas, the differences between the sexes is “concentrated into an exaggerated concern with genital sexuality.”³⁵ At the same time as this exaggeration of genital sexuality happens the sexual desires become less sure and there is a boom in homosexuality.³⁶ It takes time for homosexuality to be accepted alongside of heterosexuality, but once that boundary is transgressed the waypoint of transsexuality is very nearby.

As of this writing, transgenderism is classified by the American College of Pediatricians as a mental illness, even as homosexuality was until 1973 by the American Psychiatric Association. Even though this pediatrician’s group “has warned legislators and educators that conditioning children to accept transgenderism as normal is child abuse; even though Dr. Paul McHugh, psychiatrist-in-chief at John Hopkins Hospital³⁷ halted sex-reassignment surgeries because it was “unusual and radical treatment’ for ‘mental disorders’”,³⁸ there is no sign of halting this juggernaut. Indeed, the American Psychiatric Association in the 2013 edition of the *Diagnostic and Statistical Manual of Psychiatric Disorders* removed “Gender Identity Disorder” and replaced it with “Gender Dysphoria.” One professor of psychiatry says, “The movement’s philosophical foundation qualifies it as a popular delusion similar to the multiple personality craze, and the widespread ‘satanic ritual abuse’ and ‘recovered memory’ hysterias of the 1980s and 90s.”³⁹ Because it has the force of law behind it, there is little hope of stopping it though it might burn itself out the way other popular delusions have historically done.⁴⁰

The magnitude of what has happened with the legalization of gay marriage and women in combat cannot be overstated. We have done what Alexis de Tocqueville, a mid-19th century French diplomat, political scientist, and historian said could never be done. He quotes an Englishman saying, “It is a fundamental principle with the English lawyers, that Parliament can do everything except make a

The magnitude of what has happened with the legalization of gay marriage and women in combat cannot be overstated.

woman a man, or a man a woman.”⁴¹ What we have “done” is reached totalitarianism. A late 20th century French medievalist warned that the temptation to totalitarianism “consists in wanting to reduce all individuals to one scheme only, since the only sort of equality it accepts is that of uniformity.”⁴² And the one that all will be reduced to is the male. This, the Frenchman concludes, will leave women inevitably being failed men.⁴³ Alexis de Tocqueville, said that in his day this was already happening:

There are people in Europe who, confounding together the different characteristics of the sexes, would make man and woman into beings not only equal but alike. They would give to both the same functions, impose on both the same duties, and grant to both the same rights; they would mix them in all things – their occupations, their pleasures, their business. It may readily be conceived that by thus attempting to make one sex equal to the other, both are degraded, and from so preposterous a medley of the works of nature nothing could ever result but weak men and disorderly women.⁴⁴

No, something worse can result. Men have a God-given vocation to protect women, not to subject them, not to compete with them, not to lord it over them, but to protect them. You see this in the fact that in Scripture only the men are counted for war. Nehemiah 4:13-14 records the exhortation of the people to fight for their brothers, homes, wives, and children, but there is no mention of fighting for husbands or fathers. Joseph is told to protect Mary. Ephesians 5 tells husbands to lay down their lives for their wife.⁴⁵ Chesterton thought the struggle between men and women as to who could be the best tinkers, tailors, or soldiers “is very likely indeed to result in a subordination of women infinitely more gross and heartless than that which has disgraced the world up to now.”⁴⁶

Men are free now to subordinate women beneath themselves. When the Senate made an official inquiry into the sinking of the *Titanic*, a ship’s officer was asked why they discriminated and got women and children off first. Was it the captain’s rule or the rule of the sea? The ship’s officer replied that it was the rule of human nature. Contrast this remark from 1912 with a 1992 Pittsburg newspaper survey that found only 35% of men would give way to women and children.⁴⁷ This unbiblical and unnatural subordinating of

The Lutheran Clarion — Ten Years!

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women puts men out of reach of the influence of women. Anthropological studies show: "Women are always dependent in one way or another, on the leadership of men; but men, without the intuition and assistance of women, are only half human."⁴⁸ Half humans are all monster. St. Ambrose said the same in a positive way. What God had made was only called "very good" after the creation of woman. "Without woman, then, man receives no praise; it is in woman that he is praised."⁴⁹ I think this is the sense of Paul's statement that "woman is the glory of man" (1 Cor. 11:7).

When we ignore, change, or mutate the nucleus issue of the Order of Creation not only do we disfigure creation in church, home, and society, we insult the Creator. C. S. Lewis likens doing this to taking "the living and sensitive figures that God has painted on the canvas of our nature and shift them about as if they were mere geometrical figures."⁵⁰ 1960's German scholar, Helmet Thielicke, who holds the antithesis of my position on the Order of Creation's applicability to society, nevertheless, warns against violating that Order. Although he holds and provides the theological ethic for Liberal Lutheranism's acceptance of abortion, he uses the runaway numbers of

abortions in Russia to show what happens when you violate the Order of Creation. In Russia from 1917-1956 abortion was the primary means of birth control. He says the devastating results that followed "point to the fact that when the order of creation is violated the punishment

comes in an actual judgement in history."⁵¹ This is similar to what Franz Pieper said about the acceptance of women's suffrage in 1913. He opposed it as "contrary to the natural order," warning that "wherever this order is perverted, His punishments are sure to follow."⁵²

A computer programmer in my congregation uses a story about Ragu spaghetti sauce to encourage programmers not to make small, what they think to be harmless, changes. The makers of Ragu woke up one day to the fact that their sauce tasted horrible, and they had no idea why. It turned out that over years small changes were made to the recipe by various individuals each thinking it to be for the good, but the cumulative changes produced a bad product.

Confessional Lutherans, particularly in the LCMS, have been making small changes here and there. In 1969, women could be given the vote in congregations. No big deal; they had been voting in society since 1920. Then came the acolytes, the readers, the ushers, and now Communion distributors. These also were no big deal. We

The Rev. Dr. Daniel and Dr. Joan Jastram



The Rev. Daniel Jastram is a missionary serving in Tokyo where he is a member of the Asian Leadership Team and is learning Japanese. He was born in Shibata, Japan, and was raised overseas in an LCMS missionary family. His parents, Rev. Robert Jastram and Phyllis (nee Mathies), accepted a call to serve in Japan in 1953 and remained there for 23 years. Through the years they have supported the LCA and attended the annual conferences. Rev. Jastram received his Master of Divinity degree from Concordia, Ft. Wayne.

Readers of the *Clarion* know him as a former Treasurer and Board member of the LCA.

If you would like to support Dan's ministry in Japan, you may send a tax-deductible gift to:

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"...when we begin to dislike the very idea of authority and submission – not distortions and abuses but the very idea – we are tampering with something very deep. We are beginning to dislike God Himself."

Wayne Grudem

were just getting women more involved in church as if they hadn't been the most involved since Mary Magdalene, Joanna, Susanna, and other women travelled with Jesus and supported His ministry out of their own pockets (Luke 8:1-3).⁵³ We opened these roles to women as if ignorant of how the Anglicans got to women priests. "An important forward-pushing role seems to have been played by the frequent use of women assistants, lectors and acolytes, as well as by the training of the two sexes in common theological seminaries."⁵⁴ The proponents of women pastors in 1968 knew what the opponents don't still today: Such a historic shift can't be done all at once. A modest starting point was girl acolytes and female pastoral assistants with clerical duties. Female deacons were regarded as an especially promising entrance door.⁵⁵

The Missouri Synod's sea change occurred in 2004 in a convention resolution and an essay in *Concordia Theological Quarterly*.⁵⁶ We agreed with the conservative Evangelicals. The Order of Creation wasn't creation wide. It applied to the pastoral office, maybe even in all of the church but probably only specifically to the pastoral office, and it applied in the home, but it did *not* apply to society. We weren't fundamentalist Christians with long-skirted wives and long-bearded husbands. We weren't Muslim extremists imposing our own brand of sharia law on society. But the question before confessional Lutherans is framed by a conservative Evangelical: "Is it possible to nibble away [and make no mistakes we have taken huge bites] at the putative edges [we are at the very nucleus] of the apostolic word about the sexes that was thought to be valid and authoritative for centuries without creating an appetite in some for larger and larger bites?"⁵⁷ Though this Evangelical excludes society from the Order of Creation, he agrees that we are fiddling with a nucleus issue: "And when we begin to dislike the very idea of authority

and submission – not distortions and abuses but *the very idea* – we are tampering with something very deep. We are beginning to dislike God Himself.”⁵⁸

The assertion that God’s Order of Creation has a threshold, i.e., it stops at the door of home and church, has been in Rome since Thomas Aquinas. He said that in the worldly sphere a woman can function quite well as a ruler, but not in priestly, spiritual matters.⁵⁹ The most conservative 21st century Evangelical protestants agree.⁶⁰ Some are polite in their position. Wayne Grudem says, “The positive examples of women involved in civil leadership over nations other than Israel (such as Esther and the Queen of Sheba) should prevent us from arguing that it is wrong for women to hold a governing office.”⁶¹ Others pillory and distort the historic position of Missouri, Luther, and the church fathers. Robert Yarbrough says, “Moreover, there is no support in the Bible for the lamentable triumphalist tendency of some (usually male) conservative Protestants to assume that women, not only in the church but in society generally, should be content to submit to men, to suffer gladly as their coffee-making secretaries toiling under glass ceilings, and to put up with sexist jokes, stereotypes, and other harassment.”⁶²

Lutherans have been distancing themselves from the position that an Order of Creation applies to *all* of creation since the 1950’s. As with all departures from the truth it begins with a wobble. Fritz Zerbst argues in a 1955 CPH book that what is said to husband and wives is valid also in regard to the relation between the sexes in general. Fine. But then he adds this caveat: “no mention is or can be made outside of the marriage relationship.” He goes on to wobble the other direction: “the basic institution of marriage and the family nevertheless casts its light upon the general relation of the sexes to each other.”⁶³ He believes there is a time limit to the Order of Creation. It ceases when Christ hands over the kingdom to the Father after He has destroyed all, dominion, authority, and power (I Cor. 15:24). I disagree. The things being destroyed are the evil angels that rebelled. However, my real problem is how he uses his supposed time limit. “An overestimation of these orders, should therefore, be avoided, and we may properly speak of them as ‘intermediary orders.’”⁶⁴ Zerbst made little headway with his arguments then, but now he is gaining traction among younger pastors who can’t bear the radical disconnect on this issue between Church and Society.

Rev. Paul Harris

Pastor, Trinity Lutheran Church, Austin, TX

Rev. Harris’ presentation will continue in a future *Clarion*. Don’t miss it; he will cite examples of churchmen denying there is a divine Order of Creation. He will further show how our own LCMS, influenced by CTCR studies and society, rather than God’s Word, has chipped away at God’s Order of Creation.

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- 33 Chesterton, G. K., *Brave New Family*. San Francisco: Ignatius, 1990, 101.
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 35 Mead, M. in *Ibid.*, 98.
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 39 Corradi, R. B. “Psychiatry Professor: ‘Transgenderism’ is Mass Hysteria Similar to 1980s-Era Junk Science.” *Thefederalist.com*/2016/11/17
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 41 De Tocqueville, A., *Democracy in America*, vol. 2, New York: Vintage Classics, 1990, 355.
 42 Pernoud, R., *Women in the Days of the Cathedrals*. trans. A. Cote-Harriss. San Francisco, Ignatius, 1998, 250.
 43 *Ibid.*
 44 Tocqueville, 211.
 45 Grudem, W., *Evangelical Feminism & Biblical Truth*. Sisters, Oregon: Multnomah, 2004, 44.
 46 Chesterton, G. K., 121.
 47 Harris, 57.
 48 Hauke, 115.
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 51 Thielicke, H., “*Theological Ethics*.” Vol. 3, *Sex*, trans. Doberstein, J. W. Grand Rapids: Eerdmans, 1964, 231.
 52 Braun, Mark E., *A Tale of Two Synods*. Milwaukee: Northwestern, 2003, 22.
 53 When the CTCR came out with its *Women in the Church*, I wrote and said from my perspective there is no problem with women in the church. The problem has always been with men in the church. A popular slogan in circa 1907 LCMS supports my point: “Bring the men back into the church.” Graebner, Alan, *Uncertain Saints*. Westport, Connecticut: Greenwood Press (1975), 20.
 54 Hauke, 49, fn. 15.
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 57 Yarbrough, R. W., as quoted by Grudem, W. 286.
 58 Grudem, 48
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 60 Grudem, 518-520.
 61 *Ibid.*, 140.
 62 Yarbrough, R.W., *I Suffer Not a Woman: A Review Essay*, by Grudem. 656.
 63 Zerbst, F., *The Office of Woman in the Church: A Study in Practical Theology*. St. Louis: Concordia, 1955, 111.
 64 *Ibid.*, 74.

Presenters at the 2018 LCA Conference

- **Rev. John C. Wille** - *LCMS Ecclesiastical Supervision and Dispute Resolution—Current State of Affairs*

Dr. John C. Wille has served as president of the South Wisconsin District LCMS since 2006. As part of the Council of Presidents, he presently serves as the chairman of the Clergy Call and Roster Committee, on the Board of Regents at Concordia University Wisconsin, and on the Board of Regents for Concordia Seminary St. Louis.

Rev. Wille has served congregations in Ohio, Central Illinois and South Wisconsin. Immediately prior to being elected President of the South Wisconsin District, he served as the church planter and founding pastor of Good Shepherd Lutheran Church, Tomah, Wisconsin, where he served for 16 years. He has served the church as a parish pastor, circuit counselor, District Vice-President, trained synod reconciler, as a church planter, and as part of the Critical Incident Stress Management team from South Wisconsin that was deployed to Alabama and Mississippi follow-

ing Hurricane Katrina.

As the president of the South Wisconsin District he is responsible for ecclesiastical oversight of 214 congregations, multiple schools, high schools, Concordia University Wisconsin, along with the ordained and commissioned church workers that reside in South Wisconsin. As SWD district president Rev. Wille is also part of a unique partnership that is working to establish a new Lutheran church body in the Dominican Republic.

- **Rev. Dr. Lawrence R. Rast Jr.** - *Lutheran Ecclesiastical Supervision and Dispute Resolution—500 Year Historical Perspective*

Rev. Dr. Lawrence R. Rast Jr. serves as the sixteenth president of Concordia Theological Seminary, Fort Wayne, IN, and professor of American Christianity and American Lutheranism. Dr. Rast joined the Department of Historical Theology in the fall of 1996 after serving as pastor of Ascension Lutheran Church, Madison, TN (1992-96).

He received his B.A. in Theological Languages with a minor in Theology from Concordia College (now University), River Forest, Illinois (1986), and his M.Div. (1990) and S.T.M. (1995), from Concordia Theological Seminary, Fort Wayne. In 2000 he received the M.A. degree, and in 2003, he successfully defended his dissertation, "Joseph A. Seiss and the Lutheran Church in America," and earned his Ph.D. in American Church History from Vanderbilt University, Nashville, TN.

Dr. Rast is a member of the Board of Directors for the journal *Lutheran Quarterly*. He is the chairman of The Lutheran Church—Missouri Synod Commission on Theology and Church Relations on which he has served since 2006.

In addition to serving at the Seminary, Dr. Rast regularly presents at workshops, retreats and conferences around the United States. He has represented the Seminary and Synod at numerous international conferences and he has taught worldwide.

The greatest joy of Dr. Rast's life comes from the time he spends with his family. He and his wife, Amy, have three children: Lawrence III, Karl and Joanna.

- **Dr. Thomas Korcok** - *Forward to the Past: Preparing Minds to Receive the Word in a Hostile Culture*

Dr. Thomas James Korcok has a B.A. in History and Political Science from Concordia College, Ann Arbor, MI; an M.Div. from Concordia Lutheran Theological Seminary, St. Catharines, Ontario; an M.Phil. from the University of Glasgow in Scotland; and a Ph.D. from the Vrije University in Amsterdam. In addition to being a parish pastor for over 20 years, Dr. Korcok developed the journal *Word and Deed* in 1994 and acted as its editorial chair from 1994 to 2005.

In 2001, Dr. Korcok developed Grace Evangelical Lutheran School in Pembroke, Ontario, and taught Logic to the upper grades. He has taught at Concordia Lutheran Theological Seminary in St. Catharines, Ontario, and Niagara University in Lewiston, New York. He currently is an Associate Professor of Theology at Concordia University Chicago where he has taught since 2013.

Dr. Korcok's wife, Doreen, teaches at Brock University. He has two sons. Andrew works as a communications specialist with the Niagara Regional government, and Mark is a commercial pilot with Air Canada.

- **Rev. Dean O. Wenthe** - *Plans for Enhancing the Theological Education of Future Professional Church Workers*

The Rev. Dean O. Wenthe attended and graduated from Concordia College, Milwaukee, WI, in 1965; from Concordia Senior College, Ft. Wayne, IN, in 1967; and Concordia Seminary, St. Louis, MO, in 1971. His first call was to teach Hebrew and the

Old Testament on the faculty of Concordia Theological Seminary in Springfield, Illinois. While teaching at the seminary, he earned a Th.M. degree in the Old Testament from Princeton Theological Seminary in 1975. In 1977, he accepted a call to serve as pastor of Zion Lutheran Church, Atlantic, Iowa. In 1980, he was called back to the seminary as Associate Professor of Old Testament and earned degrees (M.A., 1985; Ph.D., 1991) in the Hebrew Scriptures with minors in Judaica and ethics from the University of Notre Dame. He also served as pastoral assistant at Emanuel Lutheran Church, New Haven, Indiana, from 1990 to 1996.

In 1996, Dr. Wenthe was elected president of Concordia Theological Seminary, Ft. Wayne, Indiana. After serving three five-year terms, Dr. Wenthe retired in 2011. In the same year, the faculty of Concordia Theological Seminary bestowed the Doctor of Divinity-*Honoris Causa* on Dr. Wenthe. In 2012, he was called to serve as President of the Concordia University System and continues in that office currently. He was an associate editor of the *Concordia Self-Study Bible* (1986) and General Editor of the *Concordia Commentary Series* (1996-2016). He also edited the volume on *Jeremiah and Lamentations* in the *Ancient Christian Commentary*, InterVarsity Press, 2009.

Dr. Wenthe married Linda Marie Arnholt on July 26, 1969. They have been blessed with four sons and eight grandchildren. Linda Wenthe is a registered nurse and practiced for thirty years at the Townhouse Retirement Home.

- **Rev. Rolf David Preus** - *The Pastor's Role in Catechizing the Faithful in His Congregation*

Pastor Rolf David Preus was born on August 7, 1953, in Cambridge, Massachusetts, and was baptized on August 16, 1953, at Harvard Square Lutheran Church in Cambridge. He was confirmed on March 19, 1967, at Bethel Lutheran Church in University City, Missouri. God has blessed his marriage to Dorothy Felts with twelve children: Daniel, David, Paul, John, Mark, Stephen, Christian, Andrew, James, Mary, Samuel, and Peter. Pastor Preus attended parochial and public schools in Clayton, Missouri, Sandvika, Norway, and Strasbourg, France. He graduated from Concordia College in St. Paul in 1975, received his M. Div. from Concordia Theological Seminary in 1979, and received his Master of Sacred Theology degree from Concordia Theological Seminary in 1987. His thesis topic was, "An Evaluation of Lutheran/Roman Catholic Conversations on Justification." Pastor Preus has taught courses in theology for Concordia Theological Seminary in Ft. Wayne, Concordia University Wisconsin, and St. Sophia Lutheran Theological Seminary in Ternopil, Ukraine. He has lectured in Latvia, Indonesia, Norway, and in the United States on a variety of theological topics. Most of his essays are available on www.christforum.org.

Pastor Preus was ordained on July 1, 1979, at Trinity Lutheran Church in Clean Lake, Minnesota. He served Trinity Lutheran Church in Clear Lake (1979-82), First Lutheran Church in East Grand Forks, Minnesota (1982-89), St. John's Lutheran Church in Racine, Wisconsin (1989-97), River Heights Lutheran Church in East Grand Forks, Minnesota (1997-2006), First American Lutheran Church in Mayville, North Dakota and Grace Lutheran Church in Crookston, Minnesota (2006-2015), and is presently the pastor of Trinity Lutheran Church in Sidney, Montana, and St. John Lutheran Church in Fairview, Montana.

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LUTHERAN CONCERNS ASSOCIATION ANNUAL CONFERENCE

Monday, January 15, 2018

...[T]hy Word is truth. [John 17:17]

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness... [2 Timothy 3:16-17]

[T]he Word of the Lord endures forever. [1 Peter 1:25]

6:40 a.m. - Registration Opens
7:00 a.m. to 7:45 a.m. - Bible Study based on Ephesians 4:1-6
8:00 a.m. to 8:15 a.m. - Rev. Dr. William Weinrich, Concordia Theological Seminary
8:15 a.m. to 8:30 a.m. - Welcome and Greetings from the LCA (Mr. Walter Dissen, Esq.) and the LCMS Indiana District
8:30 a.m. to 9:15 a.m. - Guest Speaker - Rev. Dr. John Wille, "LCMS Ecclesiastical Supervision and Dispute Resolution—Current State of Affairs"
9:15 a.m. to 9:30 a.m. - Questions and Answers
9:30 a.m. to 9:45 a.m. - Break
9:45 a.m. to 10:30 a.m. - Guest Speaker - Rev. Dr. Lawrence Rast, "Lutheran Ecclesiastical Supervision and Dispute Resolution—500 Year Historical Perspective"
10:30 a.m. to 10:45 a.m. - Questions and Answers
10:45 a.m. to 11:30 a.m. - Guest Speaker - Rev. Dr. Thomas Korcok, "Forward to the Past: Preparing Minds to Receive the Word in a Hostile Culture"
11:30 a.m. to 11:45 a.m. - Questions and Answers
11:45 a.m. to 12:00 noon - Break
12:00 noon to 1:00 p.m. - Lunch Served in the Meeting Room with Additional Welcomes
1:00 p.m. to 1:45 p.m. - Guest Speaker - Rev. Dr. Dean Wenthe, "Plans for Enhancing the Theological Education of Future Professional Church Workers"
1:45 p.m. to 2:00 p.m. - Questions and Answers
2:00 p.m. to 2:15 p.m. - Break
2:15 p.m. to 3:00 p.m. - Guest Speaker - Rev. Rolf Preus, "The Pastor's Role in Catechizing the Faithful in His Congregation"
3:00 p.m. to 3:15 p.m. - Questions and Answers
3:15 p.m. to 4:30 p.m. - Panel Discussion with All Presenters
4:30 p.m. to 5:00 p.m. - Closing Remarks and Closing Prayer
5:15 p.m. - LCA Annual Business Meeting (Paid Members Only)

The conference will be held at Don Hall's Guest House. The rates are **\$89.00** + taxes for a standard room or **\$99.00** + taxes for a king room; rates include two breakfast vouchers/day. When making your reservation, mention that you are attending the **Lutheran Concerns Annual Conference, Group Code 0114**. To be guaranteed a room, reservations must be made by December 14, 2017. There is free airport shuttle service from the airport to Don Hall's. At the time of check-in, breakfast and dinner coupons (free breakfast and free dinner) will be given for each room (maximum two of each per room). A free lunch will be served in the meeting room (if registration is post-marked by 12/16/2017). You must make your own Guest House reservation.



REGISTRATION FORM

LCA Annual Conference · January 15, 2018

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

260-489-2524 · 800-348-1999 · www.donhallsguesthouse.com

Annual LCA Membership: \$35.00

I will attend the meeting:

Name _____

Address _____

Phone Number _____

Email Address _____

LCMS District _____

Annual membership fee (\$35) enclosed _____.

Paid LCA member conference registration fee: \$70 if post-marked by 12/16/2017; \$75 if postmarked thereafter. Enclosed _____.

Non-member conference registration fee: \$80 if postmarked by 12/16/2017; \$85 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 12/16/2017. Enclosed _____.

Seminary students and personnel will have the registration fee waived, but to receive **lunch for \$10**, registration must be postmarked by 12/16/2017.

I will pay at the door _____.

A free lunch will be served to early registrants who pay the applicable registration fee by 12/16/2017, or at the door.

Lunch Preference: Swiss Steak Chicken [If you have special dietary needs, please indicate on your registration form.]

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

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The address for all matters pertaining to the LCA is:
149 Glenview Drive
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Editorial Board: Mr. Walter Dissen (Chairman)
Rev. Jerome Panzigrau
Dr. John F. Lang

Mrs. Ginny Valleau: Layout, Printing & Mailing

Faithful Lutherans who are members of LCMS congregations are invited to submit articles of approximately 500 words for consideration. Inquiries are welcome. Manuscripts will be edited. Views and judgments expressed in articles are the author's own and do not necessarily represent those of LCA. Please email articles to Mr. Walter Dissen (wdissen@aol.com; 757-436-2049).

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Lutheran Concerns Association
January 2018



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