

The LUTHERAN CLARION



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

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Were the Lutheran Confessions Written for Today?

Following is a December 2010 letter from South Wisconsin District President John C. Wille to the Pastors of his District. The points in President Wille's letter to Pastors in his District have application to clergy and laity alike in our Synod. It would be beneficial to review the *Report of the President of the Synod to the Lutheran Church—Missouri Synod made in compliance with 1971 Milwaukee Resolution 2-18 (commonly called the "Blue Book").* See 51, "The Findings Concerning Commitment to the Lutheran Confessions," pps. 123-130. This report also appears in *A Seminary in Crisis*, Paul A. Zimmerman, Concordia Publishing House, 2007. District President Wille is to be commended for a very timely and important pastoral letter.

Dear Brothers in the Holy Ministry:

The Apostle Paul says something of great importance in 1 Corinthians,

- 1 Corinthians 4:1ff, the New International Version, reads: "So then, men ought to regard us as servants of Christ and as those entrusted with the secret things of God. Now it is required that those who have been given a trust must prove faithful."
- The English Standard Version translates the Greek: *This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy.*

As pastors in the Church, as pastors who are part of the Ministerium of The Lutheran Church—Missouri Synod, we are "stewards, entrusted with the mysteries of God."

Stewards are not owners. Stewards are not chief executive officers. Stewards are not masters. Joseph was a steward in the house of Potiphar. Joseph was a servant, a slave; entrusted with his master's goods. Stewards are free to operate within the boundaries set for them by their Lord. It is not a subjective process. St. Paul writes 2 Corinthians 10:4-5, "*The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.*"

With those words as the background: lately I have been hearing various comments about our Lutheran Confessions that sit a bit crossways in the throat of my soul. I have heard some say that the Lutheran Confes-

sions, Augustana and the rest, were written *by churchmen, in a church time, for a church world.*

The not-so subtle implication is that the Confessions don't apply to a post-church or a pre-church world...like the one which we live in now; at least they don't apply in the same way today as when they were written.

Needless to say, I have a problem with such comments and with such thinking. Today as I was at the Sheboygan tri-winkel it dawned on me where the concern lies. It has to do with our basic subscription to the Lutheran Confessions. It is either "*quia*" or "*quatenus*." *Quatenus* means that we can put any meaning into them that we might like, twisting the words to fit our designs. *Quia* means that we accept them and use them because the words of the Confessions are in accord with Holy Scripture.

To assert that the Confessions were written for a church world in a church time, and not for our world and our time, changes our confessional subscription in an oh-so subtle manner, moving us from "*quia*" to "*quatenus*"...from "because" the Confessions are in accord with Holy Scripture to "in so far" as the Confessions are in accord with Holy Scripture. [See editor's note below regarding *quia* and *quatenus*.]

I pray that we all understand the danger of such a perspective. That takes us into a world where we ought not go. It takes us into a world where our doctrine and theology are never constant; but always changing. It takes us into a world where there is no right practice or
...continued...

"Remember the refrain: 'Every-one did what was right in his own eyes.'"

Judges 17:6

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no wrong practice. It takes us into a world as existed in the Book of Judges. Remember the refrain: "Everyone did what was right in his own eyes." (Judges 17:6)

As we enter the public ministry through the rite of ordination we promise on oath to our Lord and to His church:

- Do you confess the Unaltered Augsburg Confession to be a true exposition of Holy Scripture and a correct exhibition of the doctrine of the Evangelical Lutheran Church?... [Answer:] Yes, I make these Confessions my own because they are in accord with the Word of God.
- Do you promise that you will perform the duties of your office in accordance with these Confessions, and that all your preaching and teaching and your administration of the Sacraments will be in conformity with Holy Scriptures and with these Confessions? [Answer:] Yes, I promise, with the help of God. LSB Agenda, page 166.

That Christ-centered, Lutheran confession makes our message unique and makes us unique in this present age, just as it made our fore-fathers unique, just as it made our Lord himself unique. Our Lutheran Confessions are as timely and as pertinent this day as when they were first written; perhaps even more so. It is time for us to read them again, study them and put into practice the truths contained in them. It is time for us to be who we are; viz. confessing Lutheran Christians.

Rev. John Wille, President, South Wisconsin District

[Editor's note: "Quia can be defined: "because." In the context a "quia" subscription is "because" the Confessions are a true and correct exposition of Holy Scripture. "Quatenus" can be defined as "where" so a "quatenus" subscription is only "where" the person finds the Confessions to be a true and correct exposition of Scripture or to the extent that person finds them to be a true and correct exposition of Holy Scripture. "Quia" is objective; "quatenus" is subjective.]



Two Mission Efforts LCA Recommends:

Two excellent mission endeavors that need immediate support are:

- The Concordia Theological Seminary, Fort Wayne, in March 2011, Student Study Abroad / Mission Trip to Kenya;
- The Adopt-A-Student program at Lutheran Theological Seminary in Novosibirsk, Siberia.

The Horizon Fund of Pilgrim Evangelical Lutheran Church of West Bend, WI, will match gifts dollar for dollar up to a grand total of \$1,500.

Make your checks payable to **Lutheran Concerns Association** and mail to:

**LUTHERAN CONCERNS ASSOCIATION
1320 HARTFORD AVENUE, ST. PAUL, MN 55116**

Please support this worthwhile endeavor and note the purpose (on the memo line of your check) when you make your gift to LCA.

Request for a Theological Opinion from the South Wisconsin District President Regarding Augsburg Confession Article XIV

In a letter dated August 26, 2010, the Commission on Theology and Church Relations (CTCR) was asked to assist the South Wisconsin District president in answering two questions (quoted verbatim with original emphasis):

1. In light of our Lutheran understanding of Church and Ministry would you please address the appropriateness of a lay man *regularly* carrying out the functions of the pastoral office, viz. the public proclamation of the Word and the administration of the Sacraments?
2. In light of Holy Scripture and the Confessions would you please address the appropriateness of a *lay man or a lay woman* proclaiming the Word and/or administering the Sacraments in a house church, small group, or cell group setting?

CTCR Response

With respect to the first question, the Commission's answer is that "regular" public preaching and public administration of the Sacraments by a lay man is not appropriate.¹ Article XIV of the Augsburg Confession (which is grounded in the teaching of Holy Scripture) forbids such a practice, because it would deny the necessity of a rightly ordered public ministry. Based on this understanding a 1981 CTCR report addressed the question: "Are certain functions in the church limited to the office of the public ministry?" In its answer the Commission stated the following:

Functions that are essentially exercises of the ministry of Word and sacrament should be performed by those who hold the office of the public ministry. Thus, preaching in the worship service, leading in public prayer, celebration of the Sacrament of the Altar, baptisms, wedding and funeral services should be carried out by those who hold the office of public ministry. However, in exceptional circumstances or in emergencies (as when a pastor is incapacitated), members of the auxiliary offices or other qualified individuals may temporarily be called upon to perform, under proper supervision, functions that are otherwise performed by the pastor and that are not for other reasons precluded (e.g., women teachers or deaconesses preaching

in the public service).

In this matter there needs to be a concern for order in the church. The indiscriminate assignment of functions of the office of the public ministry breeds confusion and disorder in the church. A disregard of uniformity of practice is contrary to the very reason for the existence of the Synod.²

Two matters require clarification regarding the second question. First, the CTCR understands the phrase “proclaiming the Word” to refer to public preaching and teaching within this “house church” setting. Second, the CTCR understands that “administering the Sacraments” is not speaking of

any exceptional circumstance, such as the Baptism of someone who is dying. Rather, it is understood to refer to the regular, public administration of Baptism and the Lord’s Supper in and on behalf of this “house church.”

“The public office of the ministry is not a matter of pragmatism, a mere human arrangement to ‘get things done’...”

According to these understandings, the Commission’s answer to the second question is that this refers to public preaching and public administration of the Sacraments by a lay person and is not theologically appropriate. Article XIV would forbid such a practice because it is a denial of the public ministry. Moreover, a lay woman exercising these responsibilities would also violate the scriptural teaching that women are not publicly to teach and preach on behalf of the church and are ineligible to be candidates for the public ministry (see 1 Cor 14:33-34 and 1 Tim 2:12).

Background

Only when the Word of Christ’s forgiving Gospel is being proclaimed and His Sacraments (Baptism and the Lord’s Supper) are being administered can people come to faith and become part of His Body the church. Therefore Christ sends His people, the church, to preach His Gospel and to administer His Sacraments (Matt 28:18-20).

It is clear that the church itself possesses the Word and Sacraments of forgiveness (the Keys of Christ, see Matt 18:18, note the plural). By virtue of Baptism, each Christian is a member of the priesthood of believers (1 Peter 2:9). It is therefore appropriate for individual Christians in their daily vocations to witness to Christ, confessing Him before men (Matt 10:32-33) and, in cases of necessity, to baptize and to absolve.

The scriptural foundation for a public “office of ministry,”³ distinct from the priesthood of believers, is also clear. Paul asks rhetorically in 1 Corinthians 12:29, “Are all apostles... prophets... teachers?” to make the point that not all are called into public ministry in the church. The public office of the ministry is not a matter of pragmatism, a mere human arrangement to “get things done” which is adjusted or established however and wherever a group of Christians wills it. Rather, the office of the ministry is instituted by God. Christ Himself ordained the preaching and sacramental ministry by calling the twelve apostles and giving specific responsibilities to them, apart from the rest of His followers (Mark 3:14-15; Luke 6:13-16; see also John 4:2). While the original apostles were distinctive from all others in the public office of ministry by virtue of being eyewitnesses of our Lord, the call into public ministry did not end with them. As Peter indicates by calling himself a “fellow elder” (1 Peter 5:1), both apostles and later pastors or preachers (often called “elders” in the NT) were equally holders of the office of the public ministry.

The New Testament indicates that as the church moved into the future it continued this divine institution of calling men to serve in the ministry of serving the church by preaching the Word and publicly administering the Sacraments (see Acts 14:23; 20:28; 1 Cor 4:1; 2 Cor 5:19-20; 1 Tim 3:1-7; 5:17; 2 Tim 2:2).

This is the understanding of the “office of preaching” that is affirmed explicitly in the Confessions. Augsburg Confession (AC) Article V (par.1) says that “God has instituted the office of preaching, giving the gospel and the sacraments.”⁴ The Apology of the Augsburg Confession (AAC) Article XIII (par. 11), referring to the ordained ministry simply states that “the ministry of the Word has the command of God and has magnificent promises like Romans 1[16].”⁵ AC XIV then asserts that “Concerning church gov-

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Thank You to Balance-Concord, Inc.

Balance-Concord, Inc., has been a most faithful contributor to The Lutheran Clarion in honor of the sainted Rev. Raymond Mueller and the sainted Rev. Edgar Rehwaldt, both of whom faithfully served the Synod and Balance-Concord, Inc., for many years.

The Clarion is most appreciative of such continued support from Balance-Concord, Inc., as well as the wonderful support of our readers. These contributions make it possible to bring you substantive articles by respected and qualified authors on issues affecting YOUR Synod. Please continue your support. It is both appreciated and needed.

ernment it is taught that no one should publicly teach, preach, or administer the sacraments without a proper [public] call.”⁶ The office of the ministry, then, is understood as a divinely mandated office with the responsibility to preach, teach, and administer the sacraments publicly for the church. It is the *public* responsibility which is essential to this understanding so that the office of the ministry is viewed in opposition to the sharing of the Gospel that takes place in the “private” lives of individuals—at home, at work, with friends, etc. The latter is the responsibility of the priesthood of *all* believers. The public teaching and preaching done in and on behalf of the church, however, is the responsibility only of those who have been rightly and publicly called to that work.

It is worthwhile to note that the Lutheran Confessions were written without any desire to introduce anything “new” into Christian teaching.⁷ Rather, the Reformers wished to show that the same biblical teachings they were emphasizing were also consistently present in church history and in previous generations of teachers. That includes its teaching on the necessity of the ministry. The church has always set aside (“called and ordained”) men to carry out the ministry of Word and Sacrament. Melancthon defends the AC’s view of the ministry by indicating that the Reformers fully recognized the legitimacy of the ordained ministry but could not recognize the Roman Catholic claim that only Roman Catholic bishops could authorize that ministry (AAC XIV).

This same understanding carried through in the heritage of the LCMS. C.F.W. Walther in *Church and Ministry* carefully distinguishes between the church as priesthood of all believers and the divinely instituted ministry of the Word and Sacraments, just as Luther and Melancthon did before him. Thesis II on the Ministry says: “The ministry of the Word or the pastoral office is not a human institution but an office that God Himself has established” (St. Louis, 1987, p. 21 and pp. 177ff.). CTCR reports have consistently affirmed the same understanding.⁸ The Synod in 2001 (Res 7-17A) emphatically reaffirmed this understanding. And as recently as 2003, the CTCR report *Theology and Practice of “the Divine Call” (Divine Call)* stated, “When bishops refused to ordain, the Lutherans responded that the church could no more be deprived of pastors than it could be deprived of preaching, Baptism, and the Lord’s Supper, or any other gift that the Lord intended for the church (pastors and means of grace go together).”⁹

It is very clear, then, that Lutheran Christians believe that there is both a priesthood of all believers, which includes all the baptized, and also a particular, dedicated office of the ministry, which includes only those men who are rightly called into that office. Both priesthood and public ministry exist by divine mandate and are not mere human arrangements. They are not in competition with one another and neither may be used to negate the other. Lutheran congregations therefore, by virtue of their subscription to the Scriptures and Confessions, do not view the pastoral ministry as an option. Rather, they take care that a pastor who is rightly called preaches, teaches, and administers the sacraments.

What is perhaps less clear, however, is how a pastor is “rightly called.” In *Divine Call* the CTCR addresses the matter of how to understand the stipulation of AC Article XIV that only those who are “rightly called” may publicly preach and teach and administer the sacraments in the church. The Commission points out that the understanding of being “rightly called” is dependent upon other confessional statements, such as those by Melancthon in the Treatise on the Power and the Primacy of the Church (Tr).

After addressing the unitary character of the office and the equality in authority of pastors with bishops (Tr 60-65), Melancthon turns to the issue of obtaining pastors for the churches (Tr 66-78). Repeatedly he uses several terms in order to describe the process: the right of calling (*jus vocandi*), the right of choosing (*jus eligendi*), and the right of ordaining (*jus ordinandi*). At times he refers to all three together, “call, elect, and ordain” (Tr 67), and at other times he simply uses two expressions, “elect and ordain” (Tr 67, 70, 72). The terminology here indicates that the entire church is involved in obtaining pastors, people through election and pastors through ordination. Moreover, Melancthon describes those who are called, elected, and ordained as competent (*tuchtige Personen*, German text of Tr 72)—which presumes some form of determination of their fitness.¹⁰

It is particularly important to emphasize that “the entire church”¹¹ is involved in a right call. Our Synod has put this into practice by establishing an orderly practice of training, certifying, ordaining, and calling men into the pastoral office in a way that is recognized by the entire Synod. For the most part, those who serve in the public ministry in the LCMS are prepared and certified by the Synod’s seminaries, called (placed) and ordained by means of the cooperative work of the Council of Presidents (COP) and congregations.

gations (or other entities), and receive any later calls again by means of cooperation between the COP and congregations/entities. However, because of a combination of factors, including regional pastoral shortages, growing ethnic and linguistic diversity in the U.S., and growing numbers of congregations that cannot support a pastor, other means of providing for public preaching and teaching of the Word and administration of the Sacraments have developed in the LCMS, especially in recent years (e.g., Specific Ministry Pastor, Ethnic Immigrant Institute of Theology, district diaconal programs). Such programs have sought to meet the vital need for the public administration of the Word and the Sacraments while recognizing that our traditional seminary training is not able to meet that need completely. There have been vigorous debates about pastoral preparation and about the validity, necessity, and propriety of certain practices and programs seeking to provide pastoral care in exceptional circumstances. Still, the very fact that Synod deals with these issues in a Synod-wide process of debate and decision-making illustrates that the LCMS is committed to maintain an orderly process of preparing ministers that all can affirm.¹²

In an emergency, congregations may indeed face situations in which there is no pastor available on a given Sunday. At such times there may be no choice other than to appoint a lay man to lead worship and explain the Word to the best of his ability. Emergency knows no rule. However, as noted above (p. 1) [*Editor's Note: Page 1 refers to page 1 of the original CTCR opinion.*] in this response, the circumstances described in the request from the District President do not indicate an emergency or exceptional circumstance. A congregation that is served by a rostered pastor has chosen to delegate duties which only the pastor (as the one who has been placed into the office of the public ministry) is to fulfill, namely, preaching and teaching the Gospel and administering the Sacraments on behalf of the congregation to groups within the congregation. This is the very essence of the work of public ministry (AC VII, XIV) and not the work of the priesthood of believers. By appointing individuals to carry out these responsibilities, the congregation has, in effect, appointed them to the office of the public ministry apart from the confessional fellowship of the Synod.¹³ In 1981 the CTCR affirmed the necessity that churches which are bound together in a common confession not act unilaterally in admitting individuals to the pastoral office.

We stress the fact that ordination is the declaration of the whole confessional fellowship. In the end, a

single congregation or an agency representing larger segments of the church does issue the call. Nevertheless, in a synod of congregations bound by a common confession and loyalty, good order demands that admission into the pastoral office or into its closely allied auxiliary offices is not the act of a single congregation or agency.¹⁴

- 1 It is clear from background information in the District President's correspondence that this request does not pertain to questions about the service of "licensed lay deacons," but about lay men "commissioned" by the congregation to carry out certain functions of pastoral ministry, such as public preaching and regular sacramental administration.
- 2 *The Ministry: Offices, Procedures, and Nomenclature*, 35. Available online at www.lcms.org/ctcr (p. 31 in online version).
- 3 Various other terms are also used, such as pastoral office, pastoral ministry, public ministry, office of the public ministry, preaching office. As for scriptural terminology, see *The Ministry: Offices, Procedures and Nomenclature*, 13-14 (p. 6 in online version).
- 4 Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 40. Abbreviated as KW herein.
- 5 KW, 220.
- 6 KW, 46.
- 7 *E.g.*, AC XX, par. 12-13; KW 54.
- 8 See *The Ministry in Its Relation to the Christian Church* (1973); *The Ministry: Offices, Procedures and Nomenclature* (1981); *Theology and Practice of "the Divine Call"* (2003). All are available online at: <http://www.lcms.org/pages/internal.asp?NavID=509>.
- 9 Pages 11-12. Available online at <http://www.lcms.org/graphics/assets/media/CTCR/divinecall.pdf>.
- 10 *Divine Call*, 13.
- 11 *Ibid.*
- 12 This was illustrated recently by 2007 Res. 5-01B, which sought to address both a pressing needs for pastors and the Synod's "doctrine of the ministry and our commitment to high standards of pastoral education and formation."
- 13 We would reiterate the warnings against "confusion and disorder" from *The Ministry: Offices, Procedures, and Nomenclature*, 35. See extended quotation above, page 1 and reference in footnote 2.
- 14 *The Ministry: Offices, Procedures, and Nomenclature* (1981) available on CTCR website, p. 25.

Please Support Lutheran Concerns

There is much remaining work to be done to return our Synod to the Church of our Grandfathers and Reformation fathers! The Lutheran Concerns Association is dedicated to the effort to reclaim our full Lutheran heritage for The Lutheran Church—Missouri Synod, but we cannot achieve this long-range goal alone.

We need your continued help so that a truly Lutheran church body will be there for our grandchildren and great-grandchildren. In some small way we at the Lutheran Concerns Association desire to be helpful in preserving our faith, under the Lord's blessing, so that the treasure of pure doctrine and right practice will be known for generations yet to come.

Would you prayerfully consider assisting us in this on-going effort with your tax deductible donations? Please send checks to:

Lutheran Concerns Association
1320 Hartford Avenue
Saint Paul, MN 55116-1623

Contend for the Faith Once Delivered to the Saints

Contending for the faith (Jude 3) includes praying for our president, Rev. Matthew Carl Harrison, the 13th president of our synod (Dr. C.F.W. Walther served two terms as president).

It is indeed meet, right, and salutary that at such a time as this is in our synod, we all need to fervently pray for our president. The duties of the synodical president are clearly stated in synod's Handbook. Article 11B of the 14 Articles of our Constitution list the eight duties of the President. The first three are:

- “1. The President has the supervision regarding the doctrine and the administration of
 - a. All officers of the Synod;
 - b. All such as are employed by the Synod;
 - c. The individual districts of the Synod;
 - d. All district presidents.
2. It is the President's duty to see to it that all the aforementioned act in accordance with the Synod's Constitution, to admonish all who in any way depart from it, and, if such admonition is not heeded, to report such cases to the Synod.
3. The President has and always shall have the power to advise, admonish, and reprove. He shall conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the districts of the Synod.”

Let's consider President Harrison's initial and primary duty: "...supervision regarding the doctrine of all officers of the Synod and all district presidents." This is an awesome responsibility! Bylaw 3.3.1.1 lists his ecclesiastical powers and duties: "...as the chief ecclesiastical officer of the Synod, the President shall supervise the doctrine taught and practiced in the Synod, including all corporate entities." Bylaw 3.3.1.1.1 mandates: "The President of the Synod has ecclesiastical supervision of all officers of the Synod and its agencies, the individual districts of the Synod, and all district presidents." Please notice that all 35 districts and their presidents are clearly included under the ecclesiastical supervision of the synodical President!

President Harrison's duties are fantastically awesome, overwhelming! Our president is critically in need of our fervent and frequent prayers to fulfill his responsibilities! He needs the prayers of the Church, your congregation and mine, your prayers and mine!

Our synod is beset with a plethora of problems in both doctrine and practice. A few examples: open Communion; use of non Lutheran worship services and hymns; unbiblical removal of pastors from their calls; unionism and syncretism; the "Dispute Resolution of the Synod"

which has placed a man-made Constitution and By-laws, convention resolutions and Commission on Constitutional Matters opinions above Scripture, the church's mission and her evangelistic task.

Therefore, let us support with our prayers President Harrison. It is not about him or you or me, but it's about the Lord of the Church, Jesus Christ, our Savior from sin, death, and the power of Satan! We ask the Lord to work through President Harrison that God's name be hallowed, which means as Luther explains it: "God's name is hallowed when the Word of God is taught in its truth and purity" [Small Catechism; 1943 edition]. We also need to pray for the Koinonia Project, a program to be implemented by President Harrison. The goal of the first year of his program is simply to identify the issues that trouble. The second year would simply be devoted to formulating the affirmatives and the negatives and then "come to a point of doctrinal agreement which is God-pleasing and sufficient for both God-pleasing Christian freedom and also God-pleasing uniformity of doctrine and practice."

God's Word Is our great heritage, and shall be ours forever;
To spread its light from age to age Shall be our chief endeavor.
Through life it guides our way, In death it is our stay.
Lord, grant while worlds endure, We keep its teachings pure
Throughout all generations. Amen.

Rev. Andrew Simcak, Jr., Houston, TX
President, Texas Confessional Lutherans

Election of New President at Concordia Theological Seminary, Fort Wayne, IN

Lutheran Concerns Association (LCA) and *The Lutheran Clarion* recognize the importance of seminaries totally committed to Scripture and the Book of Concord for as a nationally recognized magazine said about the largest American Protestant church body in the 1990's when its seminaries were being cleared of liberalism: As a church body's seminaries goes, so will the parent church body. Under President Dean O. Wenthe, Concordia Theological Seminary (CTS) continues to be recognized worldwide as a premier Lutheran seminary faithful to God's Word and our Lutheran Confessions. As President Wenthe has announced his intent to retire after his successor is chosen and installed, it is appropriate to consider possible successors. Look for an "OFFICIAL NOTICE" to appear in Synod's *Reporter* that calls for nominations for president of CTS. **Congregations can nominate and may submit more than one name.** Nominations may be sent to Mrs. Janet Johnson, Secretary--Board of Regents, Concordia Theological Seminary, 6600 North Clinton Street, Fort Wayne,

IN 46825. Ultimately, there will be four electors choosing the new president with each elector having one vote:

- the President of the Synod or his designee,
- the Chairman of the Synod's Board of Directors,
- the representative of the Council of Presidents, and
- the Board of Regents as a Board with one vote.

In alphabetical order, *The Clarion* suggests congregations give serious consideration to nominating the following professors at CTS, all of whom are truly Scriptural and Confessional and otherwise possessing the qualifications to serve as president. Certainly there are others just as there are qualified men presently serving a parish. Think for example of Synodical Vice President Rev. Dr. Scott Murray who serves Memorial Lutheran Church in Houston, TX, or the Rev. Peter Bender serving Peace Lutheran Church in Sussex, WI.

Dr. Carl C. Fickenscher II. Born April 21, 1955. B.A. Political Science, Southern Methodist University (Phi Beta Kappa); Master of Business Administration, Southern Methodist University; Master of Divinity, CTS; Doctor of Homiletics, Southwestern Baptist Theological Seminary. Associate Professor, Pastoral Ministry and Missions; Dean of Pastoral Education and Certification, CTS; served on Board of Regents of Concordia University-Austin; Editor *Concordia Pulpit Resources*; authored multiple published articles; served pastorates in Garland and Midland, TX.

Dr. Daniel L. Gard. Born January 29, 1954. B.A. in History, Carthage College; Master of Divinity, CTS; Master of Arts and Doctor of Philosophy, University of Notre Dame; Professor of Exegetical Theology, CTS; Vice President Student and Family Services at CTS; Dean of Graduate Studies, CTS; Dean of Military Chaplaincy Candidate Program; Dean of Distance Education; Director of Assessment; Self-Study Coordinator; Director of D. Min. Program; Chaplain in the US Navy with rank of Captain; Reserve Deputy Director of Operational Ministry, US Atlantic Fleet; Reserve Regional Chaplain Navy Region Midwest; served pastorate in Mishawaka, IN.

Dr. Charles Gieschen. Born July 6, 1958. B. S. W. University of Wisconsin, Milwaukee; Master of Divinity, CTS; Th.M. Princeton Theological Seminary; Ph.D. University of Michigan; Professor of Exegetical Theology and Chairman of the Department of Exegetical Theology at CTS; Commission on Theology and Church Relations; Associate Director of *Concordia Theological Quarterly*, Research student at Oxford University in England; presently writing a commentary on I and II Thessalonians for Concordia Publishing House; he has authored multiple articles; serves on the American Editorial Board of *The Journal He-*

noch: Studies in Judaism and Christianity from Second Temple to Late Antiquity; served pastorate in Traverse City, MI.

Dr. Lawrence Rast. Born September 13, 1962. Bachelor of Arts, Concordia College, River Forest, IL; Master of Divinity, CTS; Doctor of Philosophy, Vanderbilt University; Academic Dean of CTS; Acting Dean of Graduate Studies of CTS; Supervisor of STM Program of CTS; Assistant Academic Dean at CTS; Chairman, Commission on Theology and Church Relations; Board of Governors of Concordia Historical Institute; President, Concordia Historical Society; Adjunct Professor of Concordia Seminary, St. Louis; Associate Editor *Concordia Theological Quarterly*; Board of Directors of *Lutheran Quarterly*; *Commission on Doctrinal Review*; authored multiple articles; served pastorate at Madison, TN.

Dr. Klaus Detlev Schulz. Born August 24, 1962. B. A. University of Natal, Pietermaritzburg, South Africa; Master of Divinity Lutherische Theologische Hochschule, Oberursel, Germany; STM, CTS; Th. D. Concordia Seminary, St. Louis; Chairman Pastoral Ministry and Missions Department, CTS; has taught at the Lutheran Seminary, Pretoria, South Africa; seminary of the Japan Evangelical Lutheran Church in Kobe, Japan; seminary of the Lutheran Church Australia in Adelaide; the Seminary of the Lutheran Church of Brazil in Sao Leopoldo; the Seminary of the India Evangelical Lutheran Church in Nagercoil, India; authored numerous articles in the area of Missions and Systematic Theology; authored several books and translated one. (Dr. Schulz was born in South Africa and is the son of former missionary and Bishop of the Lutheran Church in Southern Africa, Georg Schulz, D.D.)

The election of a truly confessional and competent president will continue the healing process in the Synod that commenced at the July 2010 Synodical Convention at Houston, TX. Today, a significant duty of a seminary president also involves considerable travel contacting donors whose continued generous support is needed to maintain a vigorous and healthy seminary since financial support from corporate Synod today is but a small fraction of what it historically had been. Thus a future president with attributes displayed by President Wenthe is important.



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 conflict with 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:

Mr. Walter Dissen
509 Las Gaviotas Blvd, Chesapeake, VA 23322
(757-436-2049; wdissen@aol.com)

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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Lutheran Concerns Association
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